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# THE CHRISTIAN.

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

Vol. 1. SAINT JOHN, N. B., JUNE, 1884. No. 8.

## The Christian.

### SERMON.

BY T. F. DWYER.

1. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. —Revelations xxii. 1, 2.

The allegory is, perhaps, the most interesting figure of speech, especially when used to convey divine truth; and to the ancients this mode of representation would be still more interesting and beautiful, owing to the simplicity of their lives and their mode of thinking. Even to a highly cultivated intellect where the faculties have been developed in harmony with nature's teaching until the mind, as it were, reaches out from material existence and grasps the abstract—even in this highly cultivated state the mind is refreshed and invigorated, when it receives a spiritual or moral truth by a comparison with something in nature with which the eye has become familiar.

If we attentively mark the writings of the prophets of the old, and that last and greatest prophet of the New Testament, we will find that God revealed His purposes to them chiefly in allegorical forms.

In the chapter before us, the Apostle John tells us of a beautiful vision with which God has favored him; and though it may have some reference to temporal blessings, certain it is that its most intrinsic value is in its spiritual meaning. Let us, therefore, dear reader, examine this beautiful figure, and compare it with the gospel of Christ, and endeavor to discover their resemblance. In all her physical features, nature presents no more appropriate and significant figure than a river, to set forth the blessings and spread of the gospel, and the effusion of the ever-blessed Spirit.

Trace the river to its source: It may issue from a little fountain, but it gains strength and proportions as it rolls along, until, overcoming every obstacle, when obstacles present themselves, or gliding peacefully along when the way is clear, it flows on to join the vast ocean and mingle with an eternity of waters. The river in the vision proceeded out of the throne of God and of the Lamb. So the blessed gospel came not from man, but from God. True, we may trace its commencement on earth to an obscure village in a despised country; yet it had its origin in heaven; there it was that infinite wisdom divided the Plan, and infinite love carried it into execution. Yes, the Father, Son and Holy Spirit were, and are, all engaged in this glorious and unspeakable work of mercy. It is a grand, a glorious, an all-important truth, that our religion is of divine origin. Although there are those who are spending their precious days in trying to prove it human, and while the heart remains hard and cold, the diseased

brain may fancy it such, for after all, I believe the real cause of infidelity lies in the heart. If the infidel would honestly compare those who reject religion, and scorn the Bible, with those who firmly believe its doctrine, heartily obey God's commands therein contained, seek the privileges the religion of Christ affords, and are looking for the rewards it promises, he will surely see that the religion of the Lord Jesus is real and must be of divine origin. Let him compare it with every other system of morality, and the most noted infidels themselves admit it to be the most perfect.

Will the infidel come with us to the bedside of the dying Christian and there mark the holy calm, and catch the last faint whisper breathing of peace, and yet doubt that such religion is divine in its origin, divine in its effects and divine in its rewards? Here then we see that the river of the vision is symbolic of the gospel in that both are of divine origin.

Now let us compare them as to progress.

Little rills of gospel truth sprang up everywhere in the footprints of the blessed Saviour, as he "went about doing good." Eager thirsty souls drank deep at those refreshing fountains; a few poor fishermen found its waters so sweet and refreshing, that they left all to follow in its course and keep close by its banks. Broader and deeper the river grew until at Calvary's Mount it became unfathomable. How it swelled and overflowed its banks on that memorable Pentecost, when the flood gates of heaven's mercy were opened and from out the sanctuary of God flowed those pure life-giving waters. Then the little rills that lingered in the paths the blessed Saviour trod in His lonely pilgrimage throughout the land His presence blessed while on earth, now swelled by the Pentecostal rain, flowed onward and joined the great river of gospel truth.

In the first century the gospel had been fully preached throughout Judea and the countries round about; it had even reached Rome itself. Then many dark days followed. The tyrants of pagan Rome used all their hellish devices to dry up this great stream; but the fires they kindled to consume only purified it. No worldly advantages followed in the train of Christianity in those days. No grasping the wealth of mammon in the one hand and holding up the banner of Christ in the other. Religion did not then seek to ingratiate itself with pomp and vanity either by abject cringing or by waiving the doctrine of divine truth to satisfy human caprice. Oh, no! to be a Christian then meant to be ready to die rather than deny the truth; it meant to be despised by the world but known of God. This was the Christianity—the gospel stream that swept away the embankments of pagan Rome, and sent the waters of life flowing through every city, village and hamlet of that vast empire. This was the Christianity that would soon have made the world a paradise.

But the great enemy of souls saw this. He saw the poisoned dart with which he pierced the heart of human happiness on that dark day in Eden, drawn out from the bleeding side of Emanuel on Calvary's cross. He saw the wound

fast healing up, and mankind returning to their former, happy state, nourished and strengthened by the waters of life. Then as an able general, when the field is disputed by too powerful a foe, retires to gain a better position, so Satan withdrew from open conflict with divine truth to fortify his position with the breast-works of king-craft and priest-craft. From this position, disguised as a friend, he entered the ranks of the army of the Lord. And then began Satan's vast conquest. I was going to write victory, but no, thank God, he never gained a complete victory, although his vast empire extended far and wide. And now many dark ages followed, when millions of parching, perishing souls were wandering over the burning deserts of this world and could scarcely find a rill of the waters of life flowing. Still, in the darkest days the sacred waters were in some measure silently, secretly wending their way. Thought in the hands of the dread inquisition the instruments of torture did their fearful work, yet gospel truth lived through it all. And the holy Bible, wonderful to relate, was preserved in its original purity even by those who were striving to supplant it by human creeds and heathen rites. Yes, though the great aim of our enemy both then and now is to sully the waters of divine truth by mixture with the putrid streams of this world, God has interposed, and by a series of events which appear nothing short of miraculous, has preserved for those who seek eternal life, a true chart, a pure and holy Bible. The waters of the vision, like those of Ezekiel's vision, xlix. 1, 2, were productive of life, so the blessed gospel is productive of life, holy, spiritual, real life. When we can say with the Apostle Paul, "For me to live is Christ, and to die is gain," then is true life begun; then we begin to experience a foretaste of heaven. A single beam of the glory of God penetrating the fleshy walls of the human heart will light up its most sacred recesses. Then out of the abundance of the heart the mouth speaks; instead of murmuring against His will, His praise will be on our lips. While the sun of righteousness is shining in our hearts, no matter how dark and gloomy the day may appear to others, our path will be bright and will grow "brighter and brighter unto the perfect day."

"And the leaves of the tree were for the healing of the nations."

Now is not human nature without gospel influence diseased from head to foot? Is not sin a raging disease, and is not the whole bearing of the gospel upon human nature of a healing character? The blessed Saviour, when on earth, was called the Great Physician, and when He returned to His Father and ours, He left His gospel as a balm for every affliction. Oh! how much we need its soothing, healing influence, in this world of sickness, sin and death. Trials of life will come—care, sickness, pain. Life is often a weary pilgrimage, burdened with many woes, and the grave is before us. Man needs a balm; he needs some upholding hand, some refreshing draught. The gospel comes with its rich consolation. Health may fail, wealth may vanish, friends may die or grow cold, but the

river of life never dries up. The gospel meets our every want, and unfolds such depth of mercy that none need despair who truly desire to turn to God with their whole heart, and to have their sins washed away in the blood of the Lamb. "Come now and let us reason together saith the Lord, though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as white as wool. If ye be willing and obedient ye shall eat the good of the land. (Isaiah i. 18, 19.) And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto their children in that He hath raised up Jesus again . . . And by Him all that believe are justified from all things, from which they could not be justified by the law of Moses. (Acts xiii. 32, 39.) Oh! reader, if you have not yet allowed the Saviour to apply the healing balm to your wounded soul, do so quickly, and if you have been healed, carry the glad news to your dying fellow-men, and think no case too difficult for the healing power of divine grace. No! despair belongs not to this side of the grave. . . . But how much better that the healing influence of the gospel has been felt all through life, imparting both physical and spiritual strength to work in the vineyard of the Master, and gain the glorious title, 'Good and faithful servant.' Oh, we need its guiding, restraining and strengthening influence all through life. It is a want of our nature which nothing else can supply. Heathenism, socialism, popery and infidelity have all failed as a remedy. They have not met the want of human nature. It is the waters of the sanctuary alone that can cleanse the heart and wash away the guilt of human nature. T. F. DWYEN.  
Port Williams, Cornwallis, Kings Co., N. S.

## 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 Circle meets every Wednesday evening at 6.

Our Annual Meeting to receive the reports of officers was held on Monday, the 12th ult. The reports of the Secretary and Treasurer were read, showing a marked increase in the contributions over previous years. We enter a new year of our existence as a church, praying that we may have a better interest and a larger increase, both spiritually and financially.

The Ladies' Sewing Circle have also held their Annual Meeting. The reports were read and the funds of the Society found to be in a healthy condition. The following officers were elected for the ensuing year. President, Mrs. M. Barnes; Vice-President, Mrs. Wm. Martin; Secretary, Miss Emma Christie; Treasurer, Mrs. J. E. Barnes.

During Bro. Capp's visit to Deer Island, we had the pleasure of seeing and hearing Bro. P. D. Nowlan, of Digby Co., N. S. Bro. N. gave us two good discourses on Lord's day. The brethren here were well pleased with his earnest and dignified way of presenting the truth. We can assure him he will always find a hearty welcome in St. John.

#### DEER ISLAND ITEMS.

One person at Lords' Cove confessed the Christ and was baptized, for which we are thankful.

THE CHRISTIAN finds a hearty welcome on its monthly visits to our Island, but we desire to see more in its columns from our mission work.

Master Herbert Leonard, youngest son of Bro. Geo. Leonard, a few months ago set a small "missionary jug" in a quiet place. Lately, he destroyed the jug, but on examining the wreck he found that during the short time it had gathered two dollars and eighty-five cents, which he forwards by me to the Secretary. He says he will have another jug.

Bro. Jesse Peters, with his son Lyman, daughter Jessie, and Bro. Lyman's wife, paid us a pleasant visit, which would have been more pleasant still if not so brief. They were with us over Lord's day, May 4. We were glad to hear from them of Bro. Ford, and the prosperity of the church and Sunday-school in Westport. Those visits cheer us and do us good. Why cannot some of our preachers, also, come this way?

Some of our brethren from Tiverton were on our island on Tuesday, but were just a little more shy than when at their own home, where they understand how to exercise brotherly kindness and hospitality. When you come again Brethren Outhouse, do not "pass by on the other side."

The time between us and our Annual Meeting is getting short. The year's record will soon be finished. The mistakes will all go with it into eternity; the victories gained will all be registered. Some will be nearer their Father's house—the everlasting rest, but some will be farther away, having widened the distance by indifference and by sin. What are we doing?

If all professors of the religion of the Lord Jesus Christ, understood properly the "fellowship," or co-partnership in Christianity, we would require no missionary jugs, no trimming to the popular breeze; but, each understanding that he had something to do in bearing the message of love and mercy, would give according to his ability, and our men in the field, as Missionaries, would be lifted above the continual pressure of crushing care in reference to their families—what they shall eat and what they shall drink, and so would be able to give their undivided attention to the great work committed to them.

When shall we understand the matter so as to work together, perfectly united in effort and aim, in this great Cause?

I notice, going the rounds of the papers, both provincial and border American, that at Leonardville, Deer Island, a beautiful F. C. Baptist Church has just been completed, &c., and then follows a fair description of the building.

It is true that a neat and commodious building has been completed, but not by the Baptists, who own no house at Leonardville. The building in question was erected by the people who discard all human names, as heads or leaders, not wishing to be called by the name of Paul, Apollon, Peter, Calvin, Wesley, Campbell, nor even *John the Baptist*. They desire to be known only as *Christians* or *Disciples of Christ*. This is thought so strange, or is so little understood by "the many" that they appear to be persistent in applying some *other* name, whether they (the Disciples) will acknowledge it or not. Such conduct would not be considered in *good taste* by the people of the world.

May 10, 1884.

O. B. EMERY.

#### LEONARDVILLE.

The new house at Leonardville was opened for public worship by the Disciples of Christ, on Lord's day, May 18, Bro. T. H. Capp, of St. John, preaching morning and evening to very large and appreciative audiences.

Bro. C. came to our island on the preceding Monday and in the *old* house gave his first discourse at Leonardville, his subject being, "The Bible and its divisions." This was followed during the week by discourses on "The Resurrection of Christ," "Obedience," and (at Lords' Cove), "Procrastination." Thus the way was prepared for an excellent

discourse on Lord's day morning, the subject being "The Church," which was examined in reference to its identity and practical workings, reaching out into the individual Christian life, showing of what the church is composed, and the close relation in which its members stand one to another, and the duties resting on and necessary to be discharged by all who would enjoy here the sweets of redeeming love and attain to the final rest—the everlasting home.

In the evening the subject was, "The Agencies used in Conversion," in which our brother showed very clearly how a sinner may return from his wanderings, and, according to the plan of salvation, as revealed in the gospel, be restored to fellowship and communion with God, and *know* that he is safe, being saved from past sins, made a joint-heir with Christ, and, through *continued* faith and *continued* obedience, finally, a citizen of the everlasting kingdom.

In the afternoon, when the brethren came around the Lord's table (see Acts xx. 7) for the first time in the new house, and many, as they looked on and partook of the emblems of the body and blood of the dear Redeemer, felt like renewing their covenant and starting with increased vigor in the race which leads to glory and to God; while joy abounded and hearts were filled with thankfulness, tears flowed from many eyes over thoughts of the past.

Some who were closely associated with the building operations were not present at the opening. Young Bro. Journey has passed from the land of the dying to the land of the living. He has gone beyond the changes and crumbings of time to the house not made with hands—the city which hath foundations.

Geo. F. Leonard, who was Sunday-school Superintendent and the building committee's active agent in all the business arrangements, is absent, having gone to Seattle to remain some years.

Many who in other years "bore the burden and heat of the day," have also passed away, but memory with potent touch and more than magic power, reproduces, and although we do not see them with natural eye, they are not wholly lost to us even now. Blessed memory! which keeps before us still the excellencies of the worthies who have gone before, and by their example we are encouraged to persevere unto the end.

Bro. Capp preached also on Monday evening, his subject being "The Thief on the Cross;" during the delivery of which we thought: Bro. "you have kept the good wine until now." The preaching was well received and I have confidence that the good seed sown will yet yield an abundant harvest.

The building, for which the foundation was laid by Bro. A. Clark, and the superstructure commenced by our late and lamented Bro. Journey, continued by Bro. John Martin, and completed to the entire satisfaction of the building committee by Mr. Anderson, is a *frame* building in the Gothic style, tastefully finished inside with black walnut and ash, furnished neatly—I might almost say elegantly—and lighted in the most approved manner of audience rooms outside of cities.

While all worked together harmoniously, the lady members of the church at Leonardville deserve special and honorable mention for their untiring zeal and continuous labor in providing "ways and means" toward this very desirable consummation—the possession of a neat and suitable house in which to praise the Giver of all good, and extend the invitation of mercy to those who are still living careless, and, consequently, hopeless lives.

As the several pieces of material, brought from different places, being united together, make one building; so may the brethren at Leonardville, being united together according to the plan and specifications furnished by the Divine Architect,

be in deed and in truth, one building in the Lord, and, purified from all filthiness of flesh and spirit, be a meet temple in which the Spirit of God shall dwell.

O. B. E.

Deer Island, May 22, 1884.

## NOVA SCOTIA.

## MY VISIT AND WORK IN NOVA SCOTIA.

The last communication from me to THE CHRISTIAN, was written from Southville, where I had then spent two Lord's days. I continued laboring there over two more, and through the weeks intervening, preaching publicly, and from house to house. The time and weather were against us in our work. It was a time when many were working from home, and those who remained were very busy. The continuous East wind surrounded us with fog, and the clouds did not seem to tire of pouring out water. The moon, too, kept behind the screen, and seldom threw a ray of light along our muddy pathway. These things in a community, where many had three miles to walk to meeting, were against us. The church, however, was much encouraged, and a good many took part in the prayers and exhortations. One, only, in this neighborhood, was ready to yield to Jesus, and as we led him down to be buried with Christ, in baptism, my prayer was: "Lord send forth laborers into the harvest."

The people here have arranged to build a house of worship, a place very much needed, as the school-house accommodations are very inconvenient.

On Monday, May 5th, I bid farewell to the friends at Southville, and a drive of eighteen miles over the rocks brought me to Bro. Benjamin Sabceans, at South Range, where on the same evening I began a series of meetings.

The few brethren in South Range were anxious to have the good seed sown, and I spent two weeks very pleasantly among them. One thing that made the work here very pleasant was the way in which the brothers and sisters came up to duty, speaking and praying in the meetings, and talking to each other and to their neighbors, who were not in the Kingdom, as they met with them through the day. Our united efforts here resulted in bringing nearly every member up to the work, and four persons were added to the church by a living faith. There were some also who became much interested, and like one of old were almost persuaded to come into the Kingdom, but the old adversary was at work, and by his advices they were led to wait, and still live in disobedience.

Bro. Benjamin Wagoner and wife, and Bro. George Wagoner, from Southville Church, were with us during this meeting, and helped us much. Five brethren who were working in a mill three miles from the place of meeting, only missed one meeting in two weeks. Brethren who make flimsy excuses for not attending the social meetings with their brethren, had better make a note of this, and remember that "Where there is a will there is a way."

The friends here are also making preparations to build a meeting-house. They have most of the timber and lumber ready, and intend to put it up after haying. May the Lord prosper them in their work. Having spent two weeks very pleasantly and I believe profitably with these dear friends, I was helped on my way to Gulliver's Cove, by Bro. Jesse Zeigler. We arrived at Bro. Stannels Haines in time to discuss the bounties of his board, after which I busied myself in calling on the people and circulating the appointments for a meeting that evening. The pollock and I seemed to have "struck" here about the same time, and as the men were more interested in them than in the Lord's cause they followed the pollock day and night, which left me to "speak to the women, which resorted thither." The cause of our Master is not prospering in this community, and I felt sorry to have so little time to spend with them. On Thursday, by the kindness of Bro. Haines, I got to Digby without walking, and there I found the "Secret," which carried me over Fundy's Bay to the commercial capital of our own Province.

I spent Friday in St. John, with Bro. Capp and family, talking of our cause and the work before us. I also met with other of the brethren, whom I was glad to see once more. On Saturday, I left the city, and travelled homeward by the Grand Southern Railroad. I found my family and friends all well for which I desire to thank God.

In closing this communication, I wish to speak a word about our brother and companion in labor, F. D. Nowlan. He is about entering upon the work of preaching the Gospel, that is of devoting his whole time to this work. He is much liked here and wherever I have heard him spoken of. I hope we will be able to work in harmony and accomplish great things for the Master.

J. A. GATES.

Le Tote, May 26th, 1884.

Kempt, Queens Co., N. S., May 11, 1884.

DEAR EDITOR:—Please announce in THE CHRISTIAN that Thomas Koilor, who was formerly a preacher among us is not now a member of the Christian church.

H. MURRAY, Evangelist.  
MANLEY WHITE, Elder.  
PETER KATHRENS, Deacon.

## RANDOM NOTES.

Measure 200 feet on each side and you will have a square acre within an inch.

To be reckoned dishonest and disliked by all—help your friends through a difficulty dishonestly.

Who have more trouble than they need have? Nearly every one, by not attending solely to their own business.

No man can be true to others who is not true to himself, and no man can be true to himself who is not true to others.—A. C.

It is not a succession of ordination or of ordained ministers, but a succession of faith and practice that makes the true, holy Apostolic succession.—A. C.

The Fourth Triennial International S. S. Convention will meet June 11th to 13th, in Louisville, Ky. This body appointed the committee to select the lessons known as the International Series.

What is meerschaum composed of and where is it found? Meerschaum is a silicate of magnesia, and is found in Natolia, Asia Minor. The mines are owned by the Turkish government.

So live that death may never surprise thee unprepared. Happy is the man who constantly keeps the hour of his death in view and every day prepares himself for it.

T. A. KEMPIS.

In the British House of Commons, on Tuesday, Mr. Henry Broadhurst introduced a bill providing for marriage with a deceased wife's sister, which was carried by a vote of 233 to 127.

Charles Ford, the bandit, train robber, accomplice, betrayer and one of the slayers of Jesse James, the noted desperado, fitly ended his depraved life by shooting himself in Richmond, Mo., on Tuesday.

During the present century 150,000,000 copies of the Bible have been printed in 226 different languages. We have 5,765 mission stations in heathen lands, with 6,667 ordained missionaries. This is a tenfold increase in eighty years.

The largest schooner afloat was launched, a short time since, at North Weymouth, Mass. Her length of keel is 196 feet and carrying capacity 2,200 tons. She will be rigged with four masts and ply between Galveston and Providence, carrying cotton.

Making reflections on the faults of others is generally a fruitless thing; it is often attended with mistakes and involves men in sin. When we find

it so hard to amend ourselves we may well esteem it a very unseemly thing with bitterness to inveigh against our brother.

A gun weighing 212,000 pounds has been successfully cast at South Boston, Mass., for the United States Government. It will be the largest gun ever constructed in this country, and will throw a projectile six miles.

The offer of prizes, amounting to the large sum of £1,000, has been made by a very responsible committee in England, for the two best temperance drinks which shall take the place of the chief intoxicating beverages to which the public have been long accustomed.

Engineering in China has achieved a notable triumph in the construction of the bridge at Lagang, over an arm of the China Sea. It is five miles long, built entirely of stone, has 300 arches seventy feet high, and the roadway is seventy feet wide. The pillars are seventy-five feet apart.

On Tuesday, the County of Yarmouth, the largest ship ever built in the Dominion of Canada was launched at Bellevue Cove, N. S. She will be commanded by Capt. Theophilus Corning, and her dimensions are 225 feet in length over all, 44½ in the beam, 26 feet depth of hold, 2,268 tons carpenters measurement, and 2,154 tons register.

Cremation has been gaining ground in England ever since Justice Stephens ruled that it was lawful. The London city authorities have resolved to establish a crematorium at Ilford, a suburb of the East End, on the recommendation of the medical officers that cremation is the least objectionable of all known methods of desposing of the dead.

The papyrus collection recently purchased by the Archduke Ronier is being examined at Vienna, 1,500, a small proportion of the whole, having been examined already. Two of them date from the Christian era. Then comes a fragment of Thucydides, which was written at the end of the third century after Christ, and is of great value, as the oldest manuscripts of that author are of the eleventh century.

The Pope rises at 6, and at 7 celebrates holy mass. At 8 he looks over his voluminous correspondence. At 11 he holds his public receptions. At 12½ he takes a walk in the garden, chatting with his favorite Cardinal. At 2 he dines, the repast consisting of one plate of meat and two of vegetables; he drinks Bordeaux wine by his doctor's orders. At 4½ he receives the secretaries of the various congregations, with whom he confers on church affairs. At 8 he reads the papers, home and foreign. At 9½ he tells his beads. At 10 he sups on egg and soup, after which he retires to rest.

A precious carpet has been destroyed in San Francisco. It had covered the floor of one of the rooms in the mint, and had been used for five years. The dust of the precious metals used in the coinage had during that period fallen upon it and when it was taken up the authorities had it cut in small pieces and burned in pans. The ashes were subjected to the process employed with mining dust, and they realized two thousand five hundred dollars. Thus the carpet after years of wear was more precious than when it was new. It is an illustration of the lives of some Christians. The discipline they endure in the world enriches them, and when God tries them they "come forth as gold (Job xxxiii: 10.)"

BRO. GEORGE F. BARNES, of this City, has accepted an agency for the sale of books and periodicals published by our brethren. Any of our brethren in want of any books can obtain them at Publisher's prices by sending to him.

# The Christian.

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## THESE SIGNS SHALL FOLLOW THEM THAT BELIEVE.

MARK XVI.

The impression largely prevails that Jesus has in the commission promised miraculous powers as well as salvation to him that believeth and is baptized, and from this impression arise the following conclusions:

1. The infidel says, "Although Jesus has promised salvation on prescribed terms, He has promised a power to work miracles as well. I see no one that has this power and I let the whole go by default, as both promises stand or fall together."

2. Others say, "He that believeth and is baptized with the Holy Ghost shall be saved, and these signs shall follow him. I have received that baptism and I too have that power. My conversion was a miracle, and I speak with a new tongue."

3. Mormons and the like fanatics say, "We believe that He that believeth and is baptized shall be saved, and also that he shall work miracles. We have been saved and can lay hands on the sick and heal them. We believe all that Jesus has said, and have received all that he promised, and we are the only true church of God." One Lord's day morning when coming to meeting we found a stranger in earnest conversation with some of the members at the door. "You are right as far as you go," said he, "but you only believe part of the Saviour's promise. We believe he has promised these signs, and we have received them." The man wanted the house when not occupied by us. We told him that there was a number of sick persons around, and if he would go in and lay his hands on them and heal them, he would get the house and also an immense audience to hear him. After giving a solid round of abuse he left.

4. Another class contends that Jesus promised the man who believes and is baptized a miraculous power. So did Peter to those who asked: What shall we do (to be saved.)—(Acts ii. 37, 38.) "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." "This gift of the Holy Spirit," say they "is the miraculous power instead of the spirit of adoption, and the first converts were promised this power," although Peter adds, "the promise is unto you and unto your children and to all that are afar off, even to as many as the Lord our God shall call," and there is no proof that one of three thousand worked a miracle, nor that any one on obeying the gospel wrought miracles. We are told of the great joy of these converts and what they did, but when signs and wonders are mentioned, these were done by the apostles (v. 43.) Still it is argued that Jesus promised the converts this power, and that they had it until the apostles' death.

5. Others conclude that Jesus promised these signs to obedient believers, and that some of the converts had them, but not all, and that they all ceased at the apostles' death. But as Jesus said nothing restricting it to some, nor hinted that it would cease at the apostles' death, Mormons and infidels claim a victory in the argument. This passage in itself is clear and consistent enough, but there is a grand mistake in its interpretation leading to the above confusion as well as to other absurd theories. Did Jesus promise that he that believeth and is baptized shall be saved? He assuredly did, and inspired history shows the faithful fulfilment of that promise to every one whom it describes as obeying the terms of the commission. Did Jesus promise that the same person shall have a miraculous power on the same conditions? He did not, and the inspired narrative does not record one case of the kind.

There are three distinct classes mentioned in the 16th of Mark which must be kept distinct to avoid confusion and error. The first class is composed of the apostles always mentioned here in the plural. Jesus speaks to them in the *second* person, and of them using the *third personal pronoun*. He upbraided them for not believing them who had seen him after he was risen. He sent them into all the world with the gospel to every creature. They had a work peculiar to themselves which none else could do, and Jesus made them promises which he made to no other persons.

He that believeth and is baptized is of the *second* class here in the singular number, because he is a representative person, and stands at the head of his class. What is true of him is true of all the millions who do as he does, or belong to his class.

He that believeth not is of the third class here, also in the singular, for the same reason, what is true of him is also true of all the millions who believe not or who belong to his class.

We may see why Jesus puts the first class in the plural, and the 2nd and 3rd in the singular. The 1st class was then made up except one or two soon to be added. They did their own work and were not representatives of others. He promised them the power necessary for that work, requiring them always to believe. He does not say of the second class, they that believe and are baptized shall be saved, but he that believeth, &c., because he represents others. Nor does He say of the 3rd class, they that believe not shall be damned, but he that believeth not, &c., because he too represents others. But He uses the plural when speaking of the eleven. We now ask which of the three classes does He say these signs shall follow. Does He say they shall follow the 3rd or him that believeth not? No! Does He say they shall follow the second or him that believeth and is baptized? No! Does He say they shall follow the 1st or them that believe? Yes. Did they follow that class? Certainly they did. What then did Jesus say would follow the 2nd class. He said he shall be saved. What did He say would follow the 3rd class. He said He shall be condemned. He thus faithfully told what would follow each class. Miracles shall follow the 1st, salvation the 2nd and condemnation the 3rd.

After Jesus had declared what would follow each class we read, "So then after the Lord had spoken unto them He was received up into heaven, and sat at the right hand of God, and they went forth and preached every where, the Lord working with them and confirming the words with signs following." The particle "So" is very suggestive, connecting the promise and its fulfilment. If, however, the promise had been made to one party and a different party had received it, the historian would give us *but* and not *so then*, to record a failure and a disappointment instead of a fulfilment, because the promise and its fulfilment are homogeneous. Let the candid reader carefully examine this chapter from the 14th verse to its close and we

think he will be convinced that the signs were promised to the apostles and not to their converts. In their very nature miraculous signs were to follow God's messengers instead of those who received their message thus,—Moses did signs and wonders, not the Israelites. Jesus did many mighty works, not he who believed Him, and the apostles did signs and wonders, but those who received their message rejoiced greatly in the salvation of the Lord. (See Acts ii. 37, 40, 43 to 46.) The salvation first began to be spoken by the Lord and was confirmed unto us by them that heard Him, God also bearing them witness both with signs and wonders and with divers miracles and gifts of the Holy Ghost, according to his own will.—(Heb. ii. 3, 4.)

Notwithstanding the foregoing is so plain there may be difficulties to the minds of some like the following: 1st. The converts in many cases wrought miracles in the apostles' days. This is true. Some besides the apostles received power to work some miracles. But those, with one exception, that is when the Gentiles first entered the kingdom, always received that power through the apostles' hands and not direct from heaven as the apostles received their power. These signs always followed the apostles, and on some occasions they were permitted to give them to others for a special purpose. But when we read of preachers and converts, the former, and not the latter had these signs. There is no necessary affinity between enjoying salvation and having miraculous power. Bad men had this power such as Balaam, Saul, Caiaphas and Judas, while many men of God never had it. In logical parlance—with other Christians it was an *accident*, but with the apostles an *essential*.

This also may be an objection: If Jesus promised the apostles whom he addressed at the time these signs, He would use the *second* and not the *third* personal pronoun, and say: These signs shall follow *you*, instead of *them*.

To this we remark: Jesus and inspired speakers often changed the pronoun from *second* to the *third* when speaking of the future, as in Mark xiii. 14. Also in Luke i. 44, 45.

BRO. G. L. WHARTON and wife, missionaries to India, writes March 23rd from Chikalda Hill Station, one of the highest points of the Satpura range of mountains, being about 4,000 feet high and about 337 miles from Hurda. On account of the intense heat, which came on so unusually early and severe, both in Bombay and Calcutta and throughout the plains, they were compelled to leave Hurda and seek the mountains to escape the hot winds, and find in their favor a difference of 20 degrees in temperature. Although studying the Hindi language but a year they speak to the people many of the simple truths of the Bible.

WE ARE pleased to notice that the United States Methodist Conference adopted the views of the committee on itinerancy,—That it was inexpedient to take action on the matter of licensing or ordaining women to preach. While we have not at hand the premises from which the conference drew the above conclusion, we are confident that many reasons, in and out of the Bible, can be found to substantiate its action.

THE MISSIONARY outlook is brightening to such an extent that we withhold for the present the intended remarks on the "obstacles of getting missionaries in these parts."

BRO. FORD in a letter informs us Bro. Bowers has so far improved that two weeks since he was out to meeting for the first time in about sixteen months.

BRO. BEATTIE, of Summerside, P. E. I., en route to the States, paid us a visit which we enjoyed very much.



## ORIGINAL CONTRIBUTIONS.

## THE MISSION OF THE CHURCH.

The institution called the Church occupies a prominent and important place in the New Testament Scriptures. Its first appearance is as a prospective institution, when Christ utters that memorable prediction, "On this rock I will build My church."—Matt. xvi. 18. It first appears as an existing institution in the account of the proceedings of the first Pentecost after Christ's resurrection; and from that to the end the New Testament is very largely a record of the growth, constitution, and fortunes of the church. It is to the consideration of the mission of this institution that this article is devoted.

It is but natural to suppose that such an institution has a mission. God creates nothing without a purpose. When He made the sun it was that it might rule the day; and the moon he made to rule the night. The rain and snow which come down from heaven return not thither again, but water the earth, that it may bring forth seed to the sower and bread to the eater. Man was commanded "to be fruitful and multiply and replenish the earth and subdue it." The Son of Man came "to seek and to save the lost;" and it is only in harmony with what we know of God to suppose that, when He called the church into being and sent her down the ages, that He gave her a mission to perform. Furthermore, it is but natural to suppose that the mission of the church is in keeping with the dignity of the institution itself. It is no ordinary institution which we are studying. It is the institution which Christ has purchased with his own precious blood; which he has founded on the enduring rock of God's truth; the institution over which God has triumphantly set Him as its living head; the institution which shall survive "the wreck of matter and crash of worlds," and be united to Christ and God forever in the eternal world. Its mission then can be no ordinary one. It must be grand and glorious and enduring as the institution itself. What is it? 1st. *To support the Truth.* Ever since God gave truth to the world He has had a chosen guardian and exponent of the same,—some man or people to stand beneath it and hold it up, as the pillars support the roof,—some medium, to flash this truth on a degenerate and lost world, as the revolving light-house signal flashes the light on the storm-beaten craft at sea.

Abel was the exponent of perhaps the first revelation God ever made to man concerning sacrifice for sin; and by his support of that truth, in his righteous obedience, he has given the whole race a proof of the statement that "obedience is better than sacrifice." Noah was a pillar under the truth of God concerning the destruction of a guilty world, and he supported it for one hundred and twenty years. And when God gave a written revelation of His will, a nation was chosen as a repository of that truth; to Israel were the oracles of God committed. The central fact in that revelation was the unity of God, expressed in this one sentence, "Hear O Israel, the Lord our God is one Lord."—Deut. vi. 4. Israel's mission was to preserve the knowledge of the one true God. And to Israel's honor be it said, that amidst all the corrupt and corrupting forms of Polytheism in the nations around her, she did preserve intact the idea of the one God.

To the church of Christ, composed of men out of every nation under heaven, has God transferred the sacred trust formerly committed to individuals and this nation. Paul says, (1 Tim. iii. 15.) the church of the living God is the pillar and ground of the truth. And the truth entrusted to it is the culmination and embodiment of all truth bearing on man's redemption. This truth, as did that en-

trusted to Israel, finds its centre and embodiment in one grand proposition; that proposition, the creed of the church, is that "Jesus of Nazareth is the Christ the Son of the living God." It devolves on the church to sustain that truth at all hazards. In the face of a determined disposition on the part of man to legislate for Christ and supplant his authority, it belongs to the church to demonstrate that as the Christ, *the anointed One*, He alone has the right to rule. And in the face of the bold infidelity that would strip Him of His glory and deny His Sonship with God, it belongs to the church to keep flashing across the intellectual heavens, the startling and overwhelming proofs that He was more than man. And in the face of the mighty tide of iniquity that rolls its billows of death all over the earth, it belongs to the church, like Noah of old, to hold aloft the pregnant truth that God has appointed a day in which He will judge the world in righteousness by that Man whom He has ordained," and that "He will render to every man according to the deeds done in the body." Here is room for God-like courage and heroic deeds. The ocean billows of sin, and infidelity, and error, roll onward with tremendous force. May the church flash across the angry waters the beacon light of heaven's truth.

2nd. *To propagate the truth.* Error, like weeds, spreads itself. Truth, like the good grain, needs to be propagated. The truth committed to the church is adapted to all men and makes provision for all. "The world," "every creature," "who-soever," are common gospel terms. Christ says, "Go teach all nations;" "Go preach the gospel to every creature." The knowledge of Christ is to be extended by those who know Him; His authority, by those who serve Him. His conquests are to be made through the *body* of which He is the head. And in this work there are no limitations but the limitations of humanity. Geographical boundaries, national peculiarities, race distinctions, are all swept away in this universal scheme. "The field is the world." Wherever the sun shines and the wind blows, they warm the fair territory that Christ has a right to, and people whom He died to save. Hence those sweeping commands of universal import whether a man be red, black, white or brown, while there is a soul within him that suffers from the tyranny of sin and must meet its God hereafter, he is a fit subject for the gospel's power. And the Saviour rings that charge in the ears of the church, "Go preach to him, make a disciple of him, baptize him into the name of the Father and of the Son and of the Holy Spirit. The church cannot consistently fold her arms until that command is obeyed. America's millions must be entreated to worship God instead of Mammon; India's to give up Brahma for Christ; China's to forsake Buddha for the living God; Africa, the dark continent, must be penetrated by the heralds of gospel truth. The church must never rest until her voice has been heard echoing across the continents of earth and the islands of the sea, nor until the inhabitants from the river to the ends of the earth have had an opportunity to know the true God and His Son Jesus Christ. *With such a mission, can the church sit in indifference and idleness?*

M. B. RYAN.

Williamsport, Pa., May 7th, 1884.

## "THE DAY OF SMALL THINGS."

We are too prone to look only on the grand results produced by any given cause, and to overlook the small and perhaps insignificant cause itself. We have a tendency to "despise the day of small things." We should, however, remember that in religion, as in nature, great results often flow from small and insignificant causes. The farmer takes a grain of corn—he buries it out of sight in the earth. It decays and dies. It is now "the day of

small things" with the corn. But, moistened by the rains and the dews of heaven, and warmed by the rays of the summer sun, that apparently dead and useless grain of corn sends upward a tiny shoot to greet the eye of the husbandman, and soon he beholds the tasseled ear and the ripe grain ready for the sickle. The skilled artizan places the iron in the fiery cauldron, where, subjected to intense heat, the carbon, which alone renders it valuable, is rapidly removed from it, and it is to all appearance now only a mass of useless metal. It is "the day of small things" with the iron. But soon, by some rapid and dexterous movements, other ingredients are made to take the place of those removed from it, and we have the useful article known to commerce as Bessemer steel. And so on all the way through nature and art, disintegration and decay are but the precursors of greater usefulness and more glorious results. "But what has all this to do with the Christian?" I think I hear you ask. Much every way. He feels, perhaps, that he is a very small and unimportant unit in the great army of the redeemed, but he has an honest desire to do his Master's will. It is now with him "the day of small things." But that honest desire put into practice and perseveringly lived up to, will in the end accomplish great things, not only for the individual himself, but also for his fellow Christians. Perhaps the Christian sees those who were near and dear to him laid away in the silent grave, and he feels that with them it is indeed "the day of small things." But in reality it is but the beginning of a brighter and better day. As I write, the sun is just sinking out of sight behind Mount Royal, the pride of this great city. But I know that again that same sun will again make his appearance in the East, coming forth as a bridegroom from his chamber, and rejoicing as a strong man to run a race. So with the dead in the Lord; they will enter upon a new and better state of existence than that in which they moved here below. With them it will no longer be "the day of small things," but the day of great and glorious triumph. Perhaps the Church of Jesus Christ, the pillar and ground of the truth, feels that she is at a low ebb; her members are cold and indifferent; her meetings are slimly attended; her ordinances are neglected; the notes of warning from the lips of her faithful pastor fall unheeded upon the ears of her membership. It is indeed with her "the day of small things." But let her take courage. The darkest part of the night is just before the dawn. Let her gird up her loins and run with patience the race that is set before her, and all will be well. The day of small things will give place to the day of rejoicing; the sigh of despair will give way to the song of praise; and the lamentations of her Jeremiahs will be succeeded by the hosannas of her redeemed and purified children. W. H. E.  
Montreal, May, 1884.

## CHURCH DISCIPLINE.

In the February number of THE CHRISTIAN there is an article by Bro. O. B. Emery on church discipline, which deserves more than a hasty reading. The subject is an important one, and should be carefully and prayerfully studied. It is true that a "judicious discipline must be attended to in order to the health and well-being of the church." But just here is where my trouble lies. What constitutes "judicious discipline?" Is it "removing the tares?" I think not. In the parable of the "tares," (Matt. xiii.) our Lord settles this question; at least this side of it. By this similitude we are taught that then, as now, the zealous servants, when they saw the "tares," wanted to go and "gather them out." But the Saviour says, "No!" let them alone "until the harvest;" and in His explanation He says: "The harvest is the end of the world," and the "reapers are the angels;" and at time of the harvest He will "send forth His angels," and "they

shall gather out of His kingdom all things that offend." By this it is evident that the "tares" the servants were anxious to "gather out" were in the kingdom; for they were to be taken, not out of the "field," or world, but "out of the kingdom;" and it is just as evident that the servants were positively forbidden to touch them, or "gather them out;" for this the angels are to do at the end of the world.

That the kingdom in this parable means the church, and the "good seed" the worthy members, and the "tares" the unworthy, will hardly admit of a doubt. The great Teacher gives us the same idea in His parable of the "ten virgins," and also in that of the fish "net." The wise and the foolish of the one parable, and the good and the bad of the other were not separated until the "end of the world." The Apostle Paul teaches the same lesson in his letter to the Corinthians. In the 3rd chapter of his first letter, 12 and 13 verses, he clearly says that the "gold, silver, precious stones," and the "wood, hay and stubble" are all on the one foundation, or in the one building; and that the "day" shall declare "of what sort it is." In this scripture too, we think the "gold, silver, precious stones" are the worthy members of the church, while the "wood, hay, stubble" are the unworthy, or the "tares," and such as "shall be burned." Other scriptures show us what will be the end of those who "know not God," and "obey not the gospel;" but these teach us what the end of those shall be who are in the church, or kingdom, but in whom the church, or kingdom, is not. (Luko xvii. 21.) But, says one, does not Paul teach the brethren to "withdraw from every one who walks disorderly?" He certainly does, and means just what he says. And just here I think is where we may learn how to exercise "judicious discipline." But does Paul's command to "withdraw" conflict with the Saviour's teaching in the parable of the "tares?" Surely not. What then does he mean? Simply this: That when the church comes together for worship, if there are those who are "walking disorderly," "busybodies," and such like, who pretend to join with them in their "feasts of charity," they were not to allow such to partake of the solemn and delightful services of the church. "With such an one no not to eat." (1 Cor. v. 11.) Still they were not to treat him as an "enemy," but as a "brother." They were to "admonish him," and try and "convert him," "from the error of his way," (James v. 19, 20) and thus "save a soul from death, and hide a multitude of sins."

From all this it is clear to my mind that the extent of the authority of the church is to protect itself against imposition by unworthy members. Let such, and the community as well, understand that all such characters as are named by the apostle in 1st Cor. v. 11, and also in 2nd Thess. iii 6, 15, are not allowed to unite in the worship; but that in order to do this they must cleanse themselves from all their impurities, that they may worship acceptably. In this way the unruly member will be made to feel "ashamed," and the character of the church will be established among those who are without.

This I understand to be "judicious discipline," because it is scriptural. I fail to see why any action of the church should be taken on those who have withdrawn themselves. If bad men persist in uniting with the church in the worship, then Paul's command to "withdraw" must be enforced. I am satisfied that more harm than good has been done by "turning out of the church" even unruly members. Let the fellowship be guarded, and God, the righteous Judge, will see to all the rest. This He has left to His church, that belongs alone to Him.

E. C. FORD.

Westport, May 15, 1884.

## THE FAMILY.

### THE CHILDREN OVER THE WAY.

The day had been cloudy and dreary,  
Night shadows were stealing around,  
When seated alone in my window  
Sad food for reflection I found.  
As thistledown floats past in autumn,  
Remembrances rushed by that day,  
Brought there by sweet faces of children  
In a window just over the way.

Three beautiful, golden-haired darlings  
Were watching each form that went past,  
With faces pressed close to the casement,  
And hearts throbbing joyously fast.  
I knew they were watching for papa,  
So eagerly anxious were they;  
And while they scanned every new-comer,  
I scanned them from over the way.

Soon a tall form appeared in the distance  
Which their little eyes seemed to know,  
For away from the window they darted,  
To stand in the doorway below;  
While the glad shouts of welcome they uttered  
Brought volumes of past joys to me,  
And the kisses he eagerly gave them  
Seemed fond as those I used to see.

Then I thought of two dear little children,  
Whose forms lie beneath the green sod;  
Of the father who tenderly loved them,  
Yielding his spirit to God;  
And an afterthought came to give comfort,  
In a "mansion" of glory they stay,  
And, together, are eagerly watching  
My coming from over the way.

### MRS. GLADSTONE.

Mr. Gladstone's modest manner of living and his earnest efforts for the public welfare have made his neighbors love and respect him. His wife also comes in for a share of their affection, both on account of her personal qualities and her devotion to her husband.

A correspondent of the Worcester Spy, who visited the country-house of Mr. Gladstone, thus speaks of the people's admiration for his wife:

For fifty years they have been familiar with his abounding physical and mental activity, but at the last general election he performed such feats of physical endurance and mental prowess that the people, in astonishment, said he never could have done such things at his age had he not had Mrs. Gladstone to care for him.

They will tell you how, at the last general election, he left Hawarden one winter's morning, in company with his noble wife, for a political campaign in Scotland.

Day after day he delivered daily three or four political speeches of great vigor and power. These orations were not merely the repetition of the same addresses, but each one dealt with a new subject, or with a new phase of the same subject.

They were printed in every newspaper in Great Britain, and created such enthusiasm for his party, and such distrust of the conservative party, that the election resulted in the complete overthrow of Beaconsfield's government.

He set the cold heart of the Scots on fire by his fervid eloquence, and Lord Beaconsfield wittily termed his campaign "a pilgrimage of passion."

Many of his speeches were delivered to vast crowds in the open air, but during the whole campaign Mrs. Gladstone remained by his side.

At the close of each address she took charge of him, saw that he was kept out of draughts of air, and properly robed him with her own hands.

In this way she kept him in splendid working

condition, and at the close of about twenty days she brought him back to their Hawarden home in good health, and the virtual Prime Minister of Great Britain.

Gladstone's incomparable industry is shown in his manner of life in Hawarden. Soon after eight o'clock each morning, he walks to his son's church and attends morning prayers.

It is said that when he is at home the attendance in Hawarden Church is doubled, and it is presumed that many go to see him and to hear the lessons read in the sonorous tones of the Premier of England.

After breakfast, until two p. m., he applies himself with all the ardor of youth to intellectual work. After luncheon he spends some time in conversation with family and friends, and when the weather is favorable he takes long walks or chops wood.

He can toil terribly, and with him no moment is allowed to pass unoccupied. Most people consider idleness one of the beatitudes of heaven, but I think he would rather place it among the tortures of hell.—*Youth's Companion*.

### THE KING'S INSURANCE COMPANY.

The King's Insurance Company is the greatest, oldest, and only absolutely reliable fire, marine, and life insurance company in the world.

Cash capital: "The unsearchable riches of Christ."

Assets—real estate: "An inheritance incorruptible, undefiled, and that fadeth not away."

Cash in bank: "Gold tried in the fire."

Liabilities: "Whosoever will may come."

Surplus over all liabilities: "Able to do exceeding abundantly above all we ask or think."

Condition of policy: "Repentance toward God and faith in our Lord Jesus Christ."

President: "King of kings."

Reasons for insuring in the Kings' insurance company:

1. It is the oldest insurance company in the world, having been in successful operation thousands of years.

2. It is the only company insuring against loss in the great judgment-day fire.

3. It is the only company insuring against shipwreck in the river of death.

4. Its policies never expire, giving the faithful holder thereof eternal life.

5. It has never changed management.

6. It insures a man for more than he is worth.

N. B.—1. Persons claiming to have no souls need not apply.

2. Applicants come directly to the President, and not through priest, bishop, cardinal, or pope.

3. All companies offering to issue policies after death are frauds. "After death the judgment." "Now is the accepted time."—*J. B.*

### A GENUINE LOVE STORY.

A young clergyman and his bride were invited guests at a large party given by a wealthy parishioner. In all the freshness and elegance of her bridal wardrobe the young wife shone among the throng distinguished by her comeliness and vivacity and rich attire; and when during the evening her young husband drew her aside and whispered to her that she was the most beautiful woman in all the company and that his heart was bursting with pride and love for her, she thought herself the happiest wife in the world.

Ten years later the same husband and wife were guests at the same house where was gathered a similar gay company; The wife of ten years wore the same dress she had worn on the previous occasion; of course it had been altered and made over, and was old-fashioned and almost shabby. Toil and care and motherhood and pinched circumstances had taken the roses out of her cheeks and the lithe spring out of her

form. She sat apart from the crowd, careworn and preoccupied. Her small hands, roughened with coarse toil, were ungloved, for the minister's salary was painfully small. A little apart the ten years' husband stood and looked at his wife, and as he observed her faded dress and her weary attitude, a great sense of all her patient, loving faithfulness came over his heart. Looking up she caught his earnest gaze and noticed that his eyes were filled with tears. She rose and went to him, her questioning eyes mutely asking for an explanation of his emotion, and when he tenderly took her hand and placing it on his arm led her away from the crowd and told her how he had been thinking of her as she looked ten years before when she was a bride, and how much more precious she was to him now, and how much more beautiful for all her shabby dress and roughened hands, and how he appreciated all her sacrifice and patient toil for their children, a great wave of happiness filled her heart; a light shone in her face that gave it more than its youthful beauty, and in all the company there was not so happy a couple as this husband and wife, their hearts and faces aglow from the flaming up of pure sentiment that transfigured and ennobled and glorified all the toils and privation they had endured.—*Christian Standard.*

## TEMPERANCE NOTES.

There are in the United States, 140,000 saloons, —in opposition to 54,000 churches.

A gentleman remarked that he had eight arguments in favor of the prohibitory amendment, and when asked what they were, replied: "My eight children."—*Western Chris. Advocate.*

Grief banished by wine will come again,  
And come with a deeper shade;  
Leaving, perchance, on the soul a stain,  
Which sorrow had never made.

Then fill not the tempting glass for me,  
If mournful, I will not be mad;  
Better sad, because we are sinful, be,  
Than sinful because we are sad.

—*Sir W. A. Beckett.*

In a pretty little village near the town of Ross, in England, is a block of neat, well-kept cottages, and on the wall of one is affixed a tablet with the inscription:

### TEMPERANCE COTTAGES

Who would have thought it.  
Abstinence bought it,  
If you a like freehold would buy  
The very same plan you can try.

Speaking at Newcastle, recently, on the subject of temperance, Cardinal Manning was well received. He said, "We are a vast people, and a wise and understanding people, too. We have taught the world the manufacture of machinery. We have taught the world the application of physical science to the industries of the world. We have taught the nations to use steam by land and sea; we cover the whole ocean in all its seas by our commerce and by our carrying trade. We are a great people, and a great empire. So was Rome once, and so was Spain a little while ago. Have we a perpetuity for our imperial greatness? Is there no worm at the root, and is not the drunkenness that is spreading among the millions—is not that worse than any worm at the root? Can any man be a Christian, can any man be a citizen, can any man be a member of the commonwealth, and have not only a shame but a fear when he sees these things? There was a time when the port of Rome had quays of marble—of the most costly marble of Egypt and the East; when great galleys full of wealth were moored along those quays. What is it now? The river is choked by sand, the quays are gone, the wreck

of those marbles is hidden, the mud of the Tiber has covered all its greatness. Why should not the mouth of the Tyno one day be so? Human things are all mutable; and the day may come when your busy city of Newcastle may be like that port of Rome, when Tyneside, with all its wealth and all its activity, may lie dead and dormant. Assuredly it is righteousness that exalteth the nation, and there can be no righteousness without temperance. Temperance is government. When the people are temperate they can govern themselves. Men that are intoxicated cannot govern themselves. The time has come then to stay this evil by all the wisdom we possess; to stand between the living and the dead and stay the pestilence, lest the hour should come when the judgment shall fall, because we have not known the day of our visitation.—*Canada Presbyterian.*

## CURRENT EVENTS.

### DOMESTIC.

Several hundred trees were planted by the citizens of Charlottetown, on the Queen's Birthday, on the squares and streets of Charlottetown.

Last week seven hundred and fifty-seven car loads of freight, inward and outward, were handled at the St. John station of the Intercolonial Railway.

A gentleman is now in Halifax endeavouring to form a joint-stock company, for the purpose of lighting Halifax with electric light. St. John city has formed a company, and one hundred lights are to be put up at once.

A public meeting was held at Charlottetown on Friday to consider the question of a water supply for the town. A tender was submitted offering to place a water supply through the streets, suitable for fire purposes, for \$15,000. The question was allowed to stand over for future consideration.

The late census shows there were three centenarians in Halifax—two females in their 100th year, and one male over 100 years of age; one of each sex 99; 1 female 98; 2 females 97; 2, 96; and 1, 95; 4 females and 1 male 93; 2 females 92; 2 females and 1 male 91; and four of each sex 90.

The *Trades Journal* tells of a woman at Caledonia mines whose babe was seized with diphtheria. For six days the child was sick and then it died. Not a human being was found to help the mother to nurse the child or to make its shroud, or to place it in the coffin, or to carry the coffin out of the house! The mother had to do all herself. It is well to beware of contagion. But this is carrying matters to a foolish extreme.

Communication between Summerside and Point DuChene has at last been established. The steamer "Princess of Wales" arrived at the Point, Monday, May 26th, making the run across to the Point in three hours. Navigation opened last year on April 20th, and although the ice broke up earlier this year than last, there has been so much floating ice in the straits that the steamers were prevented from getting across.

The gigantic Arctic icebergs reported May 26th, at St. Johns, Newfoundland, as blockading that harbor, are large enough to rival the celebrated Antarctic bergs. One of these ice islands forecloses to the eye all ingress and egress of the port; another, seen from the blockhouse over the harbor of St. Johns a few days ago, was estimated to be seven miles long, and a third was ascertained, by cross bearings and trigonometrical survey, to be nine miles long and a quarter of a mile wide. Either of these floating glacier fragments rival in area the mammoth historic berg reported by Sir John Ross in his first Arctic voyage, which was less than three miles long and two broad.

### FOREIGN.

News has reached Cairo that New Black, the false prophet, appeared before Darfour and defeated El Mahdi's troops. The new Mahdi states El Mahdi was one of his former dervishes.

The Catholic bishop of Soudan has just arrived at Cairo from the South. He reports seven station

priests and four sisters of mercy have been massacred at El Oboid. He also reports three priests were exposed naked to the sun for four days and died from the effects of the exposure.

An explosion of dynamite occurred outside the detective office in Scotland Yard, London, May 30. The building was badly damaged and several persons were more or less injured.

The new Mahdi, who is stated to have appeared in the Soudan, claims the power of becoming invisible at will. The story is told by the natives that the Mahdi sent soldiers to capture the new prophet, but when the soldiers had surrounded him he suddenly vanished in the air.

The latest news from Gen. Gordon was to the effect that he had no fears as to his personal safety. He could leave Khartoum by a safe route any day, but would not until better government in the East-ern Soudan had been established and the safety of the inhabitants from the rebels assured.

London is threatened with a small-pox scare. The malady is alarmingly prevalent in several of the metropolitan districts and is spreading from the city to the adjoining provinces, several of which are already badly infested. Some idea of the present prevalence of the plague may be formed from the magnitude of the efforts which have already been forced upon the authorities to combat the disease. The city of London alone, since the start of the plague last November, has expended \$250,000 for additional accommodations for the constantly increasing number of the afflicted. It is now proposed to erect new metropolitan smallpox hospitals at a cost \$750,000, making a total of \$1,000,000 added to the public expense by the persistent ravages of this malady alone.

### UNITED STATES.

The National Greenback Convention nominated Gen. B. F. Butler for President.

Frost did great damage all over New England, May 30th. Ice half an inch thick formed in the vicinity of Albany, New York. Nearly all vegetable and small fruits are destroyed.

The United States apple crop of 1884 is expected to be the largest ever known. There will be only about a half crop of peaches and pears. The prospect for a very large crop of small fruit is very good.

A bill was introduced in the Senate at Washington, providing that the term of office of President and Vice-President be six years hereafter instead of four, and that they be ineligible a second term.

Trinity River, Texas, is now a mile and a half wide at the bridge. Families are forced to flee for their lives. There has been a distressing destruction of crops, stock and improvements. The worst is yet to come.

Knupp's tunnel, on the South Pennsylvania railroad, was the scene of a terrible accident, by which nine men were instantly killed and eleven others seriously injured, with slight hopes for their recovery. A large force of men were engaged in excavating the tunnel about 100 feet from the main entrance, when a heavy scaffolding gave way with the above result.

The foundation for the pedestal and statue of Liberty is completed and rises twenty feet above the old ramparts on Bedloe's Island in New York harbour. The foundation stands in the middle of the old fort. Gen. Stone says it will last longer than the Pyramids. It is sunk 15 feet and 8 inches below the surface of the ground, and rises 52 feet and 10 inches above. It is 91 feet square at the bottom and 67 at the top. From the top the mountains of Pennsylvania can be seen. The pedestal is to rise 117 feet above this, and the statue (157 feet) is to cap the mass, making a height from low water to the top of the torch of 332 feet. "The great problem," said Gen. Stone, "is to guard against the whole mass, with 4,000 square feet of surface, toppling over into the harbor before the strong winds. Four large iron bars will be cemented into the base and pedestal, and will connect with the steel works which are to support the statue. It will be as immovable as the hills." Two anchorages pass through the base of the foundations at right angles, and a shaft for the stairways runs up the centre. Elevators will run through the pedestal and the statue. Holes through the foundation have been left for lightning conductors. Work will be immediately begun on the pedestal.



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#### RECEIPTS FOR JUNE.

John Sillick, 50cts; Thom. Beattie, 50; Miss D. Sharp, 50; Benj. Houston, 50; Miss S. Bishop, 50; William Silliphant, 50; Miss J. Arthur, 50; Samuel Wyand, 50; John Masson, 50; William K. Dickieson, 50; Mrs. Mary E. Brownell, 50; Elisha Bill, 50; James Hill, 50; Miss Isabella Crossman, 50.

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#### MARRIAGES.

**RICHARDSON—LLOYD.**—At Deer Island, February 15th, by Elder W. F. Hughes, Fred W. Richardson to Sophie J., youngest daughter of the late Charles Lloyd, of Chatham, N. B.

**LEE—CROCKER.**—On May 27th, by Thomas Gates, at his residence, Melvern Square, Mr. Richard Lee, of Harborville to Miss Eunice Crocker, of Weston.

**RAND—CATES.**—By the same, on May 14th, Mr. Leander Rand, of Aylesford, to Miss Abby Gates, of Melvern Square.

**MACLURE—MACLURE.**—On the 7th of May, at Clyde Cottage, New Glasgow, by Elder D. Crawford, Mr. Edward MacLure to Miss Emily E. MacLure, both of North Rustico, P. E. I.

#### DEATHS.

**LINKLETTER.**—In our last issue was noticed the death of Bro. James Linkletter, of Linkletter Road. He died in his 63th year. He was the eldest son of Mr. George Linkletter, who died in the same place over 20 years ago, in a ripe old age, leaving five sons and five daughters. These, except James, are all living, enjoying fair health, and are noted for morality and religious zeal, as well as for commendable attachment to each other.

All the family belonged originally to the Presbyterian Church. James' independent mind and high veneration for the Word of God, led him to seek in the Bible for everything he held religiously, and long and earnestly did he search in it for infant baptism. But after being fully convinced that there was neither a command nor example in the Bible for infant baptism, he renounced it. It was no common struggle for one of his kind disposition to leave the church of his fathers against the will of his nearest relatives. But the command and example of his Saviour weighed down every other consideration, and he and his delighted companion were immersed about 22 years ago. A very intimate brother was so deeply offended that he refused positively to witness the baptism. Notwithstanding, the Scriptures must be earnestly studied on the subject which resulted in the immersion of that brother and his wife. Since then nearly every one of the children of the two brothers have followed their example and have proved faithful members of the church at Summerside, and three of them have passed away in the triumphs of faith.

Brother Linkletter was appointed an elder of the church over 10 years ago, and proved faithful in the position till his death, attending its meetings, teaching and exhorting by the Word of God old and young, ruling his own house well and bearing an excellent report of them that are without.

I spent several hours in conversation with him the night before he died, and also some time on the same morning. He showed no signs of weakness more than what appeared to be a common cold which had confined him to the house for 3 weeks; and from which he was thought to be recovering. Our conversation was principally on the church and its affairs which seemed to lie very near his heart. He was earnest and hopeful and in the middle of a sentence dropped his head as if fainting, and in a minute peacefully slept without a struggle or a moan. His loss is sensibly felt by the church as well as by a devoted family. But he has departed to be with Christ which for him is far better.

**SCOTT.**—Brother Major Scott, of North River, P. E. I., died on the 18th of February, in his 80th year. When Bro. Franklin organized the church in Charlottetown, in 1849, Bro. Scott was the first to enrol his name, and he continued a member until his

death. A few years after that his strong constitution was undermined by a severe blow from a machine. Six years ago this injury was intensified by a shock he sustained in hearing of the sudden and unexpected death of a beloved wife. From that time he was a constant sufferer.

Although, for the last three months he lived, disease seemed to increase, and strength to resist it gradually to fail, yet our brother, with an esteemed mother and sister and his dear boy of six years left to his care, bore up with wonderful resignation to the will of his heavenly Father. He could cheerfully resign all to his Saviour's care, believing that He who had disarmed death of its terrors would care for loved ones when he was gone. I had a precious conversation with him a few days before his death. His confidence in the work and promises of Jesus seemed to increase as he approached the last struggle. His only regret was that he had not been more zealous in the Master's cause. Living at a distance from the church, feeble health, and especially deafness, with which he was afflicted so that he could not hear the speaking, often prevented his meeting with his brethren, but he assured me his heart was with them till the last.

We have just heard of the sudden death of a brother of the deceased. May a merciful Father comfort and sustain their friends in these times of deep and multiplied afflictions, as He alone can do.  
D. C.

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