

THE CHRISTIAN.

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

Vol. VIII.—No. 3

SAINT JOHN, N. B., JANUARY, 1891.

Whole No. 87

The Christian.

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

TERMS: - 50 Cents Per Annum in Advance.

All communications, intended for publication, to be addressed:

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A HAPPY NEW YEAR TO YOU ALL!

WORDS OF WARNING.—"Woe to them that are wise in their own eyes." "Woe to them that are at ease in Zion." "Woe to them that devise iniquity."

SHOULD any of our churches in either one of the three Maritime Provinces be desirous of knowing the terms upon which the labors of our young men now in college can be secured for these parts, and will write us, the information will be forwarded. Write at once if you wish to know.

The *Methodist*, a four page religious weekly paper is to be published in St. John, N. B. Its first number will appear on or about the 7th of the present month. Sample copies will be sent free to all who will send their address on a postal card. Address, "The Methodist," 99 Germain street.

THE hearts of the brethren in Lubec, Me., must be rejoicing over the success attending the recent efforts of Bro. Minnick to win souls for Christ. At South Lubec thirty-one were added to the church, and at Lubec, where the meeting is still (Dec. 29th) in progress, nineteen more have taken their stand on the Lord's side.

DR. A. T. PIERSON, when addressing a number of intending missionaries, and advising them as to what books to read, said:

"The most important book of all, and the one you must read if you become a successful missionary, is the Acts of the Apostles. In this book we have an account of the early missionaries, their methods of work, etc."

FROM our Halifax letter, found elsewhere in this issue, our readers will learn that we were a little astray in our December number in suggesting the cause of the silence of our Halifax brethren. But word reached us that the preacher had arrived. While apologizing somewhat for the mistake, still we are not grieving over it, seeing that it called forth such an encouraging letter from our brother Carson. We hope to hear from him again soon.

THE weather during the past month has been the severest known here for over 20 years. Not that the fall of snow has been anything out of the usual, but the high winds, the sudden changes from heat to cold, and the number of times the mercury

has reached and passed below zero, are facts the likes of which the oldest residents are puzzled to find. If in relation to the past month the present one sustains its wintriness, then we may expect, indeed, one of the severest winters known in these parts.

IN our December issue we inserted a few of the many words of encouragement found in letters intended only for the editor's eyes. We gave them to our columns, that our readers may know that we highly prize these words of appreciation and tokens of deep interest in our work. Only last week another correspondent wrote: "The CHRISTIAN has gradually improved ever since its birth. The last one was fine. It had the most variety of any. It has become a necessity now. We would be lost without it. I hope it may grow into a weekly, and think it will in time," etc.

THE church at Lord's Cove, Deer Island, N. B., has been made to rejoice in seeing sinners turn to the Lord. The meeting is thus referred to by Bro. Overbaugh:

I came to this Island on the 16th of November, since which date I have been in a series of meetings at Lord's Cove. The meeting closed last Friday evening. It was the grandest meeting I ever conducted. We had seven accessions by baptism.

I began a meeting here (Leonardville) Saturday last. Lord willing, I shall remain here for several days, when I expect to taken my departure for my home at Selkirk, Ontario.

I have engaged with the churches on this Island for one year, and expect to move here some time in February next. I thank God I am permitted to labor where the "fields are white and the laborers few."

THE following is going the rounds of the papers as an exact copy of a will left by a drunkard, of Oswego, in the State of New York. Some one may feel like asking the question, Do you really think he wrote it? Well, if he did not, still it aptly describes the state of things frequently left by such characters.

"I leave to society a ruined character and a wretched example. I leave to my parents as much sorrow as they can, in their feeble state, bear. I leave to my brothers and sisters as much shame and mortification as I could bring on them. I leave to my wife a broken heart—a life of shame. I leave to each of my children poverty, ignorance, a low character, and a remembrance that their father filled a drunkard's grave."

BRETHREN, the claims of the Educational Fund are before you. This can be made a great feature in our work. The noble resolve and ringing words of a correspondent are worthy of wider circulation than he intended; and here they are: "I enclose for the educational fund as a New Year's gift. I have about made up mind to do what little I can't to help every good work my brethren are engaged in. I want some share in our young preachers, as well as in the souls that may be saved by our evangelistic work. If the work is the Lord's (and I believe it is) it will go on whether I help it or not; and then at the great day of accounts I should feel ashamed that I had done nothing to assist this glorious work. I feel that it is so very little that I can do at the best, that one should do that little cheerfully. The older I grow the more I see the need of our coming young men being educated. So, I am disposed to make this a speciality.

MANY are the schemes put forth to fill with people the houses of worship. The services of men that can and will preach nothing but nice things—smooth things are sought and obtained. Everything within and about the building has been studiously selected and arranged so as to give it tone of a *high order!* The cushioned pews, the stately choir, the superb music, the forms and items of worship, and the haughty bearing of the worshippers, all go to form what might be called a semi-religio-theatro performance. Yes, and notwithstanding all this the drawing power is slight. Does any one ask, What is needed to draw? Our answer would be several things—perhaps free seats, fewer collections; to give, if possible, everyone attending meeting five or ten cents. Ah! while that would certainly draw, still it would be impracticable, says one. But we are not so sure about that; but we cannot stop to discuss now its feasibility. There is needed a closer adherence to God's word, an earnest, devoted preacher that feels, "Woe is unto me if I preach not the gospel," and a brotherhood that has the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons.

ANOTHER scholar adds his testimony as to the meaning of the verb baptizo. From an exchange we learn that the Rev. C. G. Jones, of Lynchburg, Va., wrote a letter to Dr. A. Diomedes Kyriasko, Professor of Church History in the University of Athens, Greece, as to the meaning of the word baptizo. The following is the Doctor's reply, as published in the *Co-Worker*:

ATHENS, August, 1890.

Dear Sir: The verb baptizo in the Greek language never has the meaning of to pour or to sprinkle, but invariably "to dip." In the Greek Church, both in its earliest time and in our days, to baptize has meant to dip. It is through this process that our church baptizes and always has baptized both infants belonging to Christian families and adults turning from any other religion to Christianity, i. e., by dipping them thrice into water. Thus also (meaning by dipping) used the apostles to baptize. Were it not so, St. Paul could not have compared baptizing to the death of Christ, saying that in baptism we are buried with Christ and are risen with him; that is to say, the old man in us has been buried, and the new man fashioned according to the likeness of Christ risen again. Since baptism, therefore, by the cleansing of the soul, this idea can only be clearly represented by the entire dipping of the body into the water, and not by sprinkling or pouring. Yours truly, etc.

DR. A. DIOMEDES KYRIASKO,
Professor.

EDUCATIONAL FUND.

RECEIPTS FOR DECEMBER.

Mrs. H. Murray, Milton, N. S.	\$ 50
E. C. Ford, Cornwallis, N. S.	1 00
D. Fullerton & Son, Pictou, N. S.	14 00
R. R. Barnes, St. John, N. B.	5 00
A Friend.....	1 00
J. Flaglor.....	1 00
E. B. Barnes, Bowmanville, Ont.	2 00
W. F. Leonard, Montreal, Quebec....	3 00

\$27 50

T. H. CAPP, Treasurer

Querist's Column.

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

Q.—Was Cornelius a sinner before he was baptized? If so, how was it the Lord heard his prayer, when the Bible teaches us that "God heareth not sinners?"

A.—Certainly not such a sinner as the Bible teaches, that God will not hear. Those whom he will not hear are such as "regard iniquity in their heart," and "have set at naught all his counsel, and will have none of his reproof." When such shall call upon God "he will not answer," "for they have hated knowledge, and did not choose the fear of the Lord."

But the same verse that tells us that "God heareth not sinners," John ix:31, also tells us whom he will hear. "But if a man be a worshipper of God, and doeth his will, him he heareth." Such was Cornelius. Though not a Christian, not having yet heard of Christ, he was a worshipper of God according to the knowledge he had. And "being a devout man, and one that feared God with all his house, and gave much alms, and prayed always," God heard his prayers, and sent Peter to him with the gospel, which told him of Christ, and "what he ought to do," which word was gladly heard and joyfully received.

Q.—By what authority do we give the "hand of fellowship" to those who have obeyed the gospel?

A.—The practice of giving the "hand of fellowship" rests upon no higher authority than that of custom. The expression "hand of fellowship" is found in Gal. ii:9, when Paul speaks of James, Cephas and John, who, in this way, expressed their confidence in him and Barnabas, and recognized them as fellow workers in the gospel of Christ. Thus, when we extend the "hand of fellowship" it is not to make individuals members of the Church, but to express our confidence in them, and to welcome them to the fellowship of the saints.

Q.—What sense was Jesus Christ to be the son of David?

A.—God had before promised to David that he would "establish his seed forever, and build up his throne to all generations." This promise he fulfilled when he sent forth "his Son Jesus Christ which was made of the seed of David according to the flesh, Rom. i:3; and thus, being a Prince of the house of David, he was "David's son" according to the flesh.

Q.—By comparing Luke xxiii.43, John xx.17, and 1 Tim. iii.16, would we understand that the spirit goes immediately to heaven, or to the spirit world to await the judgment?

A.—In John xx:17 and 1 Tim. iii:16 the writers are speaking particularly of the ascension of our Lord after his resurrection, and make no reference to the spirit between death and the resurrection. All we can know of the words of our Lord as found in Luke xxiii.43 is, that there is some place, called here "paradise," in which both he and the penitent thief were to be on that same day on which they both died.

Selected.

THOMAS PAINE'S RECANTATION.

The following communication is taken from the *Standard*, of Chicago. It would be well for our readers to preserve it as a matter of history:

"As I have received a number of letters from strangers in various sections, asking for more in-

formation about this noted person, and feeling there may be others to whom a few additional facts may be profitable, let me further say that Thomas Paine in early life was a friend and an intimate associate of Elias Hicks, with whom my aunt resided for years. Hence they were all well acquainted, and had worshipped in the same congregation till Hicks became the leader of the Hicksite Quakers, Paine, the standard-bearer of deism, and Mary, still in the faith abiding.

"Thus the parties stood when Thomas was taken with his last illness, which lasted for some time. Weeks before his death 'he was forsaken of all his friends,' whose character one fact will amply prove. Often they would pause in front of his house and shout, 'Hallo, there, Tom. How are you?' When with a groan he would turn to aunt, saying, 'Ah, Mary, thee sees what company I've kept.' The great burden of his being was his guilt in inflicting on the world his 'Age of Reason.'

"On one occasion he asked Mary, 'Hast thou read my 'Age of Reason?'" On her answering, 'Yes, Thomas, I have,' he said: 'And what didst thou think of it?' she replied: 'I thought it so bad I burned it up.'

With deep emotion he exclaimed: 'Would to God everybody had done the same! For if the devil ever had an agent on earth, I am that one.'

"This 'Age of Reason' was the thought that made him such a coward; he would not be left alone day or night, and if the candle went out or was removed, he was in mortal horror. It was well known to aunt that for weeks before he died, Paine was extremely anxious to give to the world his recantation of his 'Age of Reason,' as they often conferred together about it, and she served him as his amanuensis when his strength would fail him, as it often did for hours. The sheets as they were filled up were placed on a shelf over his writing table, and were there when he died. But after the funeral they were nowhere to be found, though aunt made diligent search for them.

"She always told me that she had no doubt 'the company I've kept' took and burned them, as they knew full well that Paine had done that righteous act.

"J. H. RASCO,
Bloomington, Mich."

From this it appears that Thomas Paine did recant on his death bed. A few years since, Paine's recantation was published in the *Courier Journal*, of Louisville, Ky. The recantation was found in an old book by Bro. Zach Smith, of Eminence, Ky. At the time Bro. Smith gave abundant evidence of its genuineness. In face of all this, flippant infidels will tell us that Paine died firm in his infidelity. This they cannot prove by well authenticated documents. But what do infidels care for authenticated documents?—*Sel.*

SOME CURIOUS THINGS.

The Bible has surely been abused worse than any ancient book. I wish to state something curious about the ancient word *Bapto* and its cognates.

The word appears often in the ancient text, and few only have noticed that every time and place that a doctrinal point is likely involved, that, instead of translating it, a transferred word is used—such as *baptized*, *baptizing*, etc. But whenever and wherever a doctrinal point is not likely to be invaded, every time the word is translated clearly. I will tabulate: Matt. 26:23; Mark 14:20. *embapto*—dipped. Luke 16:24; John 13:26. *Bapto*—dip; dipped. John 13:26. *Embapto*—Dipped. Rev. 19:13. *Bapto*—dipped.

Other things are equally curious, such as "pour," "sprinkle," "wash," "batho" and *Bapto*. "Pour" (in the Bible) has 15 Hebrew words and 31 Greek words. "Sprinkle" has 2 Hebrew words and 16 Greek words. "Dip" has 2 Hebrew words and 3 in Greek—one of the three is *moluno*, found in the Septuagint in Gen. 37:31, where the Hebrew *Tobal* is found, which *always* means to "dip." "Wash" has 4 words in Hebrew and 11 in Greek. "Batho" has 2 words in Hebrew and 2 in Greek.

I come to the New Testament. Here "sprinkle" occurs seven times: Heb. 9:13, 19, 21, and 10:22, *Rantizo*. In Heb. 11:23, it is *Proskusis*. Heb. 12:24 and I, Peter 1:2, it is *Rantismo*.

Again, "pour" occurs oftener and more words. Matt. 26:7; Mark 14:3, *Katakeo*. Luke 10:34, *Episkeo*. John 2:15; Acts 2:17, 18; Acts 10:45, and 16:1, 2, 3, 4, 8, 10, 12, 17, it is *Elkeo*. John 13:5, *Ballo*. Rev. 14:10, *Kerannumi*.

It is curious that there is no Hebrew nor Greek word that is common to these three actions!

"Sprinkle nor pour" is ever a translation of the *Bapto* family. The only element ever said to be used in sprinkling are "water of separation," "blood mingled with water," "blood."

There is no account of any apostle ever pouring water on any person or thing by authority.

"Pouring and sprinkling" are seriously doubted by the best informed people on earth. "Immersion or dipping" is not doubted by anyone. All honest infidels confess that if the Bible is true, "immersing in water" is what the Saviour taught in Matt. 28:18, 19.—*Gospel Echo*.

THE WORK OF THE HOLY SPIRIT.

SYNOPSIS OF SERMON.

Text: Romans viii:11.

The reason why there is so much confusion and misunderstanding concerning the work of the Holy Spirit is the failure of those who discuss the subject to make the proper distinctions in the various operations of this prominent Paraclete. Let us make the propositions clear on this matter. We have—

1. The Holy Spirit as a Revealer. This power was exercised by inspiration, and the evidence was by signs and miracles. This promise was made to the Apostles, and was necessarily confined to the apostolic age. In that age alone was the Spirit to guide into all truth, and men were to speak as the Spirit gave them utterance. When the revelation was completed, that part of the Spirit's work was done, and he no longer manifests himself in that way; hence the baptism of the Holy Spirit, as manifested on Pentecost and at the house of Cornelius, is not to be expected to-day, and those who pray for the "baptism of the Holy Spirit," for a "Pentecostal shower," etc., are guilty of perverting the word of God and making the subject one of uncertainty. This can be seen at once if we ask ourselves, has God made a complete revelation or not? If we say he has, then there is no necessity for the inspiring power of the Holy Spirit. If we say he has not, then we can see that a finished and complete revelation is impossible, and man cannot be held to the Bible as a guide, for it is not complete. This no believer in Christ can accept, especially if he be a Protestant. So we may conclude that the day of miracles has passed, and so the work of the Holy Spirit in inspiration has come to an end, and all the scriptures that refer to that subject have been fulfilled. We have—

2. The Holy Spirit as a Regenerator and Converter. In this case the word of God, which was given by inspiration, is the instrument the Holy Spirit uses, and is manifested by testimony; hence faith comes by hearing, and hearing by the word of God, and no man has ever had any faith to work by love and purify his heart unless he has received it by the word of God. "How shall they believe on him of whom they have not heard?" as given by Paul, is equal to a positive affirmation that no man can get faith except it comes by hearing the word of God. For this reason we send the gospel, the word of the Lord, to the nations who know nothing of Jesus the Christ. In fact, all of the early opposition to foreign missions came from men who believed in a special miraculous work of the Spirit independent of the word in the conversion of the sinner. Many friends of missions still hold to the theory, but how they can reconcile the theory with their practice is to us an unsolved problem. If men would be converted they must

"hear the word of the gospel and believe." We have —

3. The Holy Spirit as a comforter, abiding with us in his gracious promises, and known by the fruits of love, joy, peace, etc, which abide in the hearts of those who believe. In other words, where the Holy Spirit by the testimonies of the gospel has convinced the individual that Jesus is the Messiah, the Saviour of sinners, that faith leads to confession and obedience, or confession and baptism, and confession and baptism bring the heart to the promises that the Holy Spirit has given, and through the promises the Holy Spirit is ever present comforting those who rest upon them. If we read II. Peter i:4 we find that in the gospel "are given unto us exceeding great and precious promises; that by them we might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Now the confounding of these three distinct works of the Holy Spirit is certain to bring confusion and darkness, and, sooner or later, doubt, into any intelligent mind. It is the same as if a false view of the Holy Spirit was adopted; in fact, the false view that in conversion there is an operation of the Spirit independent of the word of God is the direct outgrowth of this confounding in one things that are entirely different. The tendency and natural fruit of such teaching is to disparage and discredit the word of God as a complete revelation of the will of God concerning man, and anything that does that is necessarily evil, and leads to skepticism. A man claiming to be the subject of the miraculous operation of the Spirit in this day, and that he has some higher evidence of his acceptance with God than he has of faith in his word, can do more to discredit the word of God than the skeptic. The difference between the claiming that the word of God without some additional power is a "dead letter," and the claiming that it is not the word of God at all is hardly perceptible to a clear thinker. Human words have power, even the word of a man of honor is sacred; and shall not the word of God, given by the inspiration of the Holy Spirit, be still more powerful and honorable? The man who says nay shall find at last that the words of Jesus "shall never pass away."—*Ch. Oracle.*

A GOSPEL OF HOPE AND CHEER. — Two widely separated sun-dials bear inscriptions which, brought into association, blend into a gospel of hope and cheer that well deserves to be believed and practiced. One of them stands beside the grave of Theodore Winthrop, New Haven, Conn., and bears the inscription: "I mark only the bright hours." The other stands upon the pier at Brighton, England, and on it is graven the hopeful line: "'Tis always morning somewhere in the world." All hours are bright hours to him who believes that God will be true to his word, and for the Christian the day-dawn is continuous. Every noon is the preparation for a brighter day, and every sunset its prelude.—*Christian Enquirer.*

News of the Churches.

NEW BRUNSWICK.

ST. JOHN.

Since our last report we have had one addition by confession and baptism.

Bro. T. H. Capp was kindly remembered by his Bible class, and also by the members of the church, during the Christmas holidays.

Bro. W. H. Applegate, evangelist, preached at both services on last Lord's day to good houses. In the morning he took for his text II. Peter iii:18: "But grow in grace," and in the evening from Matt. 11 chap. 29th verse, "Learn of me." He left on Monday morning for Westport, N. S.

Bro. Sylvester Leonard, of Leonardville, spent last Lord's day with us. He intends taking a short course at the seminary at St. Martin's.

On New Year's morning we held our annual

prayer and social meeting. The day was all that could be desired. There were quite a number present, many taking part in the exercises. Bro. W. H. Applegate, the evangelist for the Provinces, was also present, and made appropriate remarks from the command of God to Moses, "Speak to the people that they go forward." We were all glad to see our brother Christie present, who has been confined to his home about three months through severe illness. W. A. B.

Our monthly Missionary Aid Society meeting took place the last Monday of the year, Christmas coming on our regular day. A very stormy afternoon made our number small, but we had a good time together, and our collection amounted to \$10.85.

We had two visitors among our small gathering, and if we let our mind run in the future, perhaps we can see one studying in our Bible Colleges for men's work, and the other studying to go with some of our missionaries to foreign fields to help fill some of the places that our friends in India now fill.

NOVA SCOTIA.

HALIFAX.

Dear Christian.—It is sometimes since I have written you a letter, but as you have heard from others of the work in Halifax, I did not think it necessary to write. But seeing a notice in your last paper of Halifax having a preacher, and wishing it kept secret, I thought it right to correct such a statement.

Now, near brother, Halifax hasn't a preacher as yet, neither do we desire any secrecy about it. We have been corresponding with Bro. Robinson, of Pennsylvania, whom we expected to have been here by this time, but have not heard anything definite for several weeks. Therefore, we did not wish to publish abroad an uncertainty. But as soon as he arrives, or we know for certain, we shall only be pleased to inform your readers.

Since we have returned to Halifax we have been trying, to the best of our ability, to extend the Master's Kingdom, and we thank and bless his holy name that our labors have not been in vain. Since April last there has been three added to the Church by baptism, two young ladies, and the last a woman who formerly was a Roman Catholic, but had been brought out from them, and led to believe on the Son of God as her Saviour; but still she seemed to feel there was something more than faith alone needed, and having the way of God more perfectly expounded to her, she gladly came out before the world and confessed that dear Saviour with her mouth and was baptized by the authority of Jesus Christ, and now is very happy, and laboring very earnestly to bring her husband and others unto Christ. Our meetings have been for some time growing in interest and in numbers, although God in his Providence saw fit to remove one of our most useful members in the person of our late Brother, Edward Wallace, and at this season of the year, Brother Messervey's business calls him away so much of the time. We miss these dear brethren so very much, as there are so few male members in the church.

We thank God for sending Bro. Darst among us last summer, for he stirred up the missionary spirit in Halifax. Your Bro. in Christ,

Halifax, 18th December, 1890.

HENRY CARSON.

TIVERTON.

We have nothing of special interest to report from this point. Preparation for Christmas seems to be the order of the day at present. Nevertheless we are not entirely neglectful of the preparation which we need daily in order to be fitted for a better life when Christmas here shall have been spent for the last time. Amid the joys and hopes of

life death is ever on our track, and we know not to whom this may be the last Christmas. Death has come to our own home within the year, and darling eyes that looked sparkling with delight upon childish treasures peculiar to Christmas morning have been closed in the sleep of death. We are not alone in bereavement. Many others have been called to mourn departed loved ones, among whom are Bro. Ruggles and family, of the Light Station. Their second daughter, Maggie K., recently died while staying with friends at Everitt, Mass. Much sympathy is felt for the bereaved family by all who know them.

Our meetings are good and well attended when the weather will permit. Prayer meeting are grand, and a good interest prevails in every department of our church work. Preparations are being vigorously made for building a tower and belfry to our meeting-house as soon as spring opens.

SOUTHVILLE.

We have visited this noble little church twice since our last report. We notice some sign of advancement upon each visit made to these brethren. They have lately painted their house outside and inside, and hung a new set of spring blinds to the windows, and upholstered the desk, upon which rests a hymn book and a beautiful Bible, on the covers of which is printed in large gold letters: *Church of Christ, Southville N. S.* They are a gift to the church from Elder James E. Barnes, of St. John, to whom the brethren at Southville feel truly grateful for his beautiful gift and token of interest in their welfare.

If Elder Stephen Steele and wife live to see New Year's eve they will have seen the *fiftieth* anniversary of their marriage; but of this we will write more particularly in our next. H. A. DeVoe.

Died.

Therio.—On the afternoon of November 19th a large number of persons assembled at the home of Mr. Tyleston Therio, East Ferry, Digby County, N. S., to pay their last tribute of respect to his departed mother, who died on the 16th ult., aged 88 years. The deceased was the widow of the late Luke Therio, and left two sons and three daughters. One of the latter is Sister Wesley Baker, of St. John, N. B. (West End). Funeral services were conducted by the writer. H. A. DeVoe.

McKay.—On the 28th of November, at New Glasgow, P. E. I., in her 16th year, Sister Hattie McKay. Her disease was consumption, which she bore with remarkable patience. She was baptized when Bro. H. Murray held a meeting at this place in the spring of 1889, and since then had walked as becometh the gospel, and in her Saviour's strength cheerfully met the last enemy. Bro. McKay's afflictions are very severe, having in less than a year buried his wife and three children; but what wipes away the briny tear is the well-grounded assurance that they are all present with the Lord. D. C.

Cook.—Suddenly at LeTete, of heart disease, on the 2nd inst., Mrs. Robert Cook, in the forty-eighth year of her age, leaving a husband and nine children to mourn her loss. Nine years ago she confessed her faith in Christ, and yielded herself in obedience to him. She will be much missed in the neighborhood where she resided. She was always ready to wait upon the sick. She loved to talk of Jesus and her future home with him. So they pass away one by one to the better land. May we who remain take warning, and prepare to meet our God. J. A. GATES.

McNichol.—At LeTete, of consumption of the bowels, on December 24th, Brother Cornelius McNichol, aged 47 years and seven months. Our brother has left a widow and four grown up children to mourn his loss. Brother McNichol was immersed about thirty-two years ago by Bro. G. Garrety. He has had his membership in the LeTete church during those years. Although not an active worker in the church he always showed that his sympathies were with God's people. He was much respected in the community, and a large company gathered at his funeral. May we meet him in the better land. J. A. G.

The Christian.

ST. JOHN, N. B. JANUARY 1891

EDITORIAL

ON STUDYING THE SCRIPTURES.

With many wishes that THE CHRISTIAN'S readers may enjoy much happiness in beginning the New Year, and that this may prove to them the most joyful and prosperous year they have lived, we recommend to all, especially to the young, a renewed determination of studying the scriptures. It may be said of this study that it is profitable unto all things. One of the encouraging signs of this time is the increased activity of young Christians in the Master's work. A zeal tempered and guided by a knowledge of the word of God is a noble adornment of the young Christian. The gospel, as is clearly set forth in Brother Gates' article in the last CHRISTIAN, is a plain system sent by the loving Saviour to all men, offering them salvation on conditions so simple and plain that all who will can be saved, and all who reject will have no cloak for their sin. After men are saved they need to acquire such a knowledge of the scripture as will furnish them unto all good works. It was a bright gem in Timothy's character that from a child he knew the holy scriptures, which were able to make him wise unto salvation. Having but the Old Testament he read and memorized it—more, he knew it. It is not easy to turn one from what he has examined and knows to be true, when that knowledge has increased with ripening years, and has become the very woof that fills up the opening mind.

A few days ago it was our happy lot to visit a sister confined to bed in her 87th year. She was quite happy. No complaining, but cheerfully waiting to cross the river. She said: "I am quite blind, but then I do not need my sight. Others read for me and attend to my wants. When lying much of the night awake and have spells of ease from pain, I am repeating hymns and chapters from the scriptures, which I memorized when young, and which I never forgot; adding, "If I had thought I would be blind I would have learned more."

At a time and place where there was some excitement over the question whether Christianity or Secularism was most profitable unto men, a pamphlet on the side of the latter fell into our hands. It charged Christ with deceiving his followers by the promise of his speedy return. "He told them," said the writer, "that this generation shall not pass away till I come. But that and many generations since have passed away, and yet he has not come."

Again he told them that "some standing there should not taste death till they would see him coming. But all of them have tasted death hundreds of years ago, and still he has not come." So writes this Secularist against Christ and his religion.

This shows the need of Christians knowing the scriptures so that they can meet and expose crafty men who lie in wait to deceive. Their study is to puzzle Christians, and furnish weapons for those who, from pride and supposed bravery, wrest the scriptures to their own destruction.

Intelligent persons know that prophecy is the most difficult part of scripture to understand, and that the correct understanding of prophecy is not a condition of our salvation, but rather a hearty belief in Jesus as the Son of the living God, and obedience to him. But artful men chose for their purpose the parts of the Bible most likely to be misunderstood.

But now comes the question: Did Jesus break his promise, recorded in Matt. xiv., in Mark xiii., and in Luke xxi.? No, indeed. The above writer assumes that Jesus meant by "this generation"

all the people then living on earth, and on this bare assumption unhesitatingly accuses him of deception and falsehood. Although this is one meaning of the word *generation*, it is its not first meaning, and evidently not Christ's meaning of it here and elsewhere.

In Matt. xxiii:35, 36 Jesus said that all the righteous blood shed from that of Abol to Zacharias would be required of "this generation." Did he mean that all the people then living would be charged with the murder of these men instead of those who had actually killed them hundreds of years before? If "this generation" meant the people then living, then they were the guilty parties although many millions of them had never heard tell of the prophets.

By this generation Jesus meant the Jewish nation, those then living and their fathers, and not all nations then alive. He charged his hearers with following the example of their guilty fathers. They were filling up the measure of their fathers' iniquity, and would certainly share their fathers' punishment. Being Abraham's children they claimed to be God's generation; but not doing the works of Abraham, they were denounced by Jesus as a generation of vipers.

In his lament over Jerusalem Jesus said. "Thou that killest the prophets . . . how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and you would not." The then inhabitants of Jerusalem were the children of those who had killed the prophets, and these Jesus eagerly sought to gather and to shield and to save from the nation's sins, and from its punishment, but they would not.

After these same children, led by their guilty rulers had murdered the Prince of Life, Peter, with the Holy Spirit sent down from heaven, so convinced them of their terrible guilt that they cried out, "What shall we do?" He told them what to do. "And with many other words did he exhort and testify, saying, Save yourselves from this *inward generation*." Three thousand of them obeyed the gospel, and stepped out from the nation's sins, and from the terrible vengeance coming upon it. They were vor joyful in coming under the sheltering wings of that dear Saviour whom they had crucified, but whom God had raised from the dead and at his own right hand made both Lord and Christ.

We now ask: What does infidelity gain from this promise of Jesus Christ?—"this generation (or nation) shall not pass away till all these things be fulfilled." God spoke to the fathers 570 years before by the prophet Jeremiah, saying: *Though I make a full end of all the nations whither I scatter thee; YET WILL I NOT MAKE A FULL END OF THEE.* Jerem. xxx:11 16. He has in these last days spoken to us by his Son, saying this generation (nation) shall not pass away till all be fulfilled, or till the end of time.

Is it true or false that all the ancient nations, among which Israel have been scattered, have passed away? Is it true or false that the Jewish nation has not passed away? Can infidels point us to a man who knows that one drop of Assyrian, Persian, ancient Grecian or Roman blood flows in his veins? Such a man cannot be found! Yet millions of Jews know that in their veins flows the blood of Abraham, Isaac and Jacob! Who but God could instruct Jeremiah over 2,000 years ago to say that all the ancient nations who afflicted the Jewish nations should come to an end. Who but He that knew the end from the beginning could say to the Jewish nation, I will not make a full end of thee? If there were no other proofs of the divinity of the Bible than these two prophecies respecting all other nations and the Jewish nation, they stand to-day in the face of infidelity as two supernatural monuments "that cannot be moved." How suggestive the miracle that astonished Moses

when he was sent to bring the people out of Egypt to be a distinct nation. God has chastised them for their sins, but has not consumed them. The bush burned, but was not consumed. And Jesus says it will not pass away until he comes.

Respecting what Jesus says of some standing here, etc. This narrative is given in Matt. xvi. chap., Mark ix. and Luke ix. In each place it stands as a prophecy of the vision on the mount of transfiguration, a preface and a prophecy to be fulfilled in six days.

The religion of Christ is spiritual, and largely addressed to our spirits or minds, but has enough in it addressed to our senses to show its perfect adaptation to the wants of man, composed, as he is, of body, soul and spirit, as baptism and the Lord's Supper. So, after Jesus had given his disciples much instruction on the Kingdom of God, which they were slow to receive on account of their expectation of a worldly kingdom, He told them that some of them, before their death, would see him coming in his Kingdom. All the apostle could say they had seen the Lord, but those three only could say they had seen him coming in his Kingdom. To give them a miniature exhibition of it Jesus took Peter, James and John up to a high mountain where He, Moses and Elias appeared in glory. The three apostle could, in after years, say to their brethren. "We have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His Majesty, etc., etc. (II. Peter i.16, 17, 18.) They saw his glory and heard the same voice from heaven as at the Jordan when they were with him on the holy mount.

From the scriptures we learn that when the Lord comes he and his redeemed body will be the prominent objects of interest to the universe. One part of this body will have passed through death, the other will be changed, and the two will ascend together to meet the Lord in the air. The everlasting song of that body will be praise to God and the Lamb that was slain and has redeemed them with his blood.

Now, Christ appears on the holy mount as he will then appear. Moses, who died and is now glorified, represents the part of the body who will have passed through death, Elias represents the part who will be changed without dying. These two appeared in glory and spoke of the decease which he should accomplish at Jerusalem. They spoke not only of his death, but what he would accomplish in his death. Thus they had as full a sight of the Lord's coming as it was possible to have before they tasted death.

What the enemies of the cross deride most are the most glorious truths of the Bible. Young friends, throw deep the buckets and joyfully draw water from the wells of salvation.

Original Contributions.

HAPPY, IF HOLY.

We may read in the prophecy of Malachi, chap. iii., verse 6: "I am the Lord, I change not." But man's ideas of God do not always come up to a level with that grand expression, descriptive of the being and nature of the I AM.

Man's ideas of God are, sometimes, very narrow. It is difficult, if not impossible, for the stream to rise above the fountain, and, so, it may be difficult for man's mind to rise to any just conception of what God is, even with the help of revelation. Do we sometimes think that, as we are, so God is; as are our loves and hates, so does God love and hate; as we are affected by every change in nature, so God is affected by every change in nature? If we do not think of God as being affected by every convulsion in nature, do we think of Him as being

troubled by every shade of discord among the intelligences of heaven, earth or hell? Do we think of Him as being a creature of circumstances? Do we think of Him, as planning and working to-day, and to-morrow, because of contingencies arising, *unforeseen*, all His plans and all His work proves a failure?

Do we sometimes forget that God is all-wise, all-mighty, that He saw the end from the beginning, and that there are no accidents in His government?

Do we sometimes forget that all God's attributes are co-eternal with Himself? That no quality of His being, wisdom, power or purpose was an after-occurring acquirement?

God's purposes and plans are co-existent with Himself. As He saw from the beginning, so will it be in the end. Therefore, when we think that God is troubled, even by our sins, *i. e.*, that our sins make Him unhappy, we make a mistake. He is the same yesterday, to-day and forever. The I Am, the Uncreated, the Maker and Upholder of ALL cannot be made unhappy by the sins of mortal man, therefore you do not, my brother, pay God a compliment by returning to Him, you do not add to His happiness by becoming a Christian.

When God beseeches you to be reconciled, it is not for His own benefit, it is not to add to His wealth or glory. Your return to Him does not enrich Him, nor is He impoverished by your staying away.

You may sin, so as to destroy your own mind, your own body, your own soul, but, your sins touch not the stability of God's throne; the stability of His throne has not been affected by the sins of any beings in the universe. I know there are some who imagine that God was in danger of almost losing the sceptre of the universe. I once heard a heated preacher exclaim that "The devil raised the black standard of revolt against the very throne of God." Well, I thought the language a little strong, and further thought that it was likely to make the impression on the average mind that God was quite a clever general to save His throne, and, at least, a part of His dominions, from the vile traitor and usurper of power. But, I think the number who to-day will utter such language is becoming beautifully less.

No, the sins of the created do not touch the stability of the throne of the Creator nor do they diminish His happiness.

Holiness and happiness are inseparable; therefore, God is always happy, because He is always holy. "I am the Lord, I change not."

But man is affected by sin. It brings to him unhappiness. It brings to him disquietude of mind. It brings to him remorse of conscience. It brings anguish of soul. It brings to him an abiding misery and a continual sense of condemnation. Therefore, man, for his own benefit, needs to be freed from sin, to have its condemnation removed, so that anguish of soul, remorse of conscience, disquietude of mind and unhappiness might no longer burden the life; but, being reconciled to God, through the Lord Jesus Christ; being changed in mind and heart and life; being made like God; partaking of His spirit, partaking of His holiness in order to his being made partaker of His happiness. Holiness of life brings peace of mind and joy of heart. Holiness of life brings happiness. Holiness and happiness are inseparable. Perfect holiness brings perfect happiness. Therefore a condition of holiness and happiness is heaven.

You ask, Where? I will answer: Here, there, everywhere. Wherever holiness and happiness, perfect, are found, there is heaven. Like eternal life which was said by Jesus to be, "Knowing Thee, the true Lord and Jesus Christ whom Thou hast sent." See John xvii. 3 So heaven is a condition rather than a location, and, he who is perfectly holy and consequently perfectly happy, has found heaven, and while location may be

changed, it will still be heaven, here, there, EVERYWHERE. Sinking in the abyss would not take away the heaven of the reconciled child of God.

But, on the other hand, there is no happiness to or for an unholy soul. "There is no peace, saith my God, to the wicked." Therefore, for the unreconciled to God, there is no heaven.

This is why the heavens were opened. This is why God was made manifest in the flesh. This is why Jesus of Nazareth died on the cross. This is why the message of love and mercy was sent. This is why Paul labored and suffered day by day that men might be reconciled, that they might be holy, so that being holy they might be happy. Be ye reconciled to God. O. B. E.

Montague, Dec. 16, 1890.

OUR NEEDS.

In looking over the history of the Church of God we can see wonderful and gratifying success in many particulars. Hundreds and thousands are coming into the church. Sectarian prejudice and bigotry is fast dying out. The creeds and dogmas are decaying. Faith in the Divine Saviour is taking the place of opinions; and the word of Christ is coming to be the only standard of authority. But with all this success, and much more that could be mentioned, we are not what we would like to be, or what is imperatively demanded we should be. In the midst of our success we are still in danger. Our danger, however, is not that which comes from outward foes. It is not external but internal danger. Our danger is not in our plea for the Christianity of the Bible as taught by Christ and his Apostles, or in our plea for the unity of God's people, for which Christ so earnestly prayed, based upon the one faith, one Lord, one name and one baptism. But our danger is in not practically demonstrating this union of hearts by our strict adherence to divine authority and waiving all our differences in opinions. Here may be seen our greatest need. A little closer attention to the rules and principles that we urge upon others. The most successful way to advance the cause and work of union is by the practice of it. Let us be true to the truth we would teach. If we want others to go in the right way we must be sure and go that way ourselves. It will not do to preach union and practice division.

We read in one of our papers about a church that would not have any praying in the Sunday evening meetings on the ground that there is no "Thus saith the Lord" for praying for sinners. Of course, the church divided. Evidently they were stout advocates for "Christian (!) union." It is the result of the principle or position that shows its value or power. If the doctrine of Christ, as we present it, does not make us better men, more united, and devoted, and consecrated than others, what is the good of it? Why urge it? We must judge the tree by its fruits. We see the great need, therefore, of an earnest, united, loving Christian life to give for a united church. We need a life of prayer. There are too many who talk to men but not to God; who forget that prayer is the Christian's life. We lately heard of a church that never had a prayer meeting that were very anxious to have a debate on baptism. We need a higher and better type of spiritual life, a better knowledge of God's word concerning us.

The following from the *Apostolic Guide* is worth repeating: "The weakness of Christianity to-day is not in its doctrines, for they can be manifested successfully against all opposition, not in the character of its founder, for he stands unimpeached through the centuries, but the imperfect lives of his followers have cast a discredit upon his claims, and the faulty lives of professed Christians have caused men to doubt the genuineness of the religion of Christ."

When a deeper, truer spirit shall pervade the

membership of the churches, when men who profess to have been with Jesus and are born of God shall "walk worthy of their high calling," when the carrying, critical world which now, like Pilate of old, is sitting in judgment on Christian men and women, can say of them as Pilate said of Jesus, "I find no fault" in them. Then shall the Church march forward in her great conquests; and then will the kingdoms of the world become the kingdom of our Lord and of his Christ. May that good day soon dawn, and may each one of us, dear reader, hasten its coming by higher living, nobler purposes and greater consecration to the faultless Saviour.

H. MURRAY.

ETERNAL LIFE.

The gift of God is eternal life through Jesus Christ our Lord. Rom. vi:23. What is eternal life? The Saviour, in his wonderful prayer recorded in John xvii, answers this important question. He says: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou has sent. But on reading this answer at once arises in our mind this question, What is it to know God and Jesus Christ. It is to acknowledge God and his Son as divine. To believe that Jesus is the Christ the Son of the Living God. He that believeth on the Son hath everlasting life. John iii:36. Whosoever believeth that Jesus is the Christ is begotten of God. I. John v:1. In the conversation which our Saviour held with Nicodemus he illustrated our entrance into his Church or Kingdom by a birth. James says in speaking of the Father. Of his own will begat he us with the word of truth. Jesus says. I am the way, the truth and the life. John says. In him was life and the life was the light of men. Jesus says, John v:26. As the Father hath life in himself so hath he given to the Son to have life in himself. Life comes from union with a life giving object—union with an object that has life in itself. We take a living tree, a tree that has life in itself, and we set a scion in this tree, and the life of the tree enters the scion, and the life manifests itself in the scion. And this is the record, that God hath given to us eternal life, and this life is in his Son. I. John v:11. Here we are told that the eternal life which God gives to us is in his Son. Here we are told where God has deposited this gift for man. And man is invited to come and enjoy it. God in his word has pointed out the way by which we enter into Christ. Paul, in writing to the Galatians, says: For you are all the children of God in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. Gal. iii:26, 27. These Galatians were in the enjoyment of eternal life. They were engrafted into him, and were branches of the true vine. Of persons in this position Paul says: There is, therefore, now no condemnation to them who are in Christ Jesus. God looks upon such in the face of his Anointed. He sees them as part of his Son. It is only in this way that man can have eternal life. Eternal is without beginning or end. There is a time when man begins to have this life; that is, when he is begotten by the Father. The truth of God which the Spirit has placed in his word, testifying of God's love in the gift of his Son, when it is believed, enlightens the understanding, changes the affections, and draws out his love to both the Father and the Son. The rebellious and stubbornness of the heart gives way, his own will is given up, and with deep anxiety he asks the Lord, What wilt thou have me to do? God's will is now supreme. The life which springs from this reception of the words of truth manifests itself in the good confession and a submission to Jesus in the ordinance of baptism. This, I understand to be, is what Paul means when he says: With the heart man believeth unto righteousness, and with the mouth confession is made

unto salvation. This brings us into the body of Christ, where we partake of God through Jesus Christ. The life is eternal because it is the life of God. Now, in order that we may continue in the enjoyment of this life we must remain where it is, that is, in Christ. In the illustration which Jesus used to teach his disciples, in the fifteenth chapter of John, he says Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, nor more can ye except ye abide in me.

If a man abide not in me he is cast forth as a branch and is withered. . . . If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you. . . . If ye keep my commandments you shall abide in my love even as I have kept my Father's commandments and abide in his love. We are in Christ as branches in a vine. It is our work to abide there. We are there for a purpose; not as an ornament, but to bear fruit. That means work for God. Every disciple of Christ must work to advance the cause of his Master, as best he can, according to the ability God has given him. I say, must work; yes, for his life depends on his holding his position as a branch. If he is cut off he is lost. Dear readers, how is it with us? Where do we stand?

J. A. GATES.

Letote, Dec. 23rd, 1890.

A DIALOGUE.

As Mrs. L. and Mrs. M. sat together talking over the contents of the December CHRISTIAN, Mrs. M. remarked: Do you not think Bro. Capp has put the question of majority rule in a clear and convincing way?

Mrs. L.—Yes, I think he has; and, no doubt, many will be confirmed in their opinion that majorities should rule.

Mrs. M.—What do you think about it?

Mrs. L.—I can't say that I ever was really satisfied on the subject. Such arguments as Bro. Capp's are very plausible, and one hardly sees one's way over them; but there has always been deep down in my heart a feeling that it was not the Master's way. I have two objections; one is, questions are never settled in this way without much estrangement and heart-burning. I have seen members of the same denomination estranged for months, even years, so that they could not meet around the Lord's table by being outvoted when they thought they were right.

Mrs. M.—Yes; it is often attended with great scandal, too. You remember that case of Mr. W.'s in Jollicure, Ill? What dreadful reports were in the papers; and it does seem whether the rule be majority or minority it is not a peaceable rule.

Mrs. L.—That is just it. It cannot be from God. There must be some other way.

Mrs. M.—Suppose we study the subject.

Mrs. L.—With all my heart. The study will do us good, whether we can satisfy ourselves or not.

SECOND MEETING.

Mrs. M.—In our last conversation you said you had two objections to the voting rule; please state the other.

Mrs. L.—You know the scriptures state that they are fitted to thoroughly furnish the man of God unto all good works, and this always seems to rise up and make me feel that there must be some way in which the business of Christ's Church can be done peaceably.

Mrs. M.—Yes; I have felt the same. The royal rule, "Do unto others as ye would that they should do unto you" is a grand way to settle difficulties. We find it so in our families.

Mrs. L.—Yes, indeed. Just suppose Bro. Capp's 140 saying to the ten: Brethren, we very much prefer our way to yours; but our Blessed Master has taught us that we should do to you as we would have you do to us, we will yield the point and give you your way.

What would be the result? Most likely the "ten" would be so overwhelmed with the "kindly affection" of their brethren, and loving submission to the doctrine of Christ, that they would see their duty and yield their preference. Thus, the majority would have "gained their brethren," and perhaps their point, too; and Christ's law would be "magnified and made honorable." The law of love works wonders, and I have always thought if we could be kept in a proper state of mind these things would not trouble us; but since we are not, I supposed we must be governed by some other rule. I now see this is a giving up of the question of right-doing. How dare we ignore the commands of scripture; i. e., let nothing be done through strife or vain glory, but in lowliness of mind let each esteem others better than himself. Look not every man upon his own things, but every man also upon the things of others. Phill. viii:3-4, and the whole chapter. Indeed, since I have been looking for a rule by which the Church can work successfully, I find the New Testament abounds with them; and who will say that a church that is held to these same scriptures that we have quoted, would not be both active and in peace.

CHURCH GOVERNMENT.

It is not to be supposed for a moment that our King Jesus, the Christ, would establish a kingdom among men in the world, composed of his creatures, clothed with mortality, and not lay down a code of laws for the government of his subjects. The King being perfect, all he says and does must be like the giver. Hence the laws he has laid down for the guidance of his subjects cannot be improved, and any and every local subject of our King will not attempt to add to or diminish any one of those divine laws. Any one seeking to abrogate any one or more of those laws or add to them is guilty of treason, and liable to be dealt with as such. Not desiring to write a treatise on law I hasten to the theme I have in view.

In Matt. xvi:18,19: On this rock I will build my church (congregation) and the gates of hell (hades) shall not prevail against it. Having then built or established a congregation of his subjects it is not to be supposed that he would not enact a code of laws, and properly qualify persons to administer them. Otherwise it would be confusion. "To the law and to the testimony if they speak not according to this word it is because there is no light in them." Is. viii:20.

What does the great lawgiver, Jesus the Christ, say about the government of his Church (congregation)? Where he speaks through any of his qualified subjects it is tantamount to speaking himself. Thanks to him for not leaving us in the dark on this important theme. If he had we would be following in the wake of many who make laws after their own wisdom; have courts, alter, amend, abrogate and punish those who break them. They have ignored the divine law and testimony of revelation; and, of consequence, there is no divine light in them. The law of pardon for a sinner as in Matt. xxviii:19, Mark xvi:16, Acts ii:28 are laid down very brief and clear; it needs no enlargement. The law for a disciple, or Christian, is contained in the testimony of the apostles, etc. "Law is a course of action," and for a disciple is summed up in a few words. In 13 ch. I. Cor. the apostle Paul speaks mainly on love, but mentions several things, and winds up the chapter by emphasizing on three words which, he says, abide. They cannot pass away. Faith, hope, love; the greatest of these is love. Faith goes wherever testimony is. Where there is no testimony there is no faith. When testimony begins faith begins. When testimony ends faith ends. Hope is a desire for something with a reasonable expectation of obtaining it. I need not dilate on the reasonable hope of a

Christian obtaining a home in heaven, nor on the fruits of love. Almost every pious, godly act of the Christian grow out of faith, hope, love. Following these is the law, the "course of action" for the Christian through life. If the fruit of the Spirit, love, joy, peace, long-suffering, gentleness, meekness, temperance, against which there is no law, the Christian is not barren nor unfruitful in good works.

Seeing we are clothed in mortality, the Lord know some would need correction. Hence he gave law and government, which was absolutely necessary. As "he does all things well" he brought church government down to the simplest form. The first example is in Acts viii., in appointing seven men to see after the support of the Hellenists (Jews who spoke Greek) in temporal affairs. The apostles told the congregation to choose from among themselves seven men possessing certain qualifications. They did so.

We come now to the instructions found in Timothy about the choice of overseers and their qualifications. These are to be the keepers of the church, the overseers. "If a man desires the office of a bishop he desires good work." "A bishop then must be blameless," the husband of one wife, vigilant, sober, (modest) of good behavior, given to hospitality." "Take heed to yourselves and to the flock, over which the Holy Spirit has made you overseers," etc. Acts xx:28. See Titus i:7, 9. "Remember them that have the rule over you, who have spoken to you the words of God," etc. "Obey them that have the rule over you, and submit yourselves," etc. Heb. xiii:7. See Rom. xii:8 "He that ruleth with diligence." I. Tim. iii:4 "For if a man (bishop) know not how to rule his own house how shall he take care of the Church of God?" I. Peter 5. "Rebuke not an elder, but instruct him as a father and the younger men as brothers." "Let the elders that rule well be accounted worthy of double honor, especially those who labor in word and doctrine," I. Tim. 5. "And we beseech you, brethren, to know them who labor among you, and are over you in the Lord and admonish you." I. Thes. 5, 12.

The above scriptures, with their connections, show:

1st. That the elders, or overseers, are constituted by the Holy Spirit by virtue of their qualifications. They are not man-made.

2nd. The elders, bishops or overseers have committed to their hands the rule or government of the churches. They have a divine right to watch over the church for the purpose of maintaining peace and unity of the body, scrutinizing whatever doctrine may be delivered in the church, reject all customs and innovations not recognized by the apostles or the precedent of primitive times.

3rd. These things being established by the plain apostolic directions, we are prepared to say that the practice of voting in the congregation, or doing the business of the church by vote, is absurd and heretical in the highest degree (it always creates parties) and must tend to confusion and parties in any church. We have no account of voting in the congregations since the promulgation of the apostolic laws. The government was then vested in the overseers or eldership; and who dare think of taking it out.

4th. In any Church of Christ where there is no properly qualified overseers or elders, there is no government, no rule, no substantial order; and many bad things constantly looming up—no discipline. Think of these things.

Respectfully submitted by your friend,

JOSEPH ASH.

"Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Correspondence.

BOWMANVILLE.

The work of the Master in this town is progressing favorably. Through many trials, under the efficient leadership of their former preacher, whose untimely death filled all interested in the cause with deepest sorrow, the brethren have obtained an enviable standing among the denominations of the town. While we are not numerically strong, yet in social status and influence all concede that we are among the leaders, if not actually in the lead. The brethren, realizing that their present house of worship was inadequate to meet the demands of the growing membership, have undertaken, and now almost completed, a new edifice, which is the neatest and most unique structure of the kind I have seen. It is a perfect novelty, built of brick, to be seated with upholstered chairs, lighted with electricity, and fitted up with all modern improvements. The seating capacity of the auditorium is three hundred, though for the present but two hundred and fifty seats are being put in. A fine baptistry, dressing room, preacher's study, leaded glass windows, all add to its beauty and utility. The date of dedication is set for the middle of February. Some of our American financing preachers are to be with us, and we are looking forward to the event with a great deal of interest, as it will be a red letter day in the history of this congregation. Toward this good work the brethren have contributed liberally, very few outside of our immediate membership helping in any way. One good feature about our church life here is, that when you want a dollar for a good work, it is not necessary to take a pair of forceps along. Eye-teeth and dollars are in no way related to each other. When a congregation is permeated by a true spirit of liberality, when it is as ready to perform as to promise, when the principles believed are as dear to the heart as a dollar to the hand, from out of its vocabulary must be expunged all such words as fail.

Besides the Disciples Bowmanville supports Congregationalists, Presbyterians and Methodists. The latter in numbers are by far the strongest. They devoted the first and second Lord's Days of this month to the dedication of their new church. As is customary on such occasions, large crowds attended, and, as is always customary when tea-meetings are given for the purpose of raising funds to liquidate the church debt, great disorder prevailed. I, among others, charitably disposed, attended, but so great was the pressure of the hungry crowd that at one time I thought, if not soon liberated, I shall be crushed as flat as a postage stamp. But fortunately I escaped uninjured, which is more than can be said of the new church. I merely pen this as a warning, so that we may not follow the indiscretions of others. If our religious neighbors are content to make mistakes let us profit by them. I would much rather be guided right by their wrongs than for them to be guided right by our wrongs. We don't want to make mistakes, and if we do, depend upon it they could not be avoided. Others have the same right to profit by our failures as we have by theirs, and I promise, for one and all that, if the denominations will continue to make mistakes without lowering their past record, we will do our level best to profit by them.

The attitude of the different religious bodies in town toward us is worthy of special mention. We are on good terms with all, and will endeavor to maintain these good relations, though we shall not fail to point out the mistakes of the Methodists, the fallacies of the Congregationalists, and the inconsistencies of the Presbyterians. A great many good people are found in all these denominations; against them I have not the slightest shade of ill-

feeling; but against their absurd theories and speculations I must file my complaints. Or, in the words of another, I do not hate a man because he has the rheumatism; I hate the rheumatism because it has the man; and this ought to be the attitude of every Disciple toward every creed and every name but that of Christian.

At a social recently given by our young people the preachers of the above mentioned bodies were present, and gave us good words, complimenting us highly on the sociability by which we are characterized, and wished us success in every good work. While this in itself may be a small matter, yet, to my mind, it is indicative of a great deal. Let some of our older brethren go back to the time when first our plea was heralded throughout the land and call up the denunciations that fell upon their eyes by the orthodox preachers of the day. How many of these preachers would even cross the "unholy threshold of a Campbellite meeting house?" How many would wish us God-speed? Call all this to mind, contrast it with the present, be thankful for the grand triumphs of the gospel over the teachings of men, for the wonderful progress of our plea. So thoroughly have the principles advocated by us leavened every creed, system and phase of religious thought that the question with the world is not, shall we accept a creed or the Bible, but shall we accept the Bible or not? Its teachings are better—infinitely better—than the system of any man, though he have the wisdom of a hundred Solomons. And let me say that what is true of the denominations towards us in this place is true in almost every other place. Of course, there are a few high-colored walking tailor shops who still refuse to recognize us as a people, but they belong to the past rather than the present. Soon the funeral sermon of the last one of these thimble-headed gentlemen shall be preached, and if on that occasion we have any tears to shed, let them be tears of joy. But enough for this time. E. B. BARNES.

P. E. ISLAND NOTES.

My correspondence for the CHRISTIAN will, for the future, appear under the above heading. I am comfortably settled in Summerside with my family, and will do all in my power to advance the interests and promote the harmony of the Church of Christ on P. E. Island. My getting here has been attended with considerable loss to myself. My library and some of my household effects were shipped on board a schooner, and she, unfortunately, was wrecked, and I lost all. For years I had been collecting a library, and now to lose it all at one blow seems very hard indeed.

Last Thursday evening (11th) quite a number of the brethren and sisters took us by storm in a snow storm; but they came, bearing gifts and good things in abundance. Elder Richard Murray in a neat little speech told us that they came to welcome the new minister and his wife to Summerside, and they wished to express their welcome in a substantial way. Various other speeches were made, and a very enjoyable evening spent. When they went we found that a great many things that we were in need of had been left, and we felt very thankful, indeed, that we had fallen among such good friends; and we would be very happy and contented but for our heavy loss. The brethren have done a great deal toward help make up our loss in household effects; but I have no books, and just how I am going to replace two hundred dollars worth of books is a question. Some of the books lost were only purchased three months ago. Still, I am not discouraged. I shall do the best I can, and trust God for the rest.

Our work here is very encouraging. Large and attentive audiences greet us, when the weather is at all favorable, and we are planning on a special meeting after the New Year. I am just closing

my second year as a preacher of the gospel. Nearly fifty have been added to the church under my preaching during the past year. I hope, with the help of God, to double the number during the coming year. I ask for the prayers of all who read this, that I may be instrumental in God's hands of awakening Christians, and saving sinners.

I spent one Lord's Day in Tryon lately and baptized one young man. I also spent a Lord's Day with the church at Tignish, but it was so stormy we only had one meeting, which was held at the house of Bro. Ben. Haywood.

I shall not close this note without mentioning the kindness of the brethren at Tignish; but I shall not say much, as I have been informed there is more to follow, and I will put it all together.

Happy New Year to all. W. H. HARDING.

HOME MISSION NOTES.

Tiverton again shows up with a good sum. Bro. Stevens says: "The church in Cornwallis is in earnest in this work, and hope to see a great deal of good done." Halifax does better this month than ever. Bro. A. LeCain has added his name to their pledge list. The Secretary has written to all churches (that he knows of) offering Bro. Applegate's services, and nearly all that have answered want Bro. A. to hold them a meeting." Bro. A. will start at Westport at once, and will work his way through Nova Scotia. Brother Archibald has kindly remembered the fund.

Ezekiel 3 ch. 19 v.: Yet if thou warn the wicked and he turn not from his wickedness, nor from his evil way, he shall die in his iniquity, but thou hast delivered thy soul. Brethren, what are we doing to warn the wicked? Are we satisfied to work only in our own community? Have we such confidence in the plea for Union that we want to sound it through the Provinces? You have now the privilege to help spread the truth. The evangelist is here and has entered on his work. If you aid in this work you "deliver your soul," for you have done what you could to warn the wicked from his wicked way.

W. H. Applegate, of Pennsylvania, our evangelist, arrived in St. John New Year's eve. He made a short, earnest address at the New Year's morning prayer meeting, in which he dwelt on the words, "Go forward," and urged that we go forward in our work of building up the churches and turning sinners to the Lord; also that our lives should be ever forward "to the mark of the prize of our high calling." Brethren, let us give him our support in his efforts to preach the word. Assist him in every way to make the work a success. Pray and work for the spread of the truth; and the Lord will be honored and praised in our hearts and lives.

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Cornwallis—Names in last month's issue:	
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