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THE CHRISTIAN.

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

Vol. III.—No. 5.

SAINT JOHN, N. B., MARCH, 1886.

Whole No. 29.

The Christian.

JOINING THE CHURCH.

BY REV. THEODORE L. CUYLER.

Ought I to make a public confession and join the church? This most important question is, no doubt, agitating the minds of hundreds among the readers of these columns. The first person with whom you would be likely to discuss this question would be your own pastor. He would probably say to you, Yes, my friend, you had better do so, provided that you have already joined *Jesus Christ*. If the Son of God be within your heart, then you are spiritually alive; you have experienced the new birth; you are prepared to live the Christian life because He liveth in you. If you only make a membership of a church the main thing, if you unite yourself to nothing stronger than a company of frail, fallible fellow-creatures, and expect them to tow you along by the power of their prayers and fellowship, then you have but a poor chance of success in this world or of heaven in the next.

The first question for you to settle is,—Have you been born anew by the Holy Spirit? Have you, by sincere faith, united your heart to the omnipotent Saviour? If that be so, then your public acknowledgment of that fact by connecting yourself with a Christian church is the completion of *joining the Lord Jesus*. Heart-union first, then open confession. Christ demands both, and when both steps are taken, you have become one with Him. Your heart is, by a mysterious but real process, linked to His infinite heart of love. You join your weakness to Christ's strength, your ignorance to His wisdom, your unworthiness to His merits, your frailty to His watchful oversight, your poverty to His boundless resources of grace. Your spiritual destiny is bound up with your Lord's; because He lives you shall live also; and you will be kept by the power of God through faith unto full salvation. A glorious conception is this; and if, by God's help, you are making this a reality, then go forward, the sooner the better.

But perhaps you may still be troubled as to the evidences of this inward work of the Spirit, and may enquire what they are. Just what it is to be a Christian, and "how ought I to feel, and what ought I to be and to do?" these may be the queries that are agitating your mind. My own habit as a pastor has been to place into the hands of all who propose to unite with the church a series of questions, of which the most vital and comprehensive are the following: Have you seen yourself to be a sinner against God? Have you not only repented of past sins and sought forgiveness, but do you hate all manner of sin, and desire and pray to be delivered from the power of evil? Is your hope of acceptance with God founded upon the Lord Jesus

Christ, and Him alone? Have you surrendered your heart to Christ, and are you willing to follow Him whithersoever He shall lead you? Is it your solemn purpose, in reliance on His grace, to cleave to Christ as your Saviour and Guide to the end of life? In order to maintain your Christian life, do you make conscience of secret prayer, and of the reading of God's Word as your rule of duty.

You will observe that these interrogatories embrace the two core-ideas of Christianity, which are to hate sin and love Christ, to turn from sin and to follow Christ. These are the Scriptural signs of a genuine spiritual life in the soul. That life may be, as yet, very feeble, it may be only the weak pulse-beat of a baby; the "blade" of grace may yet be very small, but if the *life is there*, then seek to strengthen it by prompt and hearty confession of your Saviour. In the New Testament cases, commonly a conversion to Christ was followed by a prompt acknowledgment of Christ. Open your hearts to God; ask Him to search you and to lead you. And if, after honest searching and self-testing, you are persuaded that Christ has begun to live within you, then take your stand for your Saviour. The church was not intended to be a pasture-ground, and a field of activity for mature Christians, but also a training-school for the young, the inexperienced, and the immature. The fold of Christ is a place in which not only the older sheep may wax fat and flourish. But the lambs also may be protected from hard winters. Do not come in with the idea of remaining always as a lamb—especially as a "cossot"—but enter the Church of the great Shepherd, to *grow* and to expand your lungs and to become strong in the Lord. The phrase "a perfect man" (in the fourth chapter of Ephesians) really signifies a *full-grown* man; yet how can you ever reach that unless you begin?

To join the church before you have joined the Lord Jesus is a solemn mockery, and will be a source of untold misery also. May your conscience, enlightened by prayer, keep you from such a rash and ruinous step! But if your soul has joined the Saviour, then give Him your whole self, your whole influence, your time, talent, and entire life. Not much can you give Him, at the best, but *give Him all* in a public and perpetual covenant. Join His Church for eternity.—*Evangelist*.

WHAT IS FAITH?

BY D. L. MOODY.

One of the best definitions I can find of faith is in Heb. xi. 1: "Now faith is the substance of things hoped for; the evidence of things not seen." It is a dependence upon the veracity of another; and let me say here that it is a foundation stone. Christ is the foundation stone, but we build on that stone, and the first thing that we build upon is faith. We begin with faith. Peter, in his

second epistle and first chapter, says, "Add to your faith virtue, and then knowledge, and then temperance, and then patience, and then godliness, and then brotherly kindness, and then love;" but he puts down at the bottom, *faith*. We begin to serve God by faith. There is a passage of Scripture that says, "It is impossible to please God without faith," and you will notice that it is impossible to please man without faith. If any man tells you he has no faith in you, you cannot do anything to please him. One person cannot offer a greater insult to another than to tell him he has no faith in him. It means that he will not take his word, and that is what unbelief is; but faith takes God at His word.

Faith is the foundation of all society. Society could not exist if it were not for faith. There is not a bank in London but would close its doors inside of forty-eight hours if it were not for faith. It is the foundation of all commerce and social life. You would not allow friends to come into your house if you had not confidence in them.

Faith is an outward look—not an inward look—looking unto Jesus. All the bitten Israelites had to do was to look at the brazen serpent; but a great many people are looking at the wound. It is all right to see if you have a wound; but look at the remedy. I am so thankful it does not need an Oxford or Cambridge examination to learn how to look. You taught that little boy there before he was six months old to look. When his papa was coming home, you said, "Look, there is papa." The first thing you did was to teach your child how to look. Faith is so simple that the world goes stumbling over it. It is absurd to think men cannot believe; they can if they will. It is not because men cannot believe, but because they have mixed up other things with faith. They say, "I do not feel it;" but where does God say we are to feel it? I am so glad that God has not linked feeling with faith. If He had, I do not know what would have become of us. There is no place where God says, he that believeth and feeleth, shall be saved. If my friend Paton asked me home to dinner, what would he think if I replied, "I would like to go, but I don't feel it." He would say, "Are you sick?" "Never better in my life, but I don't feel it." People say they believe the Lord wants them; but there is no one who wants to become a Christian who does not know that he may take Christ; but he says, "I do not feel like it." And so this dear brother says, "Don't you think I want you?" Oh, yes. "Then what is the matter?" "I do not think I have the right kind of feeling." "What kind of feeling," he says, "do you want? Are you not hungry?" "Oh, yes, very hungry." "Then why don't you come and get something?" "Well, I think a man ought to have a certain kind of feeling." There is no person in this house but would say I had gone mad. Now, I will venture to say there are more than a thousand in this

meeting who are kept from Christ because they are waiting for their feelings. Knowledge is better than feeling, and I have God's word for it."

PRINCE EDWARD ISLAND.

BY IRA C. MITCHELL.

Three months have elapsed since I took the parting hand of the beloved little flock in Matthews, and hied away to answer the Macedonian call which had reached me from the lovely island in the Gulf of St. Lawrence. Although I had consulted histories and encyclopædias in order to obtain all the information possible concerning my prospective field of labor, I have met with many surprises. This is a beautiful and highly productive island, named in honor of Edward Duke of Kent, the father of Queen Victoria. It contains a population of about one hundred and ten thousand as sturdy, intelligent and moral inhabitants as can be found anywhere in the world. Indeed the challenge is publicly made that another one hundred thousand people as well educated cannot be found in the world. The reason of this is, that many years ago a complete system of public instruction was established and they now have on the island the best and most thorough schools I have ever seen. The standard of qualification for teachers is exceptionally high, and the schools in city and country are kept open ten months in the year.

The manufacture and sale of intoxicating liquors is prohibited by law, and although this does not prevent old toppers who are determined to have it from obtaining strong drink, it does suppress the enticing saloons with their flaunting signs, by which the young are tempted to acquire the habit, under sanction of law. In this city of twelve thousand a drunken man is a rare spectacle.

The people are intensely religious but are mostly under the power of Papal and Secularian superstition: wedded to the old Mother and her daughters. In the entire island there are but seven congregations maintaining apostolic order, and discarding human devices and human names. There are but three of us who give ourselves wholly to the ministry of the Word. In this city there is a little band of noble and self-sacrificing men and women endeavoring to maintain "the faith once for all delivered to the saints." I had just gotten fairly under way when that dreadful scourge of mankind, smallpox, made its appearance and the civic authorities issued a decree forbidding all public assemblies. For five weeks our meetings were suspended, during which time I preached in the adjacent country, but even there the alarm was so great that only small audiences could be obtained. Our house in town being in what is known as the "infected district," since we resumed preaching here the timidity of the people has kept many away, so that only on the last two Lord's days have our audiences been anything like what they were before. But we are now greatly encouraged, and the interest shown indicates the presence of a large independent element, who are prepared to receive the truth, so that we sow the good seed in hope. Across the Hillsborough River and about two miles from the city is another congregation of Disciples stronger in numbers and in material wealth than the one in the city, who have united with the city church in the support of a preacher. My arrangements are to preach for them every Lord's day morning and in the city at night. The church in town contains earnest and intelligent brethren fully competent to conduct the worship and edify the body. Matthew Stevenson, one of the overseers, is a good man and a most devoted Christian. But for his earnest efforts in the past it is doubtful

whether the church would now have an existence. This church has enjoyed the labors of Benjamin Franklin, B. B. Tyler, N. S. Haynes, Geo. T. Smith and the Sweeney brothers, from the United States, for brief periods, and these brethren are spoken of most tenderly and gratefully for their services by the older members of the church.

I expected to experience severe winter weather here, but we have seen none of it yet—none so severe as we have been accustomed to in our native land, Pennsylvania. In fact the weather has been delightful for the season of the year ever since our arrival, with the exception of a few stormy days. And when we consider the fact that the summers are supremely delightful we (that is wife and I) have about come to the conclusion that Prince Edward Island is really a desirable place to live, and that we have not yet reached the land where we must experience the sacrifices of the missionary. If the Lord blesses our labors here we shall be glad to remain a long time. It seems strange to be in a foreign land and to see the stars and stripes only when we visit the headquarters of the American Consul, who by the way is a noble Pennsylvanian, Hon. Henry M. Keim, hailing from what we call "Old Berks." I was glad to find him here and hope he may remain.

CORRESPONDENCE.

JACKSONVILLE, Fla., Feb. 4th, 1886.

Dear Editors,—THE CHRISTIAN for Feb'y is before me, and has, for the time being, been an object of special interest to us. It is a genuine pleasure to see the general improvement in your paper. There is no publication that finds its way to my study that bears to me news of greater interest than that coming through the columns of THE CHRISTIAN. Its every page seems freighted with reminders of the past, bringing up some of the sweetest and dearest reminiscences of my life.

I was not a little surprised and delighted a few days since to meet in our city Bro. H. Carson and wife, from Halifax. Bro. Carson was on his way to Lake Weir. I only saw him long enough to give him a welcome to the "land of flowers," but have heard from him since his arrival at his new home, and understand that he is pleased with his new field.

Our Florida State Convention has come and gone. The meeting for the year was held at DeLand, where Bro. W. B. Young "holds the fort." The occasion was an enjoyable one. Our Convention this year was graced by the presence of Pres. W. K. Pendleton, of Bethany College, his amiable wife, and sons Phil, Dwight, Kent and Will, all of whom are spending the winter in Florida. Through the courtesy of Brother and Sister Pendleton the writer was made their guest at the "Putnam House," one of Florida's regal hotels, and it is needless to write, was made as happy and delightful as only a "Bethany boy" could be in such company and with such surroundings. It was certainly a joy long to be remembered to sit after long years in the presence of such dear friends, and bring up from the treasure-house of memory's own storing, the scenes and remembrances of college days. Brother and Sister Pendleton are as paternal and maternal in their concern and love for the students of by-gone years as ever, and long may they be spared to see and enjoy the soul-cheering fruits of their labor and toil. The preaching of the Convention was done by Pres. Pendleton and the writer, alternating during the Convention. The other preaching brethren in attendance were Phil. Y. Pendleton, W. B. Young, J. F. Tont, J. M. Streater, J. H. Roullac, Prof. J. I. Hopkins and Prof. R. V. Coombs. As the cause we plead is but in reality in its infancy in Florida, this was but our second State Convention, but for earnestness and business-like capacity, will, I think, compare very favorably with other meetings of the kind, all things considered.

Our work in Jacksonville is developing. We are almost in the height of what is termed "the season" here. Society is cosmopolitan here to a marked degree, and is derived from all quarters of this and foreign countries. Perhaps there is no Southern city, with the single exception of New Orleans, that presents this feature in a greater degree than Jacksonville. As a place of sojourn for the tourist, the wealthy and the fashionable, it now ranks with Saratoga, Newport and Long Branch. From the first of December to the middle of May the city is crowded to overflowing with guests from every State in the Union, and from the leading foreign countries. Here they find all the conditions requisite for an existence of ease, luxury and pleasure, and can set at defiance the bleak hills and icy breezes of their homes in higher latitudes. It is a great relief to these people to be able to take out-door exercise in midwinter, unencumbered by furs and heavy clothing, and to have their eyes and ears greeted by green shrubbery, beautiful flowers, and the notes of birds, at a season when their homes near the granite hills of New England, the Great Northern Lakes, and the open prairies of the vast West, are cheerless and uninviting.

Every pleasant day, hundreds can be seen lounging upon the broad piazzas of the hotels, indulging in the luxury of a sun-bath, sauntering through the principal streets, and inspecting the myriads of odd and rare things in the bazaars and curiosity shops, or taking the air in elegant carriages. The broad and noble St. John's River affords on its placid surface much pastime. While floating palaces vie with one another in giving cheap excursions and luxurious accommodation. In such a city, and with such surroundings, church work is, perhaps, much different than in other cities. Jacksonville being the grand *entrepot* of Florida, and as scores of our brethren are arriving and passing through the city, almost daily, our work in and among the hotels is an important and often a laborious one. The position of the writer in this respect is, to say the least, one that requires almost unremitting attention, but has been agreeable in that we have found the acquaintance of many influential brethren, and occasionally have a sermon from some preaching brother on his vacation. As a church, our present outlook is a cheering one, scarcely a Lord's day passes without additions to our number. The brethren are a unit, and are alive to the cause. We thank God and take courage.

T. H. BLUNDS.

WILL SINCERITY ALONE SAVE A MAN?

If we, in our charity, or rather in our sympathy, recognize a person as saved because he *thinks* he is right on the subject of baptism, why not recognize the person saved who *thinks* baptism unnecessary? Is not one person's think as good and as valid as another's? If we accept a person on his sincerity where will we draw the line between the saint and sinner? or will we call them all saints. If my good Bro. D. receives a good, honest affensionist why should he not receive a good, honest Unitarian or Universalist? If not, why not? Is it right to admit the salvation of one honest thinker and reject another who is equally as honest? Why not admit that every honest thinker is safe and will be saved? Why make a distinction between honest thinkers? If we go one step beyond what is written, are we not compelled to admit that all honest thinkers will be saved, in our admission of any one honest thinker's salvation? It seems to me a false charity that will make any such concessions. Charity will not concede to others what it does not allow itself. Could I admit that a man is safe in crossing a bridge on which I would not trust myself? Would it be charity toward him to tell him he would cross it if he thought it was safe? Is it charity or honesty for me to admit, or any way recognize the salvation of a person who is following a path in which I would not risk my

salvation? If I love him will I not use my best endeavor to have him walk with me?

Friends in Council, how is this? Will any of you rise and explain, and, if possible, give us some light? I must be in the dark, or some worse place. I know, latitudinally, I am down in Nova Scotia, but theologically I must be further down than that—judging from what I see and hear.—*H. Murray in Atlantic Missionary.*

NEWS OF THE CHURCHES.

NEW BRUNSWICK.

ST. JOHN ITEMS.

One addition by confession and obedience since last report.

Bro. Murray was with us one Lord's day during last month and preached for us very acceptably.

Our S. S. Anniversary took place on the 17th ult., and was a decided success. The children acquitted themselves admirably. The meeting-house was crowded to overflowing. The collectio. amounted to \$28.00.

Our Young Men's Association purpose having a public entertainment in the near future.

The March Quarterly will be held with the church here, commencing the third Lord's day. Bro. Howard Murray intends to be with us. We are expecting a good meeting.

CHARLOTTE COUNTY.

It has been some time since I have seen any notes in the CHRISTIAN from this field with the one exception, viz., the communication from Leonardville.

My family having been by the blessing of the good Lord restored to health, I left my home between Christmas and New Year's for this place. I was delayed at Eastport two days by a storm, after which I got a passage by the kindness of Bro. F. Lambert as far as Lord's Cove, Deer Island. From my conversation with him and other brethren I learned that the church there was in peace and harmony. They were maintaining the worship of God and pushing forward the work on their new house. Bro. Hughes preaches for them a part of the time. A good, faithful, God-fearing man, fully consecrated to the work of saving souls, is much needed on this Island. If we do not do the work for God, some sect will come in and do a work that will be hard to undo.

By the kindness of Bro. Thomas Lambert I was carried across to Le Tete, on Sunday, in time to break bread with the dear brethren here, and hear their fervent prayers and exhortations. And their happy greetings gladdened my heart. It made me think of the time when we will all get home and greet each other on the "Golden Shore," "In the sweet by and by." Then we will meet with those who love our Lord, not only in Le Tete, but in New Brunswick and Nova Scotia, and an innumerable host from all lands, and our dear and loving Saviour will be there to gladden and happyfy all hearts.

I found the church in Le Tete and also in Back Bay maintaining the worship on the Lord's day. The Sunday-schools were both in running order. I think Bro. S. Dick did remarkably good work in the Le Tete school, as was made evident by their answers to the review questions. While I was at home for over four months these churches were visited by four public teachers, Bro. P. D. Nowlan, Mr. Price, Mr. Troop, and Mr. Wordet.

In our meetings the churches of Back Bay and Le Tete are working together, and we have very nice meetings. Last week the meetings were held at Le Tete. The visible result was new life among the members, and two precious souls brought into Christ through faith, which led them in the steps of our blessed Lord. They were buried with Christ in baptism and rose with Him through their faith in the operation of God. There are others who seem much interested about the one thing needful, and I hope to make other reports which will gladden the hearts of the brethren. Two weeks ago I visited Black's Harbor and spoke once. It was the coldest

night we had this winter, and my appointment was not generally known, consequently the gathering was small. Those of the brethren whom I saw seemed determined to work on and surely they have done well. Their place of worship has been nicely painted inside and furnished with blinds, chairs and lamps. Besides this they have this fall paid Bro. Nowlan about thirty-seven dollars, and they have about twenty dollars on hand to which they intend to add. This fund is to paint the outside of their neat little house. I spent a very pleasant night with Bro. Johnson, and his kind family. In passing through L'Etang I heard that they had not been altogether idle, as over fifty-five dollars were raised at two "Basket Socials" for Bro. Nowlan. I intend to leave this field in April. The churches here want a man to labor with them. They are kind-hearted people, and a good earnest Christian man will find a great work to be done for the Master.

La Tete, Feb. 18th, '86.

J. A. GATES.

NOVA SCOTIA.

TIVERTON.

I began a meeting with the church of Tiverton on the 14th of January, with fair prospects of success. But after contending with the rough and stormy weather, and bad roads for over three weeks, we were compelled to close our meeting without seeing our hopes realized. So stormy was the weather, and so bad were the roads, that at different times we were not able to meet at all. And to add to our discouragement, several of our leading members were taken sick and not able to attend, just at the time when it seemed that they were the most needed. Still we had some very happy meetings, and several who had grown cold in the Master's service were again induced to come up to the work. Though we had to leave some in whom we have a deep interest outside of the Kingdom, we feel assured that the brethren are stronger for these few weeks' labor, though given under many difficulties.

The Sunday-school at Tiverton is in a flourishing condition. We look for good results from this school.

The Women's Aid Society is also doing good work. The most of the sisters in Tiverton are taking hold of this grand work with commendable zeal, and will give a good report of themselves by our next Annual Meeting.

Returning from Tiverton, we began a meeting with the church at

WESTPORT.

on Tuesday, the 9th inst., which meeting is still in progress. We are having very interesting meetings with good congregations all the time. Though we have no additions to report up to this date, peace and good will prevails, and quite a number of the brethren are working earnestly for the success of this meeting.

The Sunday-school at Westport is doing good work, with increasing interest.

The Society of "Willing Workers," organized here last fall, are working hard in the interest of our Mission work. They number now about fifteen or sixteen members, and meet once a week. The officers are—Miss Edith Peters, President; Miss Currie Payson, Secretary; and Miss Minnie Titus, Treasurer. May God bless the labors of these dear young people, and may they all grow to be indeed "willing workers" in the vineyard of our Lord.

I have now completed my 14th year with the churches on these islands. It is not my intention to remain with them longer than this spring. Just where I shall labor in the future does not now appear. God giving me strength I shall be at work. The harvest is certainly plenteous, but the laborers are few.

E. C. FORD.

Westport, Feb. 20, 1886.

Since writing my notes of the 20th ult., we have had four confessions and baptisms. Fine meetings yesterday (Lord's day) and good interest. We continue our meetings this week, and hope, by the blessing of God, to be able to report yet greater success. We thank God and take courage. E. C. F.

Feb. 22.

RIVERSIDE.

Our new meeting-house at West Gore was opened for worship on Lord's day the 7th ult. Bro. J. B. Wallace, senior bishop, presiding.

A week later came Bro. Murray, on a flying visit, who always finds a warm welcome and a full house when he comes to West Gore.

General satisfaction is expressed with the workmanship and furnishing of the new house. None but master workmen having been employed in each department of work, we hope to thoroughly enjoy the fruit of our labor, and that a sense of comfort and convenience will in no wise detract, but rather add to the spirit of devotion. In accordance with the spirit of Christianity the seats are all free, and the invitation is "to all."

The teaching of Christ (Matt. v. 28), makes the control of thought essential. This is the only discipline which can be perfectly successful. A moral system which prohibits actions, but gives unlimited license to the thoughts, will be largely ineffectual, and is not wise.

As Haller has truthfully said: "It did not escape the observation of our Saviour, that the rejection of any evil thoughts is the best defence against vice."

The heart is the fountain from whence flows the stream of life. Keep the heart pure, by admitting no evil thought, and the life will be pure. "Blessed are the pure in heart, for they shall see (enjoy) God."

D. McDUGALL.

Riverside, Feb. 16th, 1886.

HALIFAX.

Dear Brother,—I would like to make known through the columns of your paper a few facts in connection with the church here at the present time, as you have heard through Bro. Wallace an account of how the Lord has blessed us the past year. Our efforts have been feeble, and there are some who have not been very long in the faith, and it is our desire to see the cause of Christ built up in this city. But in our present state we feel that we have need of help from our brethren; we cannot but think that we should have the hearty support and sympathy of all the churches throughout the Provinces. We do not ask for help, financially or temporally, but spiritually, and there is but one way to lend us a helping hand. Will some of the churches who may read this article send their preacher here, if it be but for one Lord's day? In the apostolic days it was the practice to visit weak churches and strengthen them, and set things in order. It is just as necessary to do so to-day, and that is what the church here wants. We have been away down in the valley of dry bones; but there has been a shaking, and now there are precious souls anxious about their eternal welfare. And I believe the day will come that the church of Christ in this city will obtain a good footing. Who will help us on in the good work? Who will lend us a helping hand just now, while our hearts are warm, so that in the Capital of Nova Scotia we may have a strong church and not a weak one. But a remnant of the old material is left. The members are mostly all young in years and in faith, with a full determination to do better for the Master's cause. But the enemy here is very strong, and makes it a continual fight, but we stand in the strength of Jehovah.

Then, come right along, brothers, two at a time, if you choose, and I can assure you a hearty welcome. We have a good hall in the centre of the city, which will seat three hundred people. Send word to Bro. E. Wallace, Builder, Dartmouth, N. S., when you are coming. Hoping that this will not pass by unheeded, I remain your brother, in the one hope,

WILLIAM HARDING.

Feb. 15th, 1886.

P. E. ISLAND.

A NOTE from Bro. Mitchell: "For three weeks I have been preaching every night in Charlottetown. Our audiences have not been large, but gradually increase, and the influence is obviously spreading. Last night I baptized two persons, the first fruits of my labors. The walls of prejudice are strong, and it will require patient and persistent work."

The Christian.

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EDITORIAL.

ABRAHAM'S JUSTIFICATION.

Paul, the apostle, says, "If Abraham were justified by works, he had whereof to glory, but not before God. For what saith the Scripture, Abraham believed God, and it was counted to him for righteousness." Romans iv. 2, 3. See also the whole chapter.

James asks, "Was not Abraham our father justified by works when he offered up his son Isaac on the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?" James ii. 21, 22. See also this chapter.

Many an infidel has arrayed these two apostles against each other in the case of Abraham's justification. And many Christians have been puzzled to harmonize the two. Space will allow us to notice but a few of the theories which have been published to make their testimonies agree.

One says, "The sinner is justified without works by faith alone, but a saint must work to be approved and justified of God." This theory is inadmissible from the fact that James cites us to cases of the *unsaved* to illustrate the necessity of works, "Was not Rahab the harlot justified by works when she had received the messengers and had sent them out another way?" So the harlot, and Abraham the saint, were justified in the same way.

Another says, "Abraham was not justified by the works of Moses' law." Paul says nothing here of Moses' law, as Abraham was dead centuries before the law was given by Moses.

We now ask, "Does James contradict Paul in any way?" No. Let the reader observe: 1st, That both Paul and James say Abraham was justified by *faith*. This fact is valuable, for there is *one faith*. They also both say, "God justified him." This, too, is important, for there is but *one God*. Had their testimony differed on the *Person* or the *faith* that justified Abraham, it would be a serious matter. But it is only on *works* their testimonies differ. One says, "Works were absent when he was justified;" the other says, "Works were present." Now, both were true, because one spoke of a kind of works that were absent, and the other of another kind of works which were present in the justification of the Patriarch. Paul speaks of works of obedience to the *moral* law of God, but James speaks of works of obedience to His *positive* law. These laws being different their works are also different.

The moral law of God is that holy, just and unchangeable principle which binds intelligent creatures even before it is commanded in words. Positive law is that which God is pleased to enjoin on men without explaining its meaning, but often as a test of confiding obedience. It derives all its virtue from the will of God and not from our knowledge of its fitness. In short, moral law is commanded because it is *right*. Positive law is right because it is *commanded*.

Jesus says that to love the Lord our God with all

our heart and mind and soul and strength, is the first and great commandment, and to love our neighbor as ourself, is the second. "On the two (moral) commandments hang all the law and the prophets. He who has always done this, whether man or angel, is sinless and justified by works of perfect obedience to moral law. Such needs no Saviour. Paul declares that Abraham was not so justified, but, like other sinful men, needed a Saviour, and to be justified by *faith* and so he reasons in his Roman letter. He writes this letter to prove the truth and vindicate the grandeur of that secret which Christ had revealed to him. "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in the gospel." (Ep. iii. 6.) Many of the Jewish converts still held that their connection to Abraham made a wide difference between them and the Gentiles in the matter of justification. Paul labors to convince them that on such a matter they were no better than the Gentiles by nature. That Abraham himself was not justified as a sinless person or as an angel is justified; but that he was a sinner, justified by faith, and was even in uncircumcision like Gentiles are when his faith was imputed to him for righteousness. He thus proves that neither Abraham nor any of his descendants could be justified by works of obedience to the moral law, for by the works of the law shall no flesh be justified.

In his first two chapters Paul showed that all, both Jews and Gentiles, were guilty before God, and that Christ came to have mercy on all, which is the theme of the letter.

Let us now hear James describe the work by which Abraham was justified. It was the work of offering up his son Isaac on the altar, in obedience to the positive command of God. It was not a work of merit, but a work of faith and submission to the Divine authority—a work which mingled with justifying faith. The moral law forbade to kill, but God now commanded him to kill his beloved son, the son of promise, in whose seed all families of the earth should be blessed. He did not see how these promises could be fulfilled, or why he must make the dreadful sacrifice. God said it and this was quite enough for the man of faith. He had cheerfully obeyed God long before and now his confidence was stronger than ever. By this work his faith was made perfect.

Again Rahab was justified by the same kind of works. It was *positive* and not *moral* law which she obeyed. Messengers sought for the spies to kill them. Moral law would say, "Tell the truth, save your country." But she was permitted to deceive these messengers and save the servants of God. Such was her faith in God that she trusted herself and her father's house to the promise of His servants, and He forgave her past sins and saved her and family from the general destruction of the people of the land. Her works of faith gained her a good report, and her name shines in the cloud of God's witnesses mentioned in the eleventh of Hebrews. By faith every one of these worthies did or suffered *something*, and a faith without works is always described in the word of God as dead and useless. Obedience to moral law are works of merit, but obedience to positive law are works of faith imputed without merit to him who submits to the will of God.

Let us consider a few cases of disobedience to positive law: God forbade man to eat of the tree of the knowledge of good and evil. He did not explain why, but said, "Thou shalt not eat." They ate, and thence followed death and all our woe. The men of Bethshemesh against *positive* law looked into the Ark and over 50,000 perished. (1 Sam. vi. 19.) Uzza touched the Ark and died. Saul saved the cattle for sacrifice, which he was told positively to destroy, and lost his kingdom and his life for it.

Let us consider some cases of obedience to positive law: By faith Abel *offered to God* a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, &c., &c. By faith the walls of Jericho fell down after they were *compassed about seven days*. Naaman, the Syrian, *washed seven times in the Jordan* and was cured of leprosy. The man with the withered hand *stretched it forth* at Jesus

command and it was healed. The blind man *came and washed his eyes in the Pool of Siloam* and was cured. All may see that these were not works of merit, but of cheerful submission to Divine authority, and may also see the consequence. Had any of them refused to obey the Lord because they could not see the propriety of these works, or the connection between them and their results, what would be the consequence of their disobedience?

It is as true now as ever that by the deeds of the law shall no flesh be justified, for all have sinned and come short of the glory of God. But He saved Abraham and all the elders who had obtained a good report by faith in the merits of another "Whom God has set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God." The cross of Jesus declares to the universe God's justice in forgiving the sins that were past, as well as how He can now be just, and the justifier of him which believeth in Jesus. (Rom. iii. 25, 26.) No wonder that on the very Mount of Moriah Abraham saw Jesus' day and was glad. Glad that a kind Father who gave him back his son Isaac, did not spare His own Son, but freely gave Him up for us all. How glad we should be to be justified freely through the redemption that is in Christ Jesus. Abraham believed God when He promised him Isaac, and it was imputed to him for righteousness, and now as readily bound his son on the altar "accounting that God was able to raise Him up even from the dead, from whence also He received Him in a figure."

When Jesus rose from the dead and was about to leave the earth He sent the gospel to every creature, and declared: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark xvi. 15, 16.) In this He clearly promises to justify the sinner that believes in Him. And being justified by faith we have peace with God through our Lord Jesus Christ. Does He require any work of obedience to positive law in this justification? He certainly does, and it is not a work of merit, but a work of faith and submission. "Did the apostles always require this act?" They certainly did. In every case they required men to believe in the Lord with all their heart, to truly repent of their sins and be baptized in the name of Jesus. On no occasion did they tell sinners that they were saved without or before baptism. Jesus tells how He would save them. The apostles told those who asked, "What they should do," to repent and be baptized in the name of Jesus Christ for remission of sins. Paul says, "Not by work of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost," (Tit. iii. 5), and, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." (Heb. x. 22.) Our bodies and our spirits are to be surrendered to Christ in His appointed way. d. c.

THE *Freeman* gives us an account of a baptism that took place in Holy Trinity Church, on the last night of the year:

"A Jewess, who has lately become a Christian, through deep conviction of the truth, was admitted a member of the church by baptism, and by her own desire was immersed. For this purpose the south-west porch, which was added in 1884, was fitted up as a baptistry and well suited the purpose. Mr. Bathurst addressed the congregation briefly from the lectern. He said that lest there should be any misunderstanding concerning the propriety of immersion in their ancient branch of the Church Catholic, he desired to state that it was strictly in accordance with ancient precedent, and with the authority of the Prayer Book. He quoted from the rubrics of the Infant and Adult Baptismal Services in proof of this. Mr. Bathurst then said: I would also mention that before I ventured (at the express wish of the Catechumen) to administer the rite by immersion, I wrote to the Bishop of the

diocese and he gave full sanction. I have his letter in my hand. In the course of it he writes: 'Baptistries in old time were separate from churches, though near them, and fonts always at the entrance, thus signifying the entry into the Christian covenant through the sacrament of baptism.' Mr Bathurst, proceeding, said: In some places this method of administration is common, and in some new churches a marble bath for adult baptism is formed alongside the font for infants. He then alluded to the interesting circumstances of the baptism that evening, when a daughter of Abraham, according to the flesh, had openly professed her faith in Him who was before Abraham, and by faith in whom the true seed of Abraham were distinguished. He asked their prayers that she might continue steadfast in the faith, and that many more Hebrews might be brought to acknowledge Jesus of Nazareth as their Saviour. After the singing of a few verses of a hymn, the baptism was concluded, the newly baptized being 'signed with the sign of the Cross,' and the charges given to her witnesses and herself. The sermon was preached by the Rev. W. A. Bathurst, who took for his text 2 Cor. v. 17—'Old things are passed away; behold, all things are become new.' In the course of his discourse the rev. gentleman said among these old things are 'old sins,' the burying of which in the sepulchre has been placed before us so plainly to-night in the baptism which we have witnessed. Immersion, though not essential, is very significant, and, therefore, our Scriptural Church rightly tells her sons and daughters that this mode of baptism most fully indicates the rite. The exceptional mode of sprinkling has become the rule, since it is more convenient, and it is like an act of extreme Ritualism when a church makes it essential to use water in any one manner. Nevertheless, brethren, we cannot but respect greatly the desire which led this convert to Christ from the ancient faith of Judaism to desire immersion this evening, that she might have a strong assurance of the fact that she has been purged from her old sins, washed in the blood of the Lamb, buried with Christ by baptism unto death, that henceforth Christ risen may be all her life, all her peace, all her joy, all her blessing. The service closed in the usual way."

THE Rev. W. H. Hay Aitken, so widely known as the English Episcopalian Missioner, who while holding but a short time ago a series of meetings, created, by his earnestness and eloquence, quite an excitement in the city of New York, gave in several of his discourses his views on the subject of Baptism. In one of them, according to the *Baptist Weekly*, he says among other things—and if space permitted we would give more:

"St. Paul speaks of our being buried with him by baptism into death. We never understand Holy Baptism till we take this view of it. It is not a mere washing; it is a burial and a raising from the grave; its lesson is death and resurrection. We can understand as they passed down into the waters of baptism, and rose up again recognized Christians, how completely they would feel they were severed from their old relations, and identified with Him in whom they professed faith. They were saying farewell to all the associations of their former years; they were saying farewell to all the habits of their former lives; they were turning their backs on their old selves. As they rose up from the water they must have felt that they occupied a new relationship to the world, a new relationship to their fellow-Christians; nay, a new relationship (if I may use such an anomalous expression) to themselves—their own nature possessing harmony in itself to which it had previously been a stranger, and most of all, a new relationship to the God into whose family they had thus been introduced, and to whom they had been

bound by an indissoluble tie. I am more and more impressed with the conviction that in a vast majority of cases in primitive times, where mission work was carried on by the apostles and their successors, the act of baptism was synchronous with the act of faith. It would be pointed out to him that when he descended voluntarily into the waters of baptism, it was nothing less than an assertion on his part by action of his identification of himself with Christ in death and resurrection. He would thus be brought by the decisive act of submitting to the ordinance to the point of accepting for himself, and resting his heart upon the work of Christ, to which the ordinance bore witness, while the sacrament itself assured him that in thus submitting himself to Christ in the obedience of faith there was a complete severance in the eyes of God between his present and his former condition. So it was, at any rate, in the case of Saul of Tarsus himself: the moment of his baptism seems to have been the moment of his committing himself by faith into the hands of Christ; and so it would have been with those to whom on the day of Pentecost St. Peter gave the direction which I have just quoted."

JOHN B. GOUGH, the famous temperance orator, while delivering a lecture at Philadelphia, Feb. 15, fell prostrate to the floor, caused by a stroke of apoplexy, and died on the Thursday evening following. He was an Englishman by birth—born at Sand Gate, Aug. 22, 1817. In 1829 he emigrated to New York, and learned the trade of bookbinder and soon fell into habits of intemperance. In Oct. 1845, he was induced to attend a temperance meeting. Here he took the pledge of total abstinence and began publicly to advocate the temperance cause. His reputation as an orator spread rapidly throughout the United States, Canada and England, so that as early as 1853, he was invited by the London Temperance League to visit Great Britain, and the intended visit of six weeks was lengthened out to two years, during which time he presented in the most pathetic and marvelous manner the evils of intemperance, that untold numbers were arrested in their downward course and prevented from filling a drunkard's grave. We had the privilege of hearing him but once, and that was in Wheeling, W. Va., and though driving eighteen miles to and back the same night, we felt fully repaid, and can say that two hours never passed away more quickly, pleasantly and profitably than on this evening. His power was not in argument, but in being able to bring before the audience in few words and life-like manner anything he desired, and we came away understanding why he was frequently called the "silver-tongued orator."

The Hon. J. B. Finch, Right Worthy Grand Templar of the Independent Order of Good Templars, has issued a card, requesting the members of the fraternity throughout the world that Sunday, April 11, be observed by memorial services in his (Gough's) honor by temperance societies; also that each lodge drape its charter in mourning thirty days from the above date.

FROM an exchange we learn that Bishop Whitehead recently immersed an Episcopalian lady, Bro. Cowden cheerfully granting the use of the baptistry in our house of worship in Alleghany City, Pa. The lady has been a member of the Episcopalian Church from her childhood, and was sprinkled according to the rights of that church. But not being satisfied with this, she demanded immersion, and after consultation with her pastors, Dr. White and Bishop Whitehead, she was granted her request.

The above recalls to mind a conversation we had some months since with a prominent Episcopalian preacher now in Nova Scotia, during which he said, "Well, I cannot deny but what immersion is bap-

tism, and in fact I would much prefer that my people would insist upon immersion." We replied that his Church Service or Book of Common Prayer taught immersion in the words, "Then the priest shall take the child and dip it discreetly in water: but if the parents shall testify the child is weak, it shall suffice to pour water upon it," and reminded him that it was HIS DUTY as a priest (taking his own authority) to insist on immersion, and that only in cases where the parents testified the child was too weak for an immersion was he permitted to pour water upon it. To all of which he repeated his former remark, "Yes, I would much prefer that my people would insist upon immersion."

THE PEOPLE of Idaho seem determined to break the power of the polygamistic priesthood in politics, the following being a copy of the law recently passed in that country against Mormonism; and efforts are being made by Senator Edmunds and others to introduce the same, or a similar law, into Utah:

"No person under guardianship, *non compos mentis*, or insane, nor any person convicted of treason, felony, or bribery, in this territory, or in any other state or territory in the Union, unless restored to civic rights, nor any person who is a bigamist, or polygamist, or who teaches, advises, counsels or encourages any person or persons to become bigamists or polygamists, or to commit any other crime defined by law, or to enter into what is known as plural or celestial marriage, or who is a member of any order, organization or association which teaches, advises, counsels, or encourages members or devotees, or any other person, to commit the crime of bigamy or polygamy, or any other crime defined by law, either as a right or ceremony of such order, association or organization, shall be permitted to vote at any election, or to hold any position or office of honor, trust or profit, within this territory."

IN the *Atlantic Missionary* of Feb. 17th, Bro. Murray asks several questions—questions of vital importance, over which we place as a heading, "Will Sincerity alone Save a Man?" These were suggested by certain articles appearing of late, in some of our papers, leading us to infer that here and there some of our brethren are advocating, in principle, at least, that an "honest mistake is as good as the truth." If this be not their meaning, then we are at a loss to know what they mean; and if this be their meaning, and is, according to the revealed will of God, then we have thus far, at least, studied the Bible in vain, and say with Bro. Murray, we too "are in the dark or something worse." We shall look forward with interest for the replies and may present them to our readers.

THAT Bro. Wallace is highly esteemed by the brethren among whom he labors is clearly seen by the facts made known in the following note:

"A number of our friends have again visited us and supplemented our support in donations amounting to \$92.00; \$67.00 cash, and \$25.00 in other things about as good as cash. The brethren and friends thus visiting us represented West Gore, Central Gore, Riverside, Pleasant Valley, West Rawdon and Newport. Thanks to our Father in Heaven for the kindness and liberality of the brethren and friends.

"J. B. WALLACE."

ON page 2 will be found a letter from Bro. Mitchell, written for the readers of the *Atlantic Missionary* of Cuckoo, Va., and not intended for the eyes of the P. E. I. brethren, and its appearance in the columns of this paper will, no doubt, be a surprise to him; and, at the same time, the above facts being known, it will be read with a deeper interest by the brethren in these parts. And we, too, can testify that no brother who conducts him-

self as becometh a Christian can or will speak of our P. E. I. brethren in any other terms but such as are commendable.

How convenient! Henry Ward Beecher has in his church building a large telephone, and this connected to the residences of several of his members, thus making it possible for them to hear the discourse when detained at home by reason of sickness or a disagreeable evening.

ORIGINAL CONTRIBUTIONS.

THE LORD'S SUPPER.

In a former article we had under consideration the time and circumstances attending the origin of the Lord's Supper, which, for convenience sake, we termed No. 1; and after referring to the facts memorialized by the Jewish Passover, and the rites governing this feast, we found ourselves better prepared than ever before to understand and to appreciate the closing scenes of our Saviour's life on earth. Yes, it was, what commonly is called, His last night on earth—being but an hour or two before his agony in the Garden and betrayal by Judas, and not more than fifteen or sixteen hours to his crucifixion, that Jesus, with His twelve apostles, was seated in a large upper room celebrating, according to the law of Moses, the Passover, the services of which were not more than ended when the Saviour instituted His own Supper, in speaking of which Matthew commences by saying, And as they were eating, Jesus took bread and blessed it and brake it, and gave it to His disciples and said, Take, eat, this is my body. And Paul in his Corinthian letter writes, The Lord Jesus, the same night in which He was betrayed, took bread and gave thanks.

Now, it well becomes us to ask, What purpose had the Saviour in view in wishing His people thro' coming centuries to observe this institution, which is but another way of stating the question which we, according to intimations already given, will call

2 *The desire of its author.* When a man is desirous that his name shall be revered through coming ages, he chooses for a monument that material which, to all appearances, is the most enduring, and wishes the people through this to view the heroic deeds of his life. We, too, when attempting to honor the memory of some great man, select that act in his life which has no appearance of weakness, but is confessedly the most brilliant one in his career. But, strange as it may seem, because without a parallel in the history of our race, the Lord of glory, with no pomp, no pageantry, no grandeur of circumstances, selects for a memorial *bread and wine*, and gives them to His disciples, saying, Do this in remembrance of Me. If He astonishes us in the selection of materials, what shall we say when we call to mind the *fact* He wishes through the institution to keep prominently before the people? His baptism and descent of the Spirit? No. His wonderful sayings? No. His walking upon the water—cleansing the lepers—giving sight to the blind—raising the dead—preaching and assisting the poor? No. His transfiguration or resurrection? No. Oh, no, none of these things, but simply this—*My death*. As the apostle says, For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till He comes.

Now, in all probability, if we had been near the cross at the time of our Saviour's crucifixion, we too, in common with the disciples, saying nothing of the unbelieving Jews, would have felt that the Saviour has, at last, met with defeat. And even to-day there are those who regard this fact as an argument against His divinity, saying, if He saved

others He could and surely *could* have saved Himself. And when informed that He laid down His life that He might take it up again, and that He died that others might be blessed, they exclaim,—Blind fanatism! But to those accepting as true the testimony of the evangelists, and studying the triumphs of Christianity, it is the crowning act of His life—the highest exhibition of love,—While we were yet *sinners*, Christ died for us.

The Saviour knowing that if this manifestation of love was kept vividly before the world it would produce love, for love begets love,—We love God because He first loved us; therefore He presents it to us not only in words but through the eye by means of symbols. As the poet beautifully expresses it: "That symbol of His flesh He broke, and thus to all His followers spoke."

We then become partakers of that love. It unites us to the Saviour and to each other, sets aside the mere accidents of life and binds us together in one common brotherhood. Where this love exists, peace, harmony and good-will reigns supreme, and an earnest desire to be engaged in every good word and work. The Saviour's death being so forcibly brought before us, necessarily calls up other thoughts, just as when lifting up a chain one link pulls up another; so we find ourselves deeply engaged in thinking over what He did previous to and after His crucifixion; what He is doing for us now: what He will do for us when He comes again; and then turning ourselves, as it were, upon ourselves, we realize our unworthiness, and yet the absolute need of such love. And then is kindled in our hearts such gratitude, humility, love and hope, that with the Psalmist we exclaim, Bless the Lord, O my soul, and all that is within me bless His holy name. And in the words of Eli, Speak, Lord, for Thy servant heareth. And again, Though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me.

The Saviour being interested in our present and future welfare, and foreseeing that a remembrance of His dying love would give birth to all this, and that such was necessary for our happiness in the life that now is and that which is to come, instituted His supper and said, Do this in remembrance of Me. C.

CHRIST SENT ME NOT TO BAPTIZE.

I heard a sermon not long since based on the remarks of Paul found in Gal. vi. 14, "God forbid that I should glory save in the cross of our Lord Jesus Christ;" and 1 Cor. i. 14-17, "I thank God I baptized none of you * * * for Christ sent me not to baptize, but to preach the Gospel." If I had never read the Bible I should have been led to the idea that Paul did not preach baptism. But so far from not preaching the doctrine I find him teaching in prayer-meeting and in prison. When in Philippi, "on the Sabbath day *we* went out of the city by a river side, where prayer was wont to be made," and we sat down and spake unto the women which resorted thither. And a certain woman named Lydia * * * whose heart the Lord opened that she attended unto the *things* which were spoken of Paul." And she was baptized and her household, which shows that Paul preached baptism. In the same chapter is given an account of the jailor awakened out of his sleep by the earthquake, and alarmed at seeing the prison doors opened was about to fall upon his sword; but, on hearing the voice of Paul, and being assured that the prisoners were all there, he called for a light and sprang in and brought Paul and Silas out and said, "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ and thou shalt be saved and thy house." Here is a pagan wanting to come to God—he that cometh to God must believe that He is, and that He is a

rewarder of them that diligently seek Him. So they spake the word of the Lord to all that were in his house and they *were baptized*. Who, then, dare say Paul did not teach and preach baptism? In writing to the brethren in Galatia, he says, "As many of you as were baptized unto Christ have put on Christ," Gal. iii. 27. Peter on the day of Pentecost, Acts ii; and at the home of Cornelius, the first Gentile convert, Acts x;—and Paul, who received his commission from the Lord, informs us that after preaching fourteen years he went up to Jerusalem and learned that he had been preaching the same Gospel that Peter preached.

Jesus made and baptized more disciples than John, though Jesus Himself baptized not but His disciples. Now this same principle may have been true of Paul, that he taught it, is evident, but at certain times, he had others to do the baptizing. In Corinth they were contending about names, and Paul says he was thankful that he baptized no more of them. Why? "Lest they should say he baptized in his own name." When he said, "I know not whether I baptized any other"—he meant of them. Surely he had not forgotten Lydia, nor the jailor, and the twelve that received the Holy Spirit by the laying on of his hands, Acts xix. 5.

Much more might be said on this question, but the above is sufficient to show us that Paul did preach and practise baptism. B. N. PINCO.

TO BRO. MURRAY.

Dear Bro.:—THE CHRISTIAN has just come to hand with your article on "The Fellowship," for which I thank you.

Nothing is more pleasing to me than to see the apostolic order set forth before the people, as in your excellent article. True, as you say, let the Divine system be established in every church, then we would see none burdened, but God and His cause honored, and all the wants of the cause met. There, Bro. M., you have said it, and you never said anything truer,—that this Divine system is *ample* to meet all the wants of the cause. "This being the Divine plan," let me ask you, dear brother,—(1) Is it right to adopt, or encourage the adoption of other plans in place of it or in addition to it? And (2) if the church is not working by this Divine plan, would it not be right for the preacher to labor to restore the church to the apostolic order? And (3) would it not be wrong, in this case, to *invent* or borrow from the sects and introduce a substitute? And (4) would not the substitute tend to divert the energies of the disciples from being exercised in the Divinely-appointed way, and thus prevent or retard a return to the apostolic order? As you have shown, *we have* a Divinely-appointed arrangement ample and sufficient to meet "all the wants of the cause." Now if we adopt any other arrangement for the same cause we adopt an addition or a substitute. And (5) are not all substitutes and additions to "the things which are written in the Book" wrong? And (6) will not God add to him who makes these additions or substitutions, the "plagues which are written in the Book?" Because this is the Divine plan, you reason, "it is not therefore wrong to give in any other way." That is, in plain English, if the Lord directs us how to do a thing it is not therefore wrong to do it in any other way. Oh, no. It may happen that in the course of events other occasions will arise when it would be right to give. But because accidental cases may arise when it would be right to give in other ways it does not by any means follow that it is right to *invent* other ways of our own for doing that for which we have a Divinely-prescribed arrangement. (7) Do you think it is?

Brother Murray, these things belong to the "*disputed ground*," not to the "*common or safe ground*." (See editorial.) These things belong with rantism.

and every other departure from the apostolic order—to the unsafe ground.

O brother, let you and I stand on the common and safe ground, steadfastly, immovable, and ever abounding in the work of the Lord.

Yours on the safe ground,

D. McDUGALL.

Riverside, Jan. 11, 1886.

THE FAMILY.

ARE THEY OLD?

"Thou hast the dew of thy youth."

There he is; we gaze upon his form; we catch with interest the accents which fall in tremulous sweetness from his fatherly lips. Is he old? Ah, no! he is not old. Oh, have you never thought age cannot render old the voice of love? Read not those silvery locks, that time-worn brow, that face grown thin with age; it is not these that maketh mankind old; it is the selfishness of the inner part—the coldness of the heart. I knew a man, I know a mother too: their portraits now I cherish in my heart; her smiles will ne'er grow old, and his were fresh with vernal strength when Time bowed low his form.

"The stream is calmest when it nears the tide,
And flowers the sweetest at the eventide;
And birds most musical at close of day,
And saints divinest when they pass away.

"Morning is lovely, but a holier charm
Lies folded close in evening's robes of balm,
And weary man must ever love her best,
For morning calls to toil, but night to rest.

"She comes from heaven, and on her wings doth
bear
A holy fragrance like the breath of prayer,
Footsteps of angels follow in her trace.
To shut the weary eye of day in peace.

"All things are hushed before her as she throws
O'er earth and sky her mantle of repose:
There is a calm, a beauty and a power
That morning knows not, in the evening hour.

"Until the evening we must work and toil,
Plough life's stern furrow, dig the weedy soil;
Tread with sad feet our rough and thorny way,
And bear the heat and burden of the day.

"Oh, when our sun is setting may we glide
Like summer evening down the golden tide,
And leave behind us as we pass away,
Sweet starry twilight round our sleeping clay.
—*Treasured Thoughts.*

THE CHILD MINISTER.

Here is the story of a child minister that will show you how very much children can do for Jesus. Little Annie Gale had given her heart to Jesus, and now all day long she wanted to be doing his will and pleasing him. But one morning her heart was very much grieved. A gentleman called at her father's house and laughed at the notion of little Annie being converted. "She was always so good that she did not need it to make her any better," he said. "If old Dan Hunter began to love Jesus now, I should think that there was something in it." Poor little Annie was very much grieved, and going away to her room, she knelt down.

Now there was no mistake about it that old Dan was the very crossdest and most disagreeable man in the village. He worked away in his wheelwright yard, grumbling and growling all day long. No poor woman ever came into his yard to get shavings for her fire, and no boy ever crept in there for a basket of chips. No body who could help it ever came to see old Dan. This morning he was at work bending over his saw, when a very pleasant little voice said, "Good morning, Dan."

"The voice was so pleasant that Dan looked around and forgot to scowl. "Please, Dan," said little Annie, "I want to speak to you, and I'm sure you won't mind, will you?"

Now it was so long since anybody had cared to speak to Dan at all, that he couldn't understand what this little maiden could have to say, so he laid down his saw and rolled his apron around his waist, and sat down on the trunk of a tree. Really, for old Dan, he was looking quite pleased.

"Well, whatever do you want to say to me, little one?" He spoke gruffly—always did, but it was a good deal for old Dan to speak at all, for he generally only grunted.

Little Annie sat down by his side, and looking up into his rugged, wrinkled face, she said: "Well, Dan, you know Jesus does love me, and I do love him. But the gentleman at home says that I am so little, and that I am so good, that he does not believe that I know anything about it. But he says that if you would begin to love Jesus, then he would believe in it. Now, Dan, you will, won't you? Because Jesus does love you, you know"; and little Annie took hold of Dan's great rough hand. "He loves you very, very much, Dan. You know he died upon the cross for all of us."

Poor old Dan! Nobody had ever talked to him like that for years and years—never since his mother had gone to heaven. And down those wrinkled cheeks the tears began to come, very big and very fast. "Don't cry, Dan; because God loves us though we have sinned and he sent Jesus into the world to save us." Dan's heart was broken. He could only say, "God be merciful to me—the worst of sinners." As little Annie talked with him, he came to see all—how that Jesus died for him, and was able to give him a clean heart and a right spirit. Little Annie, left him praising God, his heavenly Father, for such wonderful love, and went away to tell the gentleman at her home.

"Now, sir, said she, "you must believe that Jesus loves me, because old Dan Hunter has really begun to love him, and he has got converted."

"Nonsense, laughed the gentleman. "Why, Annie, who ever told you that?"

"Well, you'll see." And he did, and so did everybody else in the place. They saw that old nipped, frowning face turned into joy and gladness. They saw the ill-tempered old Dan become so kind that everybody had a friend in him; and when you passed the yard, you might be sure to hear a happy old man, as he worked with hammer and saw, cheerily singing about the wondrous love of Jesus.

So little Annie ministered unto the Lord.—*Mark Guy Pearce.*

EARLY IMPRESSIONS.

Archdeacon Farrar's lecture at the University of Pennsylvania, recently, was delivered without preparation, but contained some very interesting passages. Among other things, he said:

"First of all I would impress upon those who are to be teachers the importance and the sacredness of their trust—so important and so sacred on account of the rapidity and the intensity of early impressions. When you are training a boy, as another has said before me, you are doing a thing of which you can never calculate the result or the continuance. Many of you have seen in Rome that bust of a boy which stands among the statues of the emperors. It interests you to know what manner of man that boy grew to be. You find the face in manhood transported into the features of the Emperor Nero, the wild beast of St. John's Apocalypse, and, knowing that his early teachers were a barber and a dancer, you are not surprised. There are hundreds of stories in the biographies of great men which show that their whole lives have

been influenced by the impressions of childhood. Almost in our own lifetime, Turner, pointing to a picture of Vandewelde's said: 'That made me an artist.' He had seen it in his early youth. Ruskin tells us that his attention was first called to color by sitting on the floor alone, when a child, and examining the colors and patterns of the carpet. Charles Darwin's voyage of the Beagle was inspired when a boy by the sight of a picture of a strange Indian plant. When I was a teacher and examined boys, I could trace in the handwriting of the sixth form boys the handwriting of their various headmasters."

DEATHS.

DICK.—Last week I was called upon to attend the funeral of Mr. George Dick, an old and much esteemed citizen of LeFete. The deceased was in his seventy-sixth year, and had for many years been a member of the Baptist Church. He leaves an aged widow, a large family, and many friends to mourn his loss.

QUIGLEY.—A dear little girl, the daughter of James Quigley, was taken like a bud in its opening from the blighting influences of sin in this world to the Master who took little children in his arms and blessed them. May the sorrowing parents find comfort by giving their hearts to Jesus to whom their little one has gone.

LeFete, Feb. 18, 1886.

J. A. GATES.

CROCKER.—Eva, the only daughter of Brenton A. and Augusta Crocker, died Feb. 6, 1886, aged five years. Jesus said, "Suffer little children to come unto Me and forbid them not, for of such is the kingdom." And again, "Except ye be converted and become as little children, ye shall not enter the Kingdom of Heaven."

Cornwallis, Feb. 24, 1886.

T. F. DWYER.

MCDONALD.—At West Gore, on the 21st Jan., 1886, Bro. James McDonald, aged 23 years. He was the youngest son of Bro. John William McDonald. We deeply sympathize with his mourning parents, brother and sister, in their sad bereavement of one they held so dear. May they draw sweet consolation from the precious promises of the Gospel. God is speaking in His providences in tender tones, corroborating His written word and saying to the living, "Be ye also ready."

J. B. WALLACE.

HARRIS.—The pale horse with its rider has entered Back Bay and Joseph Harris, a young man, has been taken. He had not confessed Christ while in health, but when death came near, a charm came over him and he saw his need of a Saviour. He confessed Jesus and expressed his desire to obey Him, but was considered by his friends to be too weak. He warned his young friends who called to see him to follow Jesus and not do as he had done. He died looking to God for mercy.

ROBERTSON.—Mrs. Anne Robertson, second daughter of the late John McFarlane, Esq., of Montague River, was born in Perthshire, Scotland, August 16th, 1797. She came with her parents to Montague in 1802, was married to Peter Robertson, Esq., in 1821, he having settled in New Perth the previous year. So Mrs. R. was the first woman to make her home (far from other human habitation) in that dense wilderness, no house appearing between Georgetown Royalty and Vernon River Chapel, a distance of probably sixteen miles. During the first year, Mrs. R. and her husband were alone in their forest home, but in the year following, other settlers began to gather around them, the names of several might be given.

These persons having left their homes and the civilization of Scotland, and coming to a place new in every particular—where the burdens were heavy and dangers many—were bound together by the strong ties of a common interest and the friendships then formed have borne fruit which may be noticed even by the passing stranger, in a still united people—the descendants of those brave and hardy pioneers.

In the year 1821, Mrs. R. also became a follower of the meek and lowly Jesus, who has stooped to meet our every want, and is able to sustain His followers in all circumstances. She was, by Elder Alexander Crawford, buried with Christ by baptism into death, rising to walk in newness of life. From this time forward the history of Sister Robertson's life is almost identified with the history of the little church of believers, then at Brudnell, but now known as the Church of Christ at Montague Bridge. During the years of meeting at Brudnell, she, with other Disciples, many times walked a distance of six miles through the forest to attend its simple and humble worship. In every trial and difficulty, she cast her care on Christ who was her shield and support, until in extreme old age—four score and nine—she laid down the burden of the earthly, to enjoy the higher and brighter life, where old age never enfeebles the frame, nor shadows obscure the light, but where pain is ended, sin banished and death abolished.

Three sons and four daughters blessed the house of Sister R., two of whom with her husband have fallen asleep in Jesus. Five yet remain, one of whom is well known as Dr. Robertson, of Montague Bridge. Nearly twenty years ago, Sister R. was left in widowhood, which was much lightened of its loneliness by the loving hearts and kind hands of children ever anxious to know every wish and supply every want. On the 15th of February, 1886, her eyes were closed in death, at the home of her son-in-law, Capt. George Phillips, Lower Montague. She died in the full assurance of faith, so, the ties seemingly severed here, when her loved ones passed away from earth, will be eternally restored in a purer bond, where those who are, through the Lord Jesus Christ, counted worthy, are forever, as the angels of God.

O. B. EMERY.

Montague, Feb. 20, 1886.

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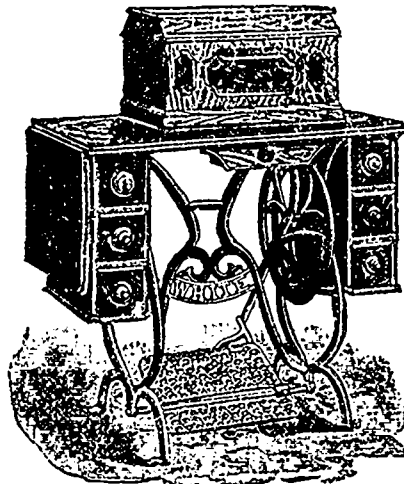
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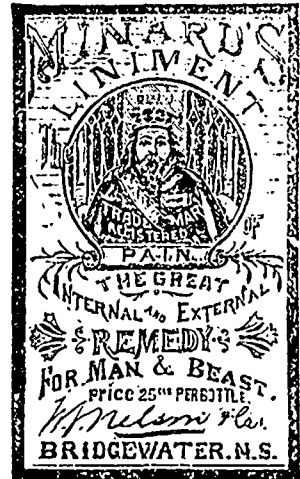
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