

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments:  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from:  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

# THE CHRISTIAN.

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

Vol. VIII.—No. 4

SAINT JOHN, N. B., FEBRUARY, 1891.

Whole No. 88

## The Christian.

Published monthly, by Barne & Co., under the auspices of the Home Mission Board of the Disciples of Christ of the Maritime Provinces.

TERMS: - 50 Cents Per Annum in Advance.

All communications, intended for publication, to be addressed:

"THE CHRISTIAN,"

P. O. Box 106,  
St. JOHN, N. B.

EDITOR:

DONALD CRAWFORD, - - - NEW GLASGOW, P. E. I.

CO-EDITOR:

T. H. CAPP, - - - - - St. JOHN, N. B.

FINANCIAL MANAGER:

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

VERY kind and encouraging words come to us from Westport concerning our Evangelist—Bro. Applegate. Brethren, let us pray for him. Paul sought the prayers of his brethren. Said he: Pray for us \* \* \* that we may be delivered from unreasonable men, \* \* \* that I may open my mouth boldly to make known the mystery of the Gospel.

The aged apostle of the Gentiles gave, among what might be termed his dying injunctions, this advice to Timothy: "Hold fast the form of sound words." His love for and fidelity to God's word stand out in strong contrast to that of many of the so-called religious teachers of to-day.

WE have received a little book of forty-five pages—written by Bro. R. W. Stevenson, formerly of P. E. I., but now of Syracuse, N. Y. The work is entitled, "A Conversation on Christian Union." The question is presented in a dialogue form, in which Bros. Alpha and Beta spend a few evenings together and in a friendly way discuss this all-important subject. The book costs but 15 cents and can be had by writing to Bro. Stevenson, Syracuse, N. Y.

ONE or more of our young men now at Lexington, Ky., will soon be through their college course, and if we expect them to return to these parts to labor for the Master, we should write them at once—before offers are made and accepted for other parts. Should any of the churches in either one of the three Maritime provinces be desirous of knowing the terms upon which the labors of these young men can be secured, and will write us, the information will be forwarded. Write at once if you wish to know.

THE meeting at Hutchinson, Kansas, conducted by Bros. J. V. Uplike and Easton, must have been a grand meeting. It lasted thirty-seven days, including six Lord's days, closing on the night of December 22nd with 384 additions—270 were by confession and baptism and 114 from other churches.

We learn that Bro. H. W. Stewart, of Southport, P. E. I., has been compelled, by reason of failing health, to give up for a time his work at Knoxville, Tenn. The doctor has ordered him a three months' rest. The hard study at college followed immediately with untiring efforts to assist the brethren (among whom his lot had been cast) to hold forth the word of life, was too much for him. We are in hopes that our brother will soon be able to resume his labor of love.

DURING the past month we had the pleasure on two occasions of slipping down to Lubeo, Maine, to see the encouraged condition of our brethren in that place. The untiring efforts of these brethren have been blessed even more than they dared to have hoped. Bro. Minnick labored week after week—holding meetings each night—and if the brethren have not stopped him for his health's sake why—he is at it yet. On account of the stormy weather and certain changes being made in running the International steamboats we were unable to be of much assistance to our brother. But we did what we could.

A VERY interesting and most important article will be found on page 6—"Jewish Defense of Christianity." From the article itself, it appears that a certain Jewish Rabbi—named Spargos—published in the *Eagle*, of Brooklyn, N. Y., an article, claiming that Christ was a myth or else an impostor. His article was brought to the notice of the Jewish Freethinkers Association of N. Y., and after a somewhat spirited discussion—whatever else may have been its views—the society's conclusions are set forth in this article. And in the language of a contemporary, we would say: We recommend any of our readers, who are skeptical respecting the claims of Christianity, to read with care this paper, and any of our readers who have friends troubled by doubts, respecting the claims of Christianity, to mark this paper and send THE CHRISTIAN containing it to such friends. Even apart from its source it would be remarkable as a clear, compact and concise statement of the evidence of Christianity.

PARENTAL RESPONSIBILITY. — Something like three thousand years ago, Solomon said, "Train up a child in the way he should go, and when he is old he will not depart from it." In keeping with this statement are the words of Warden Bush, of the New York Penitentiary, a man whose experience with criminals, even of the worse type, is equal, perhaps, to any man living. He says: "Often when I have been asked what are the causes or particular cause that sends most of our men to prison? I have of late years invariably answered, "THE WANT OF FAMILY DISCIPLINE." The child oven of tender years, who is indulged in its natural waywardness, and who is allowed to say to its father or mother, "I will," or "I won't," IS IN A FAIR WAY TO BECOME AN INMATE OF OUR PENAL INSTITUTIONS. \* \* Parents are also responsible for the waywardness of the children—which leads them to crime—from a practice of deceiving them. The intelligent child, when deceived by its parents in small things, is likely to form evil habits—which in its future life will not be easily eradicated."

A VALUED friend seeing us one day in St. John, said: See, here, that article on "Be not as the Mule" was itself worth the price asked for or a whole year's subscription to THE CHRISTIAN, and I earnestly request that you publish it again. From the conversation that followed, we inferred that in the section of the country where our friend lives, there are two or three mules, and though the almost impossibility of changing their nature was conceded, still the responsibility of the article setting forth their outlines and characters might have a salutary effect on the young people—on the same principle that the

Spartans led their boys out to view the debased looks and idiotic acts of their slaves when under the influence of strong drink—and this they did that they might educate in them a determination never to follow the path that would lead to such results. The article, "Be not as the Mule," is on page 6, and if read before, is worth reading again.

A VERY important matter that needs, perhaps, a few words of explanation. The provincial census commissioners have been appointed and notified to appear on February 4th at the department of agriculture for instructions. The commissioners are to commence work sometime in April next.

The secretary of our Annual Meeting calls the attention of our readers in these parts to a suggestion or two made at our meeting in Milton concerning this question of census taking. On former occasions our brethren and friends have been reckoned with other religious bodies—thus swelling their numbers and making our own appear smaller than they really are. The commissioners were not altogether to blame for this state of affairs, for when they would ask: To what church do you belong? or what do you call yourself religiously? The replies would be: I am a Christian, or a Disciple of Christ. The commissioners, somewhat puzzled, having, perhaps, no knowledge of our position as a people, placed, as fancy dictated, our brethren and friends in some other religious statistical column. Now, while the foregoing answers are scriptural, and the same might be said of many others; still the authorities cannot be expected to give in their census column all the scriptural names applied to God's people, and seeing that [in the census book of 1881 there is a column—headed Disciples of Christ—it was thought advisable to suggest to the brethren and friends to give to the commissioners, when calling at their homes, but one answer—I am a Disciple of Christ. Another suggestion was also offered, that each member of the family (though not actual members of the church) be given as a Disciple of Christ. For example, here is a brother and sister with four children—these four should count. Here is a wife a Christian, but her husband is not, or perhaps neither of them are members, but still their views and sympathies and support are with us as a people, and therefore it is claimed that these for statistical purposes should be enrolled as "DISCIPLES OF CHRIST." The reasons given are that such is done by the religious bodies around us, and that the authorities wish to learn the number of adherents to the different religious views.

### EDUCATIONAL FUND.

RECEIPTS FOR JANUARY.

Benj. Simpson, Lord's Cove, D. I., N. B.,	\$1 00
J. W. Leonard, Richardeonville, " "	50
S. M. Lamont, Clifton, Gloucester Co., N. B.,	30
J. F. Baker, Charlottetown, P. E. I.,	2 00
O. H. Leonard, St. John, N. B.,	2 00
Lyman H. Outhouse, Tiverton, N. S.,	1 00
Harry Ruggles, " "	70
Miss H. C. Ring, Lubeo, Me.,	1 00
G. W. McFaddon, " "	1 00
Winslow Richardson, Leonardville, N. B.,	1 00

Total, .. .. . \$10 50

T. H. CAPP,  
Treasurer

### Querist's Column.

[All matter intended for this column should be addressed to E. C. Ford, Fort Williams, Kings County, N. S. Questions touching the meaning of scriptures will be gladly received.]

Q.—1st. What does the phrase "end of the world" in Matt. xiii. 39, and "end of this world" in verse 40 signify? Do these phrases refer to the end, or time of the destruction of this earth? And, if so, then

2nd. Why did the revisors put in the margin of the R. V. "consummation of the age?" and

3rd. What did the revisors mean by consummation of the age? O. B. E.

Ans.—2. The phrase "end of the world" and "end of this world," in verses 39 and 40, and also in verse 49 of this chapter, refer to the time of which our Lord speaks in verses 41 and 43, "when the Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend"—, at which time "the righteous shall shine forth as the sun in the kingdom of their Father"—. In Matt. xxv. 31-32, we are told that this separation will take place "when the Son of Man shall come in His glory and all the holy angels with Him"—. When Peter was speaking of this coming, Acts iii. 21, he says of Christ: "whom the heaven must receive until the times of the restoration of all things whereof God spoke by the mouth of His prophets"— R. V. Again, in I. Cor. xv. 23-24, Paul teaches plainly that at the time of Christ's coming, "then cometh the end, when He shall deliver up the kingdom to God, even the Father"—. From these parallel passages it is evident that the phrase "end of the world" in these verses refer to the time of the destruction of this earth and the redemption of the children of God.

2. Many of the marginal notes in the R. V. represent "such differences of reading as were judged to be of sufficient importance to require a particular notice;" and also, "alternative renderings in difficult or debateable passages." For one or the other of the above reasons we have the marginal reading, "the consummation of the age."

3. Evidently, just what the word expressed; the completion and fulfilment of the things that God had before spoken "by the mouth of all His holy prophets."

Q.—1st. Please explain Rev. xxii. 1-2. What is meant by the "pure water of life," and "the tree of life with its twelve manner of fruits," the leaves of which were for the healing of the nations?

2. Also, Matt. iii. 11-12. What is meant by "He shall baptize you with the Holy Ghost and with fire?" YOUNG DISCIPLE, P. E. J.

Ans.—1. As the typical waters and the tree of life in Eden have their fulfilment in Christ, and as the waters in the vision of Ezekiel are symbolical of the triumphs and sanctifying influences of the Gospel, so the "pure river of water of life," and the "tree of life," in the vision of John, symbolize the perpetual vitality and uninterrupted continuance of glory, and fullness of joy promised to those who "shall have the right to the tree of life," and "enter in through the gates into the city."

2. The baptism of the spirit, here spoken of, had its fulfilment when the apostles received the Holy Spirit on the day of Pentecost, Acts ii, 1-4, and at the house of Cornelius, when the first Gentile converts received the same mark of God's approval, Acts x. 44-47. As the baptism of the Spirit marks the divine approval, so the "baptism of fire" clearly points to the condemnation of those who "obey not the Gospel of our Lord Jesus Christ." This the twelfth verse clearly implies: "He will burn up the chaff with unquenchable fire."

Q.—1st. Did Christ partake of the bread and wine when He instituted the Lord's supper.

H. E. C.

Ans.—1. In Matt. xxvi. 29, we read: "I will not drink henceforth of the fruit of the vine"—; and in Mark xiv. 25, "I will no more drink of the fruit of the vine"—. From these Scriptures, the meaning of which is, *from this time forward*, it is evident that Christ did partake with His disciples.

Q.—1st. How do you understand Matt. viii. 21-22. Did the Lord actually refuse the son the privilege of burying his father? H. M.

Ans.—1. In all probability the father was yet living, and as this call to follow the Lord meant to "preach the kingdom of God" (Luko ix. 60), the son desired to put the matter off till after the death of his father, *then* he would go. But Christ teaches us that no such considerations as this should keep us from preaching the Gospel of the kingdom; for there will always be those who are not interested in the kingdom, the spiritually dead, to "bury their own dead."

Q.—1st. How can it be explained that the prophecy found in Zechariah, concerning the "thirty pieces of silver," and the "Potter's field," is quoted by the Apostle in Matt. xxvii. 9-10, and ascribed to Jeremiah? H. A. D.

Ans.—1. This is confessedly a difficult matter to explain satisfactorily. Some authorities say that some old manuscripts mention the name of no prophet, but say, merely, "*spoken by the prophet*;" and that in all probability the name of Jeremiah was inserted by some subsequent copyist. But Dr. Lightfoot claims that the division of the prophets, beginning with the book of Jeremiah, was called by the Jews after his name, because of the high place he held among them; and that the book of Zechariah, from which the Apostle quoted, was in this division. For this reason he insists that the word *Jeremiah* is perfectly correct as standing at the head of that division.

### Selected.

#### FROM JAPAN.

BY G. T. S.

The Japanese are claiming that they have done in thirty years that which required three hundred in Europe. The advance from feudalism to a constitutional form of government has been achieved during this period. The cost in blood has been small; the comfort and advantages gained by the people have been large. There is not a Japanese in all the empire who has not been benefited by Jesus of Nazareth.

The treaties made by the foreigners, led by the sturdy and persistent Commodore Perry, gave great offence to the majority of the people. A civil war resulted, and the general of the army, called the Tycoon, was compelled to give way. The Emperor, who had not really ruled the country for six hundred years, was again restored to his seat of power. The men who conquered intended to annul the treaties and expel the hated foreigners. They found their utter inability to accomplish such an undertaking, and the nation awoke to the fact that Japan was not the largest and most prosperous nation in the world. The awakening was very hard. Fortunately the leaders were of good sense, and they resolved to put Japan on a par with western nations. The Emperor made a promise that he would give a constitution to the empire, thus limiting his absolute power. The feudal lords surrendered their *fiefs* to the emperor, and persuaded or compelled every other baron to do the same. The Emperor emerged from his seclusion, organized a cabinet, and the work of importing western civilization and products has continued until this day. The promise of a constitution, made twenty years ago, has been observed, and the national congress of Japan met on the 25th of

November. There was great rejoicing in every part of the empire. Flags floated everywhere, innumerable paper lanterns in gay colors illuminated the streets for three nights, while a large amount of that foe to national prosperity—rice beer—was destroyed. The destruction was effected in the usual manner by patriotic Japanese, and it had the usual effect on the individual.

The Christians in the empire prayed for the country, for the national assembly, and for the future. One preacher in Tokyo preached on the Lord's day before on the debt of gratitude they owed to God because they had attained this freedom without effort or self-denial. He told what it cost the Americans, and as he followed our troops through ice of the Delaware and the privations of Valley Forge he brought tears to the eyes of his hearers.

Some Christians wanted to become members of the assembly. To gain popular favor they gave up their faith or smirched the Christian name by their conduct. Others stood by their principles whether elected or not. About twelve staunch Christians are in the lower house, which has three hundred members. There are eight or ten more who have been Christians, but have graduated—at least they don't work at it much. One man was told that he would better give up his position as elder in the United Church of Christ if he wished to be elected. He replied that he would rather be an elder in the Christian Church than president of the house. He was elected. The lower house selects three members whose names are laid before the Emperor, who chooses one as president. The Emperor chose the one having the highest number of votes. He is the elder mentioned above.

Seven bodies of Presbyterians were too many for the Japanese to understand, so they pressed the question of union. Some of the foreign missionaries did not like it: but the Japanese gained the day. They have lately made another step toward the New Testament. Their synod, which meets biennially, has lately held a session in Tokyo. Some of the Japanese members made a motion to throw away the Westminster Confession of Faith. The discussion continued for two days, when they decided to lay aside the Westminster and adopt the apostles' creed, as it is called. I believe the apostles' creed. This church is known as the United Church of Christ in Japan. Their creed is a simple recital of the facts of the gospel contained in that venerable summary, the simplest and best of human creeds. If they could be brought to apostolic practice as to baptism they would soon stand completely on the New Testament ground. Their action shows their spirit, and that the future church of Japan will be very different from that delivered to them by the foreigners. The Japanese want union. The Methodists even asked why they should not unite with the proposed united Congregationalists and Presbyterians; but the self-supporting churches among the Methodists are few, and the foreigners can thus keep up the sect spirit. It is a time when we are needed, but our numbers are so few that our voices are drowned in the din. We have three male missionaries in Japan and untold opportunities. We ought to have at least one more; then we would have one for every ten millions of Japanese, all accessible as no other people are. We could accommodate forty missionaries—one to a million—and we could use \$20,000 in a school if we had the men to man it. Then our voices would have weight. The Presbyterians have the men and the means to give their preachers a good education. With the ridicule they throw on immersion and the gratitude due their teachers affecting the Japanese, it would be difficult to influence them to change their minds as to baptism. We baptized a Presbyterian preacher lately. He formed a friendship for one of our men in Shonai, which led him to immersion.—*Missionary Weekly*.

The president of the lower house is one of the founders of a girl's school, where one of our young ladies is teaching English and the Bible. She informed the principal that she believed in immersion, thinking that he would say that they could not employ her. He said she could teach immersion if she chose; that he intended to examine the subject, and if he concluded that it was his duty he would be immersed himself. He told her that when they started that school if they had been willing to allow it to come under the control of a Christian sect they could have received considerable financial aid, and although it had been a hard struggle they had kept it independent. Now all he asked was for her to teach the Bible—nothing else—and as much as she pleased. Now is the time to call men in Japan to the New Testament church. We ought to receive a dozen men next week.

### NOT IN VAIN.

When the idealist looks about the world of to-day, and compares it with the ideals of life which Christ sketched in outline eighteen centuries ago, he is almost inclined to ask, Did Christ live and teach and die in vain? Christ preached peace; Europe is burdened with standing armies, and the United States is increasing its navy and its harbor fortifications. Christ preached self-sacrifice: greed still struggles with greed in the market-place, and the weakest are pushed to the wall. Christ preached purity and unselfishness: but it requires the complicated mechanism of an Australian Ballot Law to prevent our elections from becoming open shambles for the purchase of voters. Even the ministers of Christ appear to be at times more anxious to show that Christ's precepts can be reconciled with modern society than to reconstruct modern society in harmony with Christ's precepts. So the idealist questions, even at the Christmas season, whether the birth of Christ means so much to the world after all, doubt whether Christ's law of love can be made to work, and suggests to himself, if not aloud to others, that more is to be hoped for from enlightened selfishness, the struggle for existence, and the survival of the fittest, than from Christianity.

But the idealist forgets two very important matters: he forgets the nature of life, and he forgets the condition of the world in the first century.

The old granddame looks into the primary class and hears them spelling. "Lack-a-day!" she cries; "what's the use in schooling? Here are the children spelling A B, ab, just as I used to do seventy years ago!" The granddame forgets that if the lesson is old the pupils are new; and that, if she would know the value of schooling, she must inquire of the graduates, not of the scholars in the first form. Each generation enters life ignorant of its first principles, and must learn them all. Each graduating generation carries with it into another sphere the major part of all that it has acquired by experience here. The world may not have been growing more Christian; but whether humanity has been growing more Christian cannot be answered by one who takes account only of the men and women on the earth, all of whom are still studying, as their fathers and mothers did before them, the primer.

But in truth the world, though far from Christian, is nearer Christianity than it was when Christ uttered the Beatitudes in the hearing of the multitude. Then war was the chronic condition of society; every nation was regarded as legitimate prey for a stronger neighbor; the law of nations was the law of the forest; and fighting was the only honorable profession. Now no Christian nation declares war without some real or ostensible excuse for war; every European State is armed, chiefly because Russia, a half-pagan State, is a perpetual menace to its peace; and military honors

rank, if not below, certainly not above, the honors of peaceful industry. In the first century half the population of Rome were slaves, whose lives was at the absolute disposal of their owners. No capitalist can to-day throw his laborers into his fish-pond to be food for the fishes, as did Vectius Pollio. The concentration of wealth is perhaps our greatest danger and our most characteristically anti-Christian vice. But it has not yet become comparable to that of the decaying Roman Empire; nor does our bad extravagance vie with that of an age which expended \$50,000 for a single cypress table, \$400,000 for a single banquet, and \$4,000 for a single dish. The twin vices of lust and cruelty existed in the age of Christ and Paul in incredible forms, such as cannot even be explicitly described to the readers of to-day, such has been the development of moral sensitiveness. Occasional relics of a past age appear, on platform or in press, to argue for a commercial marriage and a free divorce, and some States of our own Union have ventured to try on a small scale the always unsuccessful experiment; but throughout the so-called civilized world in the first century marriage was merely a partnership, which not only might be, but continually was, dissolved at the pleasure of either party. Social morality was worthy the age which thus treated the marriage tie. An ancient Roman would be incapable of understanding why any one should object on moral grounds to Parnell's leadership. Brothels still exist; but they are not openly maintained in the palace with the sanction of fashion, nor in the temple with the approval of religion.

The influence of Christ's ideas is not less apparent in government and religion than in society. To Pilate Christ seemed a harmless enthusiast; for the maxim, He that is greatest among you, let him be the servant of all, would have seemed to any Roman destructive of all kingship, to be the very axiom of anarchy. Yet all democracy accepts this, at least in theory. Gladstone is the servant of England; Augustus was not the servant of Rome. The timid and the cynic agree in calling this an age of skepticism; but if belief in shrines and temples, and credence of doctrines and confessions, are less, faith in moral principles is more; and if God is less defined, faith in the reality and the power of the divine in life is greater than in any age that has preceded. Gibbon's sententious description of Rome would not apply to either England or the United States in 1890: "The various forms of worship which prevailed in the Roman world were considered by the people as equally true; by the philosophers as equally false; by the magistrates as equally useful." On the contrary, except a comparatively small circle of scientific experts, who have narrowed their intellectual horizon by devoting themselves exclusively to the study of material phenomena, the great thinkers of to-day, the great poets, essayists, critics, jurists, and statesmen, are, with rare exceptions, theistic believers, and the great majority of them believers in Christianity. Still less does the skepticism which Froude describes in ancient Rome find a place in modern England and America: "Of genuine belief that life had any serious meaning there was none remaining, beyond the circle of the silent, patient multitude." No one can justly bring that indictment against an age which has added Browning and Whittier to the world's poets, George Eliot and Howells to the world's story tellers, Carlyle and Emerson to the world's essayists, Lincoln and Gladstone to the world's statesmen, Spencer and McCosh to the world's philosophic thinkers, and Frederick D. Maurice, Henry Ward Beecher, and Phillips Brooks to the world's prophets. Even those who think with Morley that theistic belief has grown pale and feeble will hardly doubt that in moral and political reforms, in philanthropic endeavors and

in exploration of new fields of thoughts, greater moral earnestness has been shown than ever before, and in all schools of faith and so-called unfaith a profounder sense of the serious meaning of life.

To have set something like half the world studying the meaning of love, though as yet the world does not understand it, to have put the precepts which are embodied in the Beatitudes before the mind of every new generation for its pondering, to have wrought into the consciousness of the race, as a fundamental conception, the idea of the brotherhood of man, to have induced the greatest and most successful governments of the world to acknowledge in their constitutions, if not always in their practice, that true service is true greatness, to have even partially redeemed the family from the conception of mere commercialism, to have made vice odious, and banished to secret places iniquities which were once flaunted before the public, and to have made unbelief too earnest to pretend to faith, and faith too earnest to tolerate hypocrisy, and, therefore, tolerant of all else—this is not to have lived and taught and died in vain.

The blind world does not yet see. But it gropes its way toward the fulfilling of Christ's commands, and so toward the light of heaven. — *The Christian Union*.

In an address delivered at the Brookfield, O., Convention by George Henderson, of Youngstown, on "How to fill our churches," in the closing paragraph published in the *Church Standard* says:

"But of all schemes for filling our churches nothing succeeds like regular and systematic visiting, faithful presentation of Christ at every service, whether it be music or sermon, lecture or regular preaching; a warm welcome to all classes, your officers and lookout committees on the alert to make welcome; hearty congregational singing, a regular system of giving, with the preacher primed and ready to fire every time he steps into the pulpit. All this combined with prayer and faith will reach men to-day as they always have."

### Married.

SMITH-TITUS.—At Lakeside, Kings County, N. B., at the home of the bride's mother, on the evening of January 14th, by the Rev. T. H. Capp, Albert R. Smith to Miss Clara M. Titus, both of Hampton, Kings County, N. B.

### Died.

MERCER.—After a long and painful illness, Bro. John Mercer, formerly of Patrick street, St. John, N. B., but recently of Lakeside, passed from this life on the morning of January 13th, of the present year. T. H. C.

DODGE.—Our young friend (20 years and nine months) Dodge, son of Bro. and Sister Dodge, of Lakeside, Kings County, N. B., was accidentally killed on the night of January 13th. He was a brakeman on the N. Y. & N. E. Railway. The night was dark and stormy, and with a companion was sitting on the top of a box car, but the danger signal failing, from some cause or other, to warn him of their approach to the Mt. Bowdoin bridge, his head struck against the bridge and he died instantly. His remains were brought home, and the large number of people that attended his funeral showed that they truly sympathized with our brother and sister in their deep affliction. T. H. C.

SHAW.—At Halifax, Dec. 20th, 1891, Bro. John Shaw, in his 99th year. Bro. Shaw was formerly a Methodist, but having the way of God more fully expounded unto him, he confessed his blessed Saviour and was baptised on the first day of December, 1836, by Bro. Henry Harding, now of Boston. He was always happy when able to meet with the church of Christ in this city, but for several months, through infirmities, he was deprived of his privilege. During my visits he was ever hopeful and happy and waiting the Master's call. HENRY CARSON,

Halifax N. S., Jan. 23rd, 1891.

## The Christian.

ST. JOHN, N. B. - - - FEBRUARY, 1891

## EDITORIAL.

## THE PARABLE OF THE TALENTS, MATT. XXV:14.

Jesus "the Light of the world" has revealed both the kingdom of grace and the kingdom of glory, a present salvation from sin, and also a future salvation from all the consequences of sin. How to enter the kingdom of God here he has told Nicodemus, and made it plain in his last commission to all the world. Those who are saved enter the divine favor now, and, by a faithful continuance in well-doing, will have an abundance entrance ministered to them into the future kingdom. When Peter writes to Christians he calls them the elect. Being obedient believers at the time their election was an accomplished fact. Yet he urges them to make their calling and election sure. Their past election was sure, and he exhorts them to make their future election sure by adding to their faith virtue and many other graces, assuring them that if they did these things they would never fall, but so an entrance would be ministered to them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. (I. Pet. i:2; [I. i:5-13.]

Jesus showed much anxiety that his disciples should at enter his heavenly kingdom, and near his death spoke many parables respecting the last judgment. This chapter begins with the ten virgins, then comes the talents. And as if to meet the capacity of his humblest followers, closes the chapter with the impressive parable of the sheep and the goats.

He here compares himself to a man travelling into a far country, who called his servants and delivered unto them his goods. Jesus has gone into heaven, which is so far from us that no mortal eye can see either it or its inhabitant. All our knowledge of it comes through faith in the testimony of our Teacher, who came from heaven to live and die among us, and has gone back to prepare a place for his servants giving each of them talents to use and increase.

By talents we understand the power of doing good to others, and thus honoring Christ. He has not given the same number of talents to each servant, because all have not the same ability to handle talents. He gives to every man according to his ability. No man can say: Because my brother is stronger than I am, I have no right to labor at all." If my brother is stronger than I am the Master requires more of him. He expects him to do all he can, and expects the same of me. If another brother is still weaker than I he requires less of him than of either of us; but requires all of us to do what we can do, and he will graciously reward all accordingly.

If we are the servants of Christ, he has given each of us talents which we are to use and increase, and account for at his second coming. Every one who joins the Church of Christ should earnestly pray: Lord, what wilt thou have me to do? and never cease until he is convinced what his particular work is in the Church and in the world, so that he may bend all his energies in its accomplishment.

The Church should be so well acquainted with all its members as to ascertain what department of work each one is best fitted for, and what is his particular desire, and encourage and help all to carry out the will of the Saviour, and thus trade on the talents which he has given.

How appropriate for a senior whose life inspires confidence and affection, to enquire: Bro. B., are you satisfied what the talents are which the Lord has intrusted to you? And on receiving at least partial affirmative to proceed. Are you striving

to use and increase these? And after a similar reply to continue: "Do you find your work easier and more satisfactory than at first?" Then to encourage the young brother with words of counsel and cheer; remarking: "I have noticed with interest your efforts and are happy to see a marked improvement. I am confident that the Lord is waiting to supply all your needs, and to enable you to make your Christian life a grand success." Who can tell how much the friendship of older brethren aid and prompt younger members to discover and use their talents for the Lord.

A living church will help its respective members to use their talents for Christ. Some have a natural talent for speaking. The church encourages them to speak, and if they manifest a love for the salvation of men, and a Godly and self-denying life it discovers that it is God's will that such should spend their life in preaching the gospel, so it aids and encourages them in this work. Others may have an aptitude for teaching the young, and the Church encourages this, and finds work for them. Others may be talented in prayer and have ability to lead in prayer and social meetings. These useful talents are known and encouraged. Some have a good influence in visiting the sick, and the poor and needy, and the Church encourages this noble work. Some have the gift of singing and can do great good in this delightful department of Christian work.

Others have a faculty of making and saving money. This ability comes from God, and should be used for his glory. "The love of money is the root of all evil, which while some coveted after, have erred from the faith and pierced themselves through with many sorrows." And yet Jesus tells his disciples to make to themselves friends with it, which shall receive them into everlasting habitations, Luke xvi. Both the use and abuse of money and its worth are so clearly set forth by the Saviour in the parable of the sheep and the goats that all who read may understand and remember. He shows it to be the hinge on which shall turn our eternal destiny. How important then to use it for God's glory. By it his needy ones are relieved and his gospel spread throughout the earth.

Jesus tells in few words how the servants handled their talents. The first traded on the five and made them ten, and the second made his four. But the third hid his lord's money in the earth. So, after a long time, their lord came and called them to account. Jesus has been now a long time away; some think far too long. But he will come as a thief in the night. It will be as sudden as the lightning's flash. Around him will shine his own glory, the glory of the Father and that of the holy angels, who there meet to witness his last judgment.

He who received the five talents speaks first, and tells the simple story. Lord, thou gavest me five talents and I have gained other five. Jesus says: "Well done, good and faithful servant, thou hast been faithful in a few things I will make thee ruler over many things: enter thou the joy of thy Lord."

The second said about the same and received the same plaudit—"enter thou unto the joy of thy Lord." They both traded according to their ability, and received the same welcome entrance into the joy of their Lord. To be awarded before such a company and by such a Judge is something far beyond our imagination, and we can only sing, "What must it be to be there?"

But the third servant comes forward. He has more to say than the other two. He is readier to pass sentence on the Judge than to hear his own. I knew thee that thou art an hard man. Thou reapest where thou sowest not, and gatherest where thou hast not strewn, and I was afraid and I hid the money in the earth. Here is all that belongs to you. He manifests an air of haughty independ-

once, and assumed justice as if he said: I knew your demands. You asked me to do what you know I had not the power to do, and I was afraid of your service, but would not meanly spend your money. I honorably hid it, and now give you all that you can reasonably demand, and want to have nothing more to do with you.

Perhaps he had been spending much of the time of trading in arguing on the divine sovereignty and on man's utter inability to do what Christ commanded him to do. He might have thought it the highest honor to the Creator to degrade his noble creature man to the level of a mere machine. At any rate his refuge was the hardness of Christ in requiring man to do what he was unable to do, reaping where he had not sown. But he now finds this refuge swept away, leaving him in all his iniquity, exposed to the gaze of the universe.

The Judge condemns him on his own testimony. Thou knowest that I reap where I sow not. If you were afraid of me why did you not give my money to the exchangers that I might get both principal and interest on my return. You would neither trade on it nor allow others to. You had the ability to do what you were told. You will have that ability no longer. Take from him the talent and give it to him who has ten, and cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.

## Original Contributions.

## OUR MOTIVE.

It a well-known fact that every effect or result must have a cause; that is, some preponderating principle that originates all the actions of mankind, whether they be good or whether they be evil. The entire human organism is subject to the mind. The limbs and organs of the body are subservient to the will, and are called into action by the command of the sensorium. You see the truth of this if it only be in the stretching forth of your hand. From the sensoria the *fiat* is flashed with lightning speed along the intricate network of nerves, selecting for itself the proper one, finally reaching the muscles of the arm which immediately contract, and then follows action with results. But the question may be asked just here, Does the mind originate these thoughts? Certainly; the idea is framed in the mind, but only after receiving certain perceptions through the sensual organs, and which when acted upon produce actions. Now, we have already seen that the bodily organs are subservient to the mind; that the mind is influenced, or rather develops itself by what it receives through the ear, the eye or the knowledge transmitted to it through the eye and ear. Understand, then, our actions depend upon what we read, what we hear and what we see, or perhaps more particularly still upon the result of our reading, our hearing and our seeing. How careful should we be then in selecting our companions and our books; for it is by these, as we have seen, that the mind is framed, which is the seat of thought that give rise to actions. Our actions form our character, which is the impress given by us to the world.

No one can associate with low companions, the votaries of folly, and not be contaminated by the immoral miasma that they shed around them. No one can peruse the current fiction of the day, or even many of our newspapers, and not become influenced by these silent guides of satan. You will see from what I have already said that our destiny hinges upon the result of our connections with the world. If our mind dwells only upon what is good in reading, in seeing and in hearing, then it follows that our thoughts will be good; and if our thoughts our actions; and if our actions, character; and if char-

actor, destiny. So, then, that we may have a happy consummation to our mortal life it behooves us to study good works, and meditate only upon what is good, so that we may wax strong in spirit. When I say study, I mean reading without thought, which opens up other avenues for acquiring knowledge. The mind becoming wholly absorbed in good and profitable study, good actions invariably follow. But very often behind good actions lies a selfish motive. What motive has that Titian-tongued dude who stands before an audience once a week, perhaps "reading what he never wrote." Is a pure or is it a selfish motive? Let the reader judge. Would it be different should he find himself in the situation of our poorly paid ministers? Thank God there are many who from an innate desire to save fallen humanity, to rescue a perishing world from sin, and from the great love to that glorified Redeemer who died for all, engage in their noble calling, but, alas! to the keen eyes of truth are there any now declaring the council of God who will only have their road on earth paved with roses.

May God in his infinite mercy deal leniently with all such (if any), for they know not what they do. The history of the Church shows us to-day that pride, the cause of man's first disobedience, is now reigning in many of our churches. Christ says: "Except ye be converted and become as little children ye cannot enter the kingdom of heaven;" but the Church to-day says: "Except ye repent, and are as proud as Lucifer and as rich Croesus ye cannot worship with us." We are falling back into the iniquities of Babylon. Pride is again entering amongst us, as it did the early Church, and as it then sought power and elevated sinful man to be the representative of God on earth, so, amongst us now, it will tend to lessen in our eyes the power of God and to a corresponding increase in the usurpations of man.

There is much more that can be said on the same subject; but I think I have made this essay long enough; and if this does not receive the deserved lot of falling into the waste basket, I may write again on the same theme. S. N. G.

### OUR NEEDS.

#### No. 2.

We need to understand the "distinctive plea" of the "Christian Church." We need to know why we are a distinct people. I may be informed, right here, that this is already well understood, but I must beg to doubt this. I have many reasons to believe that this is one of our greatest needs. I remember, the writer a few years ago was interrogated on this very point, as to "what were our distinctive principles." The reply was, "We have no distinctive principles."

The discussion that followed this reply showed very clearly that there were some who did not understand our "plea." The principles we hold as conditions of salvation are taught by many in the denominations and cannot therefore be distinctive. The doctrine of baptism for the remission of sins is taught by others. We find it taught by Neander in his "Planting and Training," and also by Shaff in his history of the Apostolic church, also by Lange, in his commentaries on Acts, and also by others we could name, which show that it is not a distinctive doctrine with us. A writer in a late "Standard" says: "We really hold no doctrine and have no practice that is exclusively our own. I may say that our distinctness consists in the fact that we have nothing that is distinct. Our strength and glory is in this, that we insist upon nothing as a bond of union or test of fellowship that is not already believed and accepted as valid scriptural by all evangelical denominations." The distinction, therefore, is not in distinctive principles, but in a grand distinctive "plea" of Christian

fellowship and union of all those who are admitted saved. We say that the conditions of salvation are the conditions of Christian fellowship, that when they are saved from sin they are one with Christ and should be one with all Christians. But with the denominations it is different. They will admit that others are saved and will be saved in heaven, but cannot unite with them in Christian fellowship because they differ in regard to certain principles that they admit are not essential to our salvation or our union in heaven. Here is seen the magnitude of the evil of denominationalism, dividing the church of God on earth which they admit will be united in heaven; and here is seen the greatness and importance of the "distinctive plea" of the Christian church, to make all one on earth whom they admit will be one in heaven, to make nothing essential to Christian fellowship on earth that is not essential to our salvation in heaven. The Christian church has proven the possibility of just such a union by having within her folds members who differ in principle, but yet one in heart and in Christian fellowship. As soon as we cease our contention, our principles, about which we differ, and which we admit are not essential to our salvation, just so soon we will be one in Christian fellowship.

Here is the grand plea that distinguishes us from others. We earnestly plead for toleration, to waive as authoritative all doctrines and opinions about which we differ, and to unite in loving fellowship and Christian union, on the principles that all admit as true and scriptural and about which there is no dispute, and which only are essential to salvation. While we plead for the union of all Christians upon this the only possible basis of Christian union, we forget our own plea. We find ourselves contending for principles not at all essential to salvation, and too often dissemble over differences that are wholly indifferent. We saw in one of our publications some time ago a statement to this effect: "That if a church wanted certain persons to pass the bread and wine, and there were persons in the church who did not acquiesce in the choice of said persons, they should separate and organize another congregation."

Any one can see that this is directly opposed to our "distinctive plea," to thus make such principles as are purely prudential, authoritative and exalt them to standards of faith and tests of fellowship. It is against this mistaken idea of our distinctive mission that Bro. Campbell, in 1849, expresses himself very forcibly, as may be seen in the following:

To ask for a positive precept for everything in the details of duties growing out of the various and numerous exigencies of the Christian church and the world, would be quite as irrational and unscriptural as to ask for an immutable wardrobe or a uniform standard of apparel for all persons and ages in the Christian church. . . . We must make a broad, a clear, and an indelible distinction between the elements of *faith*, *piety* and *morality*, and matters of temporal expediency. The former are wholly and exclusively of divine authority. They are forever fixed by the Messiah in person, and by his inspired and divinely commissioned lawgivers, apostles and prophets.

In all things pertaining to public interest, not of Christian faith, piety, or morality, the church of Jesus Christ, in its aggregate character, is left free and unshackled by any apostolic authority. This is the great point which I assert as of capital importance in any great conventional movement or co-operation in advancing the public interests of a common Christianity and a common salvation.

Matters of prudential arrangement for the evangelizing of the world, for the better application of our means and resources, according to the exigencies of society and the ever varying complexity of things around us, are left without a single law, statute, ordinance or enactment in all the New Testament.

"For my own part, I see no necessity for any positive Divine statutes in such matters."—*M. Harbinger, May, 1849.*

This is the very thing we need to see—"the distinction between the elements of *faith*, *piety*, and

*morality*, and matters of temporal expediency." The former are the essential elements of our salvation, and are therefore the only test of Christian fellowship, while the latter are not elements of faith, but matters left to our sanctified judgment, and should never be made a test of fellowship or a plea for union; and however much we may differ in these matters we should never let them separate us, or in any way destroy the peace and prosperity of the church of Christ. Let us be true to this "plea," that all who believe in Christ, through the apostles' word, may be one in Him.

H. MURRAY.

### FAITH, HOPE AND LOVE.

By JAMES MURRAY.

"Now abideth faith, hope and love, but the greatest of these is love." *Faith is the belief or testimony. "Without faith it is impossible to please God;" for he that cometh to God must believe that he is, and that he is the rewarder of all them that diligently seek him. Faith is the first command of the gospel. The first step that every person must take in order to become a Christian is to believe that Jesus Christ is the Son of God. Taking the word of God, and reading the thrilling, and plain, and affecting story of Jesus — what he did for poor sinful man — it touches the heart and produces faith. "Faith comes by hearing and hearing by the word of God." Faith is truly very important. It changes the heart and brings us to God, but still will pass away. We now walk by faith; but when this earth life is over, if faithful to the high calling into which we have entered, we shall "see Jesus as he is." "We shall know as we are known." We shall then walk by sight not by faith.*

Hope is desire and expectation. What we desire and expect is what we hope for. Like a ship at anchor, although tossed by the storm and wind, is esteemed safe, so "hope as an anchor to the soul is both sure and steadfast." It gives us joy, peace and strength to look into the future and contemplate upon the things promised to the children of God. *We rejoice in full assurance of hope unto the end — "if in this only we have hope in Christ we would be of all men most miserable." We are saved by hope. Every person must have a well-grounded hope in Christ in order to come into possession of the things hoped for. We do not hope for things we possess, but we hope for that we see not, and with patience wait for it. So hope also comes to an end with our life in this world of disappointments, toils, and sorrows. At home with God our Father, "who giveth us richly all things to enjoy," our hope will be turned to sight, we shall possess and enjoy the things we hope for, and are with joy looking forward to.*

But there is one more beautiful word in the text, that is — love. "Now abideth faith, hope and charity (or love); the greatest of these is love." Whatever acts we may do in this life for the cause of Christ if not prompted by love are useless. By love we show to the world that we are the children of God. "We love Christ because he first loved us;" and by loving one another and keeping Christ's commands we show our love for him. But why is love greater than faith or hope? Greater because God is its author. "God is love." Christ for the joy that was set before him endured the cross. God has done everything for us that we need in order to be happy here and at last enjoy heaven. All because "God is love." God knows all things and sees and own all things. Faith nor hope cannot, therefore, apply to God, while love does. Love is also greater on account of its duration. While faith and hope ends, love never fails. Our love is imperfect here on account of sin and human weakness, but when we get home with God we shall love perfectly, and go on and on loving forever. Love shall be our song in that world of love, with our Father of love, and with Jesus our dear Redeemer.

O, that all who read this may love more — love God more, love each other more. Let brotherly love continue, that the world may behold in us the image of Christ.

## Correspondence.

## VICTORIA, VANCOUVER ISLAND, B. C.

Dear Christian: I arrived in Halifax December 21st, and left again on the 24th, arriving here January 1st, 1891. I remained over at Montreal one night and a day. I took in some of the city. It is a very city, and contains some very fine buildings. There was good sleighing and very cold weather. The whole drive to Winnipeg was one of fine scenery. Winnipeg is growing, and seemed full of business life. There are some fine buildings, but I had no time to visit them. From Winnipeg to the Rockies is one level stretch of country. Some portions of the land is very good and other parts rather poor. We saw a great many ranches, and the winter being fine all cattle were out grazing.

Coming to the Rocky Mountains you take in the most beautiful scenery imaginable. No pen can hardly describe it. Passing around the mountains you look out the car window but in vain to see the tops of the mountains far above you. Many of those mountains are snow-capped, and when the sun shines upon them it is a beautiful sight. The river valley beneath you has a dangerous look. There is much trestle work, bridges, and many tunnels to pass through. There are many good hotels along the line, and gotten up in the very best style. The journey is one of pleasure to him who never was over the road before.

Now, coming to Vancouver, on the main land, I cannot say much, as we went immediately on board the boat, the train being late getting in, but I am told it is growing rapidly. No doubt, in the near future it will be the city of the Pacific coast. Being the terminus of the Canadian Pacific Railroad, it must become a large city in time.

Now a few words about Victoria, B. C. This city is nicely laid out, and has some very fine buildings. The people here seem to be doing well, and many are wealthy. Labor is high—men on the streets get \$2.50 per day; carpenters \$4 per day; and other tradesmen in higher branches of business get from \$5 upward.

As regards religious matters the people are not as thoughtful about the one thing needful as in the East. The Lord's day is not observed here any better than in Chicago. Saloons all run in full blast. Chinese work all day. I find here a church of England, a Presbyterian church, Methodist church, a Baptist church, and the Salvation Army. I saw a *Christian Union Mission Hall*. But it is closed and to let. It is near the wharves. I have not found out as yet any *Disciples of Christ*. It is very hard to be deprived of Christian communion. Yet we must be content to do what God would have us do. We know not what the Lord has in store for each one of us. I am far away from you, but my hope is that I may be able to do better here, and have more means to help on the cause in Halifax.

I have seen some hard sights since my arrival. I saw one man who died away from home, and was buried by his seal hunting friends. Then there was a caving in of a wharf. A steamer brought a cargo of lobsters and piled too many on one end of the shed. It gave way and seven men were carried into eternity without a moment's warning. It was a most heart-rending sight. This should cause us to be prepared day by day; for, in an hour when we think not, the Son of Man may come to each of us.

I will write again in the near future. Wishing you all the compliments of the season, and prosperity to the CHRISTIAN. I remain yours as ever,  
January 19, 1891. W. J. MESSERVEY.

## Miscellaneous.

## JEWISH DEFENCE OF CHRISTIANITY.

[From the Brooklyn "Eagle," of December 23, in reply to a letter from a Jewish Rabbi arguing that Christ was a myth or else an impostor.]

To the Editor of the Brooklyn Eagle:

Some few weeks since there appeared in the "Eagle" a letter from our much esteemed friend and coreligionist, Rabbi Sparger. It was brought to the notice of our association by one of our members, and it received a great deal of consideration, as did also the answers to it which appeared in the "Eagle" subsequently. All the letters, except Rabbi Sparger's, were, apparently, from Christians. Now, if the "Eagle" will give us a little of its valuable space we will give the views of a considerable number of liberal minded Jews (not orthodox), not Jews who look backward, but men who look at things as they appear at the present time. The first question we considered was, Could a fraud or delusion have stood the trials and tests which Christianity has stood and have held its ground, in every instance, and gone forward with giant strides, till it is now the most liberal and progressive religion that the world has ever seen, a religion adapted to every country and every people on this globe? Other religions are and have been always sectional, each having its own special district or country (Judaism alone excepted), and although we Jews do not believe the Christians are right, we must, nevertheless, wonder at the rapid progress and the gigantic proportions to which the Christian religion has grown. What would this world have been if the Christian religion had not come into it? Judaism would not certainly have developed into such a grand and sweeping system. We Jews were but a handful of the world's population, and we were always a secluded people, keeping to ourselves and looking at all other nations as inferior, not trying to raise others above paganism, but shunning them and despising them. Christianity, on the other hand, is seeking out every nation and people, and we Jews to-day enjoy the greatest benefits in countries where the people live the nearest up to the teachings of their leader, Jesus Christ. Be he a myth or a reality, his teachings, without doubt, improve all who follow them. Then the Christian religion to-day shows no sign of weakness, but is stronger than ever, and is gaining in strength, while all the other religions are on the decline, receding before the rapid advance of Christianity. Judaism alone remains immovable, we might say a fossilized monument of God's truth, a religion with a glorious past record, but with little hope for the future. We Jews plod along the well beaten tracks of our forefathers and make no advance. What did all the elaborate ceremonial law given to our forefathers mean? Was it simply a meaningless ceremony to be performed year after year? We think not. It must have certainly pointed to something to come. Then all through the prophets' time, what do the prophets mean? We modern Jews are apt to explain the prophets' meaning to suit ourselves and place great reliance on what our rabbis say. But our forefathers did not think so. They either disbelieved the prophets or looked for the fulfillment of the prophets' predictions at some future time, but we Jews of the present day do not look for the fulfillment of anything. Since the time of Christ there has not arisen among us one prophet to oppose Christ as an impostor, which is now over eighteen hundred years. This we cannot but believe to be circumstantial evidence that the law was fulfilled in Christ. Then one of our best authorities, the Targum, applies part of Isaiah fifty-second and all of the fifty-third chapter to the Messiah. So do our Pesekta and our ancient books, the Tanchuma and Siphre, all of which was fulfilled in Jesus Christ. Then, again, Josephus speaks of Christ. Although some con-

tend that the passage where he refers directly to Jesus, called the Christ, is spurious, yet we cannot prove that it is not genuine. Tacitus, a little over a century after Christ's birth, and who lived about the time of Josephus, quotes it as true. In another place Josephus speaks of James, the brother of Jesus who was called Christ. This passage has not been pronounced spurious; so it is safe to accept it as positive evidence that Christ did live on earth, and was a well-known person in his time. In the year A. D. 64 the Emperor Nero accused the Christians of firing Rome. This was less than forty years after the ascension, or rather the so-called ascension, of Christ, and quite a number of Christians were killed at the time. Very likely some of these Christians were Jews who had been converted to Christianity in Judea and had gone to Rome to escape persecution, which was raging against the Christians in Judea. Perhaps some of them had seen Christ and spoken with him. Perhaps some of them had seen some of the miracles reputed to have been done by him, and if there had been no Christ it is not likely that there would be people ready to die for their belief in a myth at so early a date. The burning of Rome is an undisputed fact, and there must have been quite a number of Christians or they would not have been noticed by the Roman pagans. It is a common thing for us to say that such a person as Jesus Christ did never exist, that he was a myth, only a fable made up by some Greek writer; but what proof can we bring to prove that he did not live on this earth?—while there is very good evidence to prove that he did live, and that he came just at the time when the Jewish nation was looking for the promised Messiah. Concerning the death and reputed resurrection of Christ we say nothing. If Christ was God, then his death amounted to nothing, and his resurrection amounted to nothing, as God could leave his earthly body and again assume it at pleasure. With the light of nearly two thousand years shining on us, simple assertion will not do: we must have proof. Now, we, as honest, free-thinking men, admit that we are in doubt, and if any one can prove that the Messiah is yet to come, we should very much like to hear from him.

MEYER RODEFELDT,  
ISRAEL POSNER,  
MARX LEVY,

Committee American Hebrew Freethinkers' Association.

Brooklyn, N. Y., December 21, 1890.

## THE RELIGIOUS MULE.

Be not as the . . . mule. Psa. 32:9.

What depth of feeling and bitter experience this expresses! The mule is the incarnation of obstinacy. Standing with his fore-feet wide and firmly planted on the ground, his long ears laid back close to his neck, his tough hide, and long, awkward head, he is a picture of firmness. You doubtless imagine that David was thinking of one of those balky brutes on his father's farm when he wrote the text. Far more likely he was thinking of Joab—in comparison with whom the most obstinate of these early acquaintances was pliability itself.

There are mules and mules. All have the same character; but there is a diversity of outward forms. Some are horizontal, others are perpendicular. Some walk on four feet, and some on two. Usually, however, they do not walk at all, but stand very still.

Not a few of these animals are found browsing on the tender grass within the enclosure of the Christian church. They are easily discovered. In fact there is no need to discover them, for they soon make their presence felt. The mule, whatever may be his outward form, is an obstructionist. He is tenacious of his own opinions. He will have his own way, or he will stand still, and make everything

and everybody stand still with him, if possible. Lucky enough if he does not let fly with his heels and pulverize all objects within reach.

Obstinate? An obstructionist? O, no! he does not intend to be either. He is very "conscientious." And unfortunately he has adopted that familiar definition of "conscientious," namely, "Something within me which 'I wout.'" There is nothing light or frivolous about him. He makes everything a matter of conscience; and when others differ from him, it is always because they are less earnest and conscientious than himself.

When his mind is made up, he is immovable. Argument and persuasion are alike wasted upon him. He usually plants his feet firmly on one or two scripture texts which seem to substantiate his position, and from these he will not budge an inch. You may quote a dozen in refutation, but he will throw them all aside and stand on those he has chosen. It is indeed fortunate when the rest of the team can move on and leave him standing there alone in his glory, like Lot's wife on the shore of the Dead Sea. Too often he gets between the shaft; and then, when he comes to a standstill, the rest must halt with him till he is ready to move on or is taken to his reward. Many a church in our land to-day is standing absolutely still, and has made no progress for years, simply because there is a mule somewhere in the team; perhaps he is in the pulpit, perhaps in the pews.

We can all of us assume this character on occasion. It is one of the strongest points in favor of Professor Darwin's theory, that there seem to be in almost every member of the human family some remaining trace of the ancestral mule. Nothing is more easy than to persuade ourselves that any point which we desire to carry is a matter of conscience. "I feel impelled to do thus or so, therefore, I ought," is a common syllogism. We often mistake obstinacy—in ourselves—for moral courage, proper firmness, decision of character, or some other commendable quality—so nearly are vices related to virtues. When unwelcome advice is offered to us, we thrust it aside, and imagine ourselves to be miniature Martin Luthers, determined to enter Worms though there were as many devils as tiles upon the housetops. Or we fancy that we are but repeating the "Get thee behind me, Satan," of the Master. Very frequently we should find a more accurate likeness in Rehoboam, who forsook the counsel of old men, the wisest and safest advisers in the realm.

Decision of character and firmness of purpose are very desirable qualities in the Christian. The church of the present day needs men with independent minds and strong, straight backbone, men who dare to say "No" clearly and earnestly. She needs men like Joshua and Daniel and Paul, who can withstand temptation, and even the false persuasion of friends. But we must beware lest with the backbone we develop a tail and long ears. "Be not as the . . . mule."—*Rev. George H. Hubbard, in Sunday School Times.*

**News of the Churches.**

**NEW BRUNSWICK.**

**ST. JOHN.**

Our next Quarterly will be held with the church in St. John, commencing with the second Sunday in March.

We are pleased to report that during the month one has been added by confession and baptism and two by letter, one of which is Bro. W. H. Applegate, evangelist for the provinces.

We are anticipating a good meeting in March. If arrangements can be made it is possible that some preaching brethren from other parts will be present to help in this matter. Due notice will be given in the next issue.

The month of January was a very stormy one. Two Lord's days were very disagreeable, yet it did not prevent—even those being at a distance—to be present at the services.

**NOVA SCOTIA.**

**WESTPORT.**

Brother W. H. Applegate arrived here on the 9th of January after a somewhat cold and tedious journey. Bro. A. began the meeting on the 10th. Our meetings are well attended, notwithstanding the many difficulties that impede our way. Bro. Applegate is an able preacher, a deep thinker, and a shrewd Bible student. We are expecting good results, although the weather is against us. We hope to report something more encouraging in our next issue of the CHRISTIAN. H. E. COOKE.

**FROM OUR ANNUAL.**

Whereas the census of the Maritime provinces is to be taken before our next annual and it being desirable that our numbers be correctly reported; *Therefore resolved,* That every one present take an interest in this matter, and in their respective localities request our people and adherents (when called upon and asked by the census commissioner, what do you call yourself religiously by?) to answer, A DISCIPLE OF CHRIST. And further, to count as such each member of the family—even though not members of the church—it being the desire of the authorities to learn the relative percentage of the people holding the different religious views.

J. E. BARNES,  
*Secretary.*

**EVANGELIST'S LETTER.**

**TO THE BRETHREN:**

The readers of THE CHRISTIAN have been apprised of the arrival of the evangelist for New Brunswick and Nova Scotia, and are, doubtless, waiting for a word from him. The introduction through the January CHRISTIAN to the brotherhood if the two Provinces is hereby acknowledged. I make my bow and say, "How d' ye do?"

Leaving St. John the 5th for Westport I was delayed at Meteghan River from Monday until Friday on account of the bad weather—the packet was not able to run. I reached Westport at eleven o'clock January 9th. On Saturday night we began a series of meetings which are still in progress. I found here Bro. H. E. Cook, the pastor, a noble, Christian man, much beloved by his people. The weather has been much against us, but we had fair audiences. Nineteen sermons have been delivered, many visits made at the homes and obedience to the gospel urged at the fireside. So far only one has responded. We look for others. The brethren brethren express themselves as encouraged and strengthened.

Brethren, a great work is open to us. Will we do it? The outlook, so far as human eyes can see, may be discouraging; but surely not more discouraging than that which presented itself to Elijah on Mount Carmel. The king and all the royal court was against him; and 850 prophets were against him. Elijah stood alone on the one side. The king, the people and 450 prophets on the other. The issue was drawn and the contest began. Elijah or the prophets must win. Elijah gives the prophets every advantage. Though they are many he is alone. They have the choice of the animals. Everything was very dry and easily set on fire; and he gave the advantage of the heat of the mid-day sun. Elijah would not offer on their altar, but "repaired the altar of the Lord that was broken down," dug a trench about it and poured upon it twelve barrels of water. All day the contest waged. Baal refused to answer and the prophets retreated. The people now wavered. At the time of the evening sacrifice Elijah began to pursue the prophets by calling upon the Lord. The victory was to Elijah, and a grand victory it was. He was not alone. The Lord was with him.

Brethren, we are more than one and are not alone. We are many, brethren, and the God of Elijah is with us, and if we will but trust him, and work together in love we shall succeed; for the

Lord hath spoken it and his word will not fail. The victory is not to the strong alone, it is to the brave, the active, vigilant, the trusting, faithful, prayerful band, however few they may be.

Your evangelist cannot do the work alone. He must have the help of the brethren. Will you give it to him? He believes you will, and looks hopefully for a good work to be done.

Yours faithfully, W. H. APPLGATE.

**HOME MISSION NOTES.**

Some of our good sisters who are living where we do not have a church remember the fund this month. They are doing something towards spreading the truth. They cannot go, so they help send the Gospel. See what a large amount comes from THE CHRISTIAN. Brethren, help the editors in their good work. Bro. Payson says: "I am thankful the interest in missions is growing, and I hope the brethren generally in our provinces will be aroused to see the need of greater work in the Master's cause."

Sister Hunt has done well and hopes to send more next time. She says: "We are praying and patiently waiting for Bro. Wm. Murray's return." We hope their prayers will be answered, and that Bro. Murray will again work in this part of the Master's vineyard.

Sister Carson sends more than Halifax pledged. She says: "We are very glad to learn that you have secured an evangelist, and hope he will be successful in bringing many souls to Christ. Bro. Messervey has gone to British Columbia to join the seal fishing fleet, and does not expect to return until September. We miss him so much, as he is always at his post in the church meetings." We should all so live and act that the church will miss us in their work and worship.

Sister Payson says: "We have organized a Children's Mission Band. The money raised will be divided equally between the home work and the Japan mission. The children must be educated to give to the Lord. I think Brother and Sister Darst imparted some of their missionary zeal to all the churches; they seem so ready to give." A letter from Bro. Applegate, of the 23rd, says one young man made the good confession. This is good news. May the good work go on. May the Lord bless every effort to turn sinners from darkness to light.

Milton, Southville and Tiverton kindly send to the fund again.

"And whosoever shall give to drink a cup of cold water only to one of these little ones, in the name of a disciple, verily I say to you, he shall not lose his reward."

**RECEIPTS FOR JANUARY FOR THE N. B. AND N. S. MISSION.**

Previously acknowledged.....	\$122 38
Westport church—	
Per E. A. Payson, ....	\$5 00
Sandy Cove, N. S.—	
Mrs. H. Eldridge, ....	2 00
Everett, Mass.—	
Mrs. J. Henderson, ....	1 00
CHRISTIAN fund—	
Per J. E. Edwards, ....	96 62
Westport—	
Per Miss C. Payson, ....	1 35
Kempt, Q. Co. church—	
Per Miss U. Hunt, ....	2 00
Halifax church—	
Per Mrs. H. Carson, ....	5 00
Milton—	
Per Miss M. Freeman, ....	5 00
Per H. A. Dvoos, { Southville, ...	1 27
{ Capt. H. Eldridge, S. Cove,	2 00
Tiverton—	
Per Miss Outhouse, ....	1 73
Total, ....	\$245 35





Dyspepticure aids Digestion.  
Dyspepticure cures Indigestion.

The most serious and long-standing cases of Chronic Dyspepsia positively cured by Dyspepticure.

Price per bottle 35cts and 400 (large bottles four times size of small.)  
prepared by Charles K Short, St. John, N.B.  
SOLD EVERYWHERE.

**TRUE FRIENDSHIP**

Is that which stands by you when put to the test in the hour of need.

Such a friend you will find in

**HAWKER'S**

**Nerve and Stomach Tonic.**

For General Debility and Nervous Prostration. Also, in Hawker's Balsam of Tulu and Wild Cherry, for all throat and lung affections. They will always be found reliable when put on trial, which hundreds can testify to.

**W. HAWKER, Druggist, Proprietor**  
110 Prince William Street, St. John, N. B.

**BOOKS FOR THE SUNDAY SCHOOL.**

WE have just opened a large assortment of Books suitable for Sunday School Libraries. These books have been carefully selected, keeping in view the requirements of Sunday School Work. They are strongly bound in cloth, and to Schools will be sold at a very low price. We have also a fine variety of new styles of

S. S. Tickets and Reward Cards, &c., &c.

**E. G. NELSON & Co.,**

Cor. King and Charlotte Sts., ST. JOHN, N. B.

**LEONARD BROTHERS**

**WHOLESALE FISH DEALERS,**

ST. JOHN, - - NEW BRUNSWICK.

RANCH 299 COMMISSIONERS ST. MONTREAL.  
Packers of Boneless and Prepared Fish.

Pure Boneless Cod, Finnan Haddies, and Scaled Herrings, are our leading lines. Dry and Green Cod; also, Frozen Fish in Season.

W. F. LEONARD, Montreal. C. H. LEONARD, St. John, N. B.

**F. W. WISDOM,**

Mill, Steamboat and Railroad Supplies,

41 DOCK STREET, ST. JOHN, N. B.

Rubber and Leather Belting, Rubber and Linen Hose, Lace Leather and Cut Lacing, Cotton Waste and Steam Packing, Lubricating Oils, Mill Files, Emery Wheels, Emery Cloth and Emery, Wrought Iron Pipe, Cast Iron Water Pipe, Steam, Gas and Water Fittings, Steam Pumps, Steam Gauges, Injectors, Bolts, Nuts and Washers, Rabbit Metal and Antimony.

**STEAM AND HOT WATER HEATING APPARATUS.**

Lowest Quotations given on Special Supplies.

**HAROLD GILBERT,**

**CARPET**

—AND—  
**FURNITURE WAREROOMS.**

New GOODS daily arriving.

54 King Street, - - - St. John, N. B.

**BARNES & Co,**

PRINTERS, BOOKBINDERS, BOOKSELLERS  
AND STATIONERS.

BIBLES, HYMN BOOKS, etc.,

Of various Sizes and Styles of Binding, constantly on hand.

Prices Moderate.

84 PRINCE WM. ST., . . . ST. JOHN, N. B.

**WALL PAPERS!**

A very large stock of Paper Hangings, per the factories of England, the United States, and Canada.

**WINDOW SHADES!**

A large and varied assortment of this Spring's Patterns and colors in Ornamental and Plain Blinds sold at very low prices.

EDWARD A. EVERETT,  
90 KING STREET,  
ST. JOHN, N. B.

"Nothing Like Leather."

**J. J. CHRISTIE & CO.**

65 King Street, St. John, N. B.

IMPORTERS AND DEALERS OF

**French Calf Skins,**  
FRENCH FRONTS AND KID SKINS.  
English Fitted Uppers, English Kip,  
SOLE LEATHER, UPPER LEATHER, LINING SKINS,  
And all kinds of KIT and FINDINGS usually kept in a fully stocked business. Wholesale and Retail.  
Orders Solicited and Carefully attended to

**FRED. BLACKADAR.**

IMPORTER AND DEALER IN

CROCKERY, CHINA, GLASSWARE AND LAMP GOODS.

Silver Plated Goods, &c.

**S. S. MISSION JCS.**

166 UNION STREET, SAINT JOHN, N. B.

**MONT. McDONALD,**  
Barrister & Attorney-at-Law.

OFFICE:

BARNHILL'S BUILDING, PRINCESS STREET,  
SAINT JOHN, N. B.

**AGENTS FOR THE CHRISTIAN.**

MRS. O. M. PACKARD, 353 West 57th Street, New York  
V. R. McEWEN, Milton, N. S.  
JAS. W. KENNEDY, Southport, P. E. I.  
MAJOR LINKLETTER, Summerside, P. E. I.  
ROBT. DEVAR, New Perth, P. E. I.  
W. W. BOVYER, Charlottetown, P. E. I.  
HERBERT S. MOAR, Brudenell, P. E. I.  
J. G. McLEOD, Kingsborough, P. E. I.  
J. F. BAKER, North Lake, P. E. I.  
PETER A. DEWAR, Montague, P. E. I.  
ALLEN OUTHOUSE, Tiverton and Freeport, N. S.  
GEORGE BOWERS, Westport, N. S.  
D. F. LAMBERT, Lord's Cove, Deer Island, N. B.  
GEORGE LEONARD, Leonardville, Deer Island, N. B.  
W. J. MESSERVEY, Halifax, N. S.  
FORESTER McPHEE, West Goro, Hants Co., N. S.  
JOHN W. WALLACE, Shubenacadie, " "  
ISRAEL C. CUSHING, Kempt, N. S.

More names will be added as they are appointed

**BOOTS and SHOES.**

We have the largest assortment of BOOTS and SHOES in the city, including

ALL THE LATEST STYLES MADE.

We manufacture a line of

**MENS' HAND-MADE BALMORALS**

Which for style and fit cannot be equalled, and are guaranteed to give satisfaction.

**OUR LADIES'**

French Kid Button Boots is the best value ever offered.

**OUR BOYS'**

Hand-Made Balmorals leads them all and we sell them at the same price as you pay for machine-made boots.

**CHILDRENS' BOOTS**

Of every description.

**FRANCIS & VAUGHAN.**

19 King Street, - ST. JOHN, N. B.

**LAME HORSES!**

**FELLOWS' LEEMING'S ESSENCE**

—WILL CURE—

Spavins, Ringbones, Curbs, Splints, Sprains, Swellings and Stiff Joints on Horses.

Numerous testimonials certify to the wonderful efficacy of this great remedy; and every day brings forth fresh testimony from Horsemen in all parts of the country, proving that

**FELLOWS' LEEMING'S ESSENCE**

Is without a rival in all cases of

**LAMENESS IN HORSES,**

for which it is prescribed.

PRICE, 50 Cents.

For Sale by Druggists and General Dealers.

**Indigestion Cured!**

**FELLOWS' DYSPEPSIA BITTERS**

—WILL CURE—

Indigestion, Jaundice, Bilious Complaint, Bad Breath, Sickheadache, Heartburn, Acid Stomach, Costiveness

And all diseases arising from a bad state of the Stomach

PRICE, 25 Cents.