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# THE CHRISTIAN.

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

Vol. 2.

SAINT JOHN, N. B., MARCH, 1885.

No. 5.

## The Christian.

### THE NEW COMMANDMENT.

A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.—John xiii. 34.

This is my commandment, that ye love one another as I have loved you.—John xv: 12.

A new commandment Jesus gave,  
All merciful and pure;  
From selfishness his saints to save,  
And all their hate to cure.

Each other love as I love you,  
A precept new indeed;  
A love like His, so dear, so true  
Is just what Christians need.

The old commandment, thou shalt love  
Thy neighbor as thy self,  
Was just and right and did reprove  
The worldling for his pelf.

But human love is e'er too frail  
To build the church aright,  
But love like Christ's can never fail  
To do the work with might.

A higher standard Jesus brought  
From His bright home above,  
For by His life and death He taught  
This people how to love.

Did Christ our Lord for us expire  
Upon the cruel cross,  
For brethren we, if need require,  
Should suffer death or loss.

The power that moves the gospel train  
Is naught but Christian love,  
When love like Christ's in Christians reign,  
The saving train must move.

Oh for this love, this burning zeal,  
To warm up every heart  
Then for his brother each will feel  
And nobly do his part.

JOHN B. WALLACE.

Jan. 10, 1885.

### DID PAUL MAKE A MISTAKE?

DEAR BRO.—In studying the Sunday-school lesson found in the Acts XXI: 21-28, there is a matter which I desire to lay before you and the readers of the CHRISTIAN for explanation. It is in reference to Paul in the temple at Jerusalem, taking upon him the Nazarite vow with four of his Jewish brethren, and being at charges with them as to the offerings used.

The circumstances were as follows: Paul had returned to Jerusalem to be present at Pentecost; a report was circulated that he taught "everywhere against the people, and the law, and this place," (the temple). His brethren told him what things were reported of him and

believed by the people, and that they, hearing he had returned, would certainly come together. The brethren, then, in order to allay any bad feelings against the apostle, and thereby preserve him from injury, asked him to take upon him the vow and be at charges with these four brethren, by which, said they, it may be known "that those things whereof they were informed concerning thee are nothing; but that thou thyself walkedst orderly and keepest the law."

The apostle, having conformed to the request of his brethren in Christ, was found in the temple by the Jews, at the close of the seven days for purification, who laid hands upon him to put him to death.

The question is: Why did the apostle take the vow? Or, on what ground did he take it? This vow was a part of the Jewish law which was taken out of the way by Jesus, according to the epistles of Paul to the churches. Col. II: 14. Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross. Rom. VII: 4-6. That, "Now we are DELIVERED from the law, being dead to that in which we were held," that we are "become dead to the law by the body of Christ." II Cor. III: 11. "For if that (the law) which is done away was glorious, much more that which remaineth is glorious." Gal. III: 24-25. "Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith, but after that faith is come we are no longer under a schoolmaster." Did the apostle act contrary to his teachings? This I think is evident from the passages quoted above. Has not this action of the apostle a streak of inconsistency about it? Was it not misleading to the Jews? How is it to be reconciled with his teachings to his brethren? I confess I find it difficult to interpret. The effect of this action on the considerate Jew would be to cause him to believe that the law was still in force, and would strengthen the position of those Judaizing teachers who taught that the law was to be observed in conjunction with the gospel; thereby hindering to some extent the progress of the gospel among the Jews.

I take it that the apostle unwittingly made a mistake. Being infallible only in his preaching, when he was guided entirely by the Holy Spirit; but apart from that, he was liable to make a mistake, at least as much so as was Peter in regard to the Gentiles. See Gal. II: 11-12. The Holy Spirit was not given to keep him from sin, but to guide him into all truth in the preaching of the gospel; hence, the apostle had to watch, and fight, and pray, like every other child of God. He acted in this case by the request of his brethren; without a thus saith the Lord, and under trying circumstances—the hour of persecution. To which, if it were a mistake, the arms of mercy will reach, and for which the blood of Christ will atone when forgiveness is sought. Of the persecution that awaited him at Jerusalem the Holy Spirit warned him. He expressed his willingness to be not only bound, but to die for the Lord Jesus. Yet the apostle, at the urgent request

of his brethren, who were also mistaken, sought to evade the persecution as long as possible by taking the vow. But it did not have the desired effect. If the Holy Spirit had commanded the action to that end, it would most certainly have been effectual in quelling the riotous spirit of the Jews. I would like very much to hear from others more competent than myself to investigate this case. Yours,

R. W. STEVENSON.

St. Thomas, Ont., Feb. 11, 1885.

### THE NATURE OF ANGELS.

NO. II.

1. One strange feature of my subject is, that angels always appear in the form of men. Their face, form, voice, person and look are uniformly those of men. A question may arise here: Is this their real normal form, or is it an assumed one. They are spirits, whether pure essential spirits, in the sense that God is spirit cannot be affirmed, but certainly they are real spirits, and they have form, visible form. If, however, it be so that spirits are invisible to mortal eyes, then, of course, their appearance is assumed.

2. I would, however, prefer to assert that the angels are acting a real part, and not an assumed one when appearing to men. True, they are usually invisible, but why are they so? Because we are in the flesh and cannot see them, as they are only visible to those in the spirit, as the two men on their way to Emmaus, our eyes are holden. "But their eyes were holden that they should not know him." (Luke xxiv. 16.) We cannot see spirits while we live in the flesh, as our eyes are holden, and will be until we leave these bodies of clay. We lack vision and not the visibleness.

3. Not only do angels appear in the form of men, but they clothed themselves in the style of dress of the people to whom they appeared. They also talked as men talked, using their words and their pronunciations. Indeed, so completely did they seem men, that they were often mistaken for men, and were called men. Men, on the other hand, were taken sometimes for angels, as it was at the house of the widow, Mark, when the angel had delivered Peter from prison. The damsel, Rhoda, saw Peter, and said so, but others said it was his angel.

4. When the women visited the grave of Jesus, on the morning of His resurrection, "they saw a young man sitting on the right side clothed in a long white garment;" also, at the ascension, after Christ delivered His valedictory address, when about to leave this world for the courts of glory, when His disciples were looking so intently after Him, they saw two angels. "Two men stood by them in white apparel." In both of these cases the men seen were angels, yet so exactly did they look like men, that they were called men. I suppose these angels appeared on earth as they will appear in heaven.

5. The power of angels seems to be very great. In fact we cannot limit their power. It, no doubt, is limited by Him, who is Omnipotent. Angels seem to be empowered to take life

In the time of David, there fell in three days seventy thousand men. Three and twenty thousand fell in the wilderness in one day, perhaps by the same messenger of death.

6. Sodom and Gomorah were destroyed by two angels that delivered righteous Lot. Satan, himself, was once an angel. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." (2 Peter ii. 4.) I need not multiply instances to prove the power of angels. Whether the angels possess this power in and of themselves, or whether it is delegated to them from another, is a question we need not discuss in this paper, but the presumption is the former.

CARROLL GHEENT.

### DOES DEATH END ALL?

(Conclusion.)

The fish spawned in a river felt an impulse to go out to sea, but they were 19th century fish, and they doubted. They were an agnostic fish; they did not know that there was a sea. Pantheism was the fashion a few years ago, materialism is the fashion now-a-days. The migratory impulse, it is said, is stronger than the maternal impulse. Wendell Phillips was quoted. We are made right and God keeps His promises with man's organic instincts. Between His own two pierced palms He will create a land.

Mr. Cook began his physiological argument by saying:—"Suppose I stand on the shore of a tropical sea and pick up a living shell, with the occupant in it. Suppose it is an oyster. Every body knows the oyster is made up of three kinds of matter,—germinal matter, nutrient matter and formed matter. These are the only kind of matter found in any living substance." He then directed attention to his charts on which appeared diagrams of muscular tissues, etc. Here is a cell said he (pointing to one of his diagrams), the unit of a structure. It is composed of these three things. The germinal matter takes on nutrient matter, changes it into living matter and throws off formed matter, but so throws it off that in one case it forms muscles and in another some other part of the body. You can take a substance and crystalize it, and decrystallize it again; you may combine substances chemically and separate them again. You cannot do that with some of those cells. You dissolve one of them and there is no restoring it. The best philosophy no longer teaches that matter can lay an egg that will hatch. Where did the first egg come from? At this point he made passing reference to anonymous writers in the press. What is the cell put in matter for? "I suppose it is put in to fill up, just as sawdust is put in dolls, or rubbish in newspapers." The lecturer discussed protoplasm and bioplasm. It is not to our credit that we follow erratic rather than wise men. We find less materialism in Scotland than we do in England; less in England than in the United States; less in the United States than in Australia; less in Australia than in China and Japan. The first living matter, says Darwin, came from a personal God. This fills everything with the burning omnipresence of a personal God. Having discussed several theories on this point, the lecturer asked:—"How do I know man has a separate individuality. I know that I am separate from God because I have a separate responsibility. This separateness of responsibility proves the separateness of the personality." We are more than automatons—we are souls. Some animals are so highly organized that the question arises with them, does death end all? In the face of physiology it is no more a wonder that we live again than we live at all; less

marvelous that the weaver who wove our bodies should weave us another set of bodies.

"We have seen moonlight, we have seen starlight, do you wish to see sunlight?" (Seizes the Bible from the desk and holds it high in the air, the audience meanwhile applauding). The lecturer maintained that the historic evidence of the resurrection is overwhelming,—we cannot doubt it any more than we can doubt Caesar's death. This book (clasping the Bible in his arms) has a perfect morality in it. We will stand by the veracity of God. "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." Again what did our Saviour say to the thief on the cross, "To day shalt thou be with me in Paradise." We show by external evidence that the Book is true, but there is internal evidence as well. If we wish to know whether bread is good we eat it. And so with the Bible. Those who live on the Scripture are strong and healthy. Death is only the separation of the spiritual body from the flesh. Mr. Cook closed his lecture by repeating an extract from Milton.

The lecture lasted almost three hours, and the close was heartily applauded. The chairman expressed the hope that the learned gentleman might pay St. John another visit.

## CORRESPONDENCE.

### FROM NEW ZEALAND.

DEAR BRO. CRAWFORD.—These "American evangelists," of whom I have before spoken, still keep turning up. "Bro. Thomas," as he is called, has been holding a real American camp meeting at Port Albert, two days' journey from Auckland. The proceedings were of a very lively character and the strange and uproarious scenes have been severely condemned by both the pulpit and the press. The prime movers, however, assert that the occasion was a "modern pentecost." Bro. Exley was present in the district, where there are several Disciple churches, and did a good work by drawing the people's attention to the truth. He immersed about twenty during his stay. He is now in Auckland again, but is expected here in a week or two, when we expect good results from his labors. It is just possible that he may go to Melbourne to take Bro. Haley's place at the Lygon street church. If Bro. E. goes away we shall again be in search of a preacher.

The Wellington church has been trying ever since Bro. Maston left, a year ago, to get a preacher and expect a Bro. Floyd by the next mail steamer from San Francisco.

It is sad to relate, in this dearth of preachers, the death of Bro. John Fergus, who but recently returned from America to Australia. He had been to Bethany College for three years. I had not the pleasure of meeting him, though he had been preaching in New Zealand for some time before he went to America. He caught a severe cold while attending a protracted meeting, and his health immediately began to fail. He came back to Australia thinking the change would restore him to health, and he seemed so much better that he commenced preaching at Hotham near Melbourne; but he only preached one discourse on Sunday and on the following Wednesday. He died a few weeks later on the 29th Nov. at the early age of twenty-nine. Bro. J. P. Wright, another preacher in Australia, died on the 5th December last. Such men can ill be spared, but our loss is their gain.

As indicative of the growing desire for Christian union the Methodists of New Zealand, who are at present divided into Wesleyans, Primitives, and Free Methodists, have been negotiating for some time, with a view to a union under one conference. The terms have all been satisfactorily arranged, but the actual consummation has been indefinitely postponed, through the action of the Australian Wes-

leyan Conference, under which the New Zealand Wesleyan churches are constituted. At the recent conference meeting the permission asked for by the N. Z. churches, to be constituted a New Zealand Conference, with the other Methodist bodies mentioned, was refused. This is a matter of general regret and shows that those who should be the foremost in promoting union, are not so ready to give practical effect to their professed teaching as might be expected. The Wesleyan body in these colonies is wealthy in Church property.

The Baptists of Auckland have for their pastor Mr. Thos. Spurgeon, a son of the celebrated C. H. Spurgeon of London. "Tommy," as he is familiarly called, has been a success in Auckland. The chapel which had done duty for many years, soon became too small and a new tabernacle is being built. It is a very fine building and will cost about £8,000. They intend to open it in February next and one of the conditions upon which Mr. Spurgeon entered upon the work was that it should be opened free of debt. He has worked most energetically to that end, even to visiting England, whence he is shortly expected and where he has raised, with his father's aid, upwards of £2000. Though physically weak he is a great worker and came to Auckland in the first instance for the benefit of his health.

Mr. Alexander Dewar, formerly of Three Rivers, P. E. I., is one of the deacons, and he and his family are amongst the front rank of workers in this progressive church. Mr. George W. Owen, formerly of Charlottetown, is also a pillar and support of the Baptist cause in Auckland. Some time ago Mr. Dewar expected a visit to N. Z. from Dr. Knox, but I have heard nothing on the subject of late and presume it has been abandoned, much to Mr. D.'s regret as well as of others of the worthy Dr.'s friends in N. Z. For the present I say good by.

Yours fraternally,

Thames, N. Z., Jan. 5th, '85 L. J. BAGNALL.

### EYES AND NO EYES.

You have all read the story in the school readers of the two boys who went over the same route, one with his eyes open, and the other with them shut. It is old, but worth repeating and worth remembering every day. So many things slip by us; so many things worth knowing go on right under our eyes without being noticed.

I knew a man, I think I may have told you of him before, a busy man, who had very little time for reading or study, but whose mind was a perfect storehouse of information on almost every subject.

"How does it happen that you know so much more than the rest of us?" I asked him one day. "Oh," said he, "I never had time to lay in a regular stock of learning, so I save all the bits that come in my way, and they count up a good deal in the course of the year."

"That is just the thing—save all the bits." "That boy," said a gentleman, "always seems to be on the lookout for something to see." So he was; and while waiting in a newspaper office for a package, he learned how a mailing machine was operated. While he waited at the florist's, he saw a man setting a great box of cuttings, and learned, by the use of eyes, what he never would have guessed, that slips rooted best in nearly pure sand.

"This is lapis lazuli," said the jeweler to his customer; "and this is chrysolite."

And the wide awake errand-boy turned around from the door to take a sharp look, so that in future he knew just how those two precious stones looked. In one day, he learned of the barber what became of the hair clippings; of the carpenter, how to drive a nail so as not to split the wood; of the shoemaker, how the different surfaces of fancy leathers are made; of a locust, that his mouth was of no use to him in singing; from a scrap of newspaper, where sponges are obtained; and from an old

Irishwoman, how to keep stovepipes from rusting. Only bits and fragments of knowledge, but all of them worth saving, and all helping to increase the stock in trade of the boy who meant to be a man.—*Exchange.*

IF appealing through the paper does not raise the required number of subscribers to THE CHRISTIAN we will make some personal appeals as we propose to have the coveted number (1000) within three months.

## 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.

One young man united with us by obedience to the gospel since last report.

Bro. P. D. Nowlan preached for us during Bro. Capp's visit to N. S.

At a business meeting of the church a few evenings since, Bro. Capp was unanimously requested to remain with us another year.

The "Quarterly" will be held with the church here beginning third Lord's day in March. We are anticipating a good meeting.

The "Anniversary" of our Sunday-school was this year a great success. We append the following from the *Daily Telegraph* of our City:

**SUNDAY SCHOOL ENTERTAINMENT.**—The annual entertainment of the Sunday-school of the Coburg street Christian Church was held in the church last evening. There was a large attendance, which completely filled the body of the church. The reading desk had been removed from the platform and the children were very prettily arranged on seats placed one above the other. Mr. George F. Barnes, directed the entertainment, which was greatly appreciated by the audience. The programme was as follows:—Song by the school, "Put on the Armour;" recitation, Thomas Wilson; duet, Misses Morrison and Wilson; recitation, Nellie McKinnon; reading, Edgar Emery; song, Maggie Barnes; recitation, Fred. Fisher; recitation, Barry Allan; solo, Miss Ashley; recitation, Jack Vaughan; recitation, Allie Wilson; solo, Fred. Sutherland; recitation, Wentworth Martin; reading, Emma McInnis; song by the school. Silver collection in aid of the S. S. funds. Song, school, recitation, Maud McKinnon, recitation, Eliza Hoyt; duet, Misses Murray and Lindsay; recitation, Nellie Johnston; recitation, Geo. Palmer; song, Miss Ashley; recitation, John Harris; recitation, Annie McCaw; recitation, Willie McLinnis; song, school.

After the entertainment the children were served with refreshments in the school room and enjoyed themselves for half an hour before going home.

#### CHARLOTTE COUNTY NOTES.

I have nothing of special interest to communicate but I will try and let the friends know that we are not frozen up altogether. The roads here have been nearly and sometimes entirely impassible most of the time since my return. There has been a fair attendance under the circumstances at my appointments both in Le Tete and Back Bay and the social meetings and Sunday-school show an increasing interest. Bro. Rideout has been at Le Tete two Lord's days and gave three discourses on week evenings, but it so happened that I had to be away through the week and only had an opportunity to listen to him twice. His last sermon on Moses a Type of Christ, was full of good instruction. He left us this morning for his home. I was called to Black's Harbor the day after my return from N. S., January 15th, to attend the funeral of our much esteemed brother Joseph Wickerson who was called from earth with scarcely a minute's warning. Bro. Wickerson was immersed by Bro. G. Garraty in the

first of his preaching in Le Tete, but was never connected with the church in Le Tete. Two years ago I found him at Black's Harbor when I went there to preach a few days and he was ready at once to stand by the preaching of the word and add his testimony for Christ. He did much to help the cause in B's H. and was always found in his place. His companion after hearing a few sermons confessed her faith in Jesus the Christ and obeyed Him in baptism. Not long after his eldest son and daughter also submitted to Christ. Bro. W. suffered a number of years from asthma and often would have spells in which one would think he would die. It was in one of these that he passed away with scarcely a struggle. Bro. W. leaves a wife and seven children to mourn the loss of a kind husband and an indulgent father. May they be consoled with the hope of meeting their loved one in the mansions of the blest knowing that God has promised to be a father to the fatherless and the widow's God. Black's Harbor and L'Etang are left without a preacher of the primitive order. I saw a communication in the *Telegraph* from "Deer Island Down the Bay," from which I learn that the roads on the Island are so blocked up that the mails cannot be carried to some parts of the Island. This is probably the reason the readers of THE CHRISTIAN had no word from Bro. Emery in the February number. We will look with much interest in the forthcoming number for some word from that quarter.

J. A. GATES.

Back Bay, Feb. 23rd, '85.

#### DEER ISLAND ITEMS.

The unusual amount of stormy weather this winter has very materially affected our religious gatherings. Throughout the whole Island, as a general rule, both social and preaching gatherings have been thinly attended. Another reason for this state of affairs is found in the fact that, in consequence of the sudden and almost continual climatical changes, an unusual amount of sickness is now in and among the people. At Leonardville, within the past week, two have died, and others are very sick, among which might be mentioned the names of Elder George Kay and Bro. James Teurby.

Bro. Emery still preaches to the churches at Lord's Cove, Leonardville and Chocolate Cove. His ministrations are well received by the people among whom he labors.

The interests of our social meetings are watched over and zealously guarded by a few old veterans who have grown gray in the cause; but I am sorry to have to say that the great majority of professors seem to think it a waste of time to attend such gatherings. How few of professing Christians are ever seen in the house of prayer on the night of the weekly prayer-meeting; while those whose voices are heard in prayer or exhortation are few and far between. Is it not passing strange that Christian men and women will thus starve themselves to death?

The Sabbath-school in connection with the church at Leonardville has just held a basket social, at which the sum of \$41 was realized.

Three years ago to-night, a few sisters in connection with the above-named church, met and organized a sewing-circle. It was begun in weakness and amid many discouragements, but it has ever since persevered in its mission, and, as a result of its persistent efforts, has raised and paid for church purposes the sum of \$681.46. Can any other of our churches beat that?

On account of the storms of the past week, our roads are blocked with snow, and are almost impassible for either man or beast.

Trusting to have something more important to communicate next month, I will for the present close.

TECUMSEH.

Leonardville, Deer Island, Jan. 23, 1885.

### NOVA SCOTIA.

#### TIVERTON ITEMS.

**DONATION.**—At a pleasant gathering on Friday evening, 23rd ult., the neat little purse of twenty-three dollars was presented to Bro. E. C. Ford, by his friends, as a token of their appreciation.

H. M. R.

#### NORTH RANGE.

By reason of the stormy weather the work has not been carried on as vigorously as it otherwise should have been; still the few meetings held during the month, we trust, have not been in vain. We fully realize the faithfulness of the saying—"He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him"; how encouraging for the "Christian to improve every opportunity in spreading forth the word, which is the "spiritual seed" in order to gather "Sheaves for that great Harvest Home."

We also commingle in sorrow with Bro. Benj. Sabean and wife, in the death of a dear boy, about three years old, who departed this life on the 14th inst; but we mourn not without hope, for saith the Master "Of such is the Kingdom of Heaven." Number of meetings held during the month, ten; families visited, fifteen.

P. C. NOWLAN.

Feb. 23rd, 1885.

#### KEMPT.

At the request of Bro. Murray and in fulfilment of a promise made at the annual meeting, we visited the church at Kempt on the first Lord's Day in February.

Leaving St. John on Saturday morning at 7 o'clock, we arrived at our journey's end about 10.20 the same evening, and glad to find Bro. Murray anxiously waiting, at Mr. Israel Cushing's, our arrival.

Lord's Day morning was just beautiful and the roads were all that could be desired. We had a meeting at eleven o'clock, and considering there was another meeting at the same hour and not far away, it was well attended. In the afternoon we met again, and was encouraged to see even a larger gathering than in the morning. After the discourse, we, numbering between 40 and 50 attended to "the breaking of bread." Then followed a social meeting which exhibited quite an amount of earnestness in the cause of Christ. An appointment having been given out for the evening, which was not as pleasant as the morning, we were greeted with a good and an attentive audience.

Monday was a very stormy day and made it almost impossible to get around, but in the afternoon we started for Maitland, a distance of about four miles, and though the snow was deep and drifting, the kind sexton, Mr. Copher, had the meeting house nice and warm, and to our astonishment, quite a number gathered to hear a discourse.

The following day we made several visits among the friends, and in the evening preached at a place called New Grafton. The night was dark and stormy as we waded through the snow, we remarked to brother Murray,—surely we'll have no meeting to-night, the people cannot turn out on such a night, but on our arrival we found the school house crowded.

The stormy weather rendering it almost impossible either to visit the brethren or to hold meetings, we started for home the following morning. From what we witnessed at Kempt and its surroundings, we consider that Bro. Murray has every reason to be encouraged; and that in the near future much good will result to the glory of God.

c.

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SAINT JOHN, N. B., MARCH, 1885.

## EDITORIAL.

The glory which thou gavest me I have given them that they may be one even as we are one, I in them and thou in me, that they may be made perfect in one that the world might know that thou hast sent me and hast loved them as thou hast loved me.—John xvii: 22-23.

In the plan of redemption the first in design is the last in execution. God loved the world and designed to save it. Christ came to display the love of God and accomplish His purpose and to qualify His disciples to work under Him He gives them the glory which the Father gave Him.

Here we see, 1st, the glory of the only begotten of the Father; 2nd, the glory of the sons of God; 3rd, their union in the Father and His Son; 4th, the design of that union, that the world might know the mission of Christ and the love of God.

Christ's glory was not merely the glory of a holy being, as that of an angel, but the glory of loving relationship—God's Son and our brother. Strangers may unite for a purpose and may approve and love each other, but it is not the endearment of family affection. Christ's glory is full of grace and truth and so far as men receive that glory will they have grace and truth. When that glory is perfect they will be filled with all the fulness of God.

One Faith is always considered as an essential to Christian union, although many mistake opinion for Faith and propose the opinions of leading men as a creed on which to unite. The multiplication of such creeds proclaims their failure, and they divide rather than unite Christians.

The confession which Peter made, "Thou art the Christ the Son of the living God"—Matt. xvi. 16, Jesus calls "this rock" and said he would build His church upon it. God Himself first announced this creed and all who truly receive it receive the record which God has given of His Son—they receive Christ. Other foundation can no man lay than that which God has laid in Zion. All who love Jesus love this creed and can unite on it.

Our brethren plead for the union of God's people on this creed. They hold the Bible as our only guide, containing the whole counsel of God. They aim to preach the gospel just as Jesus gave it to His apostles and as they preached it with the Holy Spirit sent down from Heaven. They tell enquirers the very words the apostles told such. In short, they urge saint and sinner to believe and obey Jesus the Son of God in all things clearly laid down in His own Book that they may receive His sure promises. They feel in duty bound to prove all things and hold fast only what is good.

God has greatly blest their efforts in uniting His people and in saving the lost. While we rejoice and praise His glorious name for this success we anxiously pray that it may be more abundant, and earnestly enquire how we can become more successful in the work. The more we examine our plea the deeper is the conviction that no part of it can

be relinquished; *e. g.*: How can we give up the creed on which Jesus builds His church? How can we alter His last message, "to every creature" or leave the apostles for any other models? If dissatisfied with the church of Christ, for what church will we contend? Or what book will take the place of the Bible? "Lord to whom shall we go?" Let us here pause and ask, have we the *grace* and *truth* which Jesus gives His own for the purpose of the oneness for which he prayed? Without Him we can do nothing and lacking His grace as well as His truth we are powerless. Why should we not as anxiously strive and study and pray to possess His grace as His truth when both are so essential to success?

It is sometimes deemed necessary to defend the truth by public debate. In such case who regards the *grace* of Christ as the leading quality in their champion? Is he not rather required to have a good knowledge of the subject, great ability to defend it, to expose error and crush an opponent? Doubtless one reason why a man is scarcely ever known to surrender in debate, however far astray, is that he sees in his opponent and his party a thirst for victory and a desire to crush him rather than a love for his soul. It is easy for a man to examine an argument and to feel its force when it comes from one whom he feels to be a friend anxiously desiring his salvation. Grace is as needful here as truth itself and if it were always in the ascendant, when debate is really needed we would at least sometimes see the opponent himself and vast numbers gladly accept the truth as it is in Jesus. Paul declares that without love the eloquence of men and angels is as worthless as sounding brass and tinkling symbols.

If an advocate in whom the grace of Christ largely preponderates will not always convert an opponent he will bring the matter to a speedy termination and show on which side the truth lies. Stephen was a wise disputant but even his clear arguments could be met by his quibbling enemies with a sophistry sufficient to satisfy their adherents and prolong the strife. But when was added to his truthful reasoning a love that never faileth they were not able to resist the wisdom and the *spirit* by which he spake and at once showed their error and defeat by resorting to falsehood bribery and murder.

How necessary that preachers should largely possess the grace of Christ and yet how apt are they and their supporters to overlook it or at least make it only secondary to an excellency of speech which spreads their fame and draws around them large and admiring audiences. Although Paul could have used excellency of speech and of wisdom he did not, but preached the plain gospel, relying on the power of God who held as foolishness the wisdom of this world. While every preacher should study to increase his talents and stir up the gift that is in him he should never forget that without the all-pervading love of God even were he able to speak with the tongues of men and of angels it were but sounding brass. (1 Cor. xiii.) The Gospel of Christ is the power of God unto salvation to every one that believeth, and grace in the preacher has much to do with inspiring confidence in the hearer. Eloquence may gain people to a party, but the love of God gains them to Christ. Hence Paul gloried only in the cross of the Lord Jesus. When he thanked God that the gospel had come to the Thessalonians in word only but also in power and in the Holy Ghost and in much assurance he adds, "for ye know what manner of men we were among you for your sakes" (1 Thess. i. 5.) The love of Christ which constrains the preacher is not lost upon the hearers. He believes and therefore speaks not for the applause or reward of men but to gather souls into the eternal kingdom of God and whether always encouraged or not the grace of Jesus is sufficient for him and his strength made perfect in his weakness.

How necessary that all Christians should stand fast in the grace of God—have their conversation always with grace seasoned with salt so that they may speak with grace even when not speaking of grace. Comparatively few will examine our position or the soundness of our creed, but if the "New Commandment" of Jesus were in full force among us, if we loved one another as He has given commandment, it would not escape general observation but all men would know that we were Jesus' disciples and by its influence would tend to unite all in Him. It there is anything we supremely desire it is to have an influence in this matter to have some humble part in exciting brethren to a greater growth in grace and in the knowledge of Christ so that our writers may elaborate the subject, "With all lowliness and meekness with long suffering forbearing one another in love. Endeavoring to keep the unity of the spirit in the bonds of peace." (Eph. iv.) That our preachers may give the subject special study and prayer, that our whole brotherhood may converse on it, pray over it and it may shine in our lives that our influence may be largely increased in uniting those that are the children of God and in saving those that are not. In his sermon on the Mount, our Lord shows us that his grace stirs in us a love for all men, even for our enemies and His own life and death confirm the justice and grandure of such a love. In the letters to the churches, the grace of Jesus sparkles from every page. If Paul enjoins Christian liberality on his brethren it is because they know the grace of our Lord Jesus Christ who though He was rich yet for our sakes He became poor, &c. If he urged others to special duties he besought them by the meekness and gentleness of Christ. His most pathetic letter (2 Cor.) begins with "grace be to you and peace from God the Father and from the Lord Jesus Christ" and ends with "the grace of our Lord Jesus Christ and the love of God and the communion of the Holy Ghost be with you all." The very revelation of God to man is closed, "The grace of our Lord Jesus Christ be with your all, (Rev. xxii. 21.)

Divisions among Christians mostly arise, not as is erroneously thought, because they cannot believe the same creed, but through self-will and a carnal preference for leading men, (1 Cor. i: 2-3) The grace of Christ destroys these discords and unites His people. When Paul pleads with the Ephesians to keep the unity of the Spirit and tells what that unity is, he surrounds the matter with an atmosphere of love. When he intreats the Philippians to fulfill his joy that they be likeminded, he does not direct them to examine their creed to see if they all agree on it, but rather, "Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others." He shows them that this oneness can be maintained by an exercise of self-denial which has its example and inspiration only in Christ and that out of His fulness we can all receive grace for grace. "Let this mind be in you which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God; but made himself of no reputation and took upon him the form of a servant and was fashioned as a man He humbled Himself and became obedient unto death, even the death of the cross. (Philip ii.)

Paul considered the love that led Jesus to make all that sacrifice to save the Philippians sufficient to annihilate self and unite them forever in Christ, and exhorts them to let His mind be in them.

Although Jesus' humiliation and death had been the theme of the apostolic life, its mention stirs up the grateful emotions of his heart as fresh as ever and he seems to forget everything else that he may gaze by faith on His original glory and follow Him from the throne to the manger and thence to every

point at which He humbled Himself until He became obedient to that death the most replete with agony and shame—the death of the cross. It was for Him to humble Himself for others' good but for God to reward all the sufferings. He has also highly exalted Him and given him a name above every name and He is to be worshipped by all intelligent creation. When the grandees of the universe behold His glory it is the glory of the only begotten of the Father full of GRACE and TRUTH. He is not ashamed to call us brethren. Shall we, O, shall we make it the grand study of our life to bear His image and honor His name. P. C.

Mrs. McLAUGHLAN, of Boston, the famous temperance lecturer, delivered in the Mechanics' Institute of this City, three of the most powerful addresses on "Total Prohibition" ever listened to by a St. John audience. Long before the advertised time for her to commence, every available place was taken, so that the Institute was literally packed and many could not secure an entrance.

The time (Sunday afternoon 3.30) having arrived a suitable hymn was sung, a prayer offered and the 5th chapter of Matthew read, the chairman introduced the lecturer; then, in an easy and graceful manner she stepped to the front of the platform and for about one hour and a quarter earnestly pleaded with the fathers and mothers not only to use their influence in teaching the children the evils of intemperance but to do their utmost to eradicate from their midst the cursed traffic and thus save from ruin the Boys of our country.

Her style of dress so neat and in keeping with the nature of her work, naturally of a retiring disposition, the entire absence of affectation, and not the slightest effort to make a flourish, made every one feel that her position as a lecturer was not sought, but the outgrowth of a heartfelt conviction. Her language was so pure and choice, her arguments so pointed and heart-searching that many resolved there and then to labor for "Total Prohibition."

An earnest petition signed by the preachers of our City has been sent to Mr. Moody, the renowned evangelist—that at his earliest convenience he come and labor in our midst for two or three weeks. The reported success attending his efforts in other places has produced a conviction that his earnestness and manner of presenting his themes would drive out much of the cold indifference that exists in and among the many so-called followers of Christ; and that a class who seldom visit a place of worship might be led, through curiosity at first, perhaps, to attend such meetings as he would conduct, and be influenced to review their lost condition and the Saviour's claim upon them and finally be among the saved.

Bro. MURRAY in the January number suggested as a profitable subject for consideration, "How to Secure Good Prayer Meetings," remarking at the same time he knew how to spoil one. He, taking for granted that we all are well versed on the killing of a meeting, omitted to give us his views on this side of the question. But for the benefit of those who may be injuring a meeting and not know it, we call special attention to an article clipped from an exchange and found on page 7, "How to Kill a Meeting."

THE severity of this winter and the frequent snow storms have, during the last two months, greatly interfered with our missionary efforts in these parts. We realize that to keep up the interest of the Brotherhood in this work we must keep it before them and report from time to time what is being done.

WE are glad to notice that Bro. Ford has received from the brethren at Tiverton a token of their appreciation of his labors. We sincerely hope that the brotherly love manifested by such a gift may grow stronger and stronger

SOME friends have been asking what has become of some of our favorite correspondents? We answer—do not know, but will write and see.

From a report of the Board of Foreign Missions sent us by Bro. McLean we quote the following:—  
"During the year six new missions have been established, while seven new workers have been put in the field. There have been 365 added, with a net gain of 279. After nine years' work we have 16 stations, 25 missionaries and 1,400 converts. If we include the church at Southport the number would be 1,511."

## ORIGINAL CONTRIBUTIONS.

### BAPTISM OF THE HOLY SPIRIT.

Those of your readers, who, like myself, are getting on in years, will remember that during the controversy on baptism forty or fifty years ago, the baptism of, or rather in, the Holy Spirit, was ably discussed by Alexander Campbell and others. Such readers will be surprised to learn, by leading articles in the CHRISTIAN of December and January, that it is still an unsettled question among us. We are told that it was not and could not be a baptism, for the following reasons:

1. It is never called a baptism by those who recorded its fulfilment.
2. It could not be a baptism: because there was neither the element, nor an administrator.
3. The language is figurative, and had its fulfilment in their being filled with the Holy Spirit.

It is humiliating to find such reasons in an editorial of the CHRISTIAN, for contradicting a statement of Scripture which is as plain, both in prediction and fulfilment, as any in the Bible. As it appears that *prophecy* and *history* have so much to do with the meaning of Scripture language, I shall quote a passage from each in answer to the first objection. As we take the "Bible Union Translation" to be a true translation of the Greek, I shall quote from it. In Acts i: 5, the Lord Jesus tells his disciples, "John indeed immersed in water; but ye shall be immersed in the Holy Spirit not many days hence." So much for prophecy. With regard to its never being called a baptism by those who recorded its fulfilment, I quote Acts ii: 15-16, where the Apostle Peter relates the descent of the Spirit on the Gentiles. "And as I began to speak the Holy Spirit fell on them, as on us at the beginning; and I remembered the word of the Lord, how he said: 'John indeed immersed in water, but ye shall be immersed in the Holy Spirit.'" Peter was not only a witness, but a partaker of the gifts of the Spirit, and he records the facts as a fulfilment of the prediction. With reference to the second objection—that it could not be a baptism, because there was neither the element, nor an administrator. If there was neither the element nor the administrator present, then neither the Holy Spirit nor the Lord Jesus could be present; for one was the element and the other the administrator. With reference to the third reason—that the language is figurative, and has reference, not to a baptism, but to their being filled with the Spirit. The figurative baptism of the Spirit has been a fruitful source of modes of baptism. People have been trying to imitate what they conceive to be the baptism of the Spirit by pouring water, and sprinkling water, and now we have *filling* as the true meaning of this wonderful figure. The fact is, that the word baptism, whether used literally or figuratively, always conveys the idea of an immersion. Figurative language is subject to rules of interpretation, and not intended to mean anything or nothing, according to the dictates of a disordered imagination. Just here, I would take the liberty to say, that we have no evidence of a baptism of the Spirit after the conversion of the Gentiles in the house of Cornelius. If any person in our day has been baptized by or in the Spirit I would be glad to hear from him. We sometimes hear persons praying to be baptized with the

Holy Ghost and with fire. The first request is small, if they expect no more of the Spirit than they use of water. The second is needless; and I say in all kindness, that if they do not cease to "wrest the Scriptures to their own destruction," they will receive it without asking. The careful student of the Scriptures will see that the baptism of fire is always mentioned in connection with burning the chaff with unquenchable fire.

ROBERT STEWART.

Lot 48, P. E. Island.

### PRAYER-MEETINGS.

Bro. H. Murray, in a very interesting article in the CHRISTIAN for January, writes: "I wish some one would tell us how to secure good prayer-meetings." I write, not so much to give the desired information, as to ask that some one tell us how to secure prayer-meetings.

What are called prayer-meetings, very often, are not prayer-meetings at all; the only prayer offered being that at the opening of the meeting, by the leader, or some person requested to do that service, and the benediction at the close of the meeting. If after the opening prayer there is activity in the meeting, it is in singing and exhortation, both frequently being rendered in a very formal and lifeless manner.

Is this a dark picture? Is it a true picture? If so, why is it so? Simply because Christians sometimes lose their first love, the warmth of their zeal and the brightness of their hope, and are again living, comparatively, without God—in the church, having a chilling influence on every one with whom they come in contact. Just warm the heart, strengthen the faith, brighten the hope, and give more of a sense of our indebtedness to God for mercies past, and our dependence on Him for blessings to come. Yea, let the heart be filled with gratitude to God for salvation from sin through the Lord Jesus Christ, and faith in His power to still sustain us in the great conflict of life, and let us understand, indeed, that men out of Christ are in a lost state, and then it may be possible that Bro. M. ask: Is there such a thing as a dull prayer-meeting?

Give us real living Christians and we will have good prayer-meetings all the time. Give us Christians who have a name to live while they are dead, and the thing is an impossibility. As is the Christian, so is the prayer-meeting.

No man will bow down before God and thank Him for mercies past, if not conscious of any mercies past; nor will he ask for favors, if needing no favors; nor will he ask to be sustained or defended in danger, if conscious of no danger; nor will he exhort his neighbor or his friend to flee from the wrath to come, if that also, to him, has ceased to be a reality.

Why did the Israelites fall in the wilderness, and why do we fail to have good prayer-meetings? The reason is one—a lack of faith.

Brethren in Christ, everywhere, let us arise from our lethargy, "Cease to be at ease in Zion," and let us take the council of the glorified Jesus: Buy of me gold tried in the fire, and be rich; white raiment and be clothed; and eye-salve that we may see the goodness and mercy of our God, His mighty power to sustain in every hour of danger; the rich provision which He has made for us poor, sinful mortals, in the Lord Jesus Christ, and our undone condition out of Christ, and then methinks there will be *live* prayer-meetings; the thanksgivings and supplications will arise from grateful, loving, trusting hearts, and the exhortations will have a living power to strengthen and build up the saints, to bring the rebel back to God, to win souls to Christ.

O. B. EMERY.

Deer Island, Jan. 24, 1885.

## AMONG THE BRETHREN IN N. S.

Well, we found Brother and Sister Dwyer at home. I say at home for everything within and without appeared so comfortable. A neat little cottage with a nice piece of land for a garden, which, if I mistake not, Bro. and Sister Dwyer had not allowed to remain idle, but had made of it, not a flower garden, but a *vegetable one*. Our call was made doubly pleasant, not simply by the warm reception given us, but from the fact that a brother and sister of the church made it convenient to drop in and see how they were getting along and to say "How do?" I am confident that we all felt better for that call; they went away encouraged by finding how warmly they were received, and the "take off your things and stay to tea," and having met some strangers, and learned what the brethren were doing and proposed to do. Bro. and Sister Dwyer were more than pleased to know that the brethren were not only thinking about them, but came there to show their interest in them and the work in which they were engaged.

Right here I wish to digress just a little. How often the brethren feel slighted if the preacher does not call to see them every now and again. Some have been known to count how many times he has visited a certain family, and compared it with the number of times he has called upon them. Says one, it is so pleasant and encouraging to have the preacher call and see us. Says another, Well, that's his duty—that's what he's paid for!!

My beloved brother or sister, just ask yourself a few questions—How many times have I called to see the preacher? Why does he go to some places more than others? It may be—that he is returning calls, or possibly in response to pressing invitations, or their earnestness and activity in the cause of Christ have made him feel that he needs their advice and vice versa. If his visits encourage me, why should not mine encourage him and his? Would it not be much more pleasing and profitable to a preaching brother, yes, and to all, to feel that he was but returning calls, because the brethren had shown a desire to see him, and not that they demanded so many calls because of so much money paid him?

Yes the preacher is encouraged and strengthened when he finds his brethren slipping in to see him and to ask some Bible question; to suggest some subject for a discourse, and to make known what he or she is trying and desirous of doing for the cause of the Master. Brethren, let us all, preacher and people, do better in this matter of visiting each other.

But to return. Our time being limited, an appointment having been sent to River John for the coming Sunday, we, including Bro. Dwyer were soon at Bro. Wood's and enjoying again the hospitality of former days. The evening was spent in giving and receiving ideas with reference to our mission work and the nature of certain fields of labor. The death, the work, and the last words of our late lamented Bro. Wood, father of our host, occupied no small portion of the evening, as he was indeed a pillar in the Church of Christ. Somewhat late in the evening Bro. Dwyer returned home and we retired for the night. Early on the following morning (Friday) we were driving along to catch the train for Halifax. The air was somewhat bracing and the thick frost upon the platform suggested carefulness in walking. In a little while the train came rushing along, we stepped on board and away we went. In a few minutes, the conductor, Bro. LeCain, of whom Bro. Ryan justly said, he is one of the staunch Disciples of Nova Scotia, came along and was surprised but apparently pleased to see us, and as opportunity allowed, we were seated together asking and answering questions in keeping with the object of our visit. About noon we arrived in Halifax, nothing of much importance having

transpired during our morning ride excepting that we run over a cow near one of the stations—the only loss was the life, as the beef, so some said, was as good as ever.

We had not time to see any of the brethren here, excepting Bro. and Sister Carson, and we were sorry to find him very poorly indeed, but glad to hear soon after that he had improved. At 1.45 p. m., we took train for Pictou arriving there at nine o'clock the same evening. Bro. Fullerton hearing of our intended visit was on the lookout and though somewhat strangers to each other, almost at sight each one recognized the other. In a few minutes we were enjoying the cordial welcome of his family and all because of the cause of Christ in which were we mutually interested. The number of questions such as—How are the churches getting along? What are our preaching brethren doing? Do you think it possible for us ever to have a church in or near Pictou? What does the Board propose to do this coming year—and what are the chances of getting some faithful laborers into the field, &c., &c., were the topics of the evening. Yes, it was indeed refreshing to find a brother and sister, though so far removed from their brethren in Christ, exhibiting such interest and zeal for the progress of the truth, and to find that so many of their children, as a result of *home influence*, had obeyed the Saviour.

The following day at 2 30 p. m., seated with the driver on one of the old fashioned stage coaches, we went jogging along the *old post* road towards River John, a distance of twenty miles. The driver was somewhat talkative and every hill, hollow and house seemed to recall to his mind some amusing incident of former days, which he related with a zest, but then with a sorrowful expression would say, I feel sad when I think how the poor old road is deserted of late—it seems so lonely. During our travel along this road we drove off the road twice just a few feet and stopped at a house under the pretext of giving the horses a drink. I kept my seat while the driver and another passenger went into the house, then, fearing that I did not understand the situation, the passenger came out and said:—Would you care to take a drink, sir. To which I replied, no thank you. After starting from the second house I made enquiry from the driver as to the reason of his stopping at these places as I did not see that the horses needed the water. He replied that two widow women kept these houses and sold liquor to make a living, and to accommodate them he stopped.

When at River John we learned that Bro. James Lang lived about two miles in the country, and though late, we started a-foot to find the place, which we did without much trouble. On entering the house and making myself known, for the letter sent about a week before had not been received, I was made welcome.

The following morning we drove to church with but little hope of seeing many at the meeting, but still we were pleased to find such a nice gathering. Requesting them to carry on their meeting as was their custom we then gave some words of encouragement. The brethren felt very much discouraged, for of late they have been passing under dark clouds, but still hope seemed to revive when they found they were not forgotten by the Brotherhood. And the noble manner in which then, and since, they have entered into the mission work, shows clearly they are *not dead*. While we felt sorry to find them in a somewhat low condition, yet, we were encouraged to see such signs of life.

The following morning we started for home which we reached on Tuesday evening. Convinced more strongly than ever that our possibilities for doing good are great and need but to be utilized. c.

There is no inborn longing that shall not be fulfilled. I think that is as certain as the forgiveness of sins.—*Idelie Cathcart*.

## TO OUR SISTERS IN N. B. AND N. S.

Dear Sisters,—Our January meeting was smaller than usual, on account of the extreme cold, but still we had quite a lively one. Some of our officers were temporarily absent from home, as was our sister, Ella McInnis, who enlivens our meetings by singing, as but few can, some of the songs of Zion. Their places, however, were creditably filled by other members, but we hope soon to see them all in their places again. Several of the members gave us choice selections in reading, there followed an interesting discussion, a good collection, and after the usual closing services, a little co-operative benevolence.

The last Thursday in February was a charming day, clear and mild, and we thought, well, we have just the right day for our meeting, and so it proved. We had a good gathering, yet we are not satisfied; we want to get every member interested in this work. The sisters' are doing nobly in the collections, as this meeting testifies, and as some of the stronger sex open their eyes a little when they heard the amount; but to all we expect the time and money mean sacrifice, but remember that "beyond the smiling and the weeping" there will be no need to teach to know the Lord, for all will know him from the least to the greatest. At the meeting it was decided to hold a missionary meeting some evening during the quarterly (if agreeable) a committee was appointed to make arrangements. There were several new members enrolled, a selected reading, a few remarks before closing by the President, thus ended a pleasant meeting; but don't fancy we are making rapid strides, we are only creeping, but feel encouraged to go on there being one regret that we do not hear from other churches. I have been asked to get a few new subscribers for the CHRISTIAN. If this paper should fall into the hands of any one not a subscriber, we ask you to give it a year's trial.

A MEMBER.

## DRUNKEN LEGISLATORS.

The shame and disgrace of Government—State and national—are drunken legislators. It is notorious that sober, temperate men are the exception among our members of Congress, and also in many of our State Legislatures. And these are the men who make, break, and pervert our laws; who, filling places of trust, are *easily corrupted*, and so bring disgrace on our democratic republican institutions. Men who cannot, will not, or do not control their own appetites and propensities are permitted to fill places of trust while they do not control or regulate themselves! How preposterous! Is there cause for surprise at the predictions so often expressed, that we—our American institutions—are going to the dogs? Can a drunken man be trusted to navigate the ship of state when he would inevitably run on the rocks or reefs, and strand his ship, and sink all who were so unfortunate as to be with him? And yet we do elect and trust just such drunkards to be our captains. Why? Are there not enough clean, honest, and intelligent men to serve us in these respects? Would we suffer our personal business interests to be thus jeopardized? Would we employ for clerks, salesmen, book-keepers, or cashiers habitual, or even occasional drunkards? If we did, we should deserve the fate we courted or tempted. No. For our personal confidential servants, we should take care that they were altogether trustworthy and self-controlling. We should require them to be above suspicion, and on the first drunken spree would throw them out of place, not to be trusted more, until the evidences of reform were unmistakable.

Citizens have been criminally careless. They have not attended to the selection of the BEST MEN IN THE NATION for the most important and RESPONSIBLE OFFICES IN THE NATION, and hence

our present disgraceful dilemma. But the ship of state has not yet foundered; she has encountered fierce storms; has been in imminent peril; on her beam-ends; but by the temperance, intelligence, and good management of some of her officers, and by the grace of God, she righted and rode out of the storms. Let us not again put to sea with unworthy seamen. We can have the best as cheaply as the worst, and in the end they prove much cheaper; for in the latter case there will be no plundering, stealing, or robbing, and we shall not live in the constant fear of shipwreck.

"Weed them out." In all communities, in all societies, among all bodies of men, there will be found moral delinquents, intellectual imbeciles, and social lepers. They must be weeded out and cast aside, lest they choke or contaminate the true and the pure. Then look out for the future, to see that only good men be chosen to represent us, make laws for us, and attend to our public affairs. We want only *trustworthy, temperate, capable and judicious* servants, and if we are wise we shall have them. Let no more drunkards, corruptionists, public thieves, libertines, or vagabonds disgrace us or our legislative bodies.

KEEP SOME FOR HOME.

Why is it that we so often treat those we love best with indifference? Is it because we are ashamed to show our love, or that we think they must know how we feel toward them, and it is unnecessary for us to give them the little attentions that we are careful to give to those for whom we have a slight regard. Is we only knew how frequently we hurt the feelings of those whose happiness is more to us than our own happiness, we would weigh well our actions, or, more properly, our lack of action. If we have not time to do acts of kindness and consideration for the general public and our own loved ones, by all that helps to make life worth living, let us neglect the general public and care for those who look to us for happiness and consideration.

When we are away from home, and time is limited for correspondence, do not give that time to the one whom you fear will be annoyed if you do not write, but to the one who waits lovingly, longingly for the message of remembrance, and who, if it does not come, will invent scores of excuses for its non-appearance, and give no expression to their disappointment. There are souls whose affection, like some flowers, flourishes under neglect. But many friendship buds of bright promise have never reached maturity because they were not prized, not cared for properly. But who can tell of the love that has been blighted in our own immediate circle, of the heart-aches carried through life, of the ones who have drifted outside of home and kindred for the sympathetic courtesy and attention that was denied them because "they are one of ourselves?"

Do not be afraid to show your love by acts of kindly attention and thoughtfulness, and learn to value fully the love within your grasp.

HOW TO KILL A PRAYER MEETING.

1. Forget all about it until the hour arrives.
2. Come ten minutes late and sit near the door.
3. Drag the music. Slow, painfully slow singing is so appropriate for a dead prayer meeting.
4. When the meeting is begun, wait for others to speak and pray.
5. When you take part occupy about twenty minutes.
6. Be sure and Lewail the low spiritual condition of the church.
7. When the meeting closes go out as

from a funeral. You can speak with your brethren or the stranger at some other place. 8. If you mention the meeting during the week tell how dull it was.

If this does not kill the prayer meeting stay away entirely for six months or a year. —*Etc.*

CURRENT EVENTS.

DOMESTIC.

Mrs. Robertson, of Lot 49, P. E. I., is hale and hearty and now in her 106th year.

The steel works of Acadia Mines (N. S.) are being lighted with electricity.

Steamer "State of Maine" is expected on the Boston St. John route on the 10th inst. Her reappearance will be gladly welcomed.

Prince Edward Island is moving in the matter of securing improved winter communication with the mainland.

A telegraphic message has now been sent from Winnipeg to Montreal entirely through Canadian territory. Complete railroad communication will only be a few months later.

The losses of all vessels, British and foreign, reported as having been lost in Canadian waters during last year was 199. The lives lost were 209. The most notable instances were the "Amsterdam" and the "Daniel Steinman." The lives lost the previous year were 259.

The English Government has conceded to the colony of Newfoundland the privilege of negotiating directly with the government of the United States for the renewal of the fishery clauses of the treaty of Washington, independently of any action or negotiation by the Government of Canada.

Despatches received here this afternoon from New York and Ottawa announce the death of Hon. Isaac Burpee in the former city. Although Mr. Burpee was known to be in a critical condition for some time past, his death was unexpected, and the sorrowful news was a great shock to the community. Mr. Burpee was only fifty-nine years old.

March was ushered into existence by a series of snow squalls, followed in the evening by thunder and lightning and a heavy rain storm,—rather lion-like than otherwise. The rain continues to descend to-day and the snow is fast disappearing. Since the storm began over an inch and three quarters of rain has fallen. The general direction of the wind has been south west.

A telegram to Messrs. A & W. Smith, of Halifax, received on Saturday, states the crew of the barque Eriana, of Maitland, N. S., recently seen abandoned at sea, were taken off by the steamer Deerhound from Hull, and landed at Fortress Monroe. Two of the barque's crew were lost.

At the approaching session of the Local Legislature, a bill will be presented by a number of business men on the Miramichi asking for the necessary legislation to incorporate a company for the purpose of constructing and operating a marine slip on the Miramichi River so that vessels of 1,000 tons burthen can be hauled up and repaired there. The company will have a capital stock of \$30,000 about half of which is now subscribed to do a good business in the line of reclassing vessels. The site for the slip has not been decided.

A man named Belonie Theriault, of Madawaska county, killed his infant child by choking it to death with a strap. It appears that some of Theriault's children went to the barn to feed his cattle, and as they were absent an unusual length of time, Theriault suggested to his wife that she had better go and ascertain if anything was wrong. She did so, and left her infant child in the house with her husband, who, during the mother's absence, procured a strap and tied it around the child's neck and pulled it until it caused its death. The child was dead when the mother returned to the house. Theriault was arrested and is now in custody of the sheriff. The man is insane, and returned from the Asylum last fall, where he had been confined times before. He will be again taken to the Asylum.

The delegation which came to St. John from Quebec to obtain, if possible, the influence of St. John with the Dominion Government to secure the adoption of the proposed short line railway through their city, met our people at the Court House

yesterday afternoon, 2nd inst. Their views at Halifax had a successful issue, and the views of Quebec were sustained. In St. John the result is different, for now, as ever, she calls loudly for the construction of the Megantic Line.

FOREIGN.

The London News hears it is contemplated to open the River Gambia, in Western Africa, to the trade of all nations. The river hitherto has been open only to English and partially French trade.

Steamer *Allegheny*, from Cardiff for Gallci, has been lost. Her crew numbering thirty persons were drowned.

Queen Victoria has ordered Mr. Boehm, sculptor, to make a bust of Gen. Gordon for Windsor Castle.

*La France* describes the reports of the meeting of the dynamiters' convention as a hoax. The paper says no such meeting has been held in Paris.

The London Government has ordered a thorough medical inspection to be made at once of every regiment in the British army, in order to make a correct estimate of the number of men in each command actually fit for active service in the field.

A large house at Cosenza, capital of the Italian Province of the same name, was wrecked on March 2nd by the fall of a floor. Sixty persons were in the building at the time of the disaster and were all injured more or less severely. Twenty of them are not expected to recover.

The police at Strasburg have discovered a number of English recruiting officers in civilian dress alleged to be secretly enlisting men for service in the British army. General Mantonuffel, Governor of Alsace-Loiraine, has issued orders to prevent such enlistments in future and the recruiting agents have been warned that unless they desist they will be liable to summary arrest and expulsion from the province.

The medical inspection of every regiment in the British army was ordered yesterday, or is in progress to-day. It is undoubted in some circles that war with Russia hangs by a thread. Negotiations between Russia and England respecting the Russo-Afghan frontier are said to have reached a very delicate stage. M. Lessar, Russian commissioner, has urged such sweeping demands that England cannot accept anything approaching them, and the complete collapse of the delimitation project and early advance of Russia's troops towards Herat are expected.

The situation in the Soudan has been greatly relieved during the week by the strange inaction of the Mahdi. General Buller's retreat was really a run for life in forced time instead of a dignified withdrawal, as it was originally described to be. Gen. Brackenbury is almost within touch of Abu Hamed, where he will stay for a time and the first campaign will thus come to a standstill. The total loss of the British in the desert campaign since leaving Korti in killed and wounded is 30 officers and 450 men. The diaries kept by Gen. Gordon during the siege of Khartoum have been sent by Wolseley to London and will be received next week. They comprise six manuscript volumes. The government has already arranged for publishing extracts in a new blue book.

The British troops will remain in the vicinity of Korti during the summer and be lodged in straw huts. The greatest fears are entertained concerning the effects of the torrid heat, and the most conservative think the mortality among the troops will be large, although, perhaps, not as great as during a continued retreat under the desert sun. The Arabs are undoubtedly fully aware of the existence of numbers of hidden wells in the desert, and this knowledge, it is thought, will enable them, despite the destruction of public wells by General Buller, to follow and harass the British with large forces.

UNITED STATES.

Two attempts were made Wednesday night by discharged employes, to burn the Ohio blind institute at Columbus.

The Kentucky state college at Lexington, is in a state of rebellion over the discharge of a student who failed to attend the recitations. Sixty-three marched out with him.

Gen. Grant's condition is reported unchanged. The general was during the day as usual, but his physicians and friends have given up all hope of his recovery. His doctors say he is gradually sinking. There were many callers at the house to-day.



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**RECEIPTS FOR FEBRUARY.**

Benj. Stewart, 50 cents; Daniel Forbes, 50; Duncan McGregor, 50; James McCallum, 50; Daniel McCallum, 50; Lemuel McGregor, 50; Robert Stewart, 50; Chas. Stewart, 50; D. Tenant, Sr., 50; Mrs. Joshua Mercer, 50; D. Tenant, Jr., 50; Mrs. Bertram, 50; A. G. Jackson, 50; H. H. Harlow, 50; James Murray, 50; Eunice Murray, 50; E. M. Sipprell, 50; Thomas Gates, 50; Stephen North, 50; Cyrus Webster, 50; George Jackson, 50; Joseph Jackson, 50; William C. Jackson, 50; A. Crocker, 50; Parker Gates, 50; Mrs. Robert Johnston, 50; Joseph Doughty, 50; James S. McKinney, 50; Mrs. Effie J. Doughty, 50; Mrs. Frank Wilson, 50; H. M. Ruggles, 50; Mrs. Jas. Outhouse, 50; James Stevens, 50; Fred. Stevens, 50; Mary J. Devoe, 50.

**DOUBLE VALUE.**—Minard's Liniment is not only the best Liniment ever put into bottles, but it is put up in a 4 oz. bottle double the size of any other 25 cent preparation.

**DEATHS.**

**WILSON.**—At Leonardville, Deer Island, on the 17th inst., Boynton, aged 8 months, youngest child of John and Hattie Wilson.

**WILSON.**—At Boston, Dec. 3rd, 1884, after a short illness, Bro. Geo. Wilson of River John, in the 45 year of his age. Deeply regretted.

**MCNEIL.**—At Leonardville, Deer Island, on the 17th inst., Jane, relict of the late Edward McNeil, aged 53 years, leaving one son, two daughters, and a large number of friends to mourn her loss.

**IVES.**—At Tryon, on the 22nd of November last, Bro. Thomas Ives, in his 60th year. Bro. Ives' death was sudden and unexpected. He was a member of the church in Tryon for the last eleven years. He was for many years a Justice of the Peace, and did a great deal of the business of that office for the community, in which he was highly respected for faithfulness and impartiality. In his death the Church has lost an intelligent and an affectionate member, and his family a true-hearted and provident husband and father.

**THOMAS.**—At Westport, Feb. 13th, Bro. William Thomas, in the 34th year of his age, leaving a wife and four children to mourn their loss.

In the death of Bro. Thomas the church at Westport has lost a good man; one who, ever since he started in the Christian life, has ever been found doing what he could to advance the interest of the cause of his Master. All through his long sickness, in which he suffered much, his confidence in Christ was strong, and when the end came he met it joyfully. May the God of all grace comfort the afflicted ones.  
E. C. FORD.

**KAY.**—On Bar Island, near Leonardville, Deer Island, N. B., Feb. 7th, 1885, Bro. George Kay passed to rest after an earthly pilgrimage of 69 years and 8 months.

Bro. Kay was identified with the Church of Christ at Leonardville from its beginning in 1858, and with Bro. James Leonard, sr., was chosen to the eldership, retaining that relation to the church until his death. He was well versed in the "living oracles," a fluent talker, and earnest in prayer and exhortation. Nothing seemed to give him greater delight, while yet in health, than when a fellow-disciple called to see him, to all kneel down, before separating, and have a *real family prayer offering*. When weakening under the power of disease, he could talk as calmly of death as of any other matter, and when coming near the last, his prominent thought found expression in his selecting two hymns to be sung at his funeral: "Asleep in Jesus," etc., and "Why do we mourn departing friends," etc.

His wife, son and daughter are all members of the Church of Christ—thoroughly united here, I trust they will not be divided over there, but in "the home of the soul"—the City of God—they may be one in life and love and joy and praise, forever and forever. O. B. EMERY.

**MOSLEY.**—Bro. Geo. Edward Mosley died, aged 49 years and 6 months, at his residence in Eastport, Maine, Feb. 4th, 1885, and was buried on Deer Island, N. B., the following Lord's day.

When Bro. J. B. Knowles went to Tiverton, N. S., to present the claims of Christ, as revealed in the Gospel, he found a warm sympathizer in Mr. Mosley, who, under his preaching, became obedient to the faith, and became a member of the Tiverton Church, when organized, and so continued until taken away by death.

Bro. Mosley was, for several years, a sufferer from some trouble in his head, which caused him at some times to be almost low spirited, and not quite so consistent in all his ways as was his wont, but, through all his sufferings, his face was always turned Zionward, and his faith and confidence rested in Christ. His companion in life, with six sons and four daughters, are left to mourn, but hope remains. May God enable each one of them to live in reference to eternity, so that they may be found blameless, and waiting for the "rest that remains," etc.  
O. B. EMERY.

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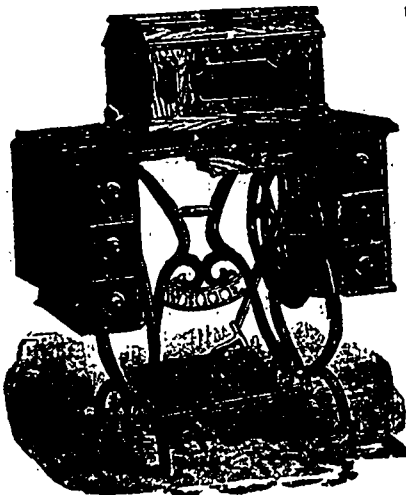
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