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# THE CHRISTIAN.

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

Vol. IV.—No. 7.

SAINT JOHN, N. B., MAY, 1887.

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## The Christian.

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BRO. P. D. NOWLAN is about to labor in River John, N. S.

We are pleased to learn that Bro. Blenus, with the united efforts of the brethren in Jacksonville, Florida, is doing a good work for the Lord.

NOTWITHSTANDING there were six or seven candidates for the mayorship of St. John, the temperance candidate, Mr. H. J. Thorne, was elected by a majority of sixty-three.

IN our efforts to make THE CHRISTIAN a success, we are continually encouraged by kind words, coming from brethren who are not given to flattery, and whose opinion we esteem highly.

BRO. WILLIAM MURRAY has been visiting the church at Leonardville, Deer Island, during the past month. The brethren there are anxious that he should take hold of the work in that place.

DURING the past few days we have had in our midst Brother W. K. Burr, of Ameliasburg, Ont. Last Sunday he preached morning and evening to the Coburg Street Church. The sermons were good and highly appreciated by the audiences.

BRO. AND SISTER FORD, after labouring fifteen years with the churches at Westport and Liverton, are now settled in Cornwallis. The parting scenes and tokens of love presented will be to them a never failing source of comfort and encouragement. May God's richest blessing attend them in their new field of labour.

IN the month of April just past, we paid a visit to Leonardville and found the church there alive to the work. In company with Bro. William Murray we went to Lord's Cove, called upon Brother and Sister F. Lambert; on our return we visited our somewhat aged Bro. Hughes. He seemed to be in his usual health, but being continually confined to the house, by reason of his wife's health, he feels somewhat dispirited.

IN the adjoining City of Portland the Scott Act comes in force this the first day of May. Some of the rumsellers will continue to sell their nefarious, soul-destroying stuff in order to test the Act. A meeting of these men, financially interested in the traffic, has been called for the purpose, no doubt, of suggesting to each other the best methods of impeding the carrying out of the law. Why should such a meeting as this be called? The majority of

the people in that city has said, "We want the Scott Act." Let the rumsellers, then, as law-abiding citizens do, submit to the wish of the people.

BRETHREN Errett, Moore, Sweeney and Toof, have, ere this, reached Jerusalem, and are viewing with their natural eyes the city and country in which occurred the scenes of our Saviour's life on earth. Oh, what indescribable feelings of reverence must take possession of their souls as they realize that on every hand they are surrounded by places, customs, and dress, not materially different from the time of our Saviour, nearly nineteen hundred years ago. Their letters will be very interesting, and we shall clip from them some of the most interesting portions and insert them in THE CHRISTIAN.

It strengthens our faith to read what others, outside of the Bible, have said concerning Jesus. The apostles were not slow to record the sayings of the people—sayings that were the outburst of their heretofore pent-up feelings as they heard and beheld the wonderful words and doings of Christ. Said the man once blind, "Since the world began was it not heard that any man opened the eyes of one born blind." "If this man were not of God he could do nothing." The officers, on returning to the chief priests and Pharisees, by whom they had been sent to arrest Jesus, replied to the question, "Why have ye not brought him?" "Never man spake like this man." The people at Capernaum too, when witnessing the cure of the paralytic said, "We never saw it on this fashion."

When the aged Polycarp was about to be burned at Smyrna, he assured the governor who urged him to deny Christ: "Eighty and six years have I served Him, and He never did me wrong, and how can I now blaspheme my King who has saved me."

Jean Paul Richter, a German scholar, speaking of Jesus, says: "The life of Christ concerns Him who, being the holiest among the mighty, the mightiest among the holy, lifted with His pierced hand, empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages."

Matthew Claudius, a German poet, thus writes to a friend: "No one ever thus loved (as Christ did), nor did anything so truly great and good as the Bible tell us of Him ever enter into the heart of man. It is a holy form, which rises before the poor pilgrim like a star in the night, and satisfies his innermost craving, his most secret yearnings and hopes."

Napoleon I., conversing one day at St. Helena with an officer, asked: "Can you tell me who Jesus Christ was." The reply was: "No, I have not taken much thought of such things." Well then, said Napoleon, I will tell you: "I think I understand somewhat of human nature, and I tell you all these (Alexander, Cæsar and Charlemagne, between whom he had been making comparisons), were men, and I am a man, but no one is like Him; Jesus Christ was more than a man. Alexander, Cæsar, Charlemagne and myself founded great empires; but upon what did the creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions

would die for Him." Speaking on another occasion: "Here lies the Book of books upon the table, (touching it reverently), I do not tire of reading it, and do so daily with equal pleasure. The soul charged with the beauty of the Gospel is no longer its own; God possesses it entirely."

THE following, clipped from a letter by Bro. Errett, to *The Christian Standard* of April 23rd, will be interesting to our readers:—

The famous St. Peter's, the largest church in the world, and said to have been some 7,300 years in reaching its present proportions and style, is certainly a stupendous and magnificent structure. It is on the site of the Circus of Nero, where it is claimed that St. Peter suffered martyrdom, but where it is much more probable that Paul yielded up his life, and where certainly many Christians were the victims of Nero's cruelty. The cost of this building is estimated at \$50,000,000, and the expense of maintaining it is about \$25,000 per annum. Its area is about 18,000 square yards, while that of the Milan Cathedral is about 10,000, and that of St. Paul's at London, 9,350. As nearly as we can get at it, the length of the interior, exclusive of the walls, is 213 yards; or, including the portico, some make it 232 yards; height of nave, 250 feet; breadth of nave in front, 29 yards; behind the tribune, 26 yards; length of transept, exclusive of the walls, 150 yards. The Dome, from the pavement to the summit of the lantern, 403 feet in height; its diameter, 138 feet. There are 25 altars in addition to the high altar, and 148 columns.

The front of the exterior is not particularly imposing, but the magnificent colonnades which partly enclose the space in front, each with its four series of columns—284 in all, with 88 buttresses—make favorable impression as we approach, passing the Obelisk in the center of the Piazza, and relieve the disappointment one feels in his first view of the facade of this renowned temple. Within, the impression is striking; its vastness and beauty and grandeur, if not overpowering, are certainly deeply impressive. The proportions, and some of the arrangements, may be subject to criticism. The truth is, there were too many designers and too many dictators to allow of anything like perfect architecture. Michael Angelo was greatly embarrassed by the bad taste and ill-formed plans of some of his predecessors. The only wonder is that, with so many conflicting wills at work, anything so grand has resulted. We attempt no description here. It can be had from the guide-books. We can only say that the beauty and magnificence of this stupendous pile grew on us as we lingered, and we greatly regretted that we had not more time to devote to it. Two things our readers will be interested in more than in the details of its architecture or the wealth of its adornments:

1. The right transept was the place of meeting of the Ecumenical Council in 1870, which decreed the infallibility of the Pope.

2. We attended high mass at St. Peter's on Sunday, February 27. We had supposed that in the solemnities of Lent, the Carnival being open—which, by the way, was a tame, spiritless affair, not the tenth part of such a show as an American city could improvise—there would be a large gathering of worshippers. To our surprise we found in all the chapels not more than five hundred, and these were of the lowest order of the people—most of them coarsely clad, some of them in rags, many of them dirty, and scarce an intelligent face among them. The few intelligent faces were those of travellers, who were there merely as spectators. We know not how it was in other churches, but they presented any such spectacle as St. Peter's it is evident that the Roman Catholic Church has but a slender hold on the people of Rome. To her honor be it said that the meanest of the people are welcome to her most magnificent shrines; but where were the intelligent people of Rome? Even the mass of her working people were on the streets, not in the churches.

## HEAVEN.

W. K. BURR.

There are no storms in Heaven,  
No clouds to darken there;  
Frail barks no more are driven—  
None ever need despair.

There are no tears in Heaven,  
We'll sing this as we go,  
This precious promise given  
To cheer us here below.

No sorrow enters Heaven,  
There's joy on every hand;  
And many, too, have striven  
To join that glorious band.

No sighing there in Heaven;  
The saints of God are blest;  
Calm as the hour of even  
The saints of God shall rest.

There is no death in Heaven—  
This calms the aching heart;  
No tender ties are riven;  
Friends never more will part.

## JACKSONVILLE, FLORIDA.

The dedication of the new Christian Church, corner of Pine and Beaver streets, took place yesterday. Dr. W. K. Pendleton, President of Bethany College, West Virginia, preached the dedication sermon in the morning to an audience that filled the new house to its utmost capacity. The Doctor took for his text: Cor. xvi. 13-14 verses, "Watch ye, stand fast in the faith, quit you like men, be strong, let all things be done with charity." The sermon was a very able effort and was listened to with the most rapt attention throughout. Dr. Pendleton is one of the most cultured divines of the Christian Church, a ripe scholar and able logician.

At the close of the sermon Mr. C. B. Smith, on behalf of the building committee, gave a summary of the receipts and expenditures in the construction of the building. After this report was read, Mr. Blenus, the pastor of the church, in a few earnest words, referred to the work that had been done, and with justifiable pride, pointed to the consummation of many an earnest prayer and desire, and then called upon the large congregation before him to aid in the liquidation of outstanding debts and the further completion of the building. In a few minutes three hundred dollars were raised, one gentleman in the audience, a stranger from Milwaukee, giving one hundred dollars.

After the above exercises, the meeting adjourned with the benediction by the pastor.

## AFTERNOON SERVICES.

In the afternoon at three o'clock the church came together for the administration of the Lord's Supper. The evening meeting was at 8 o'clock, and although the night was unfavorable, quite a large audience assembled and listened to an address by B. F. Manire.

## THE NEW BUILDING.

The building in itself is one of the neatest and most charmingly arranged churches in the city. It is carpeted throughout, finished in hard pine and cherry, with beautifully stained windows and open truss roof, in natural grain. The seats are all in the body of the house, with four feet side aisles. The platform is furnished with an elegantly upholstered sofa, and two easy chairs in figured plush, with reading desk and pulpit. On either side of the platform are quarter-circle robing rooms, while beneath the platform is a well-arranged baptistry. To the left of the pulpit large folding doors lead to the pastor's study, a cosy and attractively carpeted and furnished room, containing the pastor's library, lounge, easy chairs, book-rack, what-not, etc. The

doors leading to the pastor's study and those leading to the infant class-room are so arranged, that in case of a very large gathering like yesterday, both of these commodious rooms can be thrown into the general auditorium. The study and class-room form a wing to the main body of the building.

The house fronts Beaver street and is entered by a vestibule forming the base of a square tower on the northwest corner of the structure. The exercises were of an exceptionally interesting order. Mr. Blenus, the pastor, has every reason to feel proud of the work he has accomplished in this city. The church has grown in numbers and influence rapidly under his care. From a weak and struggling band meeting in a public hall, this congregation has grown to the stature of a well known and widely-recognized church. Although not having a charge as large as some, there is no harder-worked pastor in the city than Mr. Blenus. He is beloved by his people, some of whom are among our leading business men.

## Correspondence.

Dear Christian:—We are now at Tiverton, on our way to Cornwallis, our new field of labor. This has been an experience that we would not care to repeat very often. We were hardly prepared for the trial of our feelings through which we have passed. Many have been the expressions of kindness and confidence that we have received. The younger sisters of Tiverton exhibited much kindness in presenting Mrs. Ford with a beautiful quilt with names of all those dear ones worked in the several squares. And also the young sisters of Westport, of the Willing Workers, who presented Mrs. Ford with a beautiful toilet set, worked by themselves. The sisters at Tiverton presented us with a nice hanging lamp, as a token of their love and confidence. A large company gathered at the residence of Bro. John A. Smith last Saturday evening, when the presentation was made in a very neat little speech by Sister Smith. This large company of between forty and fifty of the friends and this very nice gift was a complete surprise. We would love to have said just what should have been said, but our feelings were too much for us, and our few broken words were all that we could give to express our heart-felt thanks for this kind remembrance. Besides these there were other gifts from dear friends both from Westport and Tiverton—all of which are highly prized, not only for their actual worth but for the goodwill thus manifest.

While in some respects it is pleasant to know that we have a warm place in the hearts of those with whom we have labored so long, still this reunion makes the separation harder. The brethren both at Westport and Tiverton have been, indeed, friends to us, and it is not because of any dissatisfaction on our part that we are leaving them; but rather because we are convinced that we can serve the cause we love better.

We leave these churches in peace, and spiritually stronger than at any other time in their history. This would be a good field for some good brother whose heart is in the work. The brethren can do very well for a few months, as they are quite strong in good speakers. Still we are anxious to see the right man settled with them.

We shall never forget the many acts of kindness received during these years, nor will our interest in these brethren grow less.

During the fifteen years that we have lived on these islands we have enjoyed some of the happiest seasons of our life.

But God has wisely mixed our cup with mingled joys and griefs, that we may know how frail we are. The beautiful little spot kindly given us by the inhabitants of Tiverton, in which to bury our

loved ones is sacred to us. How often does the mind go to that spot because of the dear children lying there. And in all of these afflictions through which we have passed, we have had the sympathy and support of the dear friends to whom we are now saying good-bye. But I must close; perhaps, already, I have taken too much space. I have some things to say that must wait a month.

E. U. FORD.

Tiverton, April 22nd, 1887.

Dear Christian:—I am now on a trip through the Eastern Provinces, and I expect to visit a number of churches before I go back to Ontario. For the last few days I have been tarrying with the church in St. John, N. B. To say that I have enjoyed myself would be but faintly expressing the emotions of my heart. This is truly a live church, and it is indeed a pleasure to spend a few days with them. Bro. T. H. Capp, their pastor, is certainly all that could be desired. He not only understands the Scriptures, but he also lives in harmony with their teachings, and he is a general favorite among the brethren generally.

I attended the church here on the first Lord's day in May and preached to very good audiences morning and evening. I also attended their Sunday-school in the afternoon, which is indeed an honor to the church. Such a happy band of boys and girls. I was reminded of my own boyhood days, and in addressing the school I quoted a few stanzas of a poem I used to write in the sunny days of youth:

We never mind the burning sun;  
We never mind the showers;  
We never mind the drifting snow,  
So long as health is ours.

O the school-room, O the school-room!  
O that's the place for me;  
You rarely find, go where you will,  
A happier set than we.

At the close of the evening services in the body of the church, Bro. Capp announced the usual Sunday evening prayer-meeting in the basement. Tarrying to speak to a few friends, when I entered, to my great surprise the room was nearly filled. The exercises were brief but to the point; and it was indeed a time of refreshing when one could not help but feel that it was good to be there. Among the number I formed the acquaintance of our Bro. Ellis Barnes, a noble youth, who no doubt will yet make a successful preacher of the gospel. I was also pleased to meet Bro. Geo. Garaty, one of the pioneer preachers in this Province, whose name was familiar to me in my boyhood days. May God richly bless him in the decline of life. And I must not fail to speak, too, of the Brethren Barnes and Bro. Christie, with whom I spent such an enjoyable time, participating in their kind hospitality. This church is destined to be a power in the land, whose influence will be felt down to succeeding generations.

I have been very much delighted with my visit to the city of Saint John. In fact, for beauty of location and romantic scenery few cities can equal St. John. Through the kindness and courtesy of the much esteemed Bro. Andrew Barnes, I was taken, in company with Bro. Capp and Sister Barnes, around the city and over into Portland and Carleton. The ride was certainly a most enjoyable one and one, too, never to be forgotten. The scenery at the mouth of the river, at the bridge, was truly grand as we watched a number of steamers come flying down through the rapids. The Bay of Fundy, with its wonderful tides, has been to me a source of great enjoyment. There are many places of interest that we visited, and many pleasant reminiscences that I would like to speak of but cannot present for want of time; however, I shall not so forget the delightful and happy hours, together

with the kind hospitality that I enjoyed with the very kind brethren and sisters in St. John. May God bless them forever, and may a crown of life be theirs in the coming kingdom.

W. K. BURR.

### The Family.

#### WHICH SIDE ARE YOU ON?

BY MRS. ANNIE A. PRESTON.

"It is a long way to walk in the evening," said Mrs. Brooks, the mistress of the factory boarding-house, to Harry Spaulding, the new overseer, as he was putting on his coat preparatory to starting for "the Centre," to attend the Wednesday evening prayer-meeting.

"I should count the distance as nothing, could I make ten dollars by going," replied the young man.

"No, I s'pose not, I ain't no great of a walker, but I shouldn't mind setting out with ye on them terms myself."

"And yet the proclamation of the bell ringing out over these hills and valleys is that the pearl of great price may be had even now for the asking. I wish every one in the hamlet could be induced to go up to the Centre, and put themselves in the list of seekers for it."

"Oh, religion you mean. Well, I don't know much about it, but I never believed that all the religion was up at the meeting-house, or that all the prayin' was done at the meetin's."

"I should hope not; and yet churches and prayer-meetings are divinely appointed. Good evening," and lifting his hat he walked away.

"He's amazin' gentlemanly, but he don't dress very well, and if he's one of the pious sort, I'm dreadful afraid he won't get along with the mill hands. I hope they won't none of 'em find out how that he's gone to the meetin'. Don't you let on, Amasa."

There was no need of the fat red-headed son of Mrs. Brooks, who was always at her elbow, telling the news, for a half dozen of the boarders were within hearing, and at once the spirit of mischief possessed them to follow on to the meeting and see how the new overseer's religion "cropped out."

"He's got a norful stock of patience packed away or he'd got mad a dozen times in the three days he's been here," said Joe Olds. "I havn't anything agin him, as I know of, but I always like to find out how much stretch it will do to put on a new rope. Perhaps he's gone up ter the Centre ter have us prayed for. Let's go and see."

"Perhaps he's going up to pray for us himself," said Sammy Todd.

"Oh no, he hasn't spunk enough for that; he won't do no more about runnin' the meetin' than to sit in the Amen corner."

And so they followed along after the young man, who was a stranger recently employed in the manufactory where they were all old hands.

He knew his business thoroughly and had come well recommended; that was all they knew about him; but they whispered one to another, that a man had got to be something besides a machinist to get along as overseer of a hundred men.

There was something in his manner that commanded respect, but he was almost shabbily dressed, and the men were inclined to make trouble for him, if they could. He was aware that a subdued rebellion was waiting for some real or fancied shortcoming of his to give it an excuse to break out, and was glad of the quiet walk along the country road with the contemplation of an hour of worship with God's people to give him strength for his next day's work; for he was determined to make a success of this first venture as overseer.

It was by the merest chance that he had heard of the meeting. Five men from different parts of the town were discussing some plan as they chanced to meet in the foundry yard that morning, and one turned to the other as he drove away, saying, "I shall see you at the prayer-meeting at the Centre this evening, we can decide then."

Harry Spaulding took the words as a direct invitation from the Lord himself, and at once determined to be present.

The dimly lighted vestry was nearly empty when he entered and seated himself, but pretty soon the vacant places all around him were taken by the foundry help. He found by their own whispered words and by the evident surprise of the sexton that they were not in the habit of attending the meetings, and he had no doubt that their object in coming was that they might get something with which to annoy him on the morrow.

The room filled up gradually and the services were helpful, impressive, and pointed kindly and lovingly to the fact that the sinner's only hope of salvation was through the blood of Jesus.

The young overseer wanted to speak, but something seemed to hold him back, and when the hour was nearly up the pastor, after alluding to the unusual number of young men present, asked any who wished for an interest in the salvation of Jesus Christ of which they had been talking to rise. Harry Spaulding was immediately on his feet. He thought he would take this last opportunity to testify, and his heart was full of the Pharasaical prayer, "Oh Lord, I thank thee that I am not as other men are," but his tongue seemed to be held speechless; and as he stood with bowed head one after another of the rough fellows around him rose from their seats, until all were standing.

"Praise the Lord!" said the pastor. "Will some one pray?"

And now the young stranger's tongue was loosed and he said: "O Lord, Thou knowest that I arose just now to let it be seen that I was different from my companions. I wanted to show which side I was on and did not want to be reckoned among those who knew Thee not. Now, O Lord, I praise thee that we are all together joining ranks to follow Thee."

There was no trouble about the young overseer managing the foundry boys after that. A prayer-meeting was organized at the boarding-house, which every one attended, and on Wednesday evenings even Mrs. Brooks herself did not consider it a long walk to the Centre to attend the prayer-meeting.

The room was full at every meeting now. The Centre people wondered how they had ever managed to get along without their neighbors from the hamlet. All barriers of caste were swept away by that charity which is love, and there was an entire revolution in the tone of society in the place, just on account of one tall, slender, shabby, awkward but true-hearted young man not being ashamed to show that he was on the Lord's side.—*Christian at Work.*

#### THE VOICE FROM THE SEA.

There is a beautiful story told by an European traveller of a custom prevailing among the fishermen's wives on the shores of the Adriatic seas. These women are in the habit of going down to the shore at eventide, when their husbands are out on the waves, and singing the first stanza of a family hymn; after they have sung it they will listen till they hear borne by the wind across the desert sea the second stanza sung by their gallant husbands, as they are tossed by the gale upon the waves, and both are happy. Perhaps, if we listen, we, too, might hear on this desert world of ours some whisper borne from afar to remind us that there is a heaven and a home; and when we sing the hymn upon earth, perhaps we shall hear its echo breaking in music upon the sands of time, and cheering the

hearts of those that are pilgrims and strangers, and look for a city that hath a foundation, whose builder and maker is God. To all of us storm-tossed voyagers on life's ocean there comes a sweet voice from the echoing shore, even the voice of Him who stilled the waves of Galilee, comforting, reassuring, dispelling doubts and fears, and making our hearts happy with the promise of that coming time when we shall be welcomed to a home from which we shall go no more out, and where our joys shall be forever full. Let present duties be done bravely and cheerfully like the happy fishermen on the sea.

They are but for a season; a little while and labor will be over, the last peril will be past, the last temptation will be overcome, the last obstacle will be surmounted, the last storm will be utrode, and we shall enter the haven of eternal rest. Are the burdens grievous, is the way gloomy? The voice of the Saviour comes over the waters sweeter than the music from human lips—"Yet a little while and ye shall see me."

#### SELF-DENIAL.

BY F. W. ROBERTSON.

Self-denial, for the sake of self-denial, does no good; self-sacrifice for its own sake is no religious act at all. If you give up a meal for the sake of showing power over self, or for the sake of self-discipline, you are not more religious than before. This is mere self-culture, which being occupied forever about self, leaves you only in that circle of self from which religion is to free you; but to give up a meal that one you love may have it, is properly a religious act—no hard and dismal duty, because made easy by affection. To bear pain for the sake of bearing it has in it no moral quality at all; but to bear it rather than surrender truth, or in order to save another, is positive enjoyment, as well as ennobling to the soul. Did you ever receive even a blow meant for another in order to shield that other? Do you not know that there was actual pleasure in that keen pain far beyond the most rapturous thrill of nerve which could be gained from pleasure in the midst of painlessness? Is not the mystic yearning of love expressed in words most purely thus—Let me suffer for him? This element of love is that which makes this doctrine an intelligible and a blessed truth. Sacrifice alone, bare and unrelieved, is ghastly, unnatural, and dead; but self-sacrifice, illuminated by love, is warmth and life; it is the death of Christ, the life of God, the blessedness and only proper life of man.

#### NEVER TOO LATE TO MEND.

Socrates, at an extreme old age, learned to play on musical instruments.

Cato, at eighty years of age, began to study the Greek language.

Plutarch, when between seventy and eighty, commenced to study Latin.

Boccaccio was thirty years of age when he commenced his studies in light literature; yet he became one of the greatest masters of the Tuscan dialect, Dante and Plutarch being the other two.

Sir Henry Spelman neglected the sciences in his youth, but commenced the study of them when he was between fifty and sixty years of age. After this time he became a most learned antiquarian and lawyer.

Dr. Johnson applied himself to the Dutch language but a few years before his death.

Ludovico Monduldesco, at the great age of one hundred and fifteen, wrote the memoirs of his own time.

Ogliby, the translator of Homer and Virgil, was unacquainted with Latin and Greek till he was past fifty.

Franklin did not commence his philosophical results till he reached his fiftieth year.

Dryden, in his sixty-eighth year, commenced the translation of the *Æneid*, his most pleasing production.

## The Christian.

ST. JOHN, N. B., MAY, 1887.

## EDITORIAL.

BAPTIZED FOR THE DEAD.—1 Cor. xv. 19.

When Jesus delivered the gospel once for all time to the apostles to proclaim to all nations, He also gave them this symbol. Matt. xxviii. 19. Mark xvi. 16. The three facts of the gospel—that Christ died for our sins, was buried, and rose again, are put into form in baptism, and the true believer obeys from the heart that form of doctrine which was delivered. Rom. vi. 4-17. In this action he looks back to the resurrection of Christ and forward to his own, and the symbol is both retrospective and prospective.

The sinner who believes in Jesus so as to love Him and hate his own sins, and with his whole heart resolve, in God's strength, to forsake them, puts on Christ in baptism (Gal. iii. 27) Jesus pardons him, takes him into favor that he may walk in His footsteps till he pass through time and death and is glorified with Him in the resurrection.

When believers eat the Lord's supper as He has commanded, they show or symbolize His death, but not His burial and resurrection. Baptism is the only institution of the New Testament that symbolizes these. And if, as many in our day desire, the immersion of believers were abolished, there would be no ordinance in the Bible representing the resurrection of Christ and that of the saints, and we ask, "What then shall they do to represent the resurrection of the dead?" Is the resurrection of so little importance as to have no institution in the Bible to represent it?

All systems which unite men must have their peculiar symbols, if, for no other reasons, to separate them from those who are not of their order and experience, proves that those who reject Christ's appointments most studiously contend for their own.

God sent the Harbinger of His beloved Son to preach in the wilderness the baptism of repentance for the remission of sins. Jesus came from Galilee to Jordan, and obeyed His Father in baptism, and after He had died and risen, and was about to ascend to heaven, charged His apostles to baptize believers in His name, and promised to save such. The apostles faithfully enjoined it on all believers, and often referred to their baptism when addressing the saved. They pressed the fact as a reason for a holy and self-denying life, that they were dead to sin, and had been buried with Christ in baptism, that they should rise to walk in newness of life. And yet there are persons professing to be the followers of Christ, who deny that He commanded believers to be immersed in water. This need not surprise us when we remember that even in the apostles' days, some professing Christians denied the resurrection of the dead.

It is cheering, however, to know that many who love the Saviour lay aside their prejudice, and are being buried with Him in baptism. And also, that leading minds in the different communions unhesitatingly declare that the immersion of believers is what the Lord commanded, and the apostles practiced. In every decade the opposers of immersion are losing their hold on the public mind, and will do so just in proportion to the prevalence of gospel light and liberty.

Baptism is perverted not only in its action and subjects, but also in its design. While men agree that it is a symbol, they differ widely on what it symbolizes. Many take it to be a sign of what is wrought in a man instead of what Christ has done for him in His death and resurrection, so that he looks to his inward emotions, present and past,

instead of looking away from himself and everything else to the person and work of Jesus as his reason for being baptized. Baptism is described as "An outward and visible sign of an inward and spiritual grace," and men are taught to believe that because God works in them without being restricted to any mode, he permits them to choose any one of three modes in obeying the positive command of Christ in baptism. That if they are sincere and have water sprinkled upon them, or poured upon them, or are immersed in water, God will be pleased with them and accept it as baptism! Many grow even wiser than their teachers and have discovered that sincerity will be taken without water at all, and determinedly contend that "There is no water in baptism"!!! Thus, men proceeding step by step, disregard the action and design of baptism, and finally the ordinance altogether, with the example of Jesus and His solemn and last command before their face.

We know of no scripture which says that baptism is a sign of an inward and spiritual grace, nor that its action resembles such inward grace. Circumcision is described as such a sign, but not baptism. We read of the circumcision of Christ, made without hands—circumcision of the heart, etc., etc. (Col. ii. 11. Rom. ii. 28-29. Deut. x. 16, xxx. 6.) But baptism is a sign of something else. What saith the scriptures? "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore, we are buried with Him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life." (Rom. vi. 3, 4.) "Buried with Him in baptism, wherein also ye are risen with Him through the faith of (or in) the operation of God, who raised Him from the dead." Col. ii. 12. Here, then, is a sign of Jesus' death, burial and resurrection, and of the believer's death to sin, and of his burial and resurrection with Christ. As Jesus had died for sin, it shows what certainly followed—that death, His burial and resurrection. And as believers had died to sin, it shows their burial and resurrection with Christ to walk in newness of life. This union is to continue while life remains, to survive death, and be completed in the resurrection when the Son will deliver up the Kingdom to God and the Father.

When Paul reasoned with those who denied the resurrection he showed that baptism was a mistake, if their theory was true, and that the following results would follow:

1st. *Christ is not risen.* For He the Head, and the saints the body, are one. If there be no resurrection for them, neither can there be for Him. If there be no harvest, there can be no first fruits.

2nd. *Our preaching is vain.*—It has Jesus' resurrection in it as the grand demonstration of all the rest.

3rd. *Your faith is vain.*—As it rests on the truth we preach.

4th. *We are found false witnesses of God.*—Miracles proved us to be God's witnesses, and hence we are His false witnesses.

5th. *Ye are yet in your sins.*—As it is only through the truth we preached ye can be saved.

6th. *They that have fallen asleep in Christ are perished.*—They must either rise again or perish.

Here the apostle exhibits the tremendous consequences of denying the resurrection, and leaves his opponents no alternative but either to accept the doctrine, or lose everything worth having in time or eternity.

As he turns away from the gloom—the eternal disappointment and sadness of that system—to gaze upon the glorious gospel of Christ, the apostle seems so overpowered with the contrast that his mind is drawn for the present from the arena of

debate to contemplate the wonderful history of sin and its cure; and as it rapidly vibrates between the introduction of death by Adam, and its final extinction by Christ, he soars into regions of indescribable sublimity. What imagination can reach the grandeur of that scene when sin's floodgates shall be finally closed, and all the remedial systems of God's benevolence shall have finished their work and ceased? When the reigning Redeemer shall have put down all authority and power, crushed every enemy under His feet, and destroyed the last enemy, death? When the principalities and powers created by Him and for His glory shall assemble to witness His last conquest, and His Father and His God receive the Kingdom from His hands? Then shall the righteous shine forth as the sun in the Kingdom of their Father, and God shall be all in all.

This untold glory is promised to the true believer at his baptism, and he has its foretaste in the gift of the Holy Spirit; and, though passing through a world of temptation, and altogether weak in himself, yet, leaning on the Almighty arm of his Redeemer, and seeking His daily strength, He will never leave nor forsake him until he is crowned with glory in the presence of His Father and the holy angels. D. C.

## Original Contributions.

## VICTORY THROUGH FAITH.

For whatsoever is begotten of God overcometh the world; and this is the victory that hath overcome the world, even our faith.—I. John v. 4.

The above is the language of the apostle John, as given in the revised version of the New Testament. It was written when he was an old man, probably but a short time before his death. We learn from the writings of the apostolic fathers that John outlived all the other apostles and saw the closing years of the first century of our era before he departed this life. The date of this epistle is variously estimated. Some critics place it as late as 90 A. D., or even later. At all events its expressions undoubtedly represent the matured thought of the aged apostle. They constitute the ripened fruit of his long and vigorous Christian life. Inspired, as they undoubtedly were, by the Holy Spirit, they are confirmed by the rich experience of this aged saint. He knew it to be true, that the man begotten of God could overcome the world. And he was keenly conscious, also, that the principle of victory was the principle of faith.

John had evidently arrived at the full consciousness of this truth by a long process of education. We are permitted to view a scene in his early career where this idea seems conspicuously absent. He and his brother James had been sent into Samaria to prepare entertainment for their Lord, who was on His way to Jerusalem. The Samaritans, from their prejudice against the Jews, refused them shelter. Outraged at this treatment of their Master, they said, "Lord, wilt Thou that we bid fire to come down from heaven and consume them?" How different this inquiry from the statement at the head of this paper. Here they wished a victory over those bigots who had outraged the laws of hospitality and insulted their Lord. But the victory which they desired was a carnal one, and the means corresponded. But John has learned that the true victories are those of the spirit. He has realized the truth expressed by Paul, that our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. And he has been taught that, in this struggle the condition of triumph is not to be able to call fire from heaven, but to be begotten of

God; and that the principle of victory is not miracle-working power, but faith.

The whole experience of the apostle was calculated to confirm this idea. In the school of Christ, while the divine Teacher was present, he had heard this truth often stated, and he had seen it often exemplified since the Teacher had departed. Christ had said to His disciples, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you." Matt. xvii. 20. No stronger statement concerning the power of faith could be made than this. And John had lived to see its truth demonstrated in many an instance. He was one of a little company that many years before this had commenced to advocate a new religion. The combined learning, wealth and influence of the world was against them. And they had neither worldly learning, wealth or influence. If they were to triumph it was not through these. But they had unbounded faith in their divine Lord. Upon the strength of that faith they entered the conflict. Through it they overcame the combined forces of the opposition and triumphantly established the cause of Christ. Concerning this he could say, "This is the victory that hath overcome the world, even our faith." He had seen the truth demonstrated, no less in individual life than in the work of the church. Multitudes of men and women had been converted from heathenism to the service of God. They had forsaken all to follow Christ. They found themselves, in their new life, the subjects of the fiercest temptation to relapse into the old life. Yet many of them gained a victory over the world, the flesh, and the devil, and died in the triumphs of the Christian's hope. It was not to their learning, their wealth—their greatness—that their victory was due. "For behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble are called," etc. But they had faith in Christ and therefore triumphed. They overcame the world because they had been "begotten of God." Again, they had been subjected to terrible persecutions, even to martyrdom, because of their religion. But they had been true to the bitter end, and amidst the flames of martyrdom had scored a glorious victory. "All things" had become possible to them through their faith. Even John himself, if we are to trust tradition, had been subjected to the scorching fire of persecution. And he knew from his own experience that nothing could support the soul in dark hours like that but faith in God and Christ. So this truth was penned after more than half a century of demonstration; and the concurrent Christian testimony of the eighteen centuries since is but a loud and long confirmation of it.

Illustrious examples of the overcoming nature of faith are not wanting, either in sacred or secular history. How many examples of faith rising superior to all obstacles have we in the personal ministry of Jesus! The palsied man, borne of his friends into His presence; the woman touching the hem of His garment; the blind men receiving their sight; the Canaanitish woman pleading for the restoration of her daughter. How thrilling in all these cases to hear the Saviour say, "Great is thy faith;" "According to thy faith be it done unto you." Their faith enabled these persons to break over every barrier and surmount every obstacle which intervened between them and the healing power of Jesus. It was an overcoming faith and it gained them the blessing. Had the victory over obstacles in the way, and blessings sought, been dependent on other conditions, they might never have gained them. But their faith was so strong that it knew no impossibilities, and it was so true that it could receive no denial.

How good is God that He has placed our triumph on such a basis as this! Had He made

wealth, wisdom or worldly power the condition, how very few could overcome the world. The masses are poor, and simple, and un influential, and would be doomed to inglorious defeat in a struggle against the world. But on this condition all who will can triumph. The weakest and the simplest can believe. And by means of this victorious principle, "the foolish things of the world," under God, can "put to shame them that are wise;" and "the weak things of the world" may "put to shame the things that are strong;" and "the base things of the world, and the things that are despised, \* \* \* yea, and the things that are not," "may bring to naught the things that are, that no flesh should glory before God." By it "one shall chase a thousand, and two put ten thousand to flight."

A glorious victory over the world is therefore within the reach of all who believe in Jesus. We may have no worldly wealth and but little worldly power, but in our faith in Christ we have a possession of incalculable value and a power that insures victory.

M. B. RYAN.

#### NOTES BY THE WAY.

Leaving St. John by the G. S. R. R., I was soon safely at St. George. I looked around a few minutes for a conveyance going to LeTete or Back Bay, but was soon satisfied that I would have to trudge along on foot. I went as far as L'Etang, where I was well cared for by Sister Gambell.

On Friday evening I was with the friends at LeTete, in the social meeting, and found Brother Rideout working earnestly for the Lord's cause in this community, and united with him in a few meetings which I, at least, enjoyed very much, and hope they were not altogether unprofitable, although there was no immediate success. I enjoyed very much meeting with my old friends in LeTete, and they showed their kindness in many ways. I also visited friends in Back Bay, Black's Harbor, L'Etang and Brisses Island, and spent a very pleasant evening in Eastport on my way home. I attended a meeting in the North Church, where a Mr. Hammond is the preacher. Brother Hammond is certainly a success in conducting social meetings. The large vestry was crowded, as it is at all times, and there did not appear to be any stiffness or formality, and it appeared hard to get a place to stop the meeting after it had been running two hours.

I thought while there of what Paul said: "All speak the same things." I heard scarcely a discordant sound. They spoke just the same as I hear the Disciples speak when I meet with them. I concluded that we had been taught from the same Book, and they were following Peter's instruction: "If any man speak let him speak as the Oracles of God." Many of the Disciples meet with this church.

I spent Thursday evening with the brethren in St. John. We had a good meeting, and at the close we had a confession and the baptism the same hour of the night.

I am now at Gulliver's Cove where I spent the Lord's day. On Saturday evening our hearts were made glad by hearing one confess Jesus to be her Saviour. Sunday morning the baptism was attended in the presence of a good number gathered to witness the scene. We all felt a renewed courage.

On the night of April 13th the devouring flames drove from their homes two families in this place—Brother Stannels Hines, and his father, Jacob Hines. Everything was burnt in the house: some of the family had only their night clothes. I hope the brethren, wherever this may come, will remember them in their need and send direct to them or to the subscriber for them any amount they feel disposed to contribute. Address Jacob Hines or Stannels Hines, Gulliver's Cove, Digby Co., N. S.

J. A. GATES.

Gulliver's Cove, April 25th, 1887.

#### "GO."

In the parable of the "supper," as recorded in the fourteenth chapter of Luke, we find the rich provision of grace and mercy as presented in the gospel of Christ. It is called a supper because the manifestation of gospel-grace to the world was the evening of the world's day. The invitation was to all. It was a feast for all people. All things are ready for all time and adapted to all. The riches of Christ are inexhaustible. There is enough for all. None are excluded—only those who exclude themselves.

But the thought before us, and the one that has special interest and importance to the servants of God, is found in this monosyllable "go." "Go out quickly and constrain [N. V.] them to come in." Read this over again, please, and see how unmistakably plain that the coming of the hungry, perishing souls to the feast of love and mercy depends on the going of the servants of God. He must go into the highways and hedges, and carry the gospel message to the sin-sick, burdened and heavy laden. He must go and bind up their broken hearts and carry them the balm of consolation, and proclaim health to the sick and life to the dying. Here is the "marching order" to every servant of God. The go is as imperative to the servant as the come is to the sinner. The world's need of the gospel message, the positive command of our Lord to "go and preach the gospel to every creature," and the grand opportunities of success before us, give such a weight of importance to this duty of going into the world with the good news of salvation, that a failure in the work on the part of the church will bring a crisis on the cause of Christ for which no mercy can ever atone. As true as life we are in the midst of this peril "where the chances of grand success and the risk of awful failure meet." The opportunity has come, at home and abroad, for the church to call the world to repentance. To fail now is to incur the displeasure of God, and bring destruction to our own souls. But is not this besetting sin of the church today? Is not this disquieting, disturbing, tempest-tossed condition of the religious world the result of failure to carry the news of salvation to others? If Jonah could not escape the wrath of God for refusing the mission God gave him to Nineveh, how shall we escape if we neglect the mission that God has given us to the world?

What is the church doing in this work of salvation? It has been said, "that if Christians spent every cent of their wages and their income on themselves and gave to the missions one cent on a dollar annually of their real and personal property the amount would be \$87,284.00 instead of \$5,500. When we realize that the world is perishing for the gospel, and the church is not paying one cent on a dollar annually of her real and personal property we must conclude the church has taken a "sea voyage."

But I hear a good brother saying: "We do better than that." Who do you mean by "we?" "I mean our people in the provinces." Let us see about this. Take our churches in this Province of Nova Scotia. Take your pencil and paper, and make an estimate of the real and personal property of the churches as well as you know. Mark them as low as your conscience will allow. What have you? "Not a half cent on a dollar." Now what do you think of it? Not one half cent a year on a dollar for home or foreign mission! Please, keep this a profound secret. Our lamented Brother Campbell said: "We have taken the living oracles as our guide, rule and measure of faith and have, therefore, no changes or alterations to make. But in coming up to this standard of knowledge, faith and behaviour, we have something yet before us to which we have not yet obtained." How weighty are these words, when we realize our failure in coming up

to the standard of apostolic faith and practice in the blessed work of giving the gospel of Christ to the dying sons of men. It does not require a prophetic eye to see the utter failure of the cause of God, while in our hands, unless there is a radical reformation in this way of dealing with the message of salvation. Don't think I am erratic or fanatical, but terribly emphatic. I cannot blind my eyes to the fact that in many cases the tendency on the part of God's children is to remain in, and thereby cause others to go out of the reach of salvation instead of going out and bringing others in. The order is completely changed and the results, necessarily, are disastrous. Our anxiety is often deepened into perplexity and blank amazement, when we see those who are not interested in this noble work lending their influence to discourage those who are at work. Let us be very careful that we do not put a stumbling-block in our brother's way. If we find a servant of God working for the salvation of the world, we must encourage him. If he is not working in the way we think is best we will show him how to work; if we can't do that we will not stop him. The most unique thing you can imagine is a man with an anti-mission beam in his eye, trying to put the unscriptural mission mote out of his brother's eye. If it is wrong to work in certain lines I am sure it is twice wrong not to be working in this mission call of mercy.

If there are any in the old ship of Zion who are not heeding the message "go" let us understand the only safety for them and the church is to pitch them overboard. There is no other possible way to calm the troubled sea and make any progress whatever, than by parting with the sin that will sink us. Unless we destroy the evil we must ourselves be destroyed. The demand is urgent. The storm is raging, and can we sleep? No, a thousand times no! The servant of God must go to the broken hearted, and the lost, perishing, and dying. He must go out and compel them to come in. Go now, for the "golden fields are smiling," and the opportunities are waning.

H. MURRAY.

### AN ADDRESS TO THE YOUNG.

It is a grand thing to live. 'Tis a grand thing, too, to be a youth. O! the days of innocency and childhood, when our hearts beat with the fondest emotions of joy and bliss. In fancy's weird domain I go back to other years and live over again the scenes of my early days.

O! how many wishes daily  
They their lives might live again,  
If you'd not be of their number,  
Work like heroes—ne'er complain.

The Christian life is the noblest life to live. It is fraught with trials, it is true, but it is a grand thing to live a Christian. Life is all that we have to face eternally. Therefore you should make the best use of that life by beginning early to live the life of the Christian. Remember, a flower when offered in the bud is no mean sacrifice.

Look around and see lives wasted,  
Here, and there, on every hand;  
From their fate learn golden lessons,  
Take a bold and noble stand.

Never be an idle dreamer;  
In your youth be now in haste;  
Ago will come and bring its sorrows,  
Then beware the time you waste.

Is it not truly heart-rending to see so much time wasted all along the lane of life? See the wrecks of mortality—people bowed in sorrow and in shame all along from youth to old age, and on to the last lonely reach in life's rugged journey.

The Christian life is the easiest life to live. Do you believe it? If not, follow me, and I will spend a short time with you in presenting a few pictures

of some who began with me to tread the halls of learning in the sunny days of boyhood. My heart melts within me when I even think of undertaking so sorrowful a task. I ask, Where are my college chums? the boys and girls of my youthful days? Oh! the dim memories of faint-gleaming remembrances! Echo answers, Where? And a voice, more solemn still, answers, Where? While in a low plaintive strain, from out the mystic past, is heard the solemn words,—

All scattered and sundered by mountain and wave,  
While many repose in the embrace of the grave.

O solitude and meditation! why all this suffering, trials, and misfortune? It is caused by the violation of the very laws of God—the very laws of our being. Sin has become the god of this world. He has laid the foundations of his dominion broad and deep, having entrenched himself in the habits, customs, prejudices, institutions of learning, government and religion of our race; and thus fortified he has ruled for ages amid the horrors of depravity. Let me impress this one fact upon your mind, viz.: every act, either good or bad, leaves an impress stamped upon the very lineaments of the face. Therefore, if you would be beautiful in old age, lead a Christian life. Then will your gray hairs be to you a crown of glory, and your old age be bright and lovely as the setting sun, while a halo of glory will linger behind you when you are gone.

But I almost forgot to picture to you the lives of some of those who were the friends and associates of my early years. At the age of sixteen I entered a seminary, and out of a class of forty-nine, ten died with the quick consumption, three entered the insane asylum, two were lost at sea, one shot himself, three became drunkards, and one of them is dying now. I have travelled extensively since that day, and have visited hospitals, prisons, and asylums, in different countries, and I am fully convinced that ninety per cent. of the misery that there is in the world, people bring it upon themselves. You may ask, How do they do it? I answer, In violating the laws of health—the very laws of their being. O, the face! the face! It is the mirror of the mind, the very canvas upon which the life's history is written. Hence, it numerous muscles and nerves, by which it is so wonderfully adjusted to this end. It certainly expresses the passions, the emotions and the inmost feelings of the soul. But oh, how often the face is marred by care and wriment, and a scowl sits awkwardly upon the brow! Nor is this all. The lustre goes from the eye, and the wine from the cheek, and a sly, nervous, haggard look becomes manifest, and then the beauty of the face is gone. Ladies, it is true, sometimes try to bring it back by the use of powder, etc., but in vain.

Paul laid down the true system of beauty when he said, "Finally, my brethren, whatsoever things are just, whatsoever things are true, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." The mind controls everything. Matter is made according to mental trait and peculiarity. This is why some people look so forsaken, cast down, sad, mean, ugly, vicious, beastly and fiendish. Compare these with those that lead a Christian life and mark the contrast. Notice the aged saint, the child of God. On the one hand you see beauty and loveliness resting gently upon their brow; on the other, misery, degradation, and woe.

Then let me urge as one that loves you,  
Be in earnest while you may;  
Time so precious now is passing,  
Youthful days soon fly away.

One thought more and I will finish;  
Principle will make the man;  
Gold and silver they will perish;  
Get them just, though, if you can.

Wisdom, goodness, wealth and power  
Fills life's cup of joy each day;  
But remember now in boyhood,  
Youthful days soon pass away.

W. K. BURR.

Ameliasburg, Ont.

### QUEEN VICTORIA.

The Queen's life at Balmoral is very simple and quiet. Her Majesty is always accompanied to the Highlands by Her Royal Highness the Princess Beatrice, whose devotion to her mother is a splendid example to every English, or, as the Queen would herself say, every "British" daughter. Since the Princess' marriage she is of course, frequently accompanied by her husband, Prince Harry of Battenberg, whose pleasant frankness of manner and genuine kindness of nature have won a high place in the regard of the Highlanders. Occasionally other members of the Royal Family visit the Queen. The Prince and Princess of Wales often come to Aberfeldie, which is quite near Balmoral; and this season the young widowed Duchess of Albany has been staying at Birk Hall. Frequently Her Majesty invites some of her friends to reside at Aberfeldie Mains, and a visit to them there for an afternoon call or afternoon tea makes a pleasant drive. A lady in waiting, two young ladies—maids of honor—a Cabinet minister, an equerry, one of the Queen's secretaries and the doctor may be said to make up the suite; and the Queen's able and indefatigable commissioner, Dr. Profeit, is always at hand. Her Majesty here, works very hard, and gives much of her time to the business of the nation, the management of her own estate, and the welfare of the people among whom she lives. She spends as much as possible of her time in the open air, reading and writing outside when the weather permits, and sometimes breakfasting and taking tea in one of the summer-houses, in walking about the grounds with a single attendant and one or more of her fine collie dogs, and in taking long drives to places of interest and beauty in the neighborhood, and frequently honoring some of the neighboring gentry with a visit. The Queen also visits a great deal in the homes of the cotters, in many of which there are tokens in the shape of photographs, pictures, books and other valuable presents of Her Majesty's affection and regard for her humble subjects and friends. It is most touching to hear them speak of the Queen's kindness, and the interest they take in all the members of the Royal Family is very great and almost intimately personal in its character. She frequently shares in their domestic joys by attending in their homes the "kirstnin" (christening) of a baby, and in their sorrows by being present at the short religious services performed by the minister on the occasion of a funeral.—Selected.

### News of the Churches.

#### NEW BRUNSWICK.

##### ST. JOHN.

Two additions by baptism last month.

Bro. J. A. Gates was at our prayer and social meeting Thursday evening (April 21).

The prayer and social meeting at the close of the evening services on Lord's day are largely attended and is the best meeting of the week.

Bro. Leslie Devoe, one of our young brethren, left on Monday evening (April 18) for Boston. A large number of the brethren and friends assembled at the station to see him off.

##### BACK BAY.

Since my last report in THE CHRISTIAN, our hearts have been made to rejoice in the confession and baptism of two more happy converts, one of them a lady 65 years of age. This makes five who have of late publicly put on Christ in this community, and we hope and pray that the day is not

far distant when others, who are almost persuaded, will make glad their own, as well as our hearts, and even bring joy in the presence of the angels of God over their "new birth from sin."

With few exceptions, the people in this village seem to be united in the work of the Lord. Our meetings, in general, are well attended, especially the evening services, and very many of the brethren and sisters are at their places, ready to assist, by their earnest prayers and warm-hearted exhortations, in holding up the crucified Redeemer before a sinful world. And I would suggest also that they have not forgotten their preacher's financial wants, as only a few days since I was kindly handed the contents of a "basket donation," as an evident token of their kindness. And I trust the great Giver of all good will help us to live and love as brethren until we meet above the toils of life in your haven of eternal blessedness.

April 18th, 1887.

P. D. NOWLAN.

LETELE.

I am happy to say that the church still lives and is walking in the commandments of the Lord. Our Lord's day meetings are well attended—a goodly number still come together to commemorate the sufferings and death of our blessed Lord.

The young people's meeting is well attended, and I am pleased to say that many of the young converts are growing in grace and in the knowledge of their Lord and Saviour Jesus Christ.

We have had one addition to the little band recently. A young man made the good confession and was buried with his Lord in baptism, and has joined the little band to work for his Master.

The prayer-meeting is well attended and the interest good.

Through the cold blasts of winter Bro. Dick has ever been found at his post with his little army in the Sunday-school. He has a good school, and as the spring opens we are looking for a better interest.

For all these things we thank God and take courage.

April 6th, 1887.

A. W. RIDGOUT.

LEONARDVILLE.

Dear Christian:—We again send you a few lines. It may be that some of your readers would like to know how we are progressing at Leonardville. Through the unflinching efforts of the brothers and sisters (for the past year), our meetings have been kept up, made interesting, and, I trust, profitable. We have on Tuesday evening a young people's meeting, Thursday the general prayer-meeting, beside our meetings on Sunday.

Having no preacher with us, we sometimes feel discouraged, but Bros. Capp and Murray have come for a short time to encourage and cheer us on the way, and, I trust, to win souls for Christ, although as yet there have been no additions.

I saw by the last CHRISTIAN, a report of several of the missionary societies, and perhaps it would be well to make a few remarks about the society here. At the close of 1886, the treasurer reported \$48 56 on hand. At the opening of 1887 we met and elected new officers, which resulted as follows: Annie L. Webb, President; Mrs. Thomas Doughty, Vice-President; Mrs. Charles Conloy, Treasurer; Mrs. George Welch, Secretary; Nellie Conloy, Assistant Secretary. We hold our private meetings the first Monday of each month, and spend an hour in singing, prayer, reciting and reading. We have a public meeting quarterly, at the close of which a collection is taken. We hope at the close of 1887 to report a larger sum than that of 1886. It is my prayer that God's richest blessing may rest upon each of His servants, as they endeavour to do good.

L.

NOVA SCOTIA.

WESTPORT.

Dear Christian:—On Lord's day morning, Apr. 17, we gathered together to listen to a discourse from Bro. E. C. Ford, taken from 3rd verse of Jude. As this was the last Lord's day he expected to be with us before taking his departure for Cornwallis, both he and the church began to feel the sorrow that takes place when mutual friends are called upon to separate, to meet perhaps no more on the active side of life. This gave an added solemnity to the service, and our dear Bro. could scarce keep back the falling tears, as he earnestly exhorted us to contend for the faith once delivered to the saints.

In the afternoon we met in the Sunday-school, and as Bro. and Sister Ford have always taken a great interest in this branch of the Christian Church, the school, to show the high appreciation in which they held their efforts to advance their condition, presented them with the following address:

To our Beloved Pastor and Family,—

As you are about leaving this church, which has been your home for the last fifteen years, to mix again in new scenes, and find a new field for the Master's work, we feel that it will only voice the minds and thoughts of all to say, *we shall miss you*. It has been with great satisfaction that we have observed the great interest that you have ever taken in the Sunday-school. Our sorrows have been your sorrows, our trials your trials, and our successes yours. Although at times its outlook seemed dark, you have always kept us pushing onward and upward, until now we feel that its success, in a great measure, has been owing to the great interest you have ever taken in its welfare. We also feel assured that it has been the means of bringing many of us to study God's Word, and to realize that *His Word is truth*. While we deeply regret the parting asunder of so many ties, we trust that in the new field of labour your sphere of usefulness may be widened, and what we feel as a loss may ultimately be the gain of those with whom you are associated. As you take your leave from us we would pray that the God of love and peace may go with you and bless you, and when life's journey to us all is o'er, may pastor, teachers and scholars meet in one unbroken band in that world of light and beauty where no partings and farewells are said.

Yours affectionately, on behalf of the teachers and scholars of the Sunday-school of the Church of Christ at Westport, April 17th, 1887.

JOHN PETERS,

Superintendent.

GEORGE BOWERS,

Librarian.

In acknowledging the address, Bro. Ford tried to express his thanks, but his heart was so full that he asked the school to excuse his making any lengthy remarks; that he had ever tried to do all he could for them, and that he and his family had always found it a duty incumbent on them to work for the advancement of the Sunday-school.

In the evening Bro. Ford spoke to a large audience from Acts xx. 32. "And now brethren I commend you to God, etc."

Feelingly and tenderly he commended us to God, and enjoined upon us never to lose sight of the duties of the Christian life, to faithfully pursue the Word of life, and to ever strive for that inheritance which is given to the sanctified.

After the preaching, the church remained to break the loaf, at the close of which Brother and Sister Ford concluded to remain until Thursday, before taking their departure. On Wednesday evening our regular social prayer-meeting, and the last time that Brother and Sister Ford were to meet with us, the church and friends came together and many warm-hearted testimonies were given by the brothers and sisters. At the close a farewell address was read by Brother John Peters to Brother Ford, as follows:

To Brother E. C. Ford,—

It is with feelings of deep regret that we are called upon to say adieu to yourself and family. In the many years that you have gone in and out

before us, and ministered unto us, there has been a unity of feeling seldom ever witnessed between a pastor and church. To-night we can hardly realize that many of us are listening, perchance, to your voice for the last time, and it is impossible for us to express in words our heartfelt sorrow in the presence of our great loss. To many of us who have been called upon to mourn the loss of loved ones, you have been a sympathizing friend in our hours of trouble, and have tried to point us away beyond the narrow bounds of this life to a better and brighter home with Christ. Many of us who have heard from you the words of eternal life have been brought into the Church of Christ to become co-workers with each other in the service of the Master; and although some of us have not kept our first love, we are persuaded that it has not been for want of faithful instruction on your part. In your new field of labor we trust you will be received by the strong arms of Christian brotherhood, and be the means of bringing many to the light and liberty of the gospel. You have our prayers for your success, and if in the future you should at any time revisit these scenes of your many labors, you will ever find from your many friends a hearty welcome. Finally, Brother, farewell; may the arms of a loving Saviour be ever around you to shield and guard you to the end of life; may your partner and children, whose loss we equally deplore, be spared to you till the close of the journey, and when at last you are gathered like a ripe sheaf into the storehouse of the Lord, may the many to whom you have broken the Word of Life, be as stars in the crown of thy rejoicing, and all meet at last around the throne of God in heaven, where nothing will mar the peace of the child of God.

Signed on behalf of the Church of Christ worshipping at Westport, Wednesday evening, April 20th, 1887.

E. R. BAILY,  
WM. HOWARD,  
CHAS. McDORMAND,

E. A. PAYSON,  
JOHN PETERS,  
Elders.

Deacons.

All hearts seemed full at the thought of the separation, and as Brother Ford rose to reply many wet eyes attested to the strength of their affection for him. On Thursday he and Sister Ford called and bid their many friends good-bye and departed for Tiverton, where they expect to remain over next Lord's day. In closing my remarks I would say that the church as yet hardly realizes the absence of Brother Ford and family, and what it will be to them. Brother Ford felt it his duty to go to Cornwallis, thinking that perhaps his time could be more profitably employed in a more extended field of labor. A kind friend, a good neighbor and a sincere Christian. Mrs. Ford and Susie will be greatly missed in the community, and the Sunday-school will hardly know how to do without them.

Yours truly,

B.

Westport, April 23th, 1887.

TIVERTON.

The following address to Elder E. C. Ford and wife, on behalf of the "Christian Church," at Tiverton, on the termination of their labors among them, as their preacher.

Dear Brother and Sister Ford:

The elders of the church at Tiverton, Long Island, wish to intimate to you their high appreciation of the work which you have done, whilst among us as our preacher, for the past fifteen years. When you came here, you found us weak, as a church, and partially indifferent to the cause which we espoused; and you leave us greatly encouraged, stimulated, and strengthened.

In your labors, you have had to encounter many difficulties, and some of them of a very trying nature, which can only be understood from practical experience. You have overcome many of them, with credit to yourself, and with the promise of great good to the ever blessed cause, which you have labored so hard to promote. You came among us as a stranger, and you will leave our shores with the kindest wishes of many warm friends. The elders consider the result of your labors here most satisfactory, and only have to regret that we have not been able to render you that remuneration which we in our hearts would gladly have given.

And now, dear Brother and Sister, on behalf of the church, we tender you our heartfelt thanks for your labors in our interest, and our best wishes for your welfare.

JOHN A. SMITH,  
THOMAS OSSINGER.

Evidence.



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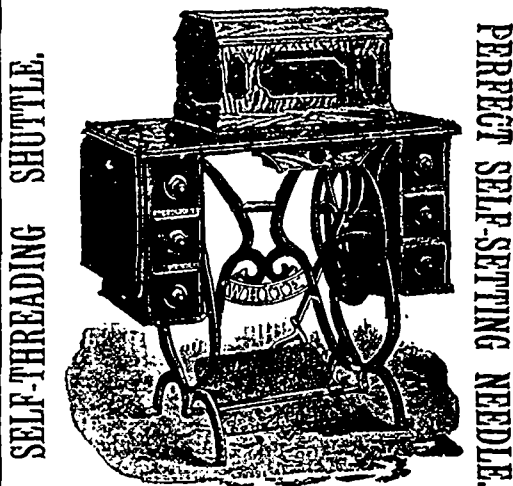
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St. John, N. B., Jan. 18th, 1882.

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 several years past with great success, and therefore must  
 cheerfully recommend it as one of the very best remedies in  
 use in all cases for which it is prescribed.  
 J. B. HAMM, Proprietor of Sale and Livery Stables,  
 St. John, N. B.

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

Messrs. T. B. Barker & Sons:  
 DEAR SIRS,—Fellows' Leeming's Essence is without ques-  
 tion a great remedy for many cases for which it is prescribed.  
 I have used it successfully for a series of years, and I know  
 of many others who speak of it in the highest terms as a  
 most efficient cure for Ringbone, Spavin, Strain, etc.  
 A. PETERS, Proprietor of Victoria Livery Stables,  
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