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# THE CHRISTIAN.

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

Vol. II.—No. 9.

SAINT JOHN, N. B., JULY, 1885.

Whole No. 21.

## ADDRESS BEFORE THE AMERICAN CONGRESS OF CHURCHES.

BY FREDERICK D. POWER.

A divided Christendom is a state unknown to Christ and the Apostles. Is Christendom divided? Then the divine will as revealed in the sacred oracles is disregarded, the divine purpose in the establishment of the Kingdom of Christ on earth cannot be met, and living in division we are living in disobedience and sin. A kingdom divided against itself cannot stand, still less subdue other kingdoms. Aggressive Christianity in the beginning required the existence of certain conditions in order to success. It demands the same to-day. Union was strength; division weakness. Continuing steadfastly in the fellowship of the gospel; workers together with each other because workers together with God the early Christians carried everything before them. With schism and sect came confusion, weakness, shame, apostasy and death.

In the tender closing prayer of his life our divine Lord appeals to his Father: "I pray not for these alone but for them also that shall believe on me through their word; that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." It is a petition for millions, yet unborn: the disciples in all ages and in all lands, and that lays before God the most pressing want of his people. Who will charge Christ with praying for what his church does not need? Who will say that the Son of God asked an impossible thing and upon the granting of an impossible thing made the conversion of the world to depend? Who has not found sectarianism and the conflicting teachings and systems growing out of the present abnormal, distracted and unholy state of things in the religious world a pregnant source of unbelief and an ever-present stumbling-block to the conversion of men?

In harmony with the Master's prayer was the teaching of his apostles: "The God of patience and consolation grant you to be like-minded, one toward another, according to Christ Jesus, that you may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." "Mark them that cause divisions among you and avoid them." "I beseech you brethren by the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For whereas there is among you envying and strife and factions are ye not carnal and walk as men? While one said I am of Paul, and another, I am of Apollos, are ye not carnal? Is Christ divided? Was Paul crucified for you? or wore ye baptized in the name of Paul?" "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father

of all who is above all, and through all, and in you all." And primitive Christendom was blessed with such apostles, prophets, evangelists, pastors, and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ till all should come into "The unity of the faith and of the knowledge of the Son of God unto a perfect church, unto the measure of the stature of the fulness of Christ, that they be no more children, tossed to and fro and carried about by every wind of doctrine, but speaking the truth in love might grow up into him in all things, which is the head, even Christ, from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

In the spirit of such prayer and testimony early Christendom was united. The foundation was one—Christ; the superstructure was one—the church of Christ. Sects, with party creeds and names and objects, building up over against each other, and wrangling and warring over the spoils, were unknown. The multitude of them that believed were of one heart and one soul. In the very founding of the church the middle wall of partition between Jew and Gentile was broken down; Christ making in himself, of twain, one new church, so making peace. Strongly-marked differences, hostilities engendered through centuries, existed between these two classes of converts.

The harmony of the church was disturbed, division threatened. Paul, a Jew, representing the Jewish converts, writes under the direction of the Holy Spirit to the Gentiles: "God, who is rich in mercy, for his great love wherewith he loved us even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together and made us sit together in heavenly places in Christ Jesus. Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation laid by apostles and prophets, Jesus Christ being the chief corner stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." Originally, then, the church was one, built not upon a human basis, but upon the foundation laid in Zion by apostles and prophets, Jesus Christ being the chief corner-stone, and to give authority to its teaching, power to its ordinances and triumph to its labors in our day it must be restored to its ancient apostolic oneness in doctrine, in spirit and in life.

Christ's prayer, apostolic teaching and the example of the early church, however, are not the only voices that proclaim division among God's people as carnal and hindrances to the conviction of the world of the truth of Christ's mission to men. How does common

sense admonish us? What strength in combination, concentration, union of means and effort! What waste in division of talent and labor and sacrifice and means and missionary endeavor! What discord in families and communities, and neutralization of precious potencies essential to the very life of our Lord's work in the world! What reproach brought upon the cause of righteousness and truth by unseemly disputes and bitternesses! Charles Dickens wrote to a friend: "As to the church, I am sick of it. The spectacle presented by the indecent squabbles of the priests of most denominations and exemplary unfairness and rancor with which they conduct their differences utterly repel me, and the idea of the Protestant Establishment in the face of its own history seeking to trample out discussion and private judgment is an enormity so cool that I wonder the Right Reverends, Very Reverends, and all Reverends who commit it, can look into one another's faces without laughing as the old soothsayers did. How our sublime and so different Christian religion is to be administered in the future I can not pretend to say; but that the church's hand is at its own throat I am fully convinced. Here more Popery, there more Protestantism; as many forms of consignment to eternal damnation as there are articles and all in one forever quarrelling body, with the Master of the New Testament put out of sight and the rage and fury almost always turning on the letter of obscure parts of the Old Testament. These things can not last. The church that is to have its part in the coming time must be a more Christian one with less arbitrary pretensions and a stronger hold upon the mantle of our Saviour as he walked and talked upon this earth." It is Christ's prayer then, apostolic teaching and example, the testimony of the Holy Spirit through the word, the voice of common reason and common sense, the prayer of the holy and pious in every age and clime; the perilous encroachments of unfaith, and the cry of millions for the bread of life, that urge the union of the people of God. Why? that the world may believe that God sent Christ; that the world may be saved! Christianity is nothing unless aggressive and the union of Christians is absolutely essential to the highest aggressiveness of the Christian religion. How then may spiritual, organic, and practical oneness be secured? One word is the key to it. Restoration! Not legislation, not reformation, not confederation, but the restoration of the original apostolic New Testament church with its doctrine, its ordinances, and its fruits. We must step up the stream of eighteen centuries and stand at the fountain head. We must go back to the spirit, the unity, the faith, the practice, the name, the foundation of the early church. By returning to Jerusalem it is possible to take up the gospel just as the apostles left it, to receive the ordinances just as our Lord delivered them, to discover the church just as it existed

in its primitive purity and simplicity, to establish ourselves upon the eternal rock just as did Saul of Tarsus and the thousands of that early time and to revive once more in the glory of its original beauty and splendor the Christian institution. The ground of union is here. We can find the original apostolic Christian institution no where else. Rome, Constantinople, Geneva, Westminster saw not its beginning, but Jerusalem. Nothing is essential to the union of Christians but the apostles' teaching and testimony. The Bible alone; its faith and its purity, its practice without change will effect it. The old foundations are here; the old paths are here. Foundations and paths are good, but they are not enough. Foundations are to build on. Paths are to walk in. We talk of the Higher Criticism; of a new school of Christian Evolutionists, of viewing the cross in the light of to-day. But the cross is eternally the same. Jesus of Nazareth is yesterday, to-day, and forever the Christ of God. The truth is the new and the old, the old and the new forevermore. And going back to Jerusalem, and sweeping away the rubbish, may we not lay hold upon the genuine foundations of the Christian institution, the imperishable basis of the apostolic church? And finding and building upon the old foundations and walking in the old paths, and restoring to men the Christian institution in its integrity and unity and divine power, may we not expect to convince the world of its truth and bring the whole of a now divided Christendom as one people back from its wanderings to the true foundation? This is what the world wants. This is what Christianity wants.

What then? There must be one body as in the beginning, the Church of Christ, not a confederation of sects. And the Bride must wear the Bridegroom's name. Human names for the church dishonor Christ and promote division. No one of them can be held in common by the people of God and from one end of the earth to the other it is enough to be simply a Christian.

There must be one Spirit. Convicting the world, dwelling in the church, sanctifying the Christian, must be the Holy Spirit which bears its witness in the written word. No Creed of man's making can rule the conscience and be the law of faith and life to the church of Christ. Any spirit that promotes division, fosters rivalry and strife, and antagonizes the prayer of Christ and the teaching of the apostles is anti-Christ. Unity of teaching in the proclamation of the the gospel, and oneness of spirit in the one body can only result when all are imbued and led by the one Spirit of God.

There must be one hope. Looking beyond the grave, resting upon the eternal promises, laying hold as an anchor of strength upon the common inheritance of all the saints in the light, the common hope must be the inspiration and life of the one body. And this thought of the same heaven, the same destiny, the same fruition of joy, the same exceeding great and precious promises held out to a perishing world, should by a potent influence in keeping the unity of the Spirit in the bond of peace.

There must be one Lord. The supreme and exclusive authority of Jesus Christ must be recognized. True Protestantism says we ought to obey God rather than man. Human authority in religion projected within the sphere of the authority of Christ has been the cause of every departure from apostolic unity and practice. Let Christ be Lord over his own body, head over all the church.

There must be one faith. Peter's confession, "Thou art the Christ, the Son of the living God," should be the one article in the Christian's creed. Belief in speculative and

philosophical dogmas is not the faith of the gospel. Simple, trusting obedient faith in the one Lord as the Son of God and the Saviour of sinners, that leads into the one body, fills with one Spirit, comforts with one hope, and proves the victory that overcomes the world is absolutely necessary to the unity of Christians.

There must be one baptism. Why should this be reckoned by Paul with one Lord and one faith unless essential to this union, and unless any change or perversion, or substitution in respect either to the action or design of this ordinance would be a source of controversy and faction? There was one baptism recognized by Jesus Christ when he went down into the water and was baptized by John in the Jordan River; which Christ commanded when he commissioned his apostles, saying, "Go into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved;" which the apostles required when to inquiring believers they answered, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins;" which Paul declared to be a baptism "into Christ," a "burial with Christ," a planting "in the likeness of Christ's death," and a rising in the "likeness of his resurrection;" which was after this manner practiced universally by the primitive Christians, and this one baptism is an important part of the inspired and infallible ground of union for the people of God. No human substitute can ever be generally recognized and accepted in place of the one baptism of Christ and the apostles. It will always be a hinderance to union, and the baptismal controversy to-day is a shame to enlightened Christendom.

There must be one God; not fate, destiny, chance, but one infinitely great intelligent and free Being, of perfect wisdom, power, goodness and holiness, directing all things by his providence and laws. One object of worship and imitation; one Father with eye to see and heart to feel and hand to relieve his children, teaching the littlest and feeblest to say, "Our Father who art in heaven. Thy name be hallowed. Thy kingdom come. Thy will be done, as in heaven, so on earth."

The teaching of the apostles then is the only and all-sufficient means of uniting all the people of God, and the union of Christians with the apostles' testimony is all-sufficient and alone sufficient to the conversion of the world to Christ. Let every barrier be removed. Let Christendom present solid front to the enemies of Christ. Preachers and teachers of Christianity have much to do with the existing state of division; let this work begin with us. Hasten Lord the day when mercy and truth shall dwell together and righteousness and peace kiss each other to the ends of the earth.

#### AN EXTRACT.

Mr. Campbell had arrived at the conclusion that the Greek word *bapto*, throughout its two thousand flexions and modifications, always retain its radical meaning of *dip*, and he asserted, in his debate with Mr. Rice at Lexington in 1843, that by no author, sacred or profane, had any word derived from its root been used in the sense of *sprinkle* or *pour*; and further, that no version of the Scriptures, ancient or modern, had ever rendered it by either of these words. Mr. Rice immediately referred to the Peschito Syriac version, the oldest translation of the New Testament, which, in Revelations, xix, 13, translates a word derived from *bapto* by "sprinkled"—"a vesture sprinkled with blood." He also brought up the Vulgate translated by Jerome, which renders the

same passage in the same way. He further alleged that Origen, writing Greek, had quoted this same passage, using a Greek word which means *sprinkle*. This looked like a strong case against Mr. C.'s position, and would have staggered a scholar less profoundly versed than himself in the science of language. But, confident that the laws of language are as invariable as those of nature, and that such an anomaly could not exist, he did what Leverrier did when he discovered perturbations among the planets—he asserted that the Peschito Syriac, the Vulgate and the quotations of Origen were made from a text older than any we possessed, which contained in this passage some inflection of *raino* (*sprinkle*) instead of *bapto* (*dip*). Leverrier said there must be a star, though no eye had seen it, and so Mr. Campbell said there must be a certain word in a passage, though no living man could prove it. This is the ultimate attainment of science, to say what the facts must be under given circumstances. The result was the same in both cases. A German astronomer found Leverrier's star, and a German scholar (the illustrious Tischendorf) found in a convent on Mount Siani, in Arabia, a manuscript of the New Testament older than any hitherto known which contained in Revelation xix, 13, the word which Mr. Campbell had said must be there.

#### WONDERFUL!

It is wonderful that in one hundred year after the death of the apostles, most shocking departures from the faith should have been made; that men should have arisen speaking perverse things, to draw away disciples after them. Yet it is true that such departures were made; that such men did arise and do the very work before prophetically described; and turned away from the simplicity of the faith of Christ. On the one hand the continual tendency to Judaize existed largely among the Hebrew converts, and there was a continual warfare between those named by this influence, and those determined to maintain the faith in its purity as it came from the Lord. The Judaizers were constantly trying to utilize Judaism, appending items to the gospel, and thus popularizing it with the Jews. On the other hand, the continual tendency to Paganize the New Institution existed largely among the converts from the heathen. They were determined to utilize the Pagan philosophy, temples, rites, and ceremonies, and append them to the religion of Christ, as an embellishment, an adornment, and an ornament to popularize it among the Pagans. The argument was that it would win the heathen to Christ. This state of things opened the way for the man of sin to arise, consisting of a mixture of Christianity, Judaism, and Paganism, as the Papacy is at this day. It is now the great apostasy, the Mystery Babylon of John, in view of the confusion of tongues; the Mystery of Iniquity, in view of her sorceries, the Man of Sin, in view of its mighty power in demoralization and destroying the work of God; compounded of Christianity, Judaism, and Paganism.

To rise out of this apostasy, and restore to this world the light of the Bible, has cost the blood of fifty millions of the martyrs of Jesus, and an indescribable amount of other sacrifice. But, by the blessing of heaven, the sacrifice has been made, the light of life has been restored to the people, the Bible has been made accessible to all.

Be loving and you will never want for love; be humble and you will never want for guiding.  
—D. Mallock Craik.

## A BOY'S POCKET.

Buckles, and buttons, and top,  
And marbles and pieces of string,  
A screw from a rusty old mop,  
And scraps of a favorite sling.

Slate pencils, and a part of a lock,  
Some matches and kernels of corn,  
The wheels of a discarded clock,  
And remains of a mitten all torn.

A jack-knife or two, never sharp,  
Some pieces of bright-colored glass,  
The rim of an ancient jew's-harp,  
Pens, fish-hooks, and pieces of brass.

Old nails, "sweeties," chippings of tin,  
With bits of a battered-up locket—  
All these, and much more, are within  
The depths of a little boy's pocket.

—*The Continent.*

## WORLDLY CHRISTIANS.

Many Christians seem to have the desire to live as near the world as they possibly can, to have as much of the world as they can, and have Christ at the same time. My experience has been that such Christians are the most wretched people on the face of the earth. They neither enjoy the world nor Christ. They are what we call border Christians, running over the line, mingling with the world to-day, and coming back among Christ's people to-morrow. The best way is to keep as far from the world as you can, to have as little to do with it as you can. Some one asked Billy Dawson how the world was getting on. He said he didn't know; he hadn't been there for a number of years.

We are told that if we lift the standard too high, many people will leave the churches and chapels. There is no doubt about that, but you will get a good many more. The power of God will be with you, and then many souls will be added to the church. What do we see to-day? A low standard of Christian life, and therefore little power in the churches and chapels, and few sinners converted. People go on with their grand choirs, and their organs, and their preaching, but there are no conversions. What is the trouble? The world has come into the church.—*D. L. Moody.*

## WASTE AND WANT.

If the working people of this country want to know why they have hard times every few years, we can tell them. It is not over-production nor under-consumption, as those phrases are commonly employed. If they had kept the \$900,000,000 they spent every year for strong drink in their pockets for the past five years of good times, the present temporary lull in manufacturing and business activity would find many of them better able to bear it without being pinched for the necessaries of life. It is the over-consumption of whiskey that makes under-consumption of food and clothing in this land of liberty and liquor. The annual bill for bread, meat, cotton and woolen goods of this great American people foots up a total of about \$1,250,000,000. But its annual bill for whiskey, beer and taxes thereon is \$1,100,000,000. In other words, it unnecessarily drinks \$150,000,000 worth more than it necessarily eats and wears.—*The Boston Traveller.*

FAITH AND WORKS.—Faith and works were well illustrated by a venturesome six-year-old boy who ran into the forest after a team and rode home on the load of wood.

When asked by his mother if he was not frightened when the team came down a very steep hill, he said:

"Yes, a little; but I asked the Lord to help me, and hung on like a beaver."

## MARRIAGES.

FIELD-WELCH.—At the residence of the bride's father, John Welch, Esq., June 21, 1885, by O. B. Emery, Mr. Samuel E. Field and Miss Hattie C. Welch; all of Deer Island, Charlotte Co., N. B.

BOYD-TEWKESBURY.—At the residence of the bride's father, Mr. James B. Tewkesbury, June 25, 1885, by O. B. Emery, Mr. Robert H. Boyd, Eastport, Washington County, Maine, U. S., and Miss Caroline E. Tewkesbury, Deer Island, Charlotte Co., N. B.

## DEATHS.

FOUNTAIN.—At her residence, Fair Haven, Deer Island, N. B., May 29, 1885, Mrs. Elsie Jane, beloved wife of Mr. Wm. Fountaine, aged about 42 years. The bereaved husband and one son and one daughter are left to mourn the loss of the faithful wife and loving mother.

GREEN.—At the residence of her son Bro. Gilbert Green, Northern Harbor, Deer Island, N. B., Monday, June 22, 1885, sister Susan, relict of the late Edwin Green, passed to her rest, after an earthly pilgrimage of 76 years. About 42 years ago Sister G. became a member of the Baptist Church, where she remained 17 years, but hearing the Disciples of Christ present his claims without any human additions, she was won by the plain, simple story of the cross, took her stand on the Bible alone as her rule of faith and practice, and so continued 25 years until she fell "asleep in Jesus."

H. MURRAY.

brother, who had absented himself from the Lord's table for a long time, who took his place again with us. The meetings during the week were well attended.

In Northfield, on Tuesday morning, the people could not all get into the house, many remaining outside. The brethren here in Kempt are delighted and encouraged with the successful condition of the cause in Northern Queens. It is more than they dared to expect or even hope for. The Milton church feels encouraged to continue their assistance in building up the cause in this country. The brethren here in Kempt are determined to do more for their Master. They have shown by their increased pledges that they are in good earnest in the work. As soon as we secure an evangelist in the field we will have another good meeting here. The brethren are more than thankful to the Mission Board for the aid they have already received. The success of the past bids us hope now for still greater success. How true it is that in this life of wisdom and folly, hap and mishap, God is ever keeping watch over his own, and will crown them here with success, and give them a crown of glory by-and-by.

EDITOR CHRISTIAN,—*Dear Brother:* I see by the June number of THE CHRISTIAN that Bro. Dwyer was preparing to go to the States. Well, let me tell you that a visit to the church at West Gore, and a twelve days stay with the kind, appreciative and hospitable brethren that comprise the churches of Newport, the Gore, and East Rawden, is not just the thing for a person to do who is about to tear himself away from home and friends to seek a field of labour far perhaps from both. Now, loath as I was to leave before I was doubly so after. My visit to those brethren, concerning whom I have much to write, but must defer it to a future number. On my return I was persuaded to stay a little longer here; since which time we have had another addition to the household of faith, by confession and immersion. This young man was surrounded by sectarian influence, yet from his knowledge of the teachings of the Bible, and the purity of his motives, he felt constrained to unite himself with the people whose creed is the Bible, and whose faith is founded on the Prophets and Apostles, Jesus Christ himself being the chief corner stone.

T. F. DWYER.

## P. E. ISLAND.

We have been much encouraged of late in the desire manifest in different places to hear the Gospel, and regret that we cannot attend to all the invitations sent us to preach to the people. One young man was immersed in Tryon, and another in Summerside, in May last. Two weeks ago we preached once at French River, New London, and again this week. At each visit one was immersed. Both heads of families. The audiences at both meetings were large and attentive, and not a few asked when we would visit them again. A few disciples moved to this locality, but there is no church, and there was never an immersion near the place before. We long for more laborers for such fields. At present we are en route for Tignish. Our Annual Meeting, to be held with the church at Lot 48, is drawing near. On the second Saturday of July we hope to meet many friends, some from the Island, others from abroad, and that through God's grace we will have a profitable meeting. Those attending the meeting can at any station on the Island, by telling their intention, paying for one first-class ticket, and getting it on Friday or Saturday, keeping that ticket, and on returning till Wednesday night, presenting said ticket with a certificate of attendance to the conductor have a free return.

D. C.

Summerside, June 25th.

## NEWS OF THE CHURCHES.

## NEW BRUNSWICK.

## ST. JOHN ITEMS.

COBURG ST. CHURCH.—Lord's day services at 11 A. M. and 7 P. M. Sunday School at 2.15 P. M. Young People's Meeting, Tuesday evening at 8. General Prayer Meeting, Thursday evening at 8. Brethren visiting the city cordially welcomed. The Ladies' Sewing Society meets every Wednesday evening at 6.

GOOD NEWS.—Eleven additions since last report. Nine by confession and obedience and two who had previously obeyed the Saviour. Others are expected soon. Six of the converts are young men from the Sunday-school—they understood their position and will make useful members.

Our prayer-meetings are unusually interesting and encouraging to us all. This week, especially, the attendance has been excellent.

BRO. P. D. NOWLAN preached for us during Bro. Capp's visit to the "Kempt" meeting.

BRO. O. B. EMERY and wife are with us. Bro. E. preached for us last Lord's day evening.

## NOVA SCOTIA.

## KEMPT.

Our Quarterly Meeting is over. It was an excellent meeting. Brethren Capp and Ford did the preaching, and now I hear from all hands how well pleased they were with it. I mean, of course, how well pleased the people were. There were ten discourses delivered. Bro. Ford gave us five and Bro. Capp five. Bro. Jabez Freeman and wife, Bro. A. J. Ford and wife, were with us from Milton, which lent interest to the meeting. On Lord's day the meetings were held in the church house at Kempt, and the congregations were very large. About fifty were in their place at the Lord's table. A score of other brethren would have gladly been with us but were hindered, either on account of sickness or for the want of conveyance. We had two baptisms, and two others who took the hand of fellowship besides. One good

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SAINT JOHN, N. B., JULY, 1885.

## EDITORIAL.

### THE ROCK FOUNDATION AND THE GATES OF HADES.

B. U. WATKINS IN "THE DISCIPLE OF CHRIST."

When Jesus came into the coasts of Cesarea Philippi he asked his disciples, saying, whom do men say that I the Son of man am? And they said, some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, but whom say ye that I am? And Simon Peter answered and said, thou art the Christ, the Son of the living God. And Jesus answered and said unto him, blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ.—Matt. xvi: 13-20.

PART I.—It seems like presumption to reinvestigate a text which has been a subject of criticism for centuries. But such investigation is not inadmissible, for first principles are always present entities and constantly challenging recension. And especially is this true when such examination relates to the foundation of the church, which should be the pillar and the ground of the truth.

And I say unto thee that thou art Peter, and upon this rock I will build my church. This, to the mind of a Romanist, implies that the church was to be built upon Peter. They assume that Peter is the exact synonym of rock; so the text reads to them much as if Christ had said, "Thou art Peter and on this Peter I will build my church." And were this the true meaning of the passage the question would at first blush seem to be settled that Peter was the real foundation of the church. But the misfortune of this seeming soon begins to appear in passages of adverse bearing upon this very question. In 1 Cor. iii: 11, we have these very remarkable words, "For other foundations can no man lay than that is laid which is Jesus Christ." This is hard to reconcile with the notion that Peter is the foundation.

Now we are prepared for criticism on the text in question. We may safely admit that had Christ said unto Peter, "Thou art rock, and on this rock I will build my church," the case in favor of Romanism would be strong. But how is it? To make their point the Romanists themselves refer to the original text. They think they find a large rock in the name of Peter. So it will not be taking them at disadvantage to follow them in their system of proof. Here let us quote the original text only in the words in controversy, "Thou art *Petros*, and upon this *petra* I will build my church." The first observable difference in the words in question is in that of *Petros* and *petra*. And scholars will not be slow to observe that *Petros* is masculine

while *petra* is feminine. This alone, if there were nothing else to assist us, plainly shows us that *Petros* is not a synonym with *petra*. And if these words are not synonymous there is no such promise in the text made to Peter as the Romanists claim. This ought to be enough to dissipate forever such a gratuitous assumption.

But this is not all nor yet the most potent argument in the premises. There is a wide difference between the classical meanings of *Petros* and *petra*. *Petros* as a common noun means a fragment of rock or stone; but *petra* noun means, as the lexicons express it, a living rock in connection with the earth—what we call bed-rock. And Liddell and Scott, whose lexicon is the best exponent of classic Greek we have, says: "There is no example in good authors of *petra* in the sense of *petros* for a single stone." It is very plain that the fragment of a rock would be a very inadequate basis for an important superstructure, while bed-rock is the very best that can be found. So Peter would be an entirely insufficient foundation for the church. But the confession which he made of the Sonship and Christhood was the very best that he imagined. But inasmuch as the church could not be founded upon Peter personally and materially, the allegation must be taken metonymically of the assertion that Peter had just then made, that is the Christly Sonship of Jesus. And this is the rock on which the church is certainly built. As an accessory to this argument we know that the New Testament converts to Christ made this confession, that Jesus was the Christ the Son of God. But we hear nothing of Peter's name being thus made the burden of confession, which would certainly have been necessary had his name been the foundation of the church.

The Divine Sonship of Jesus is a befitting foundation-creed for the church which was to play such a prominent part in the then nascent Kingdom of Heaven. But neither the person of Peter nor his administration of the kingdom would answer for a creed or a rallying cry. So if the church was built on that foundation other than which "no man can lay" we have the name of Christ and his Sonship, the very thing confessed by Peter in the coasts of Cesarea Philippi.

To recapitulate in few words, Peter cannot be the church-foundation, because the words Peter and rock are not synonymous either in gender or signification. And not only are these immovable barriers in the way of the Roman explanation, but there is also a marked incongruity in the persons of these two important words. If Christ had intended to build upon Peter this would have been the form of his address: "I say unto thee thou art Peter, and upon thee will I build my church." In this there would be no incongruity of persons. But when he says, "Thou art Peter, and upon this rock I will build," &c., Peter whose attention had been caught by this address in the second person, had his attention immediately turned from himself to a rock in the third person upon which the church was to be built, and not upon himself. If we make Peter the foundation of the church we have an irreconcilable difficulty in the New Testament Scriptures—one passage making Peter the foundation, and another giving us Christ as the only foundation that can be laid. There is no harmonizing these passages if the Roman exposition be adopted. But if we reject it, the whole New Testament is consistent on this question.

So there are three inseparable objections to the Roman theory:

1. The nouns *petros* and *petra* do not agree in gender.
2. They do not agree in person.
3. They do not agree in signification. They are not synonyms. Hence they cannot be the representatives of the only foundation of the church.

So we are restricted to the confession of the Divine Sonship of Jesus as the foundation other than which no man can lay. But some one may ask, Is the church built upon the confession or upon Christ personally? We answer decidedly upon the confession. For the truth of this confession is the bond and foundation of Christian love. Where this confession is rejected the living love of Christ languishes and dies. So the good confession carries with it the love of God for the world, the love of Christ for sinners, and his authority to command and rule over those for whom he has exhibited the highest proof of his personal love. And if love be the parent of all legitimate authority, well might he who laid down his life for the world be invested with all authority in heaven and on earth.

But if the reader would put the true foundation beyond question, so far as Peter is concerned, let him examine Rom. ix: 32-33, and 1 Peter, ii: 4-9, where we have the words stone and rock used several times, always applied to Christ and to Peter never. It is true that Christ named him *Cephas*, a Syriac word which John translates *Petros*. (John i: 42).

When all the passages are examined in connection with the foregoing considerations, the notion that Peter was the rock-foundation of the church is simply an impossibility. Christ alone without Peter would be a better foundation than a thousand Peters without Christ. Peter has his place in the foundation with the other apostles, as the fragment of a rock may have in any substratum; but building upon Peter as such is severely rebuked by Paul in 1 Cor. i: 1-14.

[Part 2 will take the place of editorial in our next issue.] D. C.

THAT THE SCOTT ACT is not a failure may be inferred at least from—(1) the strenuous efforts and money spent by the rum-sellers and their allies to make the Act inoperative; (2) from the resolutions passed in its favor by the following ecclesiastical bodies:—

Montreal Diocesan Synod of the Church of England, June 16th:

That we, the members of this Synod, \* \* \* express our gratitude to God for the legislation which has restricted the sale of intoxicating liquors, and that we hereby express the earnest hope that the House of Commons will preserve intact the character of the Canada Temperance Act.

Presbyterian General Assembly convened at Montreal, during last month:

That we reassert our approval of the principle of the Canada Temperance Act of 1878, and recommend the adoption of the said Act as the best available means for the legal suppression of the traffic, and record our emphatic protest against the recent action of the Senate of Canada in passing amendments to the Canada Temperance Act, calculated to destroy its usefulness, and that in the face of the popular will previously expressed in the manner provided by constitutional government.

The N. B. and P. E. I. Methodist Conference at Charlottetown, June 23rd:

We deeply deplore the action of the Senate in regard to proposed amendments, so called, of the Scott Act, and trust that the influence sought to be gained by that body on the subject of temperance, may never prevail, and warn our people to be ever on the alert lest their privileges and interests be subverted by the subtle plans of those who seek their own and not their country's good.

DIVIDING LINES fast fading away. At Caledonia Correr, Queen's Co., N. S., quite a sensation was created by the announcement from the Baptist pulpit that, on the coming Lord's day (June 14th), will be held in THIS CHURCH A UNION COMMUNION of the Baptist and Free-Will Baptist churches. On the morning of the 14th, there being candidates for baptism into each church, by common consent the two congregations met at the same place, same hour, having but one service, each preacher leading in and out by turn their respective candidates. Afterwards all met in the one house and partook of the communion. It was thought by some that the Baptist preacher may yet be called to an account for his liberality in this matter.

THE TEMPERANCE PEOPLE are rejoicing over the fact that the amendment to the Scott Act passed by the Senate, and confidently expected by the *rummies* would pass the Commons at Ottawa, has been rejected by the last-named body. Here is the amendment that if carried would have virtually destroyed the Act:—

The dealing in ales, porter, lager beer, cider and light wines containing not more than twelve per cent. of alcohol, shall be exempt from the operation of the "Canada Temperance Act, 1878."

NO ONE CAN visit the brethren at Kempt, Queen's Co., N. S., without noticing that the prospect for future good in their field is brightening every day. "Why," said a friend, "it will not be long, if things continue as they have of late, before we will be able to support a preacher, half his time at least." And every one who loves the Lord will say, may God speed that day.

THE ANNUAL MEETING of our brethren in P. E. Island, which takes place the second Lord's day in this month, with the church at Cross-roads, Lot 48, promises to be one of peculiar interest, and one of the most profitable ever held on the Island. We learn that among other preachers there will be present Bros. Henry McDonald, R. W. Stevenson and Emery.

AS SOON as you have a few leisure moments peruse carefully the address on our first page. It was delivered in Allyn Hall, Hartford, Connecticut, before the American Congress of Churches, which meets once a year "to promote Christian union, and to advance the Kingdom of God, by a free discussion of the great religious, moral and social questions of the time."

WE ASK those who have not paid for their CHRISTIAN to do so at once. We only have two more issues before our Annual at Milton, and we wish to have two long lists of receipts, and thus give a good report to the brotherhood.

THE REFORMED EPISCOPAL preacher at Sussex, N. B., having resigned his former charge, was a few days since baptized into the Baptist Church.

## ORIGINAL CONTRIBUTIONS.

### CHRISTIAN UNION.

M. B. RYAN.

The union of Christians has always been a prominent feature of the plea which, as a people, we have made before the world. It was because they were weary of the contentions and uncharitable rivalries of sectarianism that the pioneers of this reformatory movement sought something better. And because they keenly realized the imperative obligation imposed by the Master on his disciples, to be one, they urged the abolition of sectarian barriers and the union, on a God-given basis, of all who truly loved the Lord.

The brotherhood known as "Disciples of Christ" is to-day a grand exemplification of the practicability of this plea. Men have come from every religious communion, Catholic and Protestant, and from no religious communion; and they stand together, seven hundred thousand strong, in the glorious freedom of the gospel, knowing no other authority in religion than that of Christ their head. This fact is cause for devout thankfulness on our part. The experiment, if we may call it such, has proven itself a grand success, and a mighty work has been done in furnishing a living example of the practicability of Christian union.

But while we rejoice over what has been accomplished by this movement in this much-needed work, we have cause for rejoicing also over what has been transpiring among other religious people

in the same direction. It would be hard for us to determine to what extent our existence as a people, our preaching, our literature, have leavened the religious world with this idea. We know that there has been in the past half century a wonderful weakening of denominational barriers, and a marked increase of courtesy and fraternal feeling among religious people; and it would be the height of assumption for us to claim that this has been wholly due to our work. Increased study of God's word, with a better understanding of the genius of the Christian religion as a consequence, and increased activity in mission-work, at home and abroad, bringing with it, as it invariably does, a better appreciation of man as man, and a greater love for him; thus rooting out narrowness and selfishness and developing generosity and philanthropy; these things, which are characteristic of the latter half of the present century, have doubtless had much to do in fostering more of the Spirit of Christ among his professed followers in their relations to each other, and in bringing about a nearer approach to the unity for which he prayed.

This disposition has been manifested in various ways. Numerous movements have been inaugurated among the different communions of the same denominational character for a closer union in their life and work. Such was the movement in Canada a short time ago, by which four differing branches of the Methodist Church were brought together and bound into one. Such was what is historically known as the Pan-Presbyterian Council, held a few years ago, in which the numerous branches of Presbyterianism were represented for the purpose of bringing about a more fraternal feeling among them. Such is the Episcopal Church Congress, which meets yearly, where Episcopalians, High Church, Low Church, and Reformed, meet for fraternal conference.

Then there are those movements that claim to be inter-denominational, where representatives of every communion in the Protestant world meet for common work. Such, notably, is the Young Men's Christian Association. This organization is strongly represented in this country, and is extending its influence rapidly. Its aim is to reach young men in all the cities and towns and bring them within reach of Christian influences; and it is doing a much-needed work which the churches have long neglected. Such also is the Evangelical Alliance. It claims to admit any adherent of an evangelical faith; but it has its own interpretation of "evangelical," and its constitution would debar many sincere and scriptural Christians.

The principle upon which those two organizations are based is to suppress denominational differences in their work and to unite on what is common among them. Without expressing any opinion as to the scripturalness or desirability of such movements, their existence is a concession on the part of religious people that union is desirable. That Christians can work more effectually when united than when separated. Is not such a concession a long step towards union?

There has recently been held in Hartford, Conn., a remarkable convention in the interests of Christian union. I will have something to say about the meeting, the speakers, and the speeches in my next.

Williamsport, Pa., June 15th, 1885.

### WHAT THINGS WERE TRANSFERRED.

And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.—1 Cor. iv: 6.

It appears from the reading of this verse that something mentioned in the one preceding this, and represented as belonging to others, had been transferred (that is borne or carried across and placed on Paul and Apollos) to myself and Apollos. We

propose in this paper to examine as to what these things are which are thus transferred. As Paul has given his reasons for so doing we may from these get a hint which will lead to the solution of the question, "For your sakes." His object was to benefit these Corinthians who had put on Christ. It was not to make himself look great, or in any way to benefit himself. "That ye might learn in us not to think of men above that which is written." Here it would appear that they were thinking too highly of men; thinking of them above what was written. The Lord Jesus had taught them that they should not be called Rabbi for one was their Master; even Christ and all they were brethren, that is equal, and no one a Lord over God's heritage. "That no one of you be puffed up for one (man) against another (man)." Paul would not certainly have given them this lesson if they had not needed it. Let us now examine what he had written to these brethren pointing to this spirit of man-worship: "Being puffed up for one against another."

The first nine verses of this letter are used as an introduction in which he shows that they not only had come into the Church of God but they came behind in no gift. They were called by God into the fellowship of his Son, Jesus Christ our Lord. They were in no way inferior to other Christians. Verse ten, is a very carefully written exhortation to union, and why this exhortation, because it had been declared to Paul by them of Chloe, that there were contentions among them. Now notice carefully the language of Paul that follows: "Now, this I say that every one of you saith I am of Paul, and I of Apollos," &c. He does not affirm that they really did say they were for Paul, &c., but that he said that they said so.

Now this is the first mention of these names in this letter, and they are here used as though the disciples were divided as to which of them they should follow. Paul next shows by questions, pointing to himself, which he knew they must answer in the negative that they should not follow any man, as no man had been crucified for them, nor had they been baptized in the name of any.

Passing now to the third chapter of this letter and these names meet us again. For says Paul: "We are yet carnal, for whereas there is among you envying, and strife and divisions; are ye not carnal and walk according to man? (Marginal reading), that is, they were led by men not guided by the Spirit of God, as were the apostles: "For while one saith I am of Paul, and another, I am of Apollos, are ye not carnal." We hear find the names of Paul and Apollos used in the same manner as men after which these disciples were following and by so doing being separated from each other, and then he asks: "Who then is Paul, and who is Apollos but ministers by whom you believed, even as the Lord gave to every man." They were only God's messengers and spoke to them according to what God had given to each. Paul had planted, Apollos had watered, but God gave the increase. That is, each man had done his work in instructing these people and God had blessed the labors of each. He that plants is nothing, nor he that watereth, but God who provided the Saviour, the Gospel and the men to preach it. He only is worthy of praise.

Now, he that planteth and he that watereth are one. That is, their work is one, they have one object, one end in view to save souls, and each will be awarded according to his labor. Paul may be a wise master-builder and lay the foundation which he declares he did in Corinth, and God will reward him for his work; and another man may build on this foundation (he can't lay any other, for there is no other to lay), and if his work will stand when tried by fire, he will be rewarded according to his work. Let no man deceive himself. If any man among you seemeth to be wise in this world, let

him become a fool that he may be wise. For the wisdom of this world is foolishness with God, for it is written, "He taketh the wise in their own craftiness." And again, "The Lord knoweth the thoughts of the wise that they are vain." Therefore let no man glory in men, for all things are yours, whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are your's, and ye are Christ's, and Christ is God's. What more could they have? Why should they want more? But were they satisfied? No! they already began to have itching ears and they found teachers ready to gratify them. Men who were full of worldly wisdom and loved to have the preeminence. Men who taught questions and doctrines of which the apostles had not spoken; questions that ministered strife rather than Godly edifying; who loved the praise of men rather than the praise of God—men who desired to be called Rabbis, and to lead a party even though in so doing they divided the Church of God and established sects and parties with endless contentions.

What cared they for the Saviour's prayer for the unity of God's people, so long as by the presentation of their dogmas they could get more followers than another? When Paul heard of this division he knew that if he took hold of these men and spoke the truth concerning the evil they were doing, these men would make a great hue and cry about persecution, and would have created a great deal of sympathy. So Paul treated the matter as though it were himself and Apollos, as though he and Apollos were the party leaders, and thus transferred it to himself and Apollos. Many have supposed that there really was division on account of these inspired men, and that we cannot look for anything better now. This is a mistake. The teaching of God always draws men together. Religion means to bind back. Sin separated man from God, as appears from Adam hiding when God walked in the garden; separated man from man, as is seen in the case of Cain. Religion brings or binds us back to God, and in doing this binds us to each other. The teachings of men cause separation because they are diversified. The teaching of God causes unity because it is always the same. Let us then learn the lesson and endeavor to keep the unity of the Spirit in the bond of peace. Let us all *speaking the same thing* that there be no division among us. This can only be done by following the instructions of Peter, where he says: "If any man speak, let him speak as the oracles of God." Then jars and contentions will cease and we will be perfectly joined together in the same mind and in the same judgment. May God hasten the happy day.

J. A. GATES.

Back Bay, June 16th, 1885.

### THE FAITH THAT WORKS BY LOVE.

Then said they unto him, What shall we do that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.—John vi: 28-29.

Who that has ever experienced the pleasure of doing good, and realized the truth of the saying of the philosopher, Seneca, that "The pleasure of well-doing is an ample reward;" or who that has looked upon scenes of distress, misery and wretchedness, and felt his hand unable to save or assist, while his heart shed tears of compassion and sympathy for the afflicted, can dwell upon the above scripture without feeling his heart and understanding arrested by the grandeur and importance of the truth contained in the words of the Saviour: "This is the work of God, that ye believe on him whom he hath sent."

The enquiry, "What shall we do that we might work the works of God?" is quite natural from those who witnessed the results of the labors of the

Great Physician. The Saviour's answer is plain, direct, and purely literal.

Perhaps there never was a time in the world's history, nor a place in its wide domain, more opportune for the display of divine power than the time and country that witnessed the ministry of Jesus of Nazareth. Even the startling picture of Job's temptation is out-horrored by the visible manifestations of Satan's power to oppress and ruin mankind witnessed in those days of the Son of Man. It seems as though the Prince of Darkness was permitted to run riot with his legions, that in the glorious light of the Sun of Righteousness his true character might appear. The record of inspiration before us tells of some of the scenes of this conflict. As before the rising sun the darkness and gloom of night disappear, so from the presence of the Lord's Anointed, Satan flees after his vain attempt in the wilderness. And now the "Sun of Righteousness with healing in his wings" arises upon the benighted land. "The land of Zabulon and the land of Nephthaliim, by way of the sea beyond Jordan, Galilee of the Gentiles, the people which sat in darkness saw great light, and to them which sat in the region and the shadow of death light is sprung up." Sickness, misery, sin, and death, lift up their loathsome wings and take flight before his presence. His fame soon spreads throughout all Syria, and multitudes are gathered around the Great Physician. Is it any wonder that men would desire to be partakers in that great work? Oh, what a privilege to be able to restore to the sorrowing, heart-broken widow her only son of whom death had just robbed her; to give to the groping blind the light of day to cheer and guide them on their way; to heal the sick; to feed the hungry. All this, and more, did Jesus in the open day before the wondering gaze of multitudes; and with this same power he afterwards endowed the twelve when he sent them out, saying to them: "And as ye go, preach, saying the Kingdom of Heaven is at hand." (Matt. x: 7-8.)

And yet these works, great, and good, and God-like as they must appear, were in themselves but trifles compared to that wondrous power that was soon to exert itself upon the minds, the hearts and the lives of men, through faith in a crucified and risen Redeemer.

Jesus knew this. He knew, as he afterwards told his disciples, that it was expedient for them that he should go away; that the Comforter would come who would lead them into all truth. He knew that it is the faith that comes by *hearing*, not by *sight*, that could become universal in extent, and be a *present* faith in all coming time. A shield in the hand of the faithful that could ward off all the fiery darts of the wicked one; a light shining upon the traveller's way, that he might "walk by faith, not by sight."

"What shall we do that we might work the works of God?" Reader, does not your reason tell you that such would be your desire had you been present on that occasion? How gladly would you have devoted your life to that great work did he endow you with those miraculous powers. Yet hear his reply: "This is the work of God, that ye believe on him whom he hath sent." With this faith in your heart as a grain of mustard seed you may remove mountains of difficulties. You may restrain the most impetuous passions, subdue the most ferocious temper, conquer the most powerful prejudices, dispel the darkest ignorance, and remove every obstacle to real happiness from the path of those whom you may lead to a like precious faith. With faith in Jesus as the Son of God and the Saviour of mankind, which crowns all his actions kings, and gives a value beyond that of rubies to the least of his sayings, and makes the world, with all its vain glories and blandishments, a thing of contempt compared to the least of

his promises; with such faith the Christian is incomparably richer than him who might possess the wealth of the Indies without the Christian's hope. So should he feel a more exalted pride in offering that faith to men than did the first Napoleon in bestowing kingdoms upon his friends. Hence the Great Apostle of the Gentiles was not ashamed to preach that faith to proud, imperial Rome, "Because it is the power of God unto salvation unto every one that believeth."

T. F. DWYER.

### CONSISTENCY.

Is there consistency in religious teachers who urge the necessity of living the Christian life in order to final happiness, but who, when persons die impenitent and consequently disobedient, pass by every difficulty, set aside every law, and preach them (the impenitent and disobedient), into the mansions of eternal light, life and joy? Is not this a working out, in some way, a kind of "universal salvation" without any regard to character?

If the finally impenitent are saved with an everlasting salvation, then why the necessity of living the Christian life and striving for the character and likeness of our great example—the Lord Jesus Christ?

Is the preaching of the gospel, and presenting the claims of Christ in the gospel, for no higher purpose than simply to build up a party here on earth with the secret understanding, in the mind of the preacher, that God will in his mercy and love, regardless of his justice, save the people in some way, whether they are submissive or rebellious?

What can we know of the mind of God beyond what he has revealed to us, and where can we go and find a revelation of God's mind or will outside the Bible? Paul said: "The world by wisdom knew not God," and then, "It pleased God by the foolishness of preaching, (giving the gospel), to save them that believe." Again: "The preaching of the cross is to them that *perish* foolishness, but unto us who are *saved* it is the power of God." So then there is a difference between those who believe, receive and obey, and those who reject the gospel, and so reject Christ. Read carefully Mark xvi: 15-16, and note the difference between those who *believe* and *obey* and those who do not believe and, *consequently*, do not obey. The difference is in the salvation of one and the condemnation of the other—*saved—lost*. There is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit. (Rom. viii: 1.) *Saved*, in Mark xvi: 16, means being saved from past sins, and corresponds with Peter's words on the day of Pentecost, Acts ii: 38—"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," &c. "*Shall be saved*" as given by Mark, and "for the remission of sins" as given by Peter, refers to the pardon of or removing of the guilt of *past* sins; so that *those* sins can come up against them no more forever. But there is no promise of pardon in all the Book of God to those who do not comply with the *conditions* of pardon. So there is a difference in life and in death between those who submit to the will of God and those who do not submit. Submission to the will of God changes our character and leads us to a new course of life—*now* "A life of faith on the Son of God who loved us and gave himself for us." This new course of life changes us into the likeness of the Lord Jesus and continually produces a growth in grace and in knowledge, making us day by day more meet for the Master's use on earth, and better prepared for "the inheritance of the saints in light." John, by Heaven's authority, on the Isle of Patmos, said: "Blessed are the dead who die in the Lord," &c. This blessing is not pronounced on those who die

not in the Lord. There is a difference; and because it exists we persuade men to fly for refuge, to lay hold on the hope set before them in the gospel. Our dying in the Lord depends on our living in him; our living in him depends on our coming into him. We come not into Christ as the Hebrew child came into the rights of God's chosen, or called people, in the days of Abraham, Isaac, Jacob or Moses, by natural birth. That little child was born in, or into, that state, and circumcised the eighth day to keep him in, because if not circumcised he must be cut off from among his people. (Gen. xvii: 12.) We come not into Christ by natural birth. If we are in him it is because we have come into him by being "born again." (John iii: 3-7.) Here there are no exceptions, even Nicodemus, if he would enter the Kingdom of God, "must be born again." Saul of Tarsus, "an Hebrew of the Hebrews," if he would enter must come in as any other. You must be born again—born of water and the Spirit—come into the kingdom by a second birth—into the church which is his body and of which he is the head. (Eph. i: 22-23.) Coming then into the church, *which is his body*, we come into Christ.

But how do we come into Christ? "You are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ;" Gal. iii: 26-27. If there is any other way of coming into Christ I would gladly know it; if there is any provision anywhere for the justification of the hundreds of thousands who, ignoring the plan of salvation as clearly defined in the Book of God, are ever trying to reach the City of Light by an improved (?) way. There are so many to-day who are offering to God a sacrifice which he has not commanded, and are withholding that which he has commanded; spending time, energies, and means in a kind of "will worship," being led by a wisdom which is not from above.

But of those who have come into Christ aright, and to whom there is no condemnation, being "led by the Spirit," it is necessary that they continue to be led by the Spirit to the end of life, in order to their "dying in the Lord," and being the subjects of that blessing pronounced through John on the Isle of Patmos. "As you have therefore received Christ Jesus the Lord, so walk ye in him." Col. ii: 6. Jesus said: "Teaching them to observe all things whatsoever I have commanded," &c. Mat. xxviii: 20. Paul said: "To them who by patient continuance in well-doing seek for glory, honor, and immortality, eternal life," &c. See Rom. ii: 6-11. This means the continuation of the Christian life, without which none can "die in the Lord." There is a difference between those who submit to the authority of God through Christ, and they who do not so submit. This difference exists living and dying and will continue forever and forever.

How necessary then that the teachers of the religion of the Lord Jesus Christ be consistent in everything—present the claims of Christ fairly, and honestly show to the sons of men the requirements of the gospel, so that they may come into Christ, live in him, and continue to live in him so long that they shall die in him, and then "Blessed are the dead," &c. God will bring them with him. No hunger, pain, sickness or sorrow. No tears—joy will take the place of mourning: because sin will be banished forever.

O. B. EMERY.

Deer Island, June 24th, 1885.

Life is warfare, and those who climb up and down steep paths and go through dangerous enterprises are the brave men and the leaders in the camp, but to rest basely at the cost of others' labors is to be a coward, safe because despised.—*Seneca.*

## THE FAMILY.

### MY BOY.

BY G. M.

Can I wish him back to this world of care,  
Back from that bright home in a land so fair,  
Back from his mansion which Jesus has made,  
Where now in whiteness my boy is arrayed.

What! back from Heaven where ever is seen  
The glorious rainbow of emerald green;  
'Neath which the Father (oh the thought is joy),  
Smiles in tender love on the face of my boy.

Where bright-winged angels in sweet songs of  
praise,  
Loud hallelujahs to Jesus they raise,  
In that happy throng in transports of joy,  
With a crowned brow is my darling boy.

Ah no! wish him back from scenes, oh, so fair,  
To a world of trials, sickness and care;  
But trust that in Heaven where there's no alloy,  
To fold in my arms my own darling boy.

—*Advance.*

### DEMOLISHING THE BIBLE.

The Bible is a book which has been refuted, demolished, overthrown, and exploded more times than any other book ever heard of. Every little while somebody starts up and upsets this book, and it is just like upsetting a solid cube of granite. It is just as big one way as the other, and when upset is right side up still. Every little while somebody blows up the Bible, but when it comes down it always alights on its feet, and runs faster than ever through the world. They overthrew the Bible a century ago, in Voltaire's time—entirely demolished the whole thing. "In less than a hundred years," said Voltaire, "Christianity will have been swept from existence, and have passed into history." Infidelity ran riot through France, red-handed and impious. A century has passed away. Voltaire has "passed into history" and not respectable history, either; but his old printing press, it is said has been used to print the Word of God, and the very house where he lived is packed with Bibles—a depot for the Geneva Bible Society. Thos. Paine demolished the Bible, and finished it off finally; but after he had crawled despairingly into a drunkard's grave in 1809, the book took such a leap that since that date more than twenty times as many Bibles have been made and scattered through the world as were ever made before since the creation of man. Up to the year 1800 from four to six million copies of the Scriptures, in some thirty different languages, comprised all that had been produced since the world began. Eighty years later, in 1880, the statistics of eighty different Bible societies which are now in existence, with their unnumbered agencies and auxiliaries, report more than 150,000,000 Bibles, Testaments and portions, distributed by Bible societies alone since 1804; to say nothing of the unknown millions of Bibles and Testaments which have been issued and circulated by private publishers throughout the world. For a book that has been exploded so many times it shows signs of considerable life.—*Chicago Times.*

### SOME FACTS ABOUT THE RUSSIAN ARMY.

The Russian army is, I believe, the largest in the world. Every year 210,000 young men between the ages of twenty and twenty-four are chosen from every part of the vast Empire to serve their country. They have to serve fifteen years—six in actual service and nine in reserve. The whole strength of the Russian army would therefore be 1,200,000 men

in actual service and 1,800,000 reserve. But those figures show only those who are serving and have served; there are many thousands more placed among the reserve not included in the above figures, but forming a kind of militia, which themselves are quite a formidable army. In order to show how they are chosen it will be necessary to give a short account of the laws relating to the enlisting of soldiers. Every Russian, upon reaching the age of 21 must appear before the military authorities in order to be examined by a medical man in regard to his fitness for military service. If not strong enough he is sent home, but has to appear for three successive years. If, after appearing three times, he should still be pronounced too weak, he goes free. All the rest who are pronounced fit for military service are next called and lots drawn. Those drawing blank tickets must enlist; the rest form the militia. This is done because there are always more young men than the State requires. As above stated the State requires 210,000 each year. And every town and village have to furnish a certain number of soldiers, the number being fixed by the Government, and, of course, depending upon the size and population of the town. Thus a large town may have to furnish 500 every year, and a small village only about a dozen. It is said that every place could furnish quite 20 per cent. more men than are required; these, amounting to about 200,000 form the Militia. Then we have to add Circassians and Cossacks, who make the military profession their principle trade, and we find that Russia can command an army of nearly 4,000,000! —*Saturday Journal.*

## CURRENT EVENTS.

### DOMESTIC.

The river water is so low that the *Florenceville* has ceased running.

Rev. Job Shenton will preach his farewell sermon in the Queen Square Methodist church on Sunday night.

The mason work on the Indiantown Branch Railway, including the construction of piers for bridges, culverts, etc., has been completed.

Jas. White's jewelry store, Frederickton, was entered by a rear window, Thursday night, and \$200 worth of goods stolen.

During the present week 15 carloads of mackerel from Port Mulgrave and the North Shore, arrived here for shipment to the United States.

Mrs. Richards, of Elmsdale, N. S., has received four hundred dollars from friends of her late husband, who lost his life in a mine disaster at Leadville, Colorado, a few weeks since.

Capt. Shaw, of the brig, *Achah*, at this port from Barbados, reports that on the passage from Annapolis to Demarara, two seamen, Wm. Walter and LeCain, of Clements port, N. S., were lost overboard in a gale.

Stipendiary Magistrate Wallace sent Wm. Orr, of Studholm, to Hampton jail for the space of forty days for having severely beaten his wife on the 11th inst. Orr was unable to pay the fine of \$10 and \$4.30 costs imposed.

A telegram received by Troop & Son, stated that the brig, *Hotspur*, Capt Morrison, was ashore at Smith's Ledges, near Cape Cod. The *Hotspur*, which was owned by H. D. Troop and others, was bound from Barbados to Boston with molasses and sugar.

The *Capital* says, that on "Sunday afternoon a small boy named Brady, while out bathing below the Flats with several young lads, had a narrow escape from drowning. He had jumped off a log into the water, which at that place was much deeper than he thought. The little fellow, not knowing how to swim, sunk out of sight, and would have probably been drowned had it not been for Master John McGarrigle, who gallantly leaped into the water and rescued him." God says, "remember the Sabbath day and keep it holy." This is for boys as well as adults.



Mrs. R. H. RUSSELL, of New York City, writes: "Minard's Liniment cured me in 10 days of a long standing case of Rheumatic Gout. We have also used it for Sore Throat and Erysipelas. It is all that it is recommended. Please send me two gross at once by express as we can't keep house without it."

RECEIPTS FOR JUNE.

Mrs. Mary E. Stuart, 50 cents; Mrs. Addie Parker, 50; Mrs. Geo. Richardson, 50; Mrs. Sarah E. Lambert, 50; Mrs. Lizzie E. Bacon, 50; Mrs. Catherine Lambert, 50; Mrs. James Treccartin, 50; Mrs. Sarah E. Honey 50 R W Stevenson, 50 E F Jameson, 50; G. M. B. Sprague, 50, Wesley Outhouse, 50, Isiah Vantassel, 50; John Clifford, 50; E. A. Payson, 50; J. A. Clark, 50; Mr W. McDonald, 50; Mrs. S. Woodbury, 50; Y. M. C. A., Haverhill, Mass., 50; Henry Power, 50, Mrs. Charlotte Woodworth, 50; Mrs. R. E. Bagnall, 50; Mrs. J. Holmes, 50; James Hill, 50, Richard Murray, 50 Mrs R P Webster, 50; Mrs. J. A. Boyer, 50, Mrs H McLean, 50, James Ashley, 50, Henry Carson, 50, H. Crawford, 50

THE N. B. AND N. S. MISSION.

RECEIPTS.

James Flaglor, St. John, N. B., \$1 00  
A Friend in Nova Scotia, 10 00  
Eugene Leary, Sandy Cove, N. S., 1 00  
From Tiverton, 2 00  
Wesley Outhouse, Tiverton, " 2 00  
George Bowes, Westport, " 4 00  
Church, East Rawdon, Hants Co., N. S., 6 00  
" West Gore, " " 11 00

Total, \$37 00  
T. H. CAPP, Treasurer.

For the cure of Colic, Collar Boils, Galls, Sprains, cuts, bruises, contraction of the muscles, Diphtheria, spavins and ringbone "Minard's Liniment" is the cure-all.

DEATHS.

McDONALD.—At Wheatley River, P. E. Island, on the 12th June, inst., sister Isabella McDonald, aged 50 years and 5 months. She and her husband Malcomb McDonald were baptized and joined the church in New Glasgow in 1876. Our sister was severely afflicted with sickness for the last six years, much of this time confined to bed. But she held fast the beginning of her confidence and the rejoicing of the hope firm unto the end. It was refreshing to visit her and hear her cheerfully talk of Jesus, of his love and faithfulness and her prospects of being forever with him. A year before her death she requested of her husband that the 1139th hymn (Christian Hymn Book), be sung at her funeral; which being done seemed to impress many who knew the trying ordeal through which she had passed. In the winter of '81 diphtheria entered their house, and from an interesting family of six children, took four in the following order:—Sarah Matilda, died Jan. 7, aged 7 years and 29 days; John Ronald, died Jan. 11, aged 9 years and 7 months; Amanda Jane, died Jan. 13, aged 23 years and 2 months; Margaret Ann, died Jan. 20, aged 12 years and 9 months. Amanda Jane was a member of the church and a true Christian faithful unto death.

DEAN.—Death has again visited our community. Two young men, brothers, the sons of Bro. Samuel Dean, aged respectively nineteen and twenty-three, within three weeks of each other were called to pass down the dark valley. Bro. Samuel Dean died May 3rd, after a lingering illness, aged twenty-three years. He obeyed the gospel when about eighteen. He has gone to his reward, which will be according to his works. John Dean died May 23rd, after an illness of a few weeks, aged nineteen. This young man had never publicly confessed the Saviour. He said to me, in a conversation I had with him a few weeks before his death, "I intend to live for God while I live." Consumption was the cause of death in both these cases. Bro. Dean is left in a very lonely condition. It is not very long since his companion went to be with Jesus. He has our heartfelt sympathy in this double affliction. J. A. GATES.

DOBYN'S SURE CURE

—FOR—

Catarrh, Neuralgia, Colds, Sore Throat and Headache.

WE keep on hand because of its great virtue to which many thousands testify. It is perfectly safe for old and young. To any one in N. S., N. B. or P. E. I. sending one dollar by Mail, a box will be returned prepaid. Address, D. CRAWFORD,

New Glasgow, P. E. I.

Sold by Druggists and Dealers at \$1 a box.

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CUSTOM TAILOR,  
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THIRD DOOR FROM KING STREET,  
SAINT JOHN, N. B.

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The Spring Bed consists entirely of

STEEL SPIRAL SPRINGS,

which lock on the slats of a common bedstead; making a most DESIRABLE BED WITH BUT A SINGLE MATTRESS, thus a saving in the price of bedding. They are the best laying, the most easy, most comfortable, most elastic, the cleanest and the easiest cleaned, the best ventilated (therefore the most healthy), the most durable, the cheapest and the easiest repaired. Most adjustable, as it fits all bedsteads without regard to width or length, and is perfectly noiseless. It can be packed in a trunk 16 inches square, so the most portable; no hiding place for vermin, no sagging to the centre, no slats to become bent and remaining so, but can be adjusted to the unequal weights of the occupants, permitting them to lie on the same level. On all points of merit we solicit comparison with any other Bed in the market.

All orders by mail will receive prompt attention.

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Sciatica, Neuralgia, Headache, Earache, Toothache, Cramps, Bruises, Sprains, Coughs, Colds, Quinsy, Erysipelas, Colic, Croup or Rattles, Hoarseness, Burns, Bronchitis, Numbness of the Limbs, removing Dandruff and producing the growth of the Hair, and as a Hair Dressing is unequalled.

\$500.00 REWARD

offered for a better article, or the Proprietors of any remedy showing more Testimonials of genuine cures of the above diseases in the same length of time. There is nothing like it when taken internally for Cramps, Colic, Croup, Colds, Coughs, Pleurisy, Hoarseness and Sore Throat. It is perfectly harmless, and can be given according to directions without any injury whatever.

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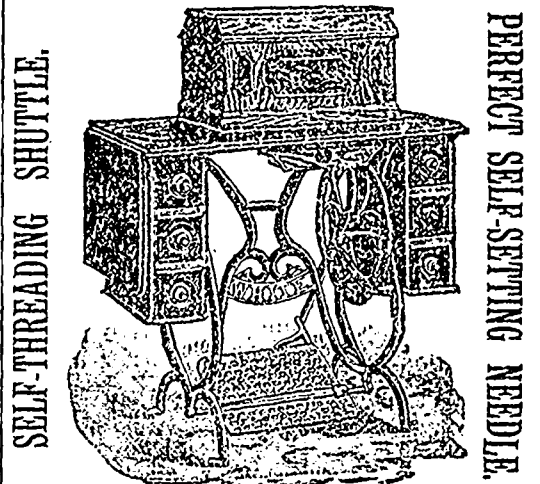
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