

THE CHRISTIAN.

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

Vol. III.—No. 4.

SAINT JOHN, N. B., FEBRUARY, 1886.

Whole No. 28.

The Christian.

CONSOLATION IN CHRIST.

Man was created in the image of God. His powers of mind surpass all the animal creation. At birth he is the most helpless and knows the least of them all: he has to learn everything he ever knows; hence the Apostle Paul said, "What have we that we have not received?" Not so with every living animal, fowl, fish, or creeping thing. They have a routine of knowledge as perfect at birth as they ever have, and, to a certain extent only, are they susceptible of education. Every chicken knows how and when to break its shell and come out; it knows what is congenial for its food and what is not; it knows the hawk is an enemy and the crow is not. I introduce this as a sample of the whole animal creation except man. He has to learn what food is congenial to him and what is not, and has to learn how to eat it. A creeping child is easily attracted by the appearance of a "thousand-legged worm," and would as soon take and bite it as would a bit of sugar. Man has to learn the difference between a friend and a foe. All the other creatures, except fishes, have a language peculiar to themselves. They know the meaning of certain sounds; man does not—he has to learn all the language he ever knows. Language is composed of certain sounds brought into words, and words are the signs of ideas; and this is the medium through which God communicates His ideas to man, and *in no other way*. Although man is so helpless and ignorant at birth, he has the faculty of reason and speech, which all the other creatures are deprived of; and there appears to be no limit to the wonderful powers of man's reason and speech but one: "The world by wisdom knew not God." (I Cor. i. 21). With all man's wonderful powers of thought and reason, he could never find out how, or by whom, the world with all its grandeur was brought into being. That grand and central thought he had to learn from revelation. But apart from revelation man, by his reason and imagination, came up to a high standard of wisdom and morality. They saw man's wonderful intellect and powers far surpassing the whole creation, and reasoned that there was a something in him that death could not obliterate, that it would live somewhere; and having no knowledge of heaven they reasoned that the soul would find a home in some other being. Hence the doctrine of transmigration of souls. Now, with all the powers of man's wisdom, there is another point they could never reach but by revelation. In every human soul there is a vacuum that the world cannot fill. That man may come up to the eminence his Creator designed he should when He created him, God has sent His Son, His only Son, into the world with the glorious gospel, which

is God's power to the salvation of poor, wandering, helpless sinners. This gospel does not propose to save any such, unless he learns the way of life as set forth in that gospel, sees his ruined, lost condition, without a Saviour, and resolves, "I'll go to Jesus," and complies with his requirements as set forth in John iii.; Mark xvi. 16; Mat. xxviii. and Acts ii. 37-38. Submitting himself thus to the blessed Lord, he, like the Pentecostians, the eunuch, the jailer and his house, Saul of Tarsus, goes on rejoicing, his heart filled with consolation and hope.

Here now we have come to the point where the world has and must fail: it is to fill that vacuum in the human heart; and where the glorious gospel can and does do it. This is the point I designed to arrive at when I commenced this writing. If the religion of Christ cannot fill the heart of man with joy, gladness, consolation and hope, with a certainty of sins forgiven, and a hope of glory, honor and immortality, with a home in heaven, it is but little better than Buddhism. It is probable the Apostle Paul had this thought when he wrote to the church at Philippi; he says: "If there be any consolation in Christ, if any comfort in love, if any fellowship of the Spirit, if any bowels of mercies, fulfil ye my joy that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife, or vain glory, but in lowliness of mind, let each esteem others better than themselves." Every child of God who has obeyed the Lord and has this consolation in Christ, and the other Christian graces, has the vacuum in his heart filled to overflowing. He can rejoice in the comforts of love, in the fellowship of the Spirit; all the trials in this mortal life cannot overthrow his consolation and comfort in Christ. No person out of Christ can have the real consolations of the gospel, because they are not legal heirs. They may, and often do, imagine they have; but this is only imagination, they do not know it. God will not take of the children's meat and give it to the dogs. (Mat. vii. 6). The consolations of religion are "in Christ," and are pure realities which we know. "If I go away," said Jesus, "I will send you another comforter (consoler), even the Spirit of truth, which the world (those not in Christ) cannot receive." (John xiv. 17). The angels, as ministering spirits, are sent forth to minister to those who will or shall be heirs of salvation. (Heb. i). In all the afflictions, dark seasons and trials the child of God has to pass through he can see divine light glimmering. He knows that Jesus stands by him. Paul, in Rom. viii. 28, cheers the Christian in his dark seasons of trouble by saying: "All things work together for good to them that love God." "The Lord will not forsake his people." (I Sam. xii. 22).

The Lord says in John xvi. "Let not your heart be troubled; ye believe in God, believe also in me, in my father's house are many

mansions, if it were not so I would have told you, I go to prepare a place for you, that where I am there ye may be also." How consoling, how cheering are the words of Jesus to his suffering children. "In the world ye shall have tribulation, but in me ye shall have peace." (John xvi. 33). God comforts his children in all their tribulations. (II Cor. i. iv). "He (Christ) was touched with the feeling of our infirmities, and knows how to help us when we are tried." (Heb. iv. 5). He is our advocate, standing between us and His Father to intercede and plead our cause. He hears our prayers, and will send us relief or help us to bear our afflictions. Even at the trying hour of death, when we are looking at the dark valley, by knowing the Lord has told us to say: "Yea, though I walk through the valley and shadow of death I will fear no evil for Thou art with me, Thy rod and Thy staff they comfort me." (Ps. xxiii. 4). Although our bodies are laid away to rest, Jesus is coming again to earth to raise them from their sleeping, and change the loving ones, and take all with him in the air, and so shall we ever be with the Lord." (I Cor.) "Wherefore comfort one another with these words." (I Thess. iv 18). The children of God treasure these comforting, consoling words in their hearts, and on all occasions of distress, affliction or temptation, are ready to pour into the wounded spirit the oil of consolation and cheer. The fond and tender-hearted mother, whose affection is drawn out to the full for her darling babe, often sees it sicken, shrink and wither. She hears its coaxing and tender moanings for a mother's help, and sees its sparkling eyes meet her own. All her energies, her prayers and tears, are poured out over the couch of her little loved one. Day after day, and night after night are spent in the greatest anxiety. Sleep departs; food is not relished. All the power of medicine administered by skilful hands avails nothing. Death seems to be creeping on; hope fails, kind and sympathizing friends render all assistance possible, but all avails nothing. In this great extremity Jesus speaks, and says: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." O, what cheering and consoling words to the afflicted mother and friends. The father, mother, brothers and sisters all cheer up. If it dies Jesus will take it; and if we are children of God, and are faithful unto death, we shall see our darling little one again. The question is often asked, "Shall we know each other there?" Certainly; we know each other here, and shall we know any less there? By no means. We shall know all the saints by name, and all the angels. Heaven would be a poor place to live in if we did not know its inhabitants. We have the promise of being seated with Abraham, Isaac and Jacob in the heavenly kingdom. Shall we not know them? Strange indeed if we shall not. When a dear Christian friend, it may be a loved, affectionate wife, or kind

husband, a young man or woman who have loved and served the Lord, departs from us, we can truly say, nothing but Jesus and His gospel can console our grief effectually.

"Jesus can make a dying bed
Feel as soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

How perfectly Jesus can fill that vacuum in the human heart. Dear brethren, think on these things; examine yourselves, live soberly, righteously and godly in this evil world; seek for glory, honor, immortality and eternal life, and the peace of God which passeth understanding, and all the consolations of the gospel shall be yours.

JOSEPH ASHL.

Rodney, Elgin Co., Ontario.

A GLORIOUS TRUTH.

"There is no respect of persons with God."—Rom. ii. 11.

This truth expressed by the Apostle Paul, after making the plain, clear declaration of what God would render to those who do evil and those who work good, whether they were Jews or Gentiles, is we might safely say but one statement among a thousand of the same truth expressed in divers ways. This truth runs through the Book from Genesis to Revelation. We see it standing out in the promise made to Abraham: "In thy seed shall all the nations of the earth be blessed." It was not simply the descendants of Abraham, but *all* nations. It appears in God's call by the prophets: "Look unto me all ye ends of the earth and be saved." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money come ye buy and eat, yea, come buy wine and milk without money and without price." It appears from the prophet Ezekiel that in his day some supposed God to be a respecter of persons or that His way was not equal, but he declares that, "When the righteous turneth from his righteousness and committeth iniquity he shall even die thereby. But if the wicked turn from his wickedness and do that which is lawful and right he shall live thereby." "God so loved the world that he gave His only begotten Son that *whosoever* believeth in Him should not perish but have everlasting life." Take this in connection with what Peter said he perceived when God sent him to instruct Cornelius, "That God was no respecter of persons but in every nation he that feareth God and worketh righteousness is accepted of him." It appears that it was as hard for Peter to grasp this truth as it is for some modern preachers. Jesus had said to him, "Preach the Gospel to *every creature*;" and he had worked under that commission nearly eight years and had confined his preaching to the Jewish nation, and now a special revelation had to be made to him by the Almighty before he could see that in *every nation* they that fear God and worketh righteousness are accepted with Him.

We cannot but feel that a wrong is done when a judge, a fallible man, shows favor to a man because he belongs to a certain party or nation. Why then should we expect God, who is infallible, to deal with men in a way that we could not consider just and equal. Jesus says, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven;" and again, "The hour is coming that all who are in the graves shall hear His voice and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." And in closing up the revelation to man He says, "The Spirit and the Bride say come, and let him that heareth say come, and let him that

is athirst come, and whosoever will let him take the water of life freely." All these passages and hundreds of others go to show that God deals with men not only on principles of right and justness but on principles of equality, that in fact He is no respecter of persons. How does this truth, so fully set forth in the Word of God, agree with doctrines and theories of men? Take for example the Calvinists' theory in its milder form, God has chosen a great number of the human family, and that He has given them (those whom He had chosen) in a covenant of grace to His Son that He might redeem them from all iniquity and purify unto Himself a peculiar people zealous of good works, and this is the only foundation of salvation for lost and helpless souls. Now on what principle are these chosen and redeemed? You may say some are better than others, and God, seeing this, chose out the good ones; but the same theory shuts us out from this conclusion by teaching us that all men are totally depraved. They cannot think a good thought. I cannot see how it is possible for God to make this choice of individuals and not show respect to persons. But I am told God has a right to do this; it shows God's sovereignty. We have all forfeited all claims to heaven, and it does me no wrong if God sees fit to pass me by and choose you. I only get my just deserts. We are in the hand of the Lord as the clay is in the hand of the potter. He has a right to do with us as seemeth to Him good. Now I am not going to discuss this question of right or wrong, it is only used to darken counsel. I believe that God has chosen, and will choose, certain persons whose names will be found in the last day written in the Lamb's Book of Life. But they are chosen *in Christ*, not out of Him. Is this theory of the Calvinist in harmony with the truth stated by Paul—God is no respecter of persons? Every candid mind must answer no. Then we must lay it aside. Well, says the Armenian, this doctrine of unconditional election is a dangerous doctrine. Men cannot tell whether they are saved or not, and it makes God appear to be partial. He chooses one and passes by another equally as good or better. I believe, says he, God gave His Son to die for all men, and there is salvation offered to all men on the condition of faith. The Gospel is to be preached to every creature, and all those who are brought under the regenerating power of the Holy Ghost will be saved. We ask, how is a man to be brought under the regenerating power of the Holy Ghost? I am told that he must ask God for it, attend worship, come to the mourner's bench, or stand up for the prayers of God's people. I ask again, will this course certainly bring the regenerating and renewing power? No, not certainly; some have been for years and have not obtained it; others get it in the first attempt. We cannot tell just how God will work in any given case. What then does this theory teach on the truth under consideration? That God has provided salvation for all men, but he gives it to one and does not give it to another equally as good and as desirous of being saved. But I am told that I have no right to question God's dealings with men. No; I do not wish to do that. But I ask the question: is that the way God deals with men? I answer, no. That would be contrary to the truth before us. There is no respect of persons with God. God's truth is always right. The theory, therefore, must be wrong. We might show that other theories are not in harmony with this truth but we leave the matter for the present.

Let us keep this truth before our minds, and not think of getting to heaven through some special favor of the Almighty. If it is necessary for some to add to their faith, virtue, &c., and to give all diligence to make

their calling and election sure, do not think you will get there without adding anything to your faith and in idleness.

J. A. GATES.

Lo Tete, Jan. 21st, 1886.

CORRESPONDENCE.

FROM JAPAN.

DEAR EDITORS,—Our work here is the one thing that is nearest to our hearts, and that like the Master's work everywhere has its ebb and flow. The Japanese do not use stoves. They sit on their feet and keep them warm, and hold their hands over some burning charcoal. The fumes of the charcoal would be very injurious if their rooms were close, but they are extremely open. You would think they could not do much work in that way. No, but they don't mind that. Now this touches our work in this way: Can we preach and teach Sunday-school in a room nearly as open as out of doors, in a climate where the snow lies 4 to 6 feet deep from December to April? But if we introduce stoves what will be the result when we are gone when the Japanese are too poor to afford such luxuries in their own homes? One thing we have found, our audiences are larger when there is a stove; probably many of them never saw a stove before. The preaching-place is a vacant store on the main street, with stores open all the time on either side. Except the government offices and schools no business stops on the Lord's day. At ten o'clock we have Sunday-school. The children are few compared with the number who might come, and are mostly noisy. They like the singing but not the praying. The song they always choose is "Jesus loves me," not for the truth, I fear, but because they know it best. Sister Goret plays the organ and leads the singing, and Bro. Goret superintends the Sunday-school. The native brother who teaches us the language and preaches, prays and reads the Scripture lesson. The school is divided into three or four classes, according to the number present, and we teach for half an hour, all sitting on the floor which is covered with straw mats. Then there is a review and a song, and usually we give out tracts, or papers, or picture-cards. And they believe firmly that it is more blessed to get than to give. At two o'clock we have the preaching service. We carry this on as we would at home, only it is all in Japanese. Our native helper usually preaches, but if he is sick, one of us does the talking. The trouble with our talk at this stage is not on our side, but the Japanese do not understand our Japanese, and if a people do not understand their own language what can we do? Those who hear us often become accustomed to our American brogue and understand most of what we say. Into a language one must grow, he cannot jump. During the sermon more stand up outside the room than are in it. Many of these listen for a little while and then go away, which is very Japanese—they are a fickle people. After the sermon we have the Lord's Supper. We have had fifteen additions since we came here, but six are elsewhere and two seldom come. Others are inquiring the way, and we have faith in the power of the Spirit who separated us for this work that though we may fall the work cannot fail.

Your brother in the best hope.

GEO. T. SMITH.

NEVER do what your conscience condemns, however you may be urged by others, or whatever immediate pleasure the act may promise. A wounded conscience will give you pain, and the pleasures of sin will soon turn to wormwood and gall.

NEWS OF THE CHURCHES.

NEW BRUNSWICK.

ST. JOHN ITEMS.

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

Two additions by confession and obedience since last report.

Our meetings are increasing in interest and attendance; a large attendance of young people is noticeable.

The children of the Sunday-school are preparing for their anniversary—which takes place this week.

The Young Men's Association have lately held a debate on, "Which would be the greatest benefit, a good education or fifty thousand dollars." They decided in favor of the education.

LADIES' AID SOCIETY.—It certainly would not be right to disappoint the readers of the CHRISTIAN again. We had no idea, until last issue, that the patrons, especially the stronger sex, looked through the columns for our little monthly reports. Well, we have met twice since reporting.

At our Dec. meeting it was our painful duty to request the secretary to extend our sympathies to our dear sister Sutherland, who had been called upon to lay away to rest her little boy; and since another has been taken home. We trust after a while she will feel that they are with Jesus and He can care for them better.

Our Willing Workers sent in by their treasurer their quarterly collection of over \$4.00. Zealous little workers. Sister Tennant read to us one of the DeLanny letters. I think our sisters are particularly interested in the Paris Mission. But we are reminded at almost every meeting that our efforts are for the present, entirely for home missions. A beautiful New Year's wish written by Frances Haavergal was read, after which the meeting was closed with singing and prayer.

Our January meeting was small. The streets were in a fearful condition. It was not just the commencement we could have wished for the year; and we are quite sure it is not the index for the rest of the year. We had one new member. I hope to see many more new faces at these pleasant gatherings, where our sisters can improve their talent. Bro. Capp gave us a good discourse on the subject of the talents last Lord's day. He said everybody had at least one talent. He did not say the sisters were so endowed, but we presume he wished it understood. Besides the meetings there is lots of work to do. Oh! sisters that are not organized, or are not doing some kind of missionary work, won't you be enlisted? It needs every sister in this broad Dominion of ours, and just now. But time fails me, and I close wishing and trusting that this will be a prosperous year that we have entered for mission work.

E. C.

LEONARDVILLE.

On the 18th ult., a public missionary meeting was held at Leonardville, Deer Island, under the auspices of the Church of Christ of that place, at which stirring addresses were given by Elder Geo. Welch, Jas. P. Nowlan and A. P. Wilson (Baptist) of St. John, and as a result a Woman's Missionary Aid Society was organized. At their first monthly meeting, held on the 3rd inst., the following officers were elected for the present year: President, Sister Charles H. Conley; vice-president, Sister Annie Welch; secretary, Sister George Welch; assistant secretary, Sister Annie Wilson; treasurer, Sister Frank Wilson.

Embracing, as the Society does, the *working* sisters of the church, we predict for it a prosperous

and useful career. In this as in every other department of church work, there is the exemplification of the fact that, in all churches, there are a great many useless as well as useful members. On Lord's day and week night services, a few are always found at their posts. Their voices are ever heard in prayer and exhortation, and they are ready in every good word and work. As we see such Christians day after day moving along in their God-directed way, we are led to exclaim, "God bless them," for their lives illustrate and prove the genuineness and power of the religion of the Lord Jesus Christ.

While our church here has not a few of such exemplary Christians, I am sorry to record the fact that we have also a number of mutes. Can it be possible that a man can be redeemed by the grace of God, and yet never speak one word in behalf of that dear Saviour whom he professes to love, or make one effort to advance the Redeemer's kingdom on earth? I cannot so see it, for I believe if a man loves Christ he will serve Him, for love and service are inseparable.

Churches throughout our land are hindered far more in their work by their own members, than by those who are outside. This should not be, and we trust the day will soon come when all the members of our churches universally, will realize that a profession of faith in our Lord Jesus Christ means a loving and life-long service in His sacred cause. Then and then alone can there be a growth in the divine life, or can the church fulfil its destined mission—the redemption of the world.

We have in connection with our church here a large Sunday-school, that might be made a great blessing to the church and community, but its usefulness is crippled, and its influence lessened because we cannot find workers—teachers—for our school. Out of a church of 120 members we can only induce two brothers, and a few sisters to carry on the work of teaching the youth in the great principles of God's holy word, and as a result our classes must be instructed by non-professors or not at all. We trust this matter may soon be remedied and that our brothers may not be ashamed to be seen in the Sunday-school. I would earnestly and prayerfully crave their co-operation in this very necessary and highly important part of Christian labor. May God help us all to be more faithful, and to abound more and more in every good work, and be thus ready for an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Yours for the faith,

TECUMSEH.

Leonardville, Jan. 10th, 1886.

NOVA SCOTIA.

HANTS COUNTY.

It is hoped that the new meeting-house at West Gore will be ready to occupy soon after the first of the year. It is now very much regretted that several feet more were not added to the length, according to the original symmetrical design. I advise every congregation, able to build a good house, not to spoil it on the ground of economy. To spend not one cent of the Lord's money for useless ornament, but to make everything tend to *utility, convenience and comfort*.

As our place of worship approaches completion, persons are enquiring if it will be "dedicated." In reply I answer, I think not. The church at West Gore claims to be *Apostolic* in teaching and practice. But I suggest, instead, what might do as well, viz. That they who meet there dedicate *themselves*.

D. McDUGALL.

P. E. ISLAND.

MONTAGUE.

On Tuesday evening the 10th inst., many of the people of Montague and surrounding districts, members of the church with which we are laboring, and others, came to our house, took possession of the

entire premises, told us we had nothing to say in the matter, and Mrs. E. that she was not to trouble herself about anything.

They then brought in tables, chairs, and whatever was necessary to accommodate as far as the capacity of the house would allow the large company which occupied every available part—rooms, hall, stairs, etc.—each seeming determined to enjoy and make the time enjoyable.

The ladies arranged the tables and prepared a rich feast, which was partaken of and enjoyed by all, after which Bro. D. McDonald was called to the chair, and speeches became the order of the hour, the chairman first stating the object of the present gathering and then giving a condensed history of the church in Montague, touching briefly the trials, efforts and laborers of the past, and the present standing and prospects, under Him, who, although no respecter of persons, accepts all who fear Him and work righteousness. He then called on the brethren whose names follow: Alexander Campbell, Frederick Poole, James Aitken, Robert Dewar, John D. Bell, and James Gordon, who, in earnest, interesting, and warm-hearted addresses, bade us welcome to Montague, wishing us success and happiness. The writer then spoke a few words, but if any of my readers have ever been placed in like circumstances, they will understand me when I say that there was more feeling than eloquence.

Probably one hour and thirty minutes were occupied in this, after which prayer, thanksgiving and praise arose from grateful hearts to the Giver of all good, for lives preserved in the midst of danger, and for the blessings of society and, especially, Christian fellowship. Music and sacred song continued, the chief centre, until a late hour, but many also passed the time in pleasant conversation, until, finally, one of the most pleasant and happy parties which we've ever had the privilege of enjoying broke up, the visitors going their own homes, but leaving, *in ours*, many and substantial tokens of their good will to us, comparative strangers among them.

This, after the anxieties of the few months just past, when danger seemed to threaten and general intercourse was suspended, the good people of Montague are pleased to call a house-warming and welcome to their preacher and his partner in life's journey and labor.

It was a house warming but there was a great deal of heart warming in it also—inspiration, too, and confidence to the anxious laborer, because it contains an expression of determination to stand by and encourage him in every good word and work. May the God of all grace enable us ever to work unitedly, keeping the unity of the Spirit in the bond of peace until the sum is complete and we are called to still higher enjoyments.

Our work on P. E. I. has been greatly retarded, we think, by the smallpox scourge, but from the change manifest in the last few weeks, we are encouraged and hope good will yet be done. Our congregations at Montague are excellent, although the roads are not always good.

We now go to East Point, the roads to which have been closed to travel during the time of general fear. But we have no fears that the soldiers of the cross there are off duty. We expect to find them watching.

O. B. EMERY.

Jan. 22nd, 1886.

NOT FIT TO BE SAVED.

Said a friend to me once, "I don't think the nasty Chinaman is fit to be saved, he is so degraded." But remember, brother, where we ourselves came from. Just a very few centuries ago our very great-grandparents were wandering Scandinavians, wrapped in bear skins and fed on human flesh. You had better let that part of the subject be dropped. Jesus is the Saviour of the world, and He is the world's only Saviour. Invite all. Don't leave any uninvited.—H. W. BAYS, in *Holston Methodist*.

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 questions and communications, business or otherwise, intended for publication, to be addressed:

"THE CHRISTIAN,"

P. O. Box 106,
St. John, N. B.

EDITOR:

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

CO-EDITOR:

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

SAINT JOHN, N. B., FEBRUARY, 1886.

EDITORIAL.

THE SOWER. LUKE VIII

In this parable the Saviour describes the success and failure of a preached gospel in all coming time. He gives such plain reasons why the different hearers of the gospel are not saved, and tells so clearly how it is received and held in the good ground, that attentive and intelligent readers of the parable are filled with admiring gratitude.

At the very threshold suggestive and important truth opens to the mind. It cuts off all expectation of fruit without seed. Men do not expect a crop of grain where no seed is sown, nor would the man be considered sane who reasons that because God is all-powerful He ordinarily gives a crop where seed is sown and at other times he gives it without seed. But it is argued with great determination that although the Holy Spirit ordinarily saves men through the Truth, He sometimes saves without the Truth or Word of God. This parable rebukes all such unreasonable talk and shows plainly that THE seed is the Word of God.

When Jesus explains the parable to His disciples and not to the multitude, some take occasion therefrom to teach that it is only certain or elect persons who can understand the Gospel and be saved, and that others are blinded and rejected. Let it be remembered that what was here explained to the disciples is also explained to all the readers of the New Testament, so that none can say, "It was not revealed to me." For obvious reasons Jesus tells the men whom He made the first sowers the things respecting their work which He did not tell the multitude who felt no interest in the matter.

The sower sowed the seed which is the Word of God. Some fell on the road through the field, or "way-side." Even this would grow if left, but the devil picked it up. He knew where no seed was left no fruit would grow. Men prejudice the cause of Christ, and will not examine what its advocates have to say. The Devil takes it all up and the saving power of the gospel is lost through unbelief. Nothing can better describe a prejudiced mind than the beaten way-side, and the fowls of the air taking up the seed as Satan catches away the Word before it reaches the heart of such. "The Bereans were more noble than those in Thessalonica in that they received the Word with all readiness of mind, and searched the Scriptures daily whether these things were so. Therefore many of them believed," etc. (Acts xvii. 11).

But some fell on a rock or shallow soil. Even these received the Word with joy. The Gospel is glad tidings of great joy to all people. It is sent to all, and even the weak-minded receive it with joy, they are glad to hear of the great love of God in Christ and think that all others will also receive it joyfully and that it will be very popular. But they are sadly disappointed to find that the majority of the people reject the Gospel and treat those who receive it as ignorant enthusiasts. They find it hard to bear the reproach of Christ—wish that others

would be on His side. But it not they will go with the multitude. They think that they find either in the teaching of Christ or the deportment of His disciples just cause of censure, they are offended and in time of temptation fall away. They have no root in themselves, think that they have no reason to be right unless everything pleases them. How easily Satan ensnares the weak and wavering!

Some fell among thorns, which sprung up with it and finally choked it. Those who receive the Word take an interest in Christian duties, such as secret and social prayer, the Lord's house and table, reading the Scriptures as their soul's daily food. The desire to be rich and the cares and pleasures of this life are the thorns which grow up and, if possible, choke the Word. One says to himself, "I am too busy to-day to attend to prayer and reading," or, "I don't feel like going to meeting to-day." This may be done without any thought of giving these up any more than "just this time," but he finds that each first step on "the down-grade" makes the next easier, until he loses his relish for what he once held dear. And he brings no fruit to perfection.

It is most interesting to hear Jesus describe the difference between the three failures and the one success. The difference was not in the seed, nor in the sower. It was the same seed in every case and it fell from the hands of the same sower. The difference was in the persons or places where the seed fell. It should be noticed that the success of the Gospel is described in fewer words than are used to describe each case of failure. Its success is as easily understood as its failure, and each is brought by Jesus to the capacity of every rational reader. The Gospel is intended for all, adapted to all, and solemnly sent to every creature. (Mark xvi. 15-16). God will have all men to be saved and come unto the knowledge of the truth. (1 Tim. ii. 4). So where the gospel is a success is its rule, but every case of failure is its exception.

Jesus says nothing of the cultivation of the soil for the seed, such as ploughing, harrowing, cleansing, etc., but leaves the impression that the Gospel is suited to man's fallen and lost condition, and that he is cultivated, reformed and cleansed by receiving and retaining it. A man must become as a little child to be suitable soil for gospel seed; not because a little child is more cultivated than a man, but because he is more honest-hearted and more nearly resembles the virgin soil.

"But that on the good ground are they which in an honest and good heart having heard the Word keep it and bring forth fruit with patience." Could anything be plainer? When we speak of honest and good-hearted persons everyone understands us; and these are the kind of persons who hear and keep the Word and bring forth fruit with patience—the good and honest-hearted toward God. A man who deals honestly with men will do his utmost to render to all their due, and to give an equivalent for everything he receives.

Dishonesty is so mean and inexcusable that even bad men despise it in others. It never extenuates a crime in an earthly court; nor will the Judge of the living and the dead excuse the dishonest transgressors. When He by the Spirit of God cast out devils, and the leaders of the people dishonestly said He did it through the prince of devils, He declared that this blasphemy against the Holy Spirit would never be forgiven. It is an awful thought that dishonesty will be the great cause of men's condemnation under the Gospel's light and privileges. They love darkness rather than light because their deeds are evil. Dishonesty will condemn each class in the parable which brought forth no fruit. The way-side hearers for not keeping the Word till they examined it for themselves. Those on the rock for taking offence and following the multitude to do evil. Those who received it among the thorns for giving up the greater claims of God for the lesser claims of worldly cares and pleasures.

But the honest-hearted hearer of the Gospel is taken with its goodness and grace. It tells him of his sins against God, for Christ died for his sins. It declares a love that exceeds all other love, and calls

on him as a lost rebel against God to cease his opposition and to accept a full and free pardon through the blood of Christ. He sees how reasonable, how just and how gracious are the Saviour's claims, and although the world, the flesh and the devil plead with him to resist these claims, he will rather yield to a loving Saviour than to them. From day to day he keeps His word, attends to His commands and brings forth the fruit of righteousness with patience. The blessed hope of soon meeting his Saviour and seeing Him as He is, purifies his heart, as Christ is pure. Surely honesty to God is the best policy for time and eternity. D. C.

IT WAS after prayer-meeting on Thursday evening, the night before Christmas, that, having scarcely entered our home, we were surprised to hear a commingling of voices at the front-door, followed by footsteps coming up the stairs. On looking over the banister we saw a number of young men come filing up with smiling faces and "How do you do?"—and then marching straight to a room were followed by the inmates of the house, curious to learn the secret of such strange movements. After taking convenient positions, an oblong box having been placed upon the table, one of the young men drew from his pocket a paper and commenced reading:—"To T. H. Capp—Dear Sir; We, the members of the Young Men's Association of Coburg Street Christian Church, are desirous"—If we could persuade ourselves that the complimentary terms were deserved by us, or could we eliminate them from the address without somewhat mutilating it, we would give it to our readers that they might see the Christian spirit of these young men. But suffice it to say that the address closed by wishing us (the family) a Merry Christmas and a Happy New-Year, and a wish that we might be spared for usefulness in the cause of Christ; signed in behalf of the society by the president and secretary. The oblong box contained a complete set (10 volumes) of Thomas Carlyle's works. I scarcely know what was said in reply, but after a few words, expressing our thanks for such kindness, and exchanging with each other the compliments of the season, the young men bade us good-night.

WHAT the women will do with the liquor question, when they are entrusted with the power of franchise, is foreshadowed in the recent election of mayor for the city of Toronto. Mr. W. H. Howland, a prominent temperance and Scott-Act man, and a Mr. Manning, the representative of the anti-Scott Act and rum party, were candidates for the office of mayor. The fourth of January came, and with it election day; yes, and much interest and curiosity, too, for the women were to exercise for the first time in their lives and in the history of Toronto, the power to vote under the municipal franchise. Notwithstanding the fact that during the whole day the rain fell incessantly, the largest vote ever known in that city was recorded, and Mr. Howland was elected by a majority of nearly two thousand. Says a writer: "It is mainly due to their (women's) vote that Howland owes his big majority."

AT ORANGEVILLE, Ont., the police magistrate has, in the discharge of his duties, been fining those persons who, setting at defiance the wish of the people, were found violating the Scott Act. Well, what was the result? How did these law-breakers, these enemies of all righteousness take it? Just what we might reasonably expect. Read the special sent to one of our dailies and we have the answer:—"An explosion took place at the residence of Police Magistrate Monroe, and on examination it was found that dynamite cartridges had been placed on the sill of the kitchen door, the door was blown in and considerable damage done to the building. The inmates fortunately escaped without injury. This is the second attempt on the police magistrate."

THE PAST YEAR has indeed been a sad one to Montreal in more ways than one, but especially in the mortality of its citizens caused by the ravages of small-pox. In looking over the report as given

monroe

by the health department of that city, we notice that in nine months, from small-pox alone, there were 3,164 deaths, of which number 3,068 were Roman Catholics (2,888 being French-Canadians and 180 of other nationalities), and 96 Protestants. The number of deaths by months are as follows: April, 6; May, 10; June, 14; July, 46; August, 239; September, 659; October, 1,393; November, 633; December, 165—total, 3,164. The citizens, however, are rejoicing over the fact that they are now free from the terrible scourge.

IN TORONTO the license authorities are enforcing the amendment lately passed by the Legislature, which provides for the punishment of persons obtaining liquor after hours, so that not only those who sell contrary to the law, but even those who buy are liable to be punished.

ENCOURAGING reports still come from Bro. Stevenson of St. Thomas. He writes: Since last report two more have obeyed the Saviour.

SO FAR, we are thankful to record, no small-pox has made its appearance in our midst.

ORIGINAL CONTRIBUTIONS.

THE GREAT COMMISSION.

BY E. C. FORD.

At the close of the earth-life of our Lord, and just as He was about to ascend up into heaven, He came to His apostles and said to them: "All authority hath been given unto Me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world." (Mat. xxviii. 18-20.)

From the Scripture just quoted we have learned that all power in heaven and on earth has been given to our Saviour; and that He has sent His apostles out into all the world to make disciples; and that these disciples are to be taught to observe all things our Lord commanded the apostles to teach. From the time God spoke to the children of Israel, through Moses, from Mount Sinai, till our Lord uttered these words on the Mount of Olives, Moses was the lawgiver for the Jews. But now a greater than Moses has come in whom all authority is vested. It is important to note this change of authority, lest we be found following Moses, rather than Christ. This is He of whom Moses spoke when he said: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear." All the time Christ lived on earth he was subject to the law of Moses. But now since he has made an atonement for sin, and fulfilled all that was written in the Scriptures concerning Him, He is to take the highest station and become the lawgiver for all the people. From the time of our Lord's ascension into heaven until He shall come again, no one but Christ, and he to whom He gives the right, has any authority to speak in reference to man's salvation; "For there is none other name under heaven given among men whereby we must be saved." Clothed with this authority He sends the apostles out into the world to offer salvation to the dying sinner in His name; so that as ambassadors they could, "in Christ's stead, beseech men to be reconciled to God."

When our Lord sent the apostles on this mission He was careful to tell them to teach just what He had commanded. And lest they should forget what He had taught them, He sent the Holy Spirit, after he went away, to "bring all things to their remembrance," and to "lead them into all truth." So necessary was it that they should be thus prepared, the Lord commanded them to wait in Jerusalem until the promised Spirit should come. He would not permit them to speak on so important a subject till they could speak as "the Spirit gave them utterance." Just before our Lord ascended into

heaven He told the apostles that salvation in His name should be preached among all nations, "beginning at Jerusalem." These words were spoken just as our Lord was about to ascend into heaven, up to which time salvation had never been offered to any man in the name of Christ. But now that he had triumphed over death and the grave, and was about to sit down at the right hand of God, this whole matter of man's salvation is given into His hands. Having this authority He has sent the apostles into the world with power to turn men to God.

Having thus noticed the authority of Christ and the qualification of the apostles, I will next notice the second thought in the Scripture under consideration—the work of the apostles in making disciples. As we read the great commission we hear the Lord telling the apostles to "go and preach the gospel," to "teach all nations;" but what constituted the gospel they were to preach and teach is not found in this Scripture. This must be learned from the apostles, as they are the exponents of the Lord's will, and knew just what they were to do. It is safe to conclude that the apostles, having received the promised Spirit, would preach and teach just as the Lord had commanded them; hence, to learn what the gospel is we have only to follow them in their preaching, and see what they did preach and teach. In this way, and in this way only, can we learn anything concerning this matter. We have seen that they could not forget anything, as "the spirit was to bring all things to their remembrance;" and they could not make a mistake, as the same Spirit was to "lead them into all truth."

Beginning then with the preaching of the apostles as recorded in the book of Acts, we find that first of all they preached Christ and Him crucified, and commanded all men to believe on Him whom they preached. And when men came to believe the things preached, so that they asked to know how they might be saved, they were commanded to repent and be baptized in the name of Christ. For this they were promised the forgiveness of all their sins, and the gift of the Holy Spirit. This was invariably the practice of the apostles from the day of Pentecost till the day of their death. In this way they went everywhere making disciples. Everywhere they preached Christ, and called on men to believe on Him, and to confess their faith before the world and follow the Lord in all His commandments. This brought men into the school of Christ.

There is yet one other leading thought in the Scripture at the beginning of this article, to which I will draw the attention of my readers. I have now spoken of the authority of Christ and the mission of the apostles to the world. The careful reader will see that they were not only to make disciples, but were also to teach them, when made, to observe all things that Christ had commanded them. It was not enough to teach men to become followers of the Lord, but these must be told how to live so as to be saved eternally. To do this the apostles are under the same restriction as when they were telling men how to be reconciled to God.

We have then only to follow the same rule in this matter as in the first; that is, see what the apostles did teach the churches, and what they did themselves. It is certain that they did in this just what the Lord commanded, as well as in the first part of their mission. And so faithful are they in this that Paul could say to his brethren, "Be ye followers of me;" for he was an imitator of Christ. Whatever duties, then, they enjoined upon the disciples the Lord had taught them before; and these things must be done in order to an entrance into the everlasting kingdom of God.

From Acts ii. 41-42, we learn that those who gladly received the word preached were baptized and added to the congregation of disciples, and that they continued steadfastly in the apostles' teaching. This teaching was the fellowship, the breaking of bread and prayers. The fellowship was evidently the hearty co-operation of the members in supporting the work of the Lord and advancing its interest. The breaking of bread is the regular observance of

the Lord's Supper, while the prayers are the daily offerings of spiritual sacrifices that we should continually offer to God.

We learn also by following the apostles in their teaching and practice that it was their custom to meet on the first day of the week to "break bread," and that they taught the disciples to continue in this, and "not to forsake the assembling of themselves together," but to exhort one another. In all their teaching they but reproduced what the Lord had taught them. When, then, we find the apostles preaching Christ and commanding the people to believe on Him, and to repent of all their sins, and to be baptized in the name of Christ, and promising them forgiveness of their sins, and the gift of the Spirit, we are bound to conclude that this is just what Christ had commanded them to do. And further, when we see them teaching those who believed and became followers of the Lord, to continue to co-operate in the work of the Lord, and to meet to "break bread" as the Lord had commanded, and to continue "instant in prayer," with the many other duties taught by the apostles, we are sure they were but teaching the things that "began to be spoken by the Lord," and were thus confirming them to us. And again, when we find the apostles, with the disciples, meeting on "the first day of the week to break bread," we are confident they were not mistaken in the day they were keeping, for they were delivering to the disciples just what they had "received of the Lord." May we all study to know the mind of Christ as that mind is made known by His apostles; which things they teach, "not in words which man's wisdom teacheth, but which the Holy Spirit teacheth."

Westport, Dec. 26th, 1885.

"LOVE SEEKETH NOT ITS OWN."

The price of love is love. Its origin is not found in law or in duty, but in love. "We love God because He first loved us." We cannot pay this debt of love only in love. Love must be paid in kind. Do what we may it profits nothing without love. "If you love me keep my commandments." Love is an enemy to selfishness. It will not seek its own to the injury or neglect of others—it often neglects its own good for the sake of others, and is seeking the welfare of the community. It will not gratify or enrich itself at the neglect or damage of others.

Here is the rule of action. When a question arises in our minds of which we are in doubt as to its rightness or its oughtness, we will be safe if we decide it by this rule or principle; *i. e.*, will it benefit or in any way help others. If we will follow this rule we will always have peace, unity and prosperity in society. But if we decide by our own ideas of right, our likes and dislikes, diversity and destruction will inevitably follow. We all have our peculiar ideas on every subject. To make these the rule of action is decidedly selfish—a love of our own notions that can be of no manner of good, but simply the gratification of our own little self. We have seen persons whose self-will was so strong that they would actually destroy the peace and happiness of others rather than yield their sentiments, and thus violate every rule of love. "I have a right," says one, "to act as I think best." Not if it conflicts with the good of others. If all claimed this right of acting as seemed good in their own eyes, success would be impossible in all co-operative interests, as there would be as many different ideas of co-operating as there were persons. This law of love which will seek to please—not to be pleased—will settle all differences and will make of the many minds one new heart, and so making peace.

Are we not to use our own ideas as to what will be for the best good of another, or must we submit to the wish of another because he thinks it is good? Most certainly not; this would be destructive to the law of love. Love could not do that which it thought would injure another, whatever another might think about it. How then can we decide on a line of action toward another if we disagree on the propriety of the action? This is very easily

settled. "Love vaunteth not itself, is not puffed up; it is not bloated with self conceit, does not arrogate to itself the balance of power in the judgment of what is best, but grants the right of judgment to the majority. Love does not behave itself unseemly." It acts decorously. It has due respect toward the judgment of others. If the child has an idea as to what is best must that child's idea be supreme or must the child submit to the family? Nothing but self-love would induce the child to assume such a prerogative. This is true of any co-operative body. The member whose heart is love will not press its own judgment of right into service but will yield to the judgment of the body. Love cannot divide. It seeks peace. It is the golden chain that binds. It is the glue of the soul, the cement of the church.

But must we yield our convictions of right and do what we think is wrong? This depends on whether our convictions of right are correct. We may think we are right and yet be wrong. Is it right to do what we think is right when it opposes what others think is right? Some says, no, for love never seeks its own. This does not apply to any question of the Bible. Where the Bible speaks we must speak and act regardless of what others may say or think. "A thus saith the Word" is law enough and is not governed by the law of love. But in questions about which the Bible is silent—questions of interest of which we have to do in every department of church work, many things that are good and pure and true, and therefore necessary and not prescribed by the Word of God, but left to the best judgment of the church—of these things, we say, no one has a right to make his ideas a standard of right for others, but every one should follow that which makes peace and unity. Suppose I think a certain thing is wrong, must I accept of it and do what I think is wrong out of deference to others? This must be tested before it can be answered. If the idea or principle you think is wrong is really wrong, you will see evil results therefrom. This is the only way we can test the principle, *i. e.*, by its fruits. Suppose the principle you think to be wrong yields good results. What then am I to say of your standard of wrong? How can I stretch my faith sufficiently to believe a person can think a thing wrong that bears good fruit? Take for illustration the Sunday-school. Suppose a brother thinks it wrong to have such a school because the Bible is silent about it. What is he to do about it? Apply the rule and test his own idea. If it is wrong he will expect to see evil results from the Sunday-school, as it is impossible to get good out of evil. But how is it? What are the facts? He is compelled to acknowledge that the Sunday-school is doing a good work. Will he now, in view of this fact, tell me he thinks it wrong? Can he oppose a work that he sees is benefitting and blessing others, on conscientious principles? Will love allow him to cling to what he may think is wrong in opposition to a good work? Would you say that those who oppose a good work are governed wholly by self-love? No, indeed. I know there are those who oppose certain interests from sincere motives. It is because of this fact I present this law of love, feeling assured that it is the only law or rule that can direct us in allaying contention and preventing evil consequences. Love cannot oppose others to their own hurt. It will seek mutual faith and trust. It will not destroy prudence for it dwells with wisdom, and will therefore seek to make the best of everything, and will often stretch its faith for the sake of other's good. How lovely Christianity would appear to the world if all were actuated and animated by this divine principle—by this would all men know that we were Christ's disciples.

H. MURRAY.

THAT which mellow and ripens, that without which there could be no golden fruitage, that which gives the rich bloom of divine manhood to the spirit, is the frost, the frost of care. Thank God for the sunshine of life, thank him also none the less for the ripening frost.

THE HOLY SPIRIT SPEAKS AND TESTIFIES.

Yet many years didst Thou forbear them and testifiedst against them by Thy Spirit in Thy prophets.—Neh. ix. 30.

Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow.—1 Peter i. 11.

But holy men of God spake as they were moved by the Holy Ghost.—2 Peter i. 21.

For it is not ye that speak, but the Spirit of your Father which speaketh in you.—Matt. x. 20.

But whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost.—Mark xiii. 11.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—Acts ii. 4.

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith.—1 Tim. iv. 1.

He that hath an ear let him hear what the Spirit saith to the churches.—Revelation, second and third chapters, seven times.

We learn by these and other passages of the Holy Scriptures that the same Spirit that spake by the Old Testament prophets has also spoken by the apostles and evangelists of the New Testament. "Holy men of old spake as they were moved by the Holy Spirit." And "The apostles spake as the Spirit gave them utterance." So it is very evident that God has revealed His will to man in the language of man by His Spirit speaking and testifying by the tongues and pens of prophets, apostles and evangelists. The things reported to us by the apostles and evangelists are a repetition of our Lord's teaching during His personal ministry. While Jesus was in the world He repeated many things which the Holy Spirit had said by the prophets. And after He had left the world the apostles by the Holy Spirit repeated the things He had taught them. The Lord Jesus promised to send "the Comforter, the Spirit of Truth," to His apostles. And He told them what the Spirit would do for them, and what He would do for the world. "When He, the Spirit of Truth is come, He will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear that shall he speak; and He will show you things to come." John xvi. 13.

But what was the Spirit to do with the world? Answer—"And when He is come, He will reprove the world of sin, of righteousness, and of judgment."

When was the Comforter, the Holy Spirit, sent to the apostles?

Ans.—When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and they began to speak with other tongues as the Spirit gave them utterance." (Acts ii. 1, 2, 3, 4).

We see by this that the Spirit was sent to the apostles on the first Jewish Pentecost after our Lord's resurrection.

How did the Holy Spirit reprove the world?

Ans.—By using the tongues of the apostles in testifying that Jesus of Nazareth is the Christ. The Holy Spirit, the Spirit of their Father, spoke in the apostles and bore witness for Jesus, and thus proved him to be the Christ. In this way the Holy Spirit reproved the world. The Spirit's work of reproof, convincing or convicting the world, commenced on that memorable Pentecost, but He did not end His work on that day. All through-

out the lives of the apostles and their inspired fellow-laborers the Holy Spirit continued to reprove the world by the preaching of the Gospel.

But as the tongues of inspired men have long since ceased to speak, has the Holy Spirit ceased to reprove the world? No; the inspired witnesses wrote their testimony. This testimony is the Gospel of Christ. It constitutes the New Testament. It is the Word of Truth which the apostles preached. It is the sword of the Spirit. It still continues to reprove the world. It has not lost its power to reprove the world of its sin in not believing on the Son of God. It will not cease to reprove or convince the world of the righteousness of Jesus of Nazareth. And it will continue to reprove ungodly men for the unjust judgment which they sanction against the Lord Jesus, by their unholy lives.

On the day of Pentecost about three thousand were reprov'd of their sin of unbelief, and of the righteous claims of Jesus as the Messiah, and of the unjust judgment of men given against Him, which judgment had been revoked by the high court of heaven. These people were prepared by the Holy Spirit. The Holy Spirit used His sharp sword, which is the Word of God. And with it pierced them to the heart; so that they cried out, Men and brethren what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord your God shall call. And with many other words did he testify and exhort saying, Save yourselves from this untoward generation. (Acts ii. 38, 39, 40).

Thus the Holy Spirit spoke and testified, and thus he continues to speak and testify for our Lord Jesus Christ. Our Lord's witnesses were all inspired. Their testimony is reliable, because it is the testimony of God. The Bible is a complete revelation. We look for no new revelations till the "Lord Jesus shall be revealed from heaven with His mighty angels." Dear reader, are you looking for his appearing?

J. B. WALLACE.

January 6th, 1886.

ORGANIC UNION.

A DIVIDED PROTESTANTISM NOT OF GOD.

Inasmuch as many are interested in the great question of divided Protestantism, and some have expressed their approval and others their disapproval, it seemed good to me also to have something more to say on this important matter in addition to what I have already written, and I trust that, in your clemency, you will bear with me a little, though I should seem to be tedious or perhaps too pressing in my statements. The dream of many good people is, that infidelity and popery are the two theories between which poor Protestantism is being crucified. Now, sir, every person knows how impregnable Gibraltar is, that it cannot be affected more by the charges of large cannon than by a penny pop-gun fired by a school-boy. Then, if Protestantism, in its present divided state, is right, like Gibraltar it has nothing to fear from infidel and Roman Catholic theorizings and speculations, for truth is mighty and will prevail. It will lose nothing by investigation, but gain much, as new beauties will constantly appear to engage the mind and affections of many. But is Protestantism strong? No, sir, although numbering over one hundred millions it is weak, not being united, and a "house divided against itself cannot stand." Why do many Protestants shrink from investigating this state of things? Do they dread the overthrow of some petted theories or non-essentials, so they are pleased to term them? To be plain, they

fear for their creeds, sectarian names, and modes of baptism, and know the less said about these things the longer they will remain uninjured. They act in some respects with these things as Rachel did with her father's household goods—they keep them hid. This divided state of Protestantism is not of God, but a work of the adversary, for whatsoever is not of God is sin. Jesus prayed against division among His followers. Paul says, "Now I beseech you, brethren, mark them who cause divisions and offences contrary to the doctrine which ye have learned, and avoid them, for they are such as serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the simple." (Rom. vi. 17) Hear him again to the Corinthians, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment."—I Cor. i. 10. "For ye are yet carnal, for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"—I Cor. iii. 3. One of the causes of the division in the church at Corinth is a cause for the divisions of to-day. Then, some said they were of Paul, others of Apollos, of Cephas, and some others of Christ. Now, we have some who are of Wesley, Luther, the Presbyterians, Congregationalists, Baptists and others. We might question, after the manner of the apostle to the Corinthians, Was Wesley crucified for you? Were you baptized in the name of Luther, or these other names by which you are known? This divided state of Protestantism is wrong from a financial standpoint. Take our own city, for example. Here we have seven or eight bodies of Protestants. There are nine church houses, each of which has cost a great sum of money. Many deeply in debt, and the burden resting, perhaps, on a few members, in the bearing of which more than ordinary zeal is manifested for the cause which they have espoused. Then add the ministers' salaries, and other salaries too numerous to mention, and all make an enormous expenditure for the amount of work done. Organic union would be a blessing here. That now expended in a useless way, would be sent to the heathen in giving them the light of the glorious Gospel of the Son of God. There then would be no scheming about raising money for church purposes. Lotteries, bazaars, shows and tea-meetings, so much dreaded by some, would not be resorted to at all. Unrighteous rivalries, dreadful contentions and unwarranted demonstrations to carry on the work of speeding the Gospel, would soon disappear. But for this divided Protestantism men apologise, telling us that divisions are needful and right, and that the different sects or denominations represent the "branches on the vine," as if Jesus, in the parable of the vine, referred to these bodies which were not then in existence. Now Jesus addressed his disciples, declaring that each one of them was a branch. Besides the branches are alike in every respect, they wear the same name bear the same fruit, and altogether strikingly illustrate the necessity of organic union. Sometimes these sects are termed so many "ways to heaven," as if the Scriptures knew more than one way. There is only one way, saith the Lord. Then, again, we are told that these divisions are like many regiments of an army, each under its colonel, and all under the Great Commander, Christ; all fighting for the same end; each answering to his regimental roll-call, but each belonging to the whole. But regiments never fight each other; their interests are common, wear the same uniform, are embraced in the same organization, and subsist on a common treasury. Did you ever hear of a successful army disputing about the manner of attacking the enemy? This is exactly what divided Protestantism is doing to-day. The world is attacked when

sinners are brought to the Saviour for salvation. It is concerning this work that Protestants are divided. How many Protestant denominations give the same answer to the great question: "What must I do to be saved?" How many answer this question as Peter did on the day of Pentecost? "Repent and be baptized, every one of you, into the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit."—Acts ii. 38. If men would walk in the footsteps of the apostles in this great matter of salvation, instead of being governed by the creeds, in a very short time we would have union. Then the prayer of Jesus would be fulfilled, the church prosper and shine as the "city set on a hill," poor sinners struggling along the weary way of life would be drawn into her courts to rejoice in sins forgiven and in being heirs to the inheritance of the saints in light. I believe, unless we do strive for the organic union of all professing Christians, God will hold us accountable. The Methodists saw it would be a good thing for "brethren to dwell together in unity," and they united, notwithstanding some doctors of divinity among them seem to believe divisions a greater blessing than organic union. Say, Mr. Editor, what does a doctor of divinity do? "Is the divinity sick?" or in Protestantism, in its divided state, in need of such physicians? Surely it must be the latter. Then let them seek a cure for the malignant disease. The only remedy known to me is organic union, and the basis is "One faith," one name, one creed, one baptism, then we will have one body filled with the one spirit, and instead of doctoring a sick Protestantism they will be enabled to use their united skill in bringing sinners to the Saviour for cleansing. Divisions among Protestants are a worse evil than the theories and speculations of infidelity and Roman Catholicism. May God help us to be united here in one body. For did you ever see or hear of one head having more than one body? We can conceive the possibility of one body having more than one head, but how one head can have more than one body in confounding. Yet this is the case with the religious world at present. A head with a great number of bodies; at least they all claim to be attached to Christ, the head of the church, but whether they are or not is another question. If all the different Protestant bodies are united to Christ, as the head, then we have something more to be wondered at than the beast with seven heads and ten horns seen by John in his vision while on the Isle of Patmos.—*R. W. Stevenson in St. Thomas Evening Journal.*

THE BEWAILING MEMBER.—Then there is the bewailing member. He takes the office of church detective, and dilates constantly on the faults and misconduct of others. Their neglect of covenant vows makes him a Jeremiah. He is forever bemoaning the inconsistencies of Christians. If any are absent from their places in the prayer-meeting he likes to ask "where are they?" and can generally answer his own question by giving a broad hint that they are mungling in some worldly assembly. Constantly calling attention to the delinquencies of others and pouring forth his lamentations seems to be the best evidence he has of his own spiritual life. He comforts no one but himself, and succeeds in weakening the faith and destroying the hopes of his fellow members. He is the wet-blanket of all endeavors for revival.

JUST ALIKE.—It has lately become known that there is a great similarity between children and newspapers, or between parents and editors. It comes about this way: Modern discovery has developed the fact that the only persons who know how to manage children and edit newspapers are those who have never had anything to do with either.—*The Telescope.*

MARRIAGES.

COLLINS-PAYSON.—At Westport, Dec. 29th, by E. C. Ford, Charles S. Collins to Jennie Paysor all of Westport, Digby Co.

EDWARDS-DUNSMORE.—On December 31st, by Rev. Wm. E. Dobson, John E. Edwards to Lillie M. Dunsmore, all of this City.

DEATHS.

JOHNSTON.—On the 29th Jan., after a long and painful illness, which she bore with Christian fortitude, Susie Amelia, beloved wife Robert A. Johnson, of the *Daily Sun*, aged 32 years and 9 months, leaving a sorrowful husband, two children and a large circle of relatives and friends to mourn their sad loss.

POWELL.—At Westport, January 5th, Emma G. Powell, aged 31 years, leaving a husband and four children to mourn their loss. Thus another has gone over the river. This sister was among the number who united with the church six years ago. Her sickness was not long, but long enough to make her have a strong desire to depart this life and be with Christ. When the trial came she met death in the bright hope of everlasting life. Westport, Jan. 22, 1886. E. C. F.

BARTO.—At Leonardville, Deer Island, on the 20th, inst., James F. Barto, aged 82 years. He was born at Falmouth, Nova Scotia, and removed to this island when a young man, where he resided until his death. He professed faith in the Lord Jesus Christ and was immersed nearly fifty years since, and though his life was not one of active service for Christ, yet in his last days and especially in his dying hours, he realized the blessed assurance that his sins had been pardoned, and that his Saviour was able to save him. He leaves behind him two sons, one daughter and numerous other relatives. May God comfort the hearts of the mourners. J. P. N.

CRAWFORD.—At his residence, 935 Bolton Avenue, Cleveland, Ohio, on January 2nd, Bro. Daniel S. Crawford, in his 36th year, eldest son of Sarah and the late Moses Crawford, and brother of S. D. Crawford of this city, leaving a wife and three children, also a widowed mother, a brother and three sisters in this city to mourn his loss. About thirteen years ago he became a member of the Church of Christ in this city. He was married July 23, 1874, to Esther, youngest daughter of our esteemed sister, Mrs. Wm. Hewitt. He removed to Cleveland, Ohio, with his family, where he continued a consistent and active member of the church till his death. He was ready to depart and be with Christ; being conscious to the last, breathed gently away like going to sleep. Yes, he has found the rest he longed for. He never more will be tired, for he is now where there are no cares, no aches, no pains, but where all is joy and peace. "Blessed are the dead who die in the Lord."

COOK.—At Leonardville, Deer Island, on the 14th inst., William Cook, aged 86 years and nine months. He was born at Long Island, Penobscot, Maine, and with his parents removed here in 1799, where he resided until his death. He was immersed by O. B. Emery in September, 1831, since which time his life was one of consecration to God. During his last sickness his greatest pleasure was in listening to the reading of God's Word, and in joining his voice with others engaged with him in prayer. In fact the last four months of his life were those of almost continuous prayer, and as a result, his faith was strong and his death a triumph over every fear. He leaves behind him three sons, two daughters, and numerous grand-children and great-grand-children to mourn the loss of a kind parent and good friend. A funeral sermon was preached in the Leonardville Disciples' Church by Elder Hughes, after which his body was interred at Richardsonville, where lay that of his wife and other friends. God grant that the power of the Gospel may be as fully exemplified in the lives of all professed Christians, and that their death may be as glorious as his. J. P. N.

KEMPTON.—The cruel hand of death has taken from us our Bro. Robert Kempton. He was nearly a year fighting a battle with disease, but was compelled at last to yield a victim to its stern demand. During last winter when he thought his health was improving he consecrated his heart to God, and in September yielded to the authority of Christ, being buried with Him in baptism. He met with the church once in the breaking of bread, at which time he received the hand of fellowship. We little thought that we should never unite again in this feast of love until we met in the Lamb's great bridal feast above. The kindness of the friends and relatives was especially noticeable in their attention to his wants during his severe illness for which he often expressed his gratitude and thankfulness. The companion of his joys and sorrows was unremitting in her tokens of deep interest for his recovery. She constantly prayed that his health might be restored, but ever resigned to God's sovereign will. That Brother Kempton was highly respected and sincerely lamented was well attested by the large attendance at his funeral, as well as by the suppressed sobs of many sorrowing hearts. Much of our sorrow is mitigated by the blessed thought that he has found a sweet release from all his troubles and earthly cares, and is peacefully at rest. Weeping may endure for a night, but joy cometh in the morning, a morning that has no night, then will our sighing be turned to singing, and our grief to gladness. To the afflicted wife, and to the dear children and the relatives we extend our deepest sympathy, with an earnest prayer that God would guide them and conduct them as his own into the eternal rest above. H. MURRAY.

I have used Miner's Liniment for Bronchitis and Asthma and it has cured me. I believe it the best. —MRS. ALLEN LIVINGSTON, Lot 5, P. E. I.

RECEIPTS FOR JANUARY.

D. S. Crawford, 20.50; Wm. J. Aberley, 50; Sarah Brison, 50; J. J. Christie, 50; Miss S. Vaughan, 50; Mrs. M. Owen, 50; Jarvis J. Huston, 50; Mary A. Belyea, 50; John A. Houston, 50; John D. Fullerton, 50; Chas. Bain, 50; Leonard Bailey, 50; L. Anne Ossinger, 50; William Peters, 50; George Powers, 50; Chas. McDormund, 50; A. Handspiker, 50; Milton Outhouse, 50; John M. Powell, 50; E. C. Ford, 50; Jas. Wallace, 50; W. J. McDonald, 50; J. T. Wallace, 50; J. McDougall, 50; Joshua Brison, 50; Josiah Wallace, 50; Wm. Pearson, 50; Sadie Wallace, 50; Nelson J. Sim, 50; Michael Wallace, 50; Mary E. Caulder, 1.00; J. C. Stevenson, 50; Arch. Warren, 50; Miss H. Seaman, 50; Chas. Simpson, 50; Wellington Houston, 50; W. G. Houston, 50; Jacob Ling, jr., 50; Matthew Wood, 50; R. E. Bagnall, 50; Ivo McDonald, 1.00; Miss M. A. Jolly, 50; Miss C. Squarbridge, 50; Nelson Bishop, 50; Theop. McLeod, 50; Geo. W. Stevenson, 50; Robt. Stevenson, jr., 50; Joseph Ash, 50; P. Welch, 50; John Lord, 50; Mrs. B. Craig, 50; J. Houston, sr., 50; Benj. Haywood, 50; Isaac Linkletter, 50; W. J. Riley, 50; Robt. Milligan, 50; Mrs. R. Hayes, 50; Jas. Tuplin, 50; Miss A. Pickett, 1.00; Jas. Hill, 50; Mrs. J. Bulman, 50; Miss M. J. Hare, 1.00; A. Havelock Wilson, 50; James Hewitt, 50; James Emery, 50; G. W. Archibald, 50; J. J. Keathcart, 50; Thos. Gates, 50; Parker Gates, 50; Dr. John Knox, 1.00; Cyrus Webster, 50; Mrs. E. Rockwell, 50; Joseph Wood, 50; E. A. Burbidge, 50; Mrs. Jas. Outhouse, 50; George Farnsworth, 1.00; H. A. Blackford, 50; Isaiah Vantassel, 50; Wesley Outhouse, 50; Mrs. J. Ainslie, 1.00; Mrs. M. I. Cain, 50; A. LeCain, 50; Mrs. Joshua Mercer, 50; J. Barry Allan, 50.

To do business a man must have dollars and sense. To keep rheumatism and all aches and pains out of the house keep Minard's Liniment in.

Bibles & Testaments.

VARIOUS PRICES.

Sent by mail, prepaid, on receipt of price.

Address,

BARNES & CO.,

PRINCE WILLIAM STREET

St. John, N. B.

Wm. Murphy & Co

DEALERS IN

PIANOS AND ORGANS,

General Agents for

The Karn Organs.

4 Charlotte street, St. John, N. B.

The Ontario Mutual Life Assurance Co.

ESTABLISHED 1868.

Dominion Deposit, - - - - \$100,000.00
Business done during 1884 amounted to - \$2,351,150.00
Income averaging (per day) - - - - \$1,000.00

E. M. SIPPRELL,

MANAGER FOR N. B. AND P. E. I.

DOBYN'S SURE CURE

—FOR—

Catarrh, Neuralgia, Colds, Sore Throat and Headache.

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

New Glasgow, P. E. I.

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

Etherington's Adjustable Spring Bed.

The Spring Bed consists entirely of

STEEL SPIRAL SPRINGS,

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

All orders by mail will receive prompt attention.

ADDRESS,

A. J. ETHERINGTON,

Manufacturer Adjustable Spring Bed.

JAMES J. JOHNSTON,
CUSTOM TAILOR.

NO. 9 CANTERBURY STREET,
THIRD DOOR FROM KING STREET,
SAINT JOHN, N. B.

HENRY ROBERTSON.

Importer and Wholesale and Retail Dealer in

CHINA, GLASS, EARTHENWARE, and
Fancy Goods,
MILK PANS, CREAM JARS,
FLOWER POTS, SPITTOONS,

WITH A VARIETY OF COMMON WARES,

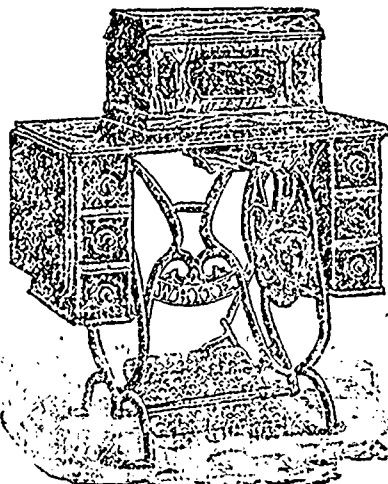
No. 5 North Side King Square.

"DOMESTIC."

E. & T. CRAWFORD,

14 Charlotte Street.

SELF-THREADING SHUTTLE.



PERFECT SELF-SETTING NEEDLE.

It is the **LIGHTEST RUNNING** Machine, hence produces less fatigue in operation, and on that account is especially commended by the Medical Faculty.

W. C. GIBSON,

Importer of

WATCHES, CLOCKS, and JEWELRY,

English Watches,
Swiss Watches,
Waltham Watches,
Watchmakers' Tools & Materials.

WHOLESALE AND RETAIL.

Waltham Watches a Specialty.
95 King Street, - - St. John, N. B.

CURES RHEUMATISM,



CURES DIPHTHERIA,

ALSO CURES

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

\$500.00 REWARD

offered for a better article, or the Proprietors of any remedy showing more Testimonials of genuine cures of the above diseases in the same length of time. There is nothing like it when taken internally for Cramps, Colic, Croup, Colds, Coughs, Pleurisy, Hoarseness and Sore Throat. It is perfectly harmless, and can be given according to directions without any injury whatever. Minard's Liniment is For Sale by all Druggists and Dealers. PRICE 25 CENTS.

LEONARD BROTHERS

WHOLESALE FISH DEALERS,

ST. JOHN, - - NEW BRUNSWICK.

BRANCH, 299 COMMISSIONERS ST., MONTREAL.

Packers of Boneless and Prepared Fish.

Pure Boneless Cod, Finnan Haddies, and Scaled Herrings, are our leading lines Dry and Green Cod; also, Frozen Fish in Season.

W. F. LEONARD,
Montreal.

C. H. LEONARD,
St. John, N. B.

"Nothing Like Leather."

J. J. CHRISTIE & CO.

65 King Street, St. John, N. B.

IMPORTERS AND DEALERS OF

French Calf Skins,
FRENCH FRONTS AND KID SKINS.

English Fitted Uppers, English Kip,
SOLE LEATHER, UPPER LEATHER, LINING SKINS,
And all kinds of KIT and FINDINGS usually kept in a fully stocked business. Wholesale and Retail.

Orders Solicited and Carefully attended to.