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THE CHRISTIAN.

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

Vol. V.—No. 2.

SAINT JOHN, N. B., DECEMBER, 1887.

Whole No. 50.

The Christian.

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St. JOHN, N. B.

EDITOR:

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

CO-EDITOR:

T. H. CAPP, ST. JOHN, N. B.

An association has just been formed in St. John, for the purpose of enforcing existing laws respecting the Lord's day, and to secure, if necessary, additional legislation.

The daily papers, by making reference to certain evils in our city, have called out several articles, setting forth the necessity of establishing in our midst a reformatory.

Through an exchange we learn that Bro. Ira J. Mitchell, who a year ago left P. E. Island to labor for the brethren at Wellsburg, W. Va., has moved to Washington, D. C., where he has an appointment in the Interior Department, but that in connection with his official duties will labor with the church at Rockville, Md.

The Scott Act in Charlottetown has been in operation for six years. During the past month an effort was made to set it aside, but the Act was sustained by a small majority. There are many reasons for its being nearly defeated—reasons well known to those particularly interested in its defeat, which, if accomplished, would have furnished them with many a laughable story for coming days and nights.

While referring to this a few questions may not be out of place. Who were anxious for the repeal? Who sent for King Dodds? From what class of people was the money to come? Who formed their committees? Character of the men who stood around the polling place on election days for repeal? Had they not, to say the least of it, the appearance of being, if not brothers, first cousins of those stealing votes, and seeking to drag from every hole and corner, men to vote against the Act. Were they the true guardians of the citizens' rights? Were they composed of men known and revered for their soberness, righteousness and godliness? Those who have had any experience in such campaigns, will answer the last two questions with an emphatic No! and in response to the former ones will as truthfully say: with but mighty few exceptions—the rum-sellers and their allies.

When inclined to oppose the Act let us consider, if its adoption increases the sale of liquor, why do the rum-seller oppose it? Have they for once in their history become anxious that restrictive measures should be thrown around their nefarious

traffic? Is it not because its adoption makes their soul-destroying business illegal? Yes, it is this fact, and not that the sale of liquor is increased, that urges them to use every means for its repeal.

The brethren of Boston have sustained a great loss in the death of John Alonzo Heney. Bro. W. H. Rogers, in the *Atlantic Missionary* of Nov. 23rd, in a long letter, writes thus:

He was a manly man, open-hearted and sincere; enthusiastic but clear-headed; hopeful though always counting the cost. It was so natural to fall back on Bro. Heney, Garrison, Flower and Smythe rendered valuable, yet indispensable service, but without the part which Bro. Heney bore, there would have been no church in Boston to-day. . . . As treasurer I know that, again and again he has paid for extras and incidentals and made up arrears out of his moderate income of which no account was made in his reports. Bearing the heaviest of the anxiety and sometimes over-burdened with a sense of responsibility, he never, to my knowledge, uttered a discouraging word. . . . "I want to go to my kind heavenly Father" he says. "I do not wish to get well." "I want to see my Blessed Saviour." "Bro. Harris and Bro. Smythe will be there to say, 'Welcome! Welcome!'"

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

Receipts since last report.

Young P. Miss. Band, St. John, N. B.,	\$3 50
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	\$8 00

T. H. CAPP,
Treasurer.

THE LORD'S SUPPER.

Some time ago, in conversation with an F. C. Baptist preacher, he said, "Well, last night I gave my people a discourse upon the Lord's Supper, and I told them that according to the best authority the early Christians met every Lord's day to break bread," to which we responded, "Why, that is one of the things for which we, as a people, have been contending these years." Said a Baptist preacher upon that question, "I have never entertained a doubt but what weekly communion is the more scriptural order."

The foregoing calls to mind a letter written by Bro. Garrison, while he had charge of the work in Boston, and was accustomed to meet in the weekly Conference of the Baptist ministers of that city. In the letter referring to this conference, he says: "The ministers were discussing this week the order of the primitive worship, and among other things, I said, 'The Lord's Supper should be restored to its place in the weekly worship, it was Spurgeon's idea and Dr. Judson's also,' and not one minister dissented from the position taken."

The following testimony will be of interest and profit we trust, to those who have never studied the subject, and have been contending that meeting monthly, quarterly or yearly for celebrating the Lord's Supper, has equal, if not more authority in and out of the Scriptures than for its weekly observance.

If time and space permitted much more might be given. But here are the words of REPRESENTATIVE

men—men differing from each other on many other points of doctrine, but on what is commonly called "weekly communion" are a unit. Let us read and weigh carefully their remarks:

Prof. A. J. Schom, a German-American scholar, (1826-1881), in an article for "The American Cyclopaedia," says:

"Communion was generally very frequent in the first ages, but became gradually rarer. In the fifth century several ecclesiastical writers complained of the remissness of Christians in this respect."

The "Richmond Dispatch" of Virginia, gave, a short time since, a synopsis of a sermon delivered at Grace Episcopal Church, by its pastor, the Rev. Mr. Jackson. Here are a few extracts:

"To-day I desire to announce to this congregation, that henceforth on every Lord's day, opportunity will be given to partake of the Lord's Supper. It was the custom of the primitive church immediately succeeding the time of the apostles, to celebrate the holy communion weekly. The testimony of Justin Martyr, writing in 150, is conclusive on this point. On these two propositions I securely rest. The practice of the apostolic and primitive church is that to which it is the whole design of the reformation to return. With the warrant of sacred Scripture, with the warrant of primitive custom, and with the warrant of the church's provisions, I feel that in inculcating frequent communion, I have sure ground on which to stand. Wesley, I imagine, had no Roman tendencies, yet he and the Oxford band, who gave rise to the Methodist fraternity, were accustomed to celebrate the Lord's Supper on every Sunday. Calvin had no Roman tendencies, and yet he has recorded his declaration that the communion should be celebrated at least every Sunday."

William King, *Episcopal*, Archbishop of Dublin, (1650-1729), in a discourse concerning the invention of men in the worship of God, says:

"It is manifest that if it be not our own faults, we may have an opportunity every Lord's day when we meet together, and therefore that church is guilty of laying aside the command whose order and worship doth not require and provide for the practice. To know therefore how often Christ requires us to celebrate this feast, we have no more to do but to enquire how often Christ requires us to meet together, this is at least every Lord's day."

Rev. Thomas Scott, *Episcopal*, (1747-1821), in his essay on "Baptism and Lord's Supper," and published in 1823 by C. Wood, of London, says:

"It is evident, both from the Scriptures and the earliest records of the primitive church, that this ordinance was administered to the professed disciples of Christ in general, every Lord's day at least."

And in his commentary on Acts xx. 7:

"Breaking of bread or commemorating the death of Christ in the eucharist was one chief end of the assembling; this ordinance seems to have been constantly administered every Lord's day."

Phillips Doddridge, D. D., *Independent*, (1702-1751), in his "Family Exposition" on Acts xx. 7:

"It is well known the primitive Christians administered the eucharist every Lord's day."

Dr. James McKnight, *Presbyterian*, (1721-1800), in commenting on Col. ii. 16, says:

"They set apart the first day of the week for public worship, and for commemorating the death and resurrection of their Master, by eating His supper on that day, also for the private exercises of devotion. This they did, either by the precept or by the example of the apostles."

Dr. John Mason, *Presbyterian*, (1770-1829), in his letter on frequent communion:

"It is notorious that during the first three centuries of the Christian era, communions were held with the frequency of which among us we have

neither example nor resemblance. Weekly communion did not die with the apostles and their contemporaries. Communion every Lord's day was universal and was preserved in the Greek church till the seventh century, and such as neglected three weeks together were excommunicated."

And in a certain discussion with a Mr. Fuller, he replies:

"Mr. Fuller does not deny that the Lord's Supper was observed by the first Christians every Lord's day (nor will this be denied by any man who has candidly investigated the subject)."

John Brown (1722-1787), a Scotch Biblical critic, author of the "Dictionary of the Bible."

"All the arguments I ever know, advanced in support of the unfrequent administration of the Lord's Supper, appear to me altogether destitute of force. If our unfrequent administration of this ordinance renders it solemn, would it not become much more so if administered only once in seven, ten, twenty, thirty, sixty or a hundred years? Shall we not then find that those who pray once a month, or hear a sermon once a year, have their minds far more religiously impressed with solemn views of God than those who pray seven times a day, and hear a hundred sermons within the year."

John Calvin, (1509-1564), founder of Presbyterians, says:

"And truly this custom, which enjoins communicating once a year, is a most evident contrivance of the devil, by whose instrumentality soever it may have been determined. Every week, at least, the table of the Lord should have been spread for Christian assemblies."

Dr. Adam Clarke, *Methodist*, (1762-1832), in his commentary on Acts xx. 7:

"Intimating by this that they were accustomed to receive the holy sacrament on each Lord's day. As the disciples are stated to have come together on the first day of the week, we may learn from this, that ever since the apostolic times, the Lord's day, now the Christian Sabbath, was set apart for religious exercises, such as the preaching of God's holy word, and celebrating the sacrament of the Lord's supper. The practice of the apostles and the primitive church is an additional reason why we should religiously celebrate the first day of the week."

John Wesley, (1703-1791), the founder of Methodism, wrote in 1784 to the elders in America:

"I also advise the elders to administer the supper of the Lord on every Lord's day."

Alexander Carson, (Baptist), says:

"There is an admirable wisdom in the appointment of Jesus in the observance of the Lord's supper every first day of the week. In this ordinance 'Jesus Christ is evidently set before us crucified for us.' Here the Gospel is presented to the eyes as well as to the ears. Would it be any loss to them, if all the churches of Christ were to return to this primitive practice?"

Dr. J. M. Cramp, (Baptist), President of the Acadia College, Wolfville, Nova Scotia, says:

"The death of the Saviour is specially commemorated in the Lord's supper, which, it is well known, was observed by the primitive churches every Lord's day; by which arrangement there was instituted an ever-recurring remembrance of the death and resurrection of the Lord by all Christian people."

J. W. McGarvey, professor in Kentucky University of Sacred History and Evidences of Christianity, in his work on Acts xx. 7, says:

"As a practical issue between the advocates of weekly communion and their opponents, the question really has reference to the comparative weight of evidence in favor of this practice, and of monthly, quarterly or yearly communion. When it is thus presented, no one can long hesitate as to the conclusion; for in favor of either of the intervals last mentioned, (monthly, quarterly or yearly), there is not the least evidence, either in the New Testament or in the uninspired history of the churches. On the other hand, it is the universal testimony of antiquity that the churches of the second century broke the loaf every Lord's day, and considered it a custom of apostolic appointment."

Alexander Campbell, editor of the "Christian Baptist," and afterwards the "Millennial Harbinger," and many other valuable works; founder, and till the close of his life, President of Bethany College, West Va., writes thus:

"All antiquity concurs in evincing that for the first three centuries all the churches broke bread once a week. Pliny, in his Epistles, Book 10th, Justin Martyr, in his Second Apology for the Christians, and Tertullian, Do Ora, p. 135, testify that it was the universal practice in all the weekly assemblies of the brethren."

The character of the above witnesses render it unnecessary that their statements should be verified by producing, at this writing, the words of the early fathers and the decrees of councils. But here we give, as a fitting conclusion to this article, and as confirmatory of much that is herein said, the words of Luke concerning Paul's stay of seven days, and the brethren at Troas—"where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them ready, to depart on the morrow."

T. H. C.

Correspondence.

TO THE BRETHREN.

DEAR BRETHREN,—It is with joy and thanksgiving to our God for the manifold manifestations we have of His aid, direction, and consolation, while engaged in His work. Our aim (by the grace of God) is to establish permanently, in this city, a Church of Christ; also to establish confidence in our brethren throughout the Provinces, that we are resolved so to do by the help of God.

I need not refer to the past in regard to the work done here and of the many failures there have been. In our determination to carry the work on to a success we want all to consider the past to be things of the past, and not likely to be things of the present or future. We want your confidence, brethren; we want your prayers, your aid, and especially your confidence in us that we mean to put forth every endeavor to accomplish the work we have begun. We are glad also to state that the church is becoming more and more united in work and worship; there is truly an awakening in all her members to a sense of duty and their responsibility; also that some of our brethren, who, for some time past, have been indifferent, have again entered into communion with Christ and His church, and have taken their stand again in the church, never more to go out, we hope. This causes us great joy and rejoicing, for our unceasing prayer to God was, that those who once had espoused the truth and had tasted of the heavenly gift and of the good Word of God, might return unto their Father's house, and thus we are gratified and our God glorified. Also we are encouraged, not by this alone, but we are made to rejoice over the wonderful success we are meeting in collecting for the church building fund. We have now a sum sufficient to purchase the site, and we hope, in the next issue of THE CHRISTIAN, to give a plan of the site and its location. We are glad to note that we have found a faithful brother and co-worker in Bro. A. LeCain. He has wonderfully added to the building fund by his unerring canvass for the work. May God abundantly bless him in his work is our sincere prayer. Brethren, while we ask your prayers that God will abundantly aid us in this, we also ask your confidence and aid in any other way you think proper, and as we have not said much about the sisters, we take pleasure in stating that we highly commend the labour and interest of the sisters. Sister Messervey has also added to the extension of the fund by collecting. Sister A. E. Harvoy, of West Gore, Hants Co., and Sister Carson have done likewise, and we esteem and appreciate greatly the work done by our sisters. Also Sister Annie Welsh, of the Leonardville Church, Deer Island, has done good work in collecting. So the sisters must understand we take delight in acknowledging the work done by them. God bless and carry on the great work until the

glad news of the Gospel sounds forth from every corner of the earth. We remain, yours faithfully in the Lord's work,

Hallfax, N. S.

H. E. COOKE.

LETTER FROM BETHANY, W. VA.

DEAR CHRISTIAN,—I am at Bethany College, W. Va. For many reasons I thought it better to come here, and can say from the depths of my heart that I am glad the Lord has led me here. "The Lord is my shepherd, I shall not want. He leadeth me in the paths of righteousness for His name's sake." The climate here is good, and the advantages for study cannot elsewhere be surpassed. We are not in a city, or even in a town, but in a quiet village where the students are able to spend their time in good solid work instead of going to circus shows and city sights.

The brethren here are exceedingly kind. Every one has an interest in his neighbor. I listened to the ablest discourse that ever came within my hearing, last Lord's day morning; it was given by the President of Bethany, W. H. Woolery. Subject, "Go ye into all the world and preach the gospel to every creature," etc. He talked in plain language and was easily followed. Oh, brethren, how I did long to "go." Will all the brethren pray earnestly for me. I would write more, but my time is limited. Although we are far apart yet we all receive our strength and assistance from the same source. Oh, what a source this is, that never refuses to supply!

May God spare our lives to meet again on earth. The summons may come at any moment, so we cannot place dependence on earthly meetings. Our happy meeting will be above at the feet of the blessed Jesus, who "by himself purged our sins." May we all be partakers of the riches of His grace and finally dwell secure in one family at home. Farewell until we meet.

Yours as ever,

T. S. K. FREEMAN.

Miscellaneous.

THE SEVEN WISE MEN.

Most people have heard of the seven wise men of Greece, but very few know who they were or how they came to be called so. Here is the story of them, and the moral of it is worth remembering if their names are not:

The seven wise men of Greece are supposed to have lived in the fifth century before Christ. Their names were Pittacus, Bias, Solon, Thales, Chilton, Celobulus, and Periander. The reason of their being called "wise" is given differently by different authors, but the most approved account states as some Coans were fishing, certain strangers from Miletus caught whatever should be in the nets without seeing it. When the nets were drawn in, they were found to contain a golden tripod which Helen, as she sailed away from Troy, is supposed to have thrown in there.

A dispute arose between the fisherman and the strangers as to whom it belonged, and as they could not agree they took it to the temple of Apollo, and consulted the priestess as to what should be done with it.

She said it must be given to the wisest man in Greece, and it was accordingly sent to Thales, who declared that Bias was wiser, and sent it to him.

Bias sent it to another one, and so on until it had passed through the hands of all the men, afterward distinguished by the title of the "Seven Wise Men" and as each one claimed that someone was wiser than he, it finally was sent to the temple of Apollo, where, accordingly to some writers, it still remains, to teach the lesson that the wisest are the most distrustful of their wisdom.

A HELP BY THE WAY.

BY IRENE WIDDEMER HARTT.

It is so hard during the arduous duties of a long day and the anxious frets and worries that come with the duties, to keep the heart lifted to God. Earth is so close upon us then. Very little things obstruct our view upward, and the impatient word escapes us almost unawares. Even when the time comes which we can call our own the spirit is still so disturbed that there is not much rest for the mind. It may be this is the only time during the whole day that we can give to devotional study of the Bible, and yet the troubled heart turns away from it, too filled with things of this world, which do so weigh down, to rise to its heights.

I once knew a woman who was calm and quiet amid the most trying circumstances, and who, when others would have spoken impatiently, was so particularly gentle that I asked her secret. She more than gladly told me, and I tell it to you, tired, hard-working sisters, knowing it will aid you if faithfully carried out. Her plan was simple. It had to be, for she was one of the busiest of women. She was not only the mother of a large family, her husband a farmer, but kept boarders in summer and had not always sufficient help. She arose early, and on her dressing-table was a large coarse-printed Bible. This she had left open the night before at some particularly helpful verses. As she neatly and always quickly made her toilet her eyes scanned the verses, and as she went about the room she repeated them over and over to herself till they were indeed learned "by heart." These were impressed upon her heart as well as upon her brain, and through the long working hours they never left her. I don't mean to say she thought about them all the time. Planning her work and giving it proper attention, that would have been impossible; but there they were safe lodged in her heart and brain, ready to help in any emergency. Always, no matter how great the pressure of work, she took an hour to herself in the afternoon. Without that respite she could not have performed her duties. She was so wearied often that she lay down and could not at first fix her attention upon anything. Then she would open her Bible, and selecting again some sweet promise, say it over to herself as she lay with closed eyes, until her cares disappeared and she realized more of the fullness and the beauty of the words than she ever could have known from mere reading. She always arose eager, she said, for more of the Word, and spent the little time left her searching in it. When she came out of that room we could not but take note always that she "had been with Jesus." Sometimes when she sowed, fearing to dwell upon her cares, she would have her open Bible beside her, coining a sacred lesson as she worked. And this precious food gathered in during the odd moments of the day was a stay to her if she was sleepless at night. The rich promises came to her thick and fast, sending such a sweet calm through her heart that she dropped to sleep.

Nor was this all. She did not alone reap the benefit. Her unflinching sweetness and brightness led some of the boarders to look into the cause and inquire where she got such strength to bear her burdens. And so her unspoken testimony of the truth of God's promises drew many of them from the path of carelessness to righteousness and peace.—*Christian at Work.*

MR. MOODY AND TOBACCO.—A man asked Mr. Moody, "Can a man use tobacco and be a Christian?" "Yes, I suppose so," said Mr. Moody, "but he will be a filthy one." A man who had been converted under Mr. Moody's labors overheard the conversation, and gave up the use of tobacco, because he wanted to be a clean Christian.

MARRYING TIPPLERS.

A word of warning to young ladies on this subject will not be inappropriate.—How many young women by uniting their destinies with tipplers, or men of confirmed intemperate habits have involved themselves in lives of sorrow and often of shame! "Yet in spite of all the wretchedness of drunkard's wives," says Mr. Cuyler, "young women are continually willing to marry men who are in the habit of indulging in the social glass! Ladies often refuse the marriage offers of young men because they are too poor or of too humble a family, or too plain in person or manners. But only now and then one has good sense enough to refuse to unite herself with a man who will not pledge himself to total abstinence! A rich and fashionable young man has commonly no trouble to get a wife, even though he is hardly sober long enough to pronounce the marriage vow. But a teetotaler in coarse raiment might be snubbed as a vulgar fellow who has never seen society. Ladies! before you begin to scold at me for saying this impolite thing—just look around and see if it is not true."

Ladies, this is an important subject, and you should consider it well. It involves your happiness and respectability in this world; and perhaps your salvation in the next. You should reject the hand of any man, who indulges in the intoxicating cup. What are riches, station, or any thing worth without sobriety, virtue, and character? Beware!

BIBLE ARITHMETIC.

ADDITION.—Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.—II. Pet. i. 5-7.

SUBTRACTION.—Laying aside all malice and guile, and hypocrisies, and envies, and all evil speaking. . . desire the sincere milk of the word that ye may grow thereby. I. Pet. ii. 1-2.

MULTIPLICATION.—Grace and peace be unto you through the knowledge of God and of Jesus our Lord.—I. Pet. 1-2.

He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.—II. Cor. ix. 10.

DIVISION.—Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be father unto you, and ye shall be my sons and daughters; saith the Lord Almighty.—II. Cor. vi. 17, 18.

RULE OF THREE.—Now abideth faith, hope and charity, but the greatest of these is charity.—I. Cor. xiii. 13.—Selected.

HALIFAX CHURCH FUND.

In the November issue we reported \$101.05 to have then been collected—since then the following have come to hand:

W J Messervy,	\$1 00	Master Charlie Sullivan,	10
Mrs Mary Weaver,	10	Mr and Mrs H Leonard,	18
Mr and Mrs J Leonard,	20	Capt J McConnell,	1 00
J E Miller,	10	Mrs James Laird,	10
A Friend, (Pictou)	1 00	A McLean (Cincinnati)	1 00
A Friend, (Halifax)	4 86	Mrs Charles Richard,	10
B Stewart,	2 60	Joseph Richard,	10
Mr and Mrs N J Sim,	20	Charles Conley,	10
Mr W D Whitehead,	25	Lorenzo Conley,	10
H E Cooke,	1 15	James Conley,	10
M E Hemmilla,	25	Miss Annie L Welch,	25
Miss Bella Gouder,	25	Mrs John Welch,	10
Mr and Mrs J Cook,	50	Mr William Tiuker,	10
Mrs Henry Craig,	25	Mr James Wilson,	10
A Brother,	25	Mr Daniel Wilson,	10
Capt —, a Friend,	50	Mrs D Wilson,	10
Mr and Mrs P Sullivan,	70	Mrs C H Conley,	10
Miss Carrie Sullivan,	10	Mrs Carrie Boyd,	10
Miss Ressie Sullivan,	10	Mrs Daniel Buhat,	10

Mrs James Rogerson,	\$0 10	W J Messervy,	\$1 00
Miss Caddie Rogerson,	10	William Murray,	50
Miss Lena Leonard,	10	Willie B Murray,	50
Mrs Geo Leonard,	10	George Leonard,	25
Mrs Alonzo Leonard,	10	Mr A E Garrison,	15
Mr A Leonard,	10	Mrs Florence Garrison,	10
Mr Wm H Doughty,	10	Mrs Ann Garrison,	10
Mrs Fred Doughty,	10	H A McNeil,	10
Mrs Thos Doughty,	10	Miss Ora W Cooke,	10
Willie B Welch,	10	Miss Violet M Cooke,	10
Mr Abner Leonard,	15	J L Shaw,	10
Mr W Richardson,	25	T W McKinlay,	10
Mr Geo Welch,	10	A Friend,	50
Mrs Mary E Calder,	60	Charles Budden,	30
Mr & Mrs H E Cummings,	40	F M Bordon,	25
Miss Vesta Curamings,	10	Mr McLearn,	10
Mrs W W Leary,	10	Miss T S Sandford,	50
Mrs Geo N Dakin,	10	A M Fraser,	25
Mrs Howard Eldridge,	10	J W Biglew,	25
Capt Geo McKay,	50	M P Pyant,	25
Cyrus Webster,	1 00	G W Abbott,	10
H S Freeman,	12	D Munford,	10
W W Eaton,	3 00	E A Smith,	10
Mrs W J Messervy,	1 00	J W Cawell,	10
A Le Cain,	1 60	J F Rathbone,	25
A Friend,	10	E C Baker,	25
C B Burgess,	20	Percy Woodworth,	40
R M Rand,	20	J J Withun,	15
J E DeWolf,	20	Arthur Fordham,	25
A Friend,	10	Maxwell Murdock,	1 00
J A Shand,	25	Nelson McNeil,	10
G McKinlay,	20	Mr and Mrs R Fountain,	20
A D Cameron,	10	A Friend,	30
A Friend,	20	A Friend,	50
A Friend,	20	Mr John Lord,	1 00
G Robertson,	25	Mrs John Lord,	1 00
A Friend,	25	Mrs R P Morrison,	75
C R Bill,	2 00	Mrs Bridget Creag,	20
W A Porter,	20	Mrs Hector McNeil,	05
G E Lavors,	10	Mrs Mary Fansworth,	25
J Mumford,	10	Mr & Mrs W Outhouse,	1 00
Laura Sweet,	10	Mr A Morehouse,	10
Maggie Sweet,	10	Milton Outhouse,	50
Ida Sweet,	10	John Fish,	25
J S Dodd,	20	Mrs W J Messervy, (col)	1 00
Leander Shaw,	25	H E Cooke,	1 00
Charles Rhind,	10	Mr Allen Moore,	15
M S Simonds,	10	Mrs E A Pysan,	10
Thos Goodwin,	10	Miss Cora Coggins's	10
C R Masters,	10	Mrs A LeCain,	50
A Friend,	10	S F Archibald,	25
C A Sutherland,	25	A Friend,	25
A Friend,	50	A Friend,	25
W Wall,	25	J Mason,	25
A Parker,	25	A P Shand,	50
R E Harris,	25	Mr and Mrs N Chesley,	20
N L Chittic,	25	Malcolm McLean,	21
A Friend,	25	E String,	25
A Friend,	25	W Crabby,	25
H A Pitt,	25	James A Cox,	20
E H Davidson,	25	M B Huestis,	25
J B North,	1 00	J A Bennett,	25
H Martin,	25	S Pratt,	25
B M Davidson,	60	A LeCain,	50
C N Burbidge,	1 00	Dr John Black,	1 00
Leonard Cogswell,	1 00	Mrs E Houston,	25
Claton Cogswell,	1 00	Abner McLeod,	15
J A Johnson,	50	Mrs W A Harris,	50
A Friend,	25	M Keogh,	25
A Friend,	60	F A Allison,	10
F Alburpee,	25	S McLearn,	10
Friends,	70	N McLearn,	10
W Carter,	25	J F Hanson,	25
C Gibson,	25	F Carter,	25
R E Harris,	75	J R Huestis,	25
R Rhyand,	10	Geo Sandford,	25
F Chambers,	25	J W King,	10
A Friend,	25	D Davis,	25
A F Armstrong,	25	W A Harris,	30
A Friend,	10	L S Eaton,	10
Mr Campbell,	10	W E Balcom,	15
G O Jaugues,	25	J B Groove,	10
G H Wilcot,	1 00	W Curry,	25
F W Wainright,	25	Louis Hill,	25
G Lochart,	10	E E Beclor,	25
Miss Green,	15	Mrs L N Kimble,	25
R R Duncan,	2 00	Mrs W Messervy,	25
Dr J F D Rowe,	25	B G Gravy,	3 00
A Friend,	10	W McDonald,	1 00
Mrs McDonald,	25	A Friend,	50
James Morse,	50	A Friend,	25
N McKittrick,	10	Mr & Mrs D F Lambert,	45
N E Thompson,	10	S J Lamont,	20
Harry Rand,	25	Miss Helena Lambert,	10
Capt R Michener,	\$2 00	H Murray,	25
Fred B Forsyth,	25	CR Fairbanks,	1 00
Bruce Stewart,	50	J F Henninger,	25
Mrs Bruce Stewart,	50	F G Currie,	25
A M Stewart,	50	J DeWolf,	25
Clara Stewart,	25	John Saxton,	10
Anna J Stewart,	25	Bud Saxton,	10
D A Stewart,	50	W DeVold,	10
Chas Stewart,	50	M H Goudge,	50
Mrs D S McDougall,	2 00	A Friend,	25
Capt Kinloy,	10	A Friend,	25
Joseph Thompson,	1 00	Mrs J Spence,	25
J M Cully Terry,	25	A Friend,	55
A J Pineo,	25	N A Rhodes,	1 00
A Adams,	25	G S Kerr,	50
A Friend,	10	S G Kerr,	50
Andrew Spence,	10	D H Martin,	10
John McDonald,	10	Mrs H Coffil,	10
W Steavens,	50	Two Friends,	50

Before reported..... \$99 62
Total..... \$200 67
W. J. MESSERVY.

The Christian.

ST. JOHN, N. B., - - - DECEMBER, 1887.

EDITORIAL.

REASONABLE SERVICE.

I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom. xii. 1.

Men are liable to hold extreme views on all points of general interest on religious as well as on other matters. Some consider religious discussion sinful, and refuse to compare their feelings and actions with the word of God. Under the impression that they are led by the Holy Spirit, and feeling happy by times, at least, they even laud their refusal to search the Scriptures to ascertain whether their conduct and feelings accord with the law or spirit of life in Christ Jesus. "We are happy," they say, "and don't believe in argument."

Others, again, are continually ready for argument, and read the Bible mostly for this purpose. They never seem happy but when discussing points of religious difference. Speak to them of Christian duty, on the morality and the enjoyment of the religion of Christ, and the spiritual temperature is down at once. Their enjoyment is in the discussion of disputed points and in the thought of being victorious.

The proper course between these extremes is marked out by the Apostle in this inimitable letter to the Roman brotherhood. After a short preface, he enters into an argument, which is continued with great animation until he reaches the twelfth chapter. Qualified in a pre-eminent degree by nature, culture and inspiration to handle and master great subjects, he meets his opponents and carries every point with convincing power. His opponents were Jewish teachers who mixed Judaism with Christianity, and contended that Christ saved the Jews only, and that too, because they were circumcised and had the flesh and blood of Abraham. Paul affirmed that all Jews and Gentiles were sinners. That even Abraham being a sinner, was not justified by works of merit, and could not impart to his fleshly offspring what he did not possess himself. He proved all men to be guilty before God. He also proved that Christ died for our sins, for the sins of all men, and offered salvation to all men on His own terms, and so freely as to cut off all grounds of boasting; that men were justified by faith and not by works of merit. In comparing man's selfish views of a Saviour, who would justify one nation and leave all other nations to perish without mercy with the grace of God by which Jesus tasted death for every man, and His last command, to go into all the world and preach the gospel to every creature, the Apostle is borne along in every step with the surpassing wisdom and power of God, and closes the argument in the eleventh chapter with the following peroration, "For God hath concluded them all in unbelief, that He might have mercy upon all. O, the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are His judgments and His ways, past finding out! For who hath known the mind of the Lord? Or who hath seen His counsellor? Or who hath first given to Him and it shall be redeemed to Him again? For of Him, and through Him, and to Him, are all things to whom be glory forever."

But although the great argument is concluded, the letter is not finished. Paul proceeds to show the effect God had designed to produce on the hearts and lives of those who beheld His "unsearchable judgments," and urges his brethren to carry out the divine purpose, in presenting their bodies a living sacrifice, holy, acceptable unto God, etc., etc. So that the letter which begins with important

argument, ends with counsels, warnings and admonitions, not less important to the Christian. For want of space we will but glance at some points in the command here given by Paul whom Jesus had made a general.

First—This command is a *persuasive* command, "I beseech you." David was also a commander of Israel, the Lord's people. But the difference between Israel and Jesus Christ's people is this: Israel were not a willing people, but Jesus's people are a willing people, as David predicted in the 110th psalm, "Thy people shall be willing in the day of thy power." Paul lived in the day of God's power, or gospel day. When all the people of Christ knew the Lord and loved Him, and when describing the rich mercies of God by which these people expected to praise Him forever, this was his manner of address, I beseech you, therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, etc., etc.

Second—This command is *intelligible*, "that ye present your bodies. When He says your bodies, all can understand Him. When the spirit or soul is spoken of, it may not always be clearly understood, but when our hands, or feet, or tongue, or eyes, or any or all members of the body are mentioned, it is plain what is meant, so that the command is plain for all to understand.

Third—His command is *important*. Our bodies in their different members are engaged in some service. Our feet are apt to carry us along the "broad road" which many travel, or they can carry us to the abode of the poor and needy—to the Lord's house and the Lord's service. Our hands can be engaged for self or sin, or they can be employed in the cheerful service of God. So with our eyes and ears, they can help us to draw near to God, or they can have a controlling influence in drawing us into sin. And what an immense power for good or evil is in the *tongue*, a fire, a world of iniquity set on fire of hell, and in turn setting on fire the whole course of nature or the whole world. (James iii. 6). And yet this "unruly evil" can be made when presented to God a means of grace to others who are unsaved. Thus commands the Apostle, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." (Ep. iv. 29).

How important, then, the command to present our bodies a living sacrifice to God, as they are under the control of our will, and they are so powerful to accomplish good or evil.

Fourth—This command involves *sacrifice*. A service without sacrifice is ignored by Old Testament and New. The sacrifices for sin which were offered under the law might be called dead sacrifices. The animals offered passed into death and there remained. They never came back to tell of their efficacy or to make the corners thereof perfect. But when Jesus offered Himself without spot to God He passed through death. He lives again and lives forevermore, making His sacrifice in every respect both a living and an acceptable sacrifice. When the Christian presents His body according to the claims and commands of Jesus, he gives himself and his time and talents and money and all he has to God, so that God is pleased to call it a sacrifice. Jesus enters the open door, sups with Him and He sups with Jesus. Jesus accepts the believer, with what little the believer has, and gives Himself with all His wealth and glory to him in return. The true believer will show all through life that he is sacrificing for his Master, and hence his service will be a living sacrifice. So that this command involves both sacrifice and the cheering encouragement that it is accepted of God.

Fifth and last—This command is just and the service requested *reasonable*. When we remember on the one hand the malignity and deceit of him

who is planning our ruin what reason can be given for serving him. On the other hand when we remember the love of our Creator; what He has done to make us happy forever; how much He has borne from us; how freely He gave us His beloved Son that He might through Him freely give us all things; surely it is reasonable to serve Him. But we must for the present stop the pen.

Original Contributions.

OUR HOME MISSION WORK.

That the interest in our mission work is not what we think it should be, we frankly acknowledge; and for this very reason this article is written. Not that I propose to give what appears to me to be the reasons for this lack of interest, but rather to try and stir up the pure minds of my brethren by way of remembrance. I have confidence in my brethren, and believe all they need to enlist their warm interest in our work is to get them to see and feel the need there is for this work. In order to do this it has been decided that we should devote a department in THE CHRISTIAN expressly to the interest of our home mission work.

What we mean when we speak of this work is the efforts that are now being made to build up the cause of primitive Christianity in these provinces. That our brethren generally do not understand the nature of this work, nor what has been accomplished in the last seven or eight years, is to me very evident. I feel assured that did they understand the nature of this work, and the good that has been done with the few hundred dollars at our disposal, that they would gladly contribute of their means to promote so good a work. I could fill this article with the reports of successful work done by the Mission Board, or under its direction, and the hundreds that have been added to the saved through this instrumentality. At another time this may be done, but for the present the mere statement of the fact must suffice.

That we may have made some mistakes, and that there are some apparent failures, will also be freely admitted; but the general success attending our efforts has been so great, compared with the small amount of labor done, that we are encouraged to work right along on this line, believing God will continue to bless our efforts. The greatest hindrance to our work during the last ten years was the want of preachers. We had quite a number of churches all over these provinces but only a few preachers. On account of this several of those churches were dying as fast as they could. To save them and put them again in working order was the aim of our mission work. To do this, for the want of a regular evangelist we have employed a few of our preaching brethren for such time as they could spare from their work in their own localities, and set them where we thought the most good could be done.

In doing this we were not doing just as some good brethren thought we should do. There are those who have said in the past, and say now, "this is not mission work," "the missionary should go out into new fields," etc. But is it wise to allow our churches of long standing to die for the want of labor while we are trying to build up in new places? We think not. Is it not just as important to bring those back to Christ who have wandered from Him as it is to bring in those of the world? And with what confidence can we go out into new fields and invite men and women to unite with us on the one foundation, while they can point to those dying or dead churches as our failures? Let us first go to work with our weaker churches, and "set in order the things that are wanting," then we can confidently reach out into new fields as opportunity may offer.

Again, some have objected to employing our

preachers for a few months at a time, as we have done, saying, "we had better save the money till such times as we can get an evangelist in the field all the time." It is not because we prefer this way of working to having a man in the work all the time that we have followed this course, but simply because we have not been able to secure a suitable man for the work. We have never ceased trying for such a man, but the man we want is in demand everywhere. The question for us to decide has been, whether it was not better to take such time as a few of our preaching brethren could spare from their home work and let them labor where labor was much needed, than to wait the coming of an evangelist, and while we were waiting see our churches dying. It was decided that it would be better to have a few months labor than none; that it was our duty to use the means within our reach and do what good we could. That this course has been on the whole a grand success the results will confirm.

But even this work cannot be continued without the co-operation of the brethren. It would be a burning shame, now that we are just ready to see a grand forward movement, to have the work stop for the want of that support the brotherhood are so well able to give. Just now the outlook is encouraging. We have young men in whom we have confidence preparing themselves for the work of the ministry, and others just ready to follow. Will we come up and assist those young men to educate themselves for this work, that they may feel that they have an interested brotherhood at their back, and thus encourage them to return and give their lives and the education they have by our assistance acquired to the work of the Lord in their native Provinces? Or will we be indifferent to their needs and allow others to give the help we can give, and so add to the number of our young men who are already laboring successfully in the neighboring States. The work we have before us now is to build up the cause where it was once established, and to reach out into new fields as opportunity may offer, and to assist our young brethren who are now at school that they may come back to us strong in the truth, and thus give us a supply of young men good and true, who shall be our evangelists and carry on the work more successfully than we have been able to do. Let our faith in our plea be seen by our works. I am full of hope for the future. I can see a grand work done by these young men who are now preparing themselves for the ministry. My only fear is that we will neglect our duty to them, and thus lose their labor. Brethren, let us improve this our opportunity, and God will abundantly bless. Send your contributions to T. H. Capp, P. O. Box 106, St. John, N. B., stating whether it is for the education of our young preachers, or for our home mission work. Both of these missions are now in need of money. Money given for the work of the Lord will come back to us with interest when the Lord rewards His servants.

E. O. FORD.

Port Williams, Oct. 26th, 1887.

THE BIBLE.

The Bible is a wonderful book. It is the oldest and best book in the world. It has been translated into more languages and read by more people than any other book that has ever been written. And while thousands of other books have ceased to be read, and have been consigned to the category of deep oblivion, the Bible has gained a stronger hold, a firmer grasp on the human family, and is to-day the great civilizer of mankind.

The majority of books, after having been read once or twice, become uninteresting and are laid aside, soon to be forgotten; but the Bible never becomes old or in any sense stale. In this respect it is unique. I have conversed with men who have

passed the meridian of life and who have exceeded the allotted three score years and ten; men who have been studying the Bible all their lives, but their interest in it was in no way abated, nor was their zeal for its promises, precepts, commands, and doctrines flagging.

Wherever the Bible has gone, its power has been strikingly manifest. In every country in which its teachings are made the standard of right and wrong, the people are contented and happy. It lifts the veil of heathen darkness that envelops a nation, and spreads over and among them the principles of equality, liberty and justice! Compare, if you will, Bible England and Bibleless Spain; Bible America and Bibleless Austria. What a contrast? In those countries where the Word of God is diffused among the homes of the people, "liberty rejoices and is glad," education spreads her beneficent influence, and yields with her fostering hand untold blessings to mankind. Where the Bible is read by the people, individual right is established and justice impartially administered. It frees the slave, and he rejoices as a free born citizen. He fears no longer the stinging whip and merciless wrong inflicted by a cruel and tyrannical master. It rears temples in which to worship, and builds colleges, and endows them with thousands of dollars, to educate and refine. It erects philanthropic institutions, where the aged and infirm, the fatherless and widows, are taken care of.

But let us turn our attention for a short time to those countries in which the Bible is not read, where its teachings are not inculcated by those who should be the instructors and religious guides of the people! Countries pre-eminently Catholic, such as Spain and Austria. Behold the degraded condition of the people! That man of sin, the Pope of Rome, by his faithful emissaries, promulgates the doctrines of the mother of harlots among the peoples of these countries. They live in a state of almost semi-somnambulism; willing rather to confide their eternal soul's salvation to a class of priests ignorant of the Bible, than to work out their own salvation with fear and trembling. They, as "natural brute beasts," know nothing of liberty and half the enjoyments of modern civilization. They live in darkness, and error, and superstition, knowing not God, neither the Gospel of His Son. They group in darkness, their way not being illuminated by the Divine Oracles.

May the time soon come when these nations will throw off the mantle of darkness that now envelops them, to walk in the light of God's Word.

H. J. S.

New Glasgow, P. E. I., Oct. 29th, '87.

NOTES BY THE WAY.

It was with a good degree of reluctance that I parted with the friends in Hants County Tuesday evening, Nov. 1st. At the Newport Station I had a pleasant interview with Bro. Addison Le Cain, and, getting aboard the cars, in a couple of hours I was in Halifax, at the Globe Hotel, the kind home of Bro. H. L. Wallace. In an hour or two I was advertised to preach the following evening in the Sons of Temperance Hall. The next morning some of the friends called to see me, and among them the very earnest and indefatigable Bro. W. J. Meservey. He kindly took me around the city and did everything he could to make my stay pleasant and agreeable. I only wish we had a number like him in every church. He showed me the lot they were intending to buy to build thereon a house of worship. They have now about \$500 in the treasury. In the evening I preached to a small congregation, but I was delighted with those with whom I had the pleasure of becoming acquainted. We were accompanied back to the hotel by a goodly number, among them Bro. and Sister H. Carson,

of Dartmouth. I also enjoyed the company of Bro. Cook, Bro. Craig, Bro. Harding, and others whose names have partially faded from memory. I have no doubt but that a large and flourishing church will yet be raised up in Halifax. *Truth is certainly mighty and must prevail when faithfully plead.* But let not the dastard and poltroon stretch forth his nerveless hand in the support of any cause. We don't want croakers. Ten years ago a certain one prophesied that in ten years there would not be a church of Disciples of Christ in the Dominion of Canada. Where is that prophet to-day? Echo answers, where? Still, the congregations composing the Church of Christ have steadily been marching on, increasing and gathering new strength year after year. Where, too, are the different ones that have been sounding the alarm that the reformation we are engaged in is a failure? Those that have left the ranks of the Christian Church and united with other bodies, have in most instances made shipwrecks of their faith, and lay strewn like wrecks along the distant shore.

God wants no cowards in His band,
Who will His colors fly,
But calls for valiant hearted men
Who're not afraid to die.

Thursday morning I left Halifax at an early hour on the S. S. St. John, for Liverpool. We were some fifteen hours on the Atlantic. I was sick nearly all the way, and spent one of the most unpleasant days of my life. The brethren in Milton, anticipating that I would arrive from Halifax that evening, Bro. Alliston Harlow was at the wharf to convey me to Milton, which is situated about two miles from Liverpool. Here I took up my abode at the kind home of Elder Howard Murray. Shortly after my arrival Brethren Etherington and A. Ford called to see me. The next morning Bro. J. B. Freeman kindly accompanied me around, calling upon the brethren and forming their acquaintance. Saturday evening I attended their social meeting and was very much pleased with the interest manifested at the meeting. The church here has a considerable amount of talent, about as much as will generally be found anywhere. Our congregations on Lord's day were large and interesting. Bro. Murray has done a good work here, and he is always spoken of in terms of praise, as being one of the noblest of men. Having preached so much I thought I would rest this week. But it seems that the change of climate, for the last few days, has unfitted me for work. I have caught a severe cold and have not for years been so sick.

On Tuesday evening last Bro. A. Ford kindly took me out with horse and carriage to Summer-ville, a distance of ten miles. Here the brethren are engaged in erecting a house of worship. To assist them in this work they held a tea meeting, realizing about \$170. The prospects are bright here and indicate prosperity. I trust by the dawn- ing of another Lord's day I will be able for the work before me, and intend holding services night after night for some weeks to come.

In faith, hope and love,

W. K. BURR.

Milton, Queens Co., N. S., Nov. 11th, 1887.

"THE WORLD DOES MOVE."

The Rev. Henry Ward Beecher, if I remember right, withdrew from the Congregational Assembly, because he would not have the Congregationalists held responsible for his peculiarities of thought and utterance, as he independently studied God's revelation to a lost world.

Rev. C. H. Spurgeon, the celebrated London Baptist preacher, has withdrawn from the "Baptist Union" because he would not be responsible for their peculiarities of thought, which causes them to leave the old "landmarks" of Calvinistic theology and proclaim to the world in sin, a Saviour and salvation for all. Mr. S. is determined to stand

by the old position, that God, from all eternity, chose a people in Christ who must and will be saved, while, in this great day of choice, another people were "passed over," who must and will be lost, because there is no provision made for their salvation.

It is true that this is not much preached to-day, even by the most firm believers in the arbitrary partiality of God, because men find it rather difficult to invite sinners to the Lamb of God who taketh away the sin of the world, and yet be under the necessity of telling them they cannot come if they do not belong to the chosen ones, and if the time has not come in which God had predetermined they should hear the "effectual call."

It seems also to be out of harmony with the grand broad commission, Mark xvi. 15, 16, "Go ye into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be condemned;" or this, by Paul, "Pray for all men," etc., "for this is good and acceptable in the sight of God, our Saviour, who will that all men should be saved and come to the knowledge of the truth." See 1 Tim. ii. 1, 6. There did, for a time, seem to be partiality with God, in choosing Abraham, Isaac and Jacob, and through Jacob, the Israelitish nation. But long before this there was a line drawn between good and evil, between righteousness and sin; and the righteousness was not, as some suppose, unconditional, "imputed righteousness." When Abel, by faith, offered unto God a more excellent sacrifice than Cain, he was accepted—chosen—and Cain was rejected. Why? Because Cain did not offer in faith, i. e., offer according to God's directions—faith is belief of testimony—see Rom. x. 17, and Heb. xi. 6. Cain was angry because his offering, offered according to his own mind and will, was rejected. The Lord said unto him, "Why art thou wroth, and why is thy countenance fallen? If thou doest well shalt thou not be accepted? and if thou doest not well, sin lieth at thy door." Gen. iv. 6, 7.

Here, then, is the first choosing and the first rejecting, but this is in full accord with Peter's words, (Acts x. 34), "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him." Noah was chosen, and his family. Noah, because he was found righteous in the midst of the wickedness of the age in which he lived, and his family to re-people the earth, from which the utterly wicked had perished. Abraham was chosen and called, that in him and his seed (Christ, says Paul, Gal. iii. 16) all the families of the earth should be blessed. By his line, the Redeemer was to come. Isaac was chosen and Ishmael was rejected—the elder rejected, the younger accepted—Hagar and her son, prefiguring, to some extent, the old law and dispensation and the bondage thereof; Sarah and her son also, prefiguring the new law and dispensation with its glorious liberty, light and life. See Gal. iv. and Rom. viii. 2. Jacob is chosen and Esau is rejected, (from the line of descent from Adam to Christ) not from any special evil in Esau, who stands out very fairly on the page of sacred history; nor from any special excellence in Jacob, who, if you examine his character, you will find in youth, at least, crafty, selfish, over-reaching and untruthful. (He is improved in the school of discipline when he tells Pharaoh his age.) But in a race, sold under sin, God is working out His great designs to develop, finally in Christ, His wisdom and goodness in opening up the way to seek and save the lost. In choosing Jacob, the posterity of Jacob was also chosen—Israel became the people of God, peculiar and elect. But a question in order is, "Were God's chosen ones chosen for their own good merely, chosen to eternal life in a future state of existence, or were they chosen, that God, in working out His great designs, through them, might

bring a greater blessing to a greater number of mankind?" I think we will be compelled to adopt the latter view, because, if we take the ground that the chosen ones are all chosen to eternal endless life (unconditionally) there are some things which we cannot very well understand, viz.: John the Baptist saying to some of the posterity of Jacob, "Ye offspring of vipers, who warned ye to flee from the wrath to come?" etc. Matt. iii. 7. And Jesus saying to others, "Ye serpents, ye offspring of vipers, how shall you escape the judgment of hell," (Gehenna). Matt. xxiii. 33.

If any person has anything to say in objection to all Israel's being the elect of God, we have something further also to say in proof of our position. The children of Jacob were chosen, not to eternal life, but to hold the name of the great God (the God of Israel) before the world, while the nations of the earth had largely forgotten God and were sunk in idolatry, until Christ should come, the Redeemer of all. They were Israelites. Theirs were the adoption, glory, covenants, giving of the law, service of God and the promises. Theirs were the fathers, by whom, as far as the flesh was concerned, Christ came, who is over all, God blessed forever. See Rom. ix. 4, 5. This is why they were chosen—chosen that salvation might come, not to one nation only, but that through Abraham and his posterity might come that one (Christ) blessing every nation, kindred and family of the earth.

Saul of Tarsus was chosen, not simply that he might be saved himself (we are not told that he was chosen for his own benefit), but rather that he might bear the precious name of Jesus before the Gentiles and kings, and the children of Israel. See Acts ix. 15. Again: "I have appeared unto thee for this purpose, to make thee a minister and a witness," etc. "Delivering thee from the people and the Gentiles unto whom now I send thee to open their eyes, to turn them from darkness to light, that they may receive forgiveness of sins," etc. Acts xxvi. 16, 18. What a grand work Paul was to do? How? Simply by preaching the glad tidings of life and salvation, as revealed in the GOSPEL.

You see then, that when God chose any person or persons, according to fore-ordination, or His own determinate counsel, it was to fill a place in the great plan, the working out of which was to bring blessing to all mankind.

I am glad with all my heart that "the world (religious) does move," and that men and women, everywhere, are coming out into greater liberty and a clearer light, and that the hard angles of a cast iron theology are being softened down so that the love of God, to the whole family of man, is being better understood as it is revealed in the Gospel (good news) of the grace of God, and told in the simple story of the cross—notwithstanding the great and good Mr. Spurgeon is yet constrained, and feels conscientiously bound to stand by what he understands to be the "decrees of God" in reference to particular, unconditional election to eternal life, and reprobation to eternal damnation.

O. B. EMERY.

Montague, F. E. I.

News of the Churches.

NEW BRUNSWICK.

SAINT JOHN.

List of Services: Lord's Day—Preaching and "Breaking of bread, 11 a. m.; Sunday School, 2 15 p. m.; Evening Service, 7.00 p. m.; Prayer and Social Service at close of evening meeting. Young people's meeting, Tuesday evening 8 o'clock; Prayer meeting, Thursday evening 8 o'clock.

Two additions by confession and obedience since last report.

The Church in St. John is growing. The attendance and interest has increased lately. Our prayers are being answered, and we look forward with bright hopes for the future.

Bro. Capp intends giving a course of lectures on the commemorative institutions of the Old and New Testament. These lectures will be just what the people of our city want to hear at present, especially in reference to the "Lord's Day".

BACK BAY.

I spent a part of the month of September, and the month of October, among the brethren at Back Bay, since my last writing from that place.

During October I made about sixty visits, besides holding our regular preaching and social meetings. On the eighteenth of October, we attended the funeral of Bro. Mathews at Le Tote. Quite a large number gathered to pay their tribute of respect to this aged and respected Bro. who was the father of Elder Luther Mathews, whose sudden death was chronicled in a late number of THE "CHRISTIAN".

On Tuesday evening, October the 25th the Rev. Mr. Ingram, of Ponnfield (Baptist) occupied the pulpit in the Disciple house, at Back Bay. He based his discourse on the sixteenth chapter of the Acts of the Apostles, and particularly on the question of the jailor, found in the 30th verse, "Sirs, what must I do to be saved?" He spoke very earnestly to a large and attentive audience.

Before leaving Back Bay, these kind hearted people presented me with the proceeds of a "Pie Social" amounting to fifteen dollars, as a token of their good will.

H. A. DEVOZ.

LORD'S COVE.

Last June we came here for the purpose of encouraging the brethren in the completion of their new meeting house. They wisely concluded, after a little talk on the subject, to finish the house. Mr. Anderson of St. Andrews, the contractor, with two other workmen, commenced the work of finishing the inside the 25th of June. When the contract was made, we returned home, after the promise that we would come back here when the house was finished. According to promise we returned the first of November, and to our great joy and gratification found a well and beautifully finished house. The variety of the finish and the painting gave a pleasing contrast, destroying the sameness too often found in church houses. The pulpit is a model of neatness. The walls and ceiling are ceiled with matched lumber, from three to four inches in width. The ceiling is finished diagonally. The pews are ash with walnut trimmings. The windows also are trimmed with walnut. The work does great credit to the contractor. The friends all agree that Mr. Anderson has more than filled the contract, so much so that he has done himself injustice. The friends are so well pleased with his work and his extra labor that they have made him a donation. The house is an ornament and a credit to the place. Saturday evening the friends met in the new house, to dispose of the pews. In about one hour and a half the pews were sold, 63 in number; 12 for \$25.00; 28 for \$50.00; 12 for \$35.00 and 9 for \$45.00. The two front pews were reserved and not sold. A number who were not present were disappointed in not getting a pew. This was a happy surprise, as it is not often the case, if ever, that all the pews are disposed of at once. Sunday morning the house was opened for Divine worship. Bro. William Murray spoke to a full house of intelligent hearers. "The church of Christ" was his subject. 1. It was in the mind of God. He conceived the plan. 2. By promise in prophecy. 3. In outline by type. 4. In fact by its conditions of entrance and its laws of development in which was brought out clearly and forcibly the foundation of the church.

its beginning and its progress. In the afternoon the meeting was more general, Bro. William Murray, Bro. Devoo, Bro. Leonard, Bro. Ward and Bro. George Barnes, and the writer being the speakers. After which we attended to the "breaking of bread." Preaching again in the evening. The house was well filled at all of the meetings. Many of the brethren and friends were present from other parts of the Island. Bro. George Barnes from St. John and Bro. Johnson from Black's Harbor were also present, besides a number from Eastport, Maine. This was a profitable and delightful day for the friends in Lord's Cove and one long to be remembered. On Monday evening we had a social meeting, about ten taking an active part. Tuesday evening it rained, hence no meeting. Wednesday evening Bro. Devoo gave us a discourse on "What think you of Christ," after which others engaged in brief remarks. Thursday evening Bro. William Murray preached; Friday evening a social meeting and Saturday evening another storm. Lord's day morning we had a fair congregation, considering the rainy weather. After the morning meeting, we baptized one who had confessed Christ on Thursday evening. Bro. Devoo gave us a very interesting discourse in the afternoon, on the conversion of the Eunuch. He tells the "old story" with good effect. The discourse was well received. Preaching again in the evening. Meeting this evening (Monday), with two more confessions.

H. M.

NOVA SCOTIA.

CORNWALLIS.

I do not know that I have much of interest to write, still I am expected to report. Our meetings are fully as interesting as at any time during the seven months I have been with the church in Cornwallis. We have rented a small room at Port Williams for our Wednesday evening prayer meeting. This is a great convenience to the larger number of those who attend the prayer meeting. Our brethren are so scattered that it is very difficult for many of them to get to the prayer meeting at all. The Wednesday evening prayer meetings are very interesting and well attended, our little hall being about full each time. Last Wednesday evening Bro. Carson met with us, and spoke words of encouragement. We are always glad to see and hear Bro. Carson. He worked hard last winter here to keep the cause alive, nor was his labor in vain. We have a number of very good speakers to assist the work in social meetings. Indeed, in this respect we are quite strong; for besides having several who can and do speak to edification, we have Bro. Dwyer with us, who adds much to the interest of our meetings. A week ago last Wednesday evening we had Bro. Rupert Stevens with us, who also led the meeting. He is so much in earnest that the meeting partook of the same spirit, and was a good one. Last Wednesday Bro. Jos. N. Wood led our meeting, which was among our best. His words were well chosen, and well received.

Our boys, who united with the Church last summer, are taking hold of the work finely, their voices being heard in every meeting. We trust they will continue to grow and become faithful workers in the Master's vineyard.

The young people here presented me with a very fine sleigh robe, with their good will, and wishes for the success of our work. This was very unexpected, and very thankfully received, both for the real worth of the article, and the kind spirit that prompted the act. We are now coming into the winter months, and shall be comforted by this nice present.

We see no reason to be discouraged, in our work here, but rather feel quite hopeful. If we are faithful in our work God will surely give the increase.

Letters from Westport and Tiverton assure me that the cause is yet alive in those places. The light is not allowed to go out, though the brethren feel the need of a preacher to go in and out among them, and "break to them the bread of life." There are always some who are not so faithful as they should be in times of discouragement. But both in Westport and Tiverton we have good brothers and sisters who have passed through many dark seasons, and did not shrink from duty, and will not be wanting now, that their help is so much needed.

I was pained to hear of the death of my dear Bro. H. A. Blackford, of Tiverton. Though I was expecting this, yet to know that he had passed away made me feel sad. I felt very confident when I said "good by" to him last spring, that we should never meet again on earth. But we shall meet again in Heaven. Our dear Bro. Blackford was ready to go. I am told he died very happy. I knew he would. My mind goes back to those fine meetings we held in Tiverton last winter, when Bro. Blackford would speak so grandly to the people. He spoke as a dying man to the living, and his words went to every heart. Bro. Blackford was very much liked in the community, and will be much missed. My heart goes out in sympathy for Sister Blackford and the children he has left. May God keep and sustain them in this dark hour. Bro. Blackford was a young man, only 37 years old. He died Sept. 27, in the sure hope of eternal life.

But I must close, as I fear my letter has already grown too long.

E. C. FORD.

Nov. 25, 1887.

SOUTHVILLE.

Our meetings are well attended. We have on an average about thirty at the Lord's table.

We are all living in peace and harmony.

There is not the zeal and earnestness manifested, that we would like to see, but there is a good influence in the community.

One young lady confessed Christ last Lord's day evening, and when we met on Monday morning to attend to the baptism, three others, one male and two females, decided for Christ and were immersed. This gives us new courage to hold forth the word of life. May the blessing of God be with us, and many more souls be saved.

J. A. GATES.

P. E. ISLAND.

On this beautiful Island of Prince Edward, "the harvest is past and the summer is ended," and now the season of deep mud, heavy travelling and shipping of "farm produce" is here.

The port of Montague is the scene of hurry and bustle, as well as patient waiting, to dispose of, in turn, loads of produce, frequently drawn from long distances over roads almost incredibly deep with mud. Patience, perseverance and industry, however, surmount every difficulty; the work is accomplished and the reward is gained.

From this picture a grand lesson may be gleaned, to cheer the Christian in the, sometimes, toilsome way which leads to glory and to God. The pathway of the Christian is not always the most easy and pleasant, as men generally understand ease and pleasure, but to the faithful child of God, the reward will be wholly satisfactory when the toils of life are over.

At Montague, and East Point too, it is pleasant to look over the congregation on Lord's day and see the busy-toilers of the past week prove their faithfulness to Christ, and devotedness to His cause, by their presenting themselves in the house of prayer. People who live, and have always lived in cities, do not understand this so well, nor can they do so

by simply visiting our Island in the summer, when we, probably, can compare favourably with any country under the sun for beautiful fields and pleasant roads.

We have just returned from East Point, where we have a little band of Disciples, as true as may be found, standing together nobly in every good word and work. They have, as is well known to many of our brethren, a beautiful house of worship, finished completely. During the past summer the house has been very tastefully painted, and an additional piece of land purchased, on which to build sheds for the accommodation of horses, which will give more confidence to persons having to drive from long distances in unfavourable weather. There is not a dollar of debt on the house or grounds. The small debt which remained on the large and substantial brick church building in Montague, is amply provided for, so that the Disciples of Christ on this eastern end of the Island will be under no burdens of that kind. They are working quietly, steadily and faithfully, endeavouring to advance the truth and save souls, and we hope and pray for an abundant harvest, and, by-and-by, the glad welcome home to every faithful toiler in the vineyard of the Master.

O. B. E.

Montague.

Married.

DICKIE-JESS.—At the parsonage, Port Williams, Nov. 16, by E. C. Ford, Mr. Eaton R. Dickie, of Faxon Street, Cornwallis, and Miss Annie Jess, of Scott's Bay, Kings Co.

DYNES-GATES.—In the city of Saint John, at the residence of T. H. Capp, by J. A. Gates, Sidney S. Dynes, of Le Tete, St George, N. B., and Mary F. Gates, of Woodville, Digby Co, N. S.

Died.

WALLACE.—Died at West Gore, Hants County, N. S., Oct. 26th, 1887, Sister Edith M., eldest daughter of Elder J. B. Wallace. Aged 25 years, 10 months and 3 days.

"Leaves have their time to fall,
And flowers to wither at the north wind's blast,
And the stars to set: But all—
Thou hast all seasons for thine, O death!"

He is truly the king of terrors, covering the tenderest ties of human affection, and calling our loved ones to the tomb. Though he is conqueror, still he conquers, laying our brightest and our best low in the dust, and striking through the column with dismay, anguish and death. Her disease was consumption, which she bore patiently to the last. She always looked upon the bright side of life and was never heard to murmur or complain. She was a school teacher and was a general favorite with the people. It was so often remarked: "Everybody loved her." This was manifested at the funeral. Over sixty carriages were there, and the church filled to overflowing. It was said to have been one of the largest congregations that ever convened at West Gore. The writer officiated on the occasion, and endeavored to comfort the bereaved family, that they sorrowed not as those that have no hope. There was life beyond the grave. Farewell dear Edith! We tenderly weep for the loved and lost.

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

For in the lone grave we laid sadly,
Her cold, lifeless, yet beautiful clay,
And left it to sleep till the dawning
Of that lovely millennium day.

All join in the last farewell, Edith!
And then echo waits back the refrain,
In the promise our Saviour has given
Of a meeting in heaven again.

W. K. BURR.

MOORE.—In the city of Portland on the 15th inst., Sister Annie E., daughter of the late Thomas J. Simpson, and beloved wife of John Moore, aged 23 years. During her last days she suffered much, but died trusting in her Saviour.

T. H. CAPP.

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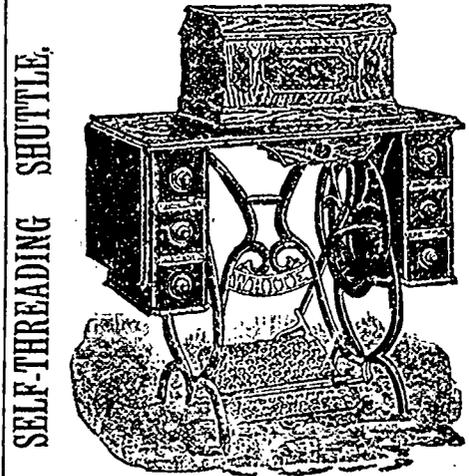
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St. John, N. B., Jan. 18th, 1882.

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J. B. HARR, Proprietor of Sale and Livery Stables, St. John, N. B.

St. John, N. B., Dec. 27th, 1881.

Messrs. T. B. Barker & Sons:

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MONT. McDONALD,

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