

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachés
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE CHRISTIAN.

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

Vol. 2.

SAINT JOHN, N. B., DECEMBER, 1884.

No. 2.

The Christian.

CHRISTIAN CHARITY.

BY E. C. FORD.

"And now abide faith, hope, charity, these three; but the greatest of these is charity."—1 Cor. xiii. 13 •

Without faith it is impossible to please God, but charity is greater than faith. Again, the Scriptures say, "we are saved by hope," yet charity is greater than hope. When we read of the wonderful triumphs of faith we ask, Can there be anything greater than faith? And when we consider hope, sweet hope, we wonder how any feature of the Christian religion can possibly be greater than this! But the same Word from which we learn of the triumphs of faith, and the sweet influence of hope, tells us that love is the greatest of these. We cannot, then, do better than to study this, the greatest of all Christian graces.

The inspired penman gives us two sides of this great subject. He shows us what love will do, and what it will not do. As we judge of the tree by its fruits, so can we decide whether we are partakers of this grace, by looking into our hearts and studying our motives and actions. If the thoughts of our hearts and the deeds of our lives are in harmony with this principle of love, then are we indeed the children of God. But if we find the fruits of the flesh, then are we yet strangers to the spirit of grace, and without a reason for the hope of eternal life.

What then will love do? 1. It suffers long, and is kind. This is God-like. Were it not for His long suffering, tender mercy, we would not to-day enjoy the hope of seeing Him in glory and being made like our blessed Saviour. Are we striving to be partakers of His nature, that we may indeed see Him as He is, and be made like Him? 2. Love rejoiceth in the truth. Are we doing this? Is the truth, for which Jesus lived and died, precious to our souls? Are we rejoicing in its triumphs, and working for its success? 3. It beareth all things. He who would be a disciple of Christ must deny himself, and take up his cross daily and follow Him. He must be ready to suffer for Christ's sake and bear it patiently. 4. Believeth all things. The soul imbued with the spirit of love believes all the Saviour says; trusts His great and precious promises; hence, it hopeth all things, and endureth all things, that the hope raised by those promises may, by-and-by, be realized. 5. Love never fails, it cannot fail, it is from above, God is its fountain, and the more we draw from Him the fuller will be our supply.

Then, what will love not do? "It envieth not;" envy is one of the fruits of the flesh; and Paul says: "They who do such things shall not inherit the Kingdom of God," Gal. v. 21. Love is not envious, is not jealous of another's good fortune. There is no passion of the human heart more cruel than this. It was envy that caused the scribes and priests to hound the Saviour to His death. They were jealous of

Him because He was better than they, and because He exposed their hypocrisy. The same wicked spirit, born of the Devil, is doing its work in the world and in the church. Oh! the hard sayings and hard thoughts that are continually springing up from hearts filled with this evil spirit. "Love and envy cannot possess the same heart. Love vaunteth not itself, is not puffed up." He who thought it not robbery to be equal with God, made himself of no reputation, but humbled himself, and became obedient to death, even the death of the cross; and this He did to save sinners. To be followers of Him we must not be high-minded, but have brotherly love, in honor preferring one another. "Love does not behave itself unseemly." There are no improper actions done in Christian charity, nor does it seek its own. There is nothing selfish in love. It looks not on its own things, nor does it study its own selfish ends, but rather studies the welfare of another. Christ laid aside His glory for a time, that He might, in the flesh, provide salvation for man; so, we, as imitators of Him, must be unselfish, and labor for the good of our brother man.

"Love is not easily provoked, and thinketh no evil." It is not suspicious. The human heart is ever looking on the dark side. Being evil, it sees evil in everything. Even the pure life of Jesus was evil in the sight of His enemies. To the pure all things are pure, but the impure heart sees evil everywhere. Love is not looking for evil, nor does it rejoice in iniquity. All forms of sin are painful to the heart imbued with the spirit of love, for God is love, and he who hath God cannot enjoy sin. Let us, then, examine our hearts and actions, and see how far they are in harmony with this spirit of love, and wherein we find ourselves lacking, let us work up to this Divine model. To cultivate this spirit of love is to sow to the spirit, the end of which is eternal life. But to neglect this, and follow the natural inclinations of the heart, is sowing to the flesh, and the end will be eternal destruction. Let us, then, labor to cultivate that grace that never fails. Faith will be changed to sight, and hope to a grand reality, but love will be sweeter and purer in the presence of God and Christ, and make our joy complete.

Westport, Oct. 25th, 1884.

THE BAPTISMAL FORMULA.

In a letter, received a few days ago, I was asked if I ever used the expression in baptizing a person, "For the remission of sins," and, if so, why I did, and if I did not, why not, and the writer of the question wished me to answer through THE CHRISTIAN.

In the commission given by our Saviour, to His apostles, as recorded in the Gospel by Matthew, the Saviour said: "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I commanded you, and lo, I am with you always, even unto the end of the

world." (New Version). There is not even a hint here of remission of sins. Now, let us turn to the record given by Luke, of the same event, and we read: "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." Here we have remission of sins, but no baptism mentioned. Luke tells us in Acts 2, how this commission was carried out by the apostles. They began there to teach or make disciples of the nations. When the multitude heard the Word of God, as spoken by Peter, and believed it, they were pricked in their hearts, and said to Peter and to the rest of the apostles: Men and brethren what shall we do? Then, Peter said unto them, Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost. Here, we have the baptism and remission of sins mentioned, but not a word about the Father, etc. Ananias said to Saul, "And, now, why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." Peter says in his first letter: "The like figure whereunto even baptism doth also now save us (not the putting away the filth of the flesh but the answer of a good conscience toward God) by the resurrection of Jesus Christ." We find, by these passages, from God's Word, that we are to be baptized into the name of the Father, Son, and Holy Spirit. That we are to be baptized in the name of Jesus Christ, (that is by His authority). That baptism is for the remission of sins, or using a figure to wash away our sins, and that in our baptism we obtain a good conscience.

Now, the question is, which of these expressions shall I make use of in baptizing, or shall I make use of any of them or all of them. Shall I say in baptizing by the authority or in the name of Jesus Christ. I baptize you into the name of the Father, and of the Son, and of the Holy Ghost, for the remission of your sins, and that your sins may be washed away, and you may have a good conscience toward God, and if not, what shall I say. These expressions, with the exception of that recorded by Matthew, are explanatory; they serve to explain the design of the institution, and show whose authority gives it this importance. I think, that in our discretion, we may use one or the other of these if we think best; not because it is part of the formula, nor because the candidate needs information on the subject, but for the purpose of instructing strangers in the assembly. All that really belongs to the formula is: I baptize you into the name of the Father, and of the Son, and of the Holy Spirit. If I say, "By the authority of Jesus Christ" I baptize, etc., this explains that I am directed by my Saviour. If I say, On the confession of your faith in Christ, etc., I declare to those who do not know that the candidate believes in Jesus, and has made confession to that effect. If I say, "For the remission of sins" it shows that I believe what Peter taught on Pentecost is true to-day, and that the candidate will as surely be forgiven as if God spoke

to him from Heaven, with an audible voice, assuring him of the fact. I do not remember that I ever used "For remission of sins" in baptizing a person. My reason for not using it is, that I consider it unnecessary where I am preaching, as I try to make that clear in my preaching. I have heard some of our preachers make use of it when baptizing. There is no difference in the religious world in the use of what Christ gave as the formula, so far as I have ever heard, only in one little word, and that has been the fault of the translators: some say, "in" the name, etc.; others, "into."

J. A. GATES.

LeTete, St. George, N. B., Sept. 23rd, 1884.

CORRESPONDENCE.

VACATION NOTES.

NO. II.

I spent two Lord's days with the Coburg street Church, St. John, preaching every evening during the intervening week, except Saturday evening. Bro. Capp had been delegated, by the Mission Board, to visit the Churches in Nova Scotia, in the interest of the Mission work, and the writer was requested to fill his pulpit during his absence. Of this, I was glad, as it gave me an opportunity to cultivate the acquaintance of the brethren in St. John; and, I am free to say, that my stay there exceeded my anticipations in the pleasure it afforded me. I can heartily congratulate Bro. Capp on his pleasant situation and congenial associates in his work. Our meetings were well attended throughout, and a deep interest was manifested in the things presented.

My stay was made pleasant by the kindness of friends, who, in conveyance, or on foot, conducted me to points of interest in and around the city, of which, St. John can boast of not a few. Drives to Suspension Bridge, Rural Cemetery and Red Head, an outlook from the observatory of the Custom House, and a sail on the Harbour, with Bro. W. W. Wilson at the helm, and Bro. George Barnes acting as movable ballast, were among the pleasant incidents. I was made to feel at ease in the hospitable home of Bro. J. E. Barnes, where every attention necessary to comfort and contentment was shown. This Church has lost some of its pillars in the recent past, and it feels their loss sadly; but the increased responsibility thrown on those who remain is being nobly borne; and under the earnest and efficient labours of its much esteemed pastor, the Church is doing a good work for God and man. Their Sunday-school is in a very flourishing condition, and under the superintendency of Bro. J. E. Barnes and his assistants, is being educated in active work for Christ. The missionary spirit in the school found expression last year in the significant sum of over (\$100) one hundred dollars raised for missionary purposes. Where such schools exist as the "nursery" of the Church, the future attitude of the churches toward the missionary work cannot be a matter of doubt. The habit of giving for religious purposes is one that grows on a person, and the earlier we can foster it in individuals and communities, the stronger will it become. No church does its duty which neglects to educate the young within its influence in this matter, neither can any such church hope to perpetuate itself in vigorous life.

On Monday morning, Oct. 13th, I left St. John on the steamer *Empress* for Annapolis, on my way to West Gore. As the Bay of Fundy is notable for its rough water, and the morning forbode a somewhat rough day, Sister Barnes kindly gave me Bro. Ford's recipe for the prevention of sea-sickness. The recipe is short, and easily remembered by all, and would, doubtless, prove very effective to any

person who understood how to use it. It is as follows: "Keep the stomach full." I regretted that I was unable to follow its instructions. Probably it requires calm weather and a smooth sea to make it practicable.

This was my first trip by this route. The disagreeable experience on the Bay is almost forgotten in the delightful remembrance of the passage through Digby Gut, and the sail up the Annapolis Basin and River. Nature seldom paints a lovelier picture than was presented by that placid sheet of water on that October day. Unruffled by the storm that beat on its side, it nestled in the bosom of the everlasting hills that surround it, like an infant in its mother's arms, while from high-water mark to their summit the hills were wreathed in a crown of autumnal glory, broken here and there by the white cottages and green garden-plots of the fishermen's villages that dot their sides. On my way from Annapolis to Newport, I made the acquaintance of Bro. LeCain, one of the gentlemanly conductors on the W. & A. Railroad, and one of the staunch Disciples of Nova Scotia. I regretted that I had not the privilege of a more extended acquaintance.

After taking leave once more of the many kind friends and brethren in West Gore and vicinity, we started on our homeward journey Oct. 22nd. In the evening of that day I preached to a good and attentive audience at Shubenacadie, N. S. The next morning we took the train on the Intercolonial Railway for Boston via St. John. We remained in Boston over one Lord's day. In the morning I spoke in Swampscott, and at 3 p. m. in Horticultural Hall, Boston. I was agreeably surprised to see so large an audience assemble there. The brethren have since moved their place of meeting to Wesleyan Hall, Bromfield street, a short distance from Horticultural Hall. Bro. J. H. Garrison, of St. Louis, one of the editors of the *Christian Evangelist*, has been selected to take charge of the work there; and with a pleasant place of meeting, and a faithful able man in the field, the prospects for efficient and successful work in that great city, the Athens of America, are certainly encouraging. There are many of our brethren from the Provinces identified with the work there; and there is a home for all such who come to Boston to live; and every Disciple coming to Boston or vicinity should seek that home. It is perilous for Christians to be deprived of Church privileges; it is criminal for them to deprive themselves of them when there is an opportunity to enjoy them.

We arrived safely in Williamsport on Friday, Oct. 31st; we found our house set in order, dinner ready, and a number of the brethren and sisters present to welcome us home. We feel much the better of our visit among old friends and familiar scenes, and we are thankful that our Heavenly Father has attended us with His loving care, and returned us in safety to the field of our present labours.

M. B. RYAN.

FROM GORDONSVILLE, VA.

DEAR EDITORS,—Often have I intended, recently, sending you a few notes from the "Sunny South," but till the present writing other matters have so fully occupied my attention that I have not found the time to send you even a brief communication. Your bright and cheery little sheet is over a welcome and looked for visitor with us, and is always read with avidity. I am much pleased to learn through its columns that THE CHRISTIAN is a success, and I hope and pray that it will be supported as it deserves, and that the noble brethren who are at the helm of its affairs may live long to aid in perpetuating a work so much needed and calculated to do so much good. Although separated from the land of my nativity, by distance, and so

completely engrossed by my present surroundings, it is with unfeigned feelings of delight that I hear and read of any advance made by my brethren in the British Provinces. If agreeable to your wishes I will here give your readers a brief account of my present field of labor in connection with a short description of this beautiful and healthful State:

Gordonsville is situated in the County of Orange, at the base of the Southwest Mountains, only two and one-half hours by the Chesapeake Ohio Railway, from Richmond, and about five hours by the Virginia Midland Railway, from Washington, D. C. Our thriving town is near the centre of the Piedmont District of Virginia, the most healthy, fertile and delightful portion of the State. It is truly a thriving town, full of wide-awake business men, of which the Christian Church has a large number. This town enjoys a large and increasing trade from the rich agricultural Counties adjacent to it, and offers peculiar advantages to manufacturing enterprises. It possesses splendid educational advantages—the Gordonsville Female College—several large schools of private interest, a graded school of high standing, and a private and public school for colored people, are located here. The climate of Virginia is all that could be desired. I can speak from experience in this particular. I have now been one year in this section, and have not had an hour's sickness; and Mrs. B., who had almost decided to be reckoned on the list of invalids, when we left Nova Scotia, can say the same; and, in avoidance, has reached the height of her most earnest expectations, while the writer 'kicks the beam' at 206 lbs., and is still looking up; and we do not think that a life of ease will alone account for this when we inform your readers that in addition to the laborious work of preaching on an average of three and four times a week, we are regularly giving daily instruction in Ancient classics and Natural, Moral and Mental Science at the Gordonsville Female College, which alone occupies about five hours daily.

Our climate here seems peculiarly adapted to the prolongation of human life. Bronchial and pulmonary complaints, so common in the North, are very rare here. The location is a happy mean between the extremes of heat and cold. But space will not allow me to dilate on the climate and other natural resources of this beautiful State.

The Disciples of Christ are well represented in Virginia—Richmond, the Capital, has two large and prosperous churches, with a Mission point in another part of the city. Throughout the entire State the cause we plead is steadily advancing. From experience and observation we find the average Virginian intelligent, wide-awake, cultivated, and well educated. Some of the best preaching talent we have had in the United States have preached through this State. The names of Errett, Pendleton, Louis, Cave, Lucas, Rowe, Cutler, Hopson, Tyler, with many others that I might mention, are household words here among our brethren. Bro. R. Cave, one of our leading orators, is preaching for the Seventh St. Church, Richmond, and Bro. L. A. Cutler for the Marshall street Church. Bro. I. J. Spencer, well and favorably known to many of your readers, has charge of the *Atlantic Missionary*, at Cuckoo, and is doing a noble work. We have a large number of churches in Virginia, and as far as I know, one and all are moving steadily ahead. We have a fine church property in Gordonsville, without doubt the finest location in town. Our property here has, during the last few years, undergone a thorough repair, and has been fitted up with commodious and convenient improvements. We have a membership of two hundred or above, working earnestly and harmoniously. I have just completed my first year's engagement with this church, and have been unanimously called to remain, if agreeable to myself, an indefinite term of years. We have learned to love

the brethren of this church with more than an ordinary affection, which, without boasting, we can say, judging from constant tokens of esteem, is warmly reciprocated. Our meetings during the year have constantly increased in interest and numbers, while, at the same time, we have been blessed with a goodly number of valuable additions to our ranks.

Gordonsville Female College, under the auspices of our brethren, and with J. Wade Shelburne and the writer as Principals, backed by an efficient corps of teachers, is located here, and is doing a good work. The College buildings are now and commodious, and are situated in the midst of a beautiful campus, in the immediate environs of the town, and on the highest elevation of the corporation. The young ladies in attendance are, principally, from this and adjoining States. In this connection, I might add, that it would give one great pleasure to see in our College halls representatives from the British Provinces.

Taking all in all, we are delighted with Virginia; its climate and soil, its hospitality and culture, its battlefields and history, its clear sky and balmy air, and last, but by no means least, "our darkies," with their idiosyncrasies, give old Virginia a place in the history of the world, peculiarly her own.

But I fear I have already trespassed too heavily on the limited space of your valuable paper; if so, let these hastily written notes find their way to your waste-basket. With an earnest prayer to Heaven, that its blessings without stint be showered upon the many dear readers of THE CHRISTIAN, many of whose names are indelibly stamped on our hearts, and the memory of whose kindness has so entwined itself around our being, that like gold threads it gives beauty to the web and woof of our past life.

Fraternally,

T. H. BLENUS.

October, 1884.

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.

We are glad to report this month a good interest in the work of the Church, five additions, by confession and obedience and prospects bright for the future.

Bro. P. D. Nowlan passed through our City, returning to his work in Charlotte County. We are pleased to hear of his success in preaching the gospel in those parts.

Bro. Capp preached last Thursday evening at Nauwigewauk at the close of the meeting one young man decided for Christ. Bro. C. is much pleased with his visit at this point.

G. F. B.

The "Women's Missionary Aid Society" of Coburg Street Church has had three successful meetings. The first was devoted to business in forming the Society of which an account was given in the September CHRISTIAN. Our October meeting was very encouraging, quite a large number were present. By this we know that each one feels that they can do something for the cause, if it is only in a small way. The third and last meeting was still more successful, both in attendance and financially. A form of Bye-Laws was drawn up which was adopted and ordered to be printed before the next meeting. We have had several donations besides the members subscriptions, and we hope to receive still more. Perhaps there is some one not residing

in the city that would like to contribute, if so we would be happy to hear from them. We would like to hear from some of the other churches how they have succeeded.

Our method of conducting the meetings is as follows:—Singing, reading and prayer; reading minutes; reports of committees; unfinished business; admission of new members; collection; missionary intelligence; singing and prayer.

A. E. BARKER, Sec'y.

142 Leinster st., St. John, N. B.

LETETE.

The December Quarterly of the Church of Christ will be held (D. V.) with the Church at LeTete, N. B., commencing on Friday before the second Lord's day in December. All are cordially invited. A good time may be expected.

J. A. GATES.

LeTete, Nov. 24th, 1884.

NOVA SCOTIA.

NOTES BY THE WAY.

In closing my last I said I hoped to have something of interest to communicate in my next; and now, as my hopes have been realized, I will write again. Our visit at South Rango was very short, but we were greeted with good audiences on Saturday evening and Sunday morning and afternoon. In the evening Bro. Murray addressed the people at North Range, at a private house. On Monday we made arrangements to have a hall at Brighton for one week, for four evenings through the week, and on Sunday morning. The audiences increased from the beginning, and quite an interest appeared to be manifested. As the hall could not be secured permanently for any length of time, we concluded that it was not wisdom to make any further effort there at the present. During this week one sermon was preached at Marshalltown, and one at Gulliver's Cove. On Lord's day evening we began a meeting at Gulliver's Cove, which continued ten days, with preaching every evening and twice on Lord's day. The immediate result of the meeting was that the little church was much revived, and three persons confessed Christ, and put Him on by being immersed into Him. There was an increase of interest to the close of the meeting, and could the meeting have been continued I have no doubt others would have obeyed the Gospel. On Wednesday, Nov. 5th, Bro. Thomas took me in his carriage to Digby, from which I was conveyed by rail to Weymouth, where I arrived at six o'clock. A walk of seven miles brought me to the home of our good Bro. Steele, where I found shelter and food, and met a kindly greeting. On Thursday evening, Bro. Murray, not having yet arrived, I spoke to the people who assembled to hear Bro. Murray. On Friday, Bro. Murray arrived, and continued with us one week, preaching publicly, and from house to house. While Bro. Murray was in this community he preached one sermon at Weymouth Bridge, and one at the Goodwin School-house. These were well received. We were all very sorry to part with our Brother on Friday, but his appointment at Kempt made it necessary for him to leave us. I continued the meeting over Lord's day, and as I saw an increase of interest I made an appointment for Monday evening, when I was made happy by the confession of four young persons. On Tuesday evening six others owned their Saviour; and on Wednesday afternoon I had one of the happiest meetings of my life, when I led these ten noble souls down into the liquid grave, where they were buried with their Lord and Master. Yesterday was a great day for the church here, six came into fellowship, seven who had been immersed through the week, and five restored. Forty-five sat at the Lord's table. This morning I met a man who wanted to know what hindered him to be baptized; I told him, if he believed with

all his heart, he might. He confessed his faith, and I immersed him forthwith.

I expect to continue my "Notes by the Way" till I get home, and I hope to have more good news for the readers of THE CHRISTIAN.

J. A. GATES.

Woodville, Nov. 24th, 1884.

NOTICE.

As some are under the impression from false reports, that Mr. Keilor is still in fellowship with the Milton Church, it becomes necessary for us to say that we fully indorse the action of the Church in refusing to retain Mr. Keilor in their fellowship. We believe his immoral conduct has placed him beyond the possibility of our fellowship.

By order of the Church of Christ in Milton, Oct. 20th, 1884.

ALLEN MINARD, }
JABEZ FREEMAN, } Elders.
JAMES MURRAY, }

PRINCE EDWARD ISLAND.

CHURCH DEDICATION.

The new Church at East Point, Prince Edward Island, was opened Oct. 19th, 1884. Dr. John Knox, of Charlottetown, preaching the opening discourse from the 68 Psalm and 8-10 verse. The Dr. had dedicated their former house thirty-eight years ago and preached much for them in the meantime with great success. The house was comfortably full at both services. The writer at 8.30 p.m., on the "True Foundation." This house was commenced nearly two years ago, by a call meeting. At said meeting Bro. John Stewart was elected chairman and Alfred Rose secretary. After some preliminary talk Bro. John A. Morrow arose and offered to be one of twelve to give \$50 to build a new house. Brethren Theophilus McDonald, John McDonald, jr., Oliver Stewart, James Ching, Peter Ching and John Cameron made the same offer at this meeting, and many others, noble and true, came forward and made a liberal voluntary contribution, from \$80 to \$50. However, the original volunteers in this good work, some of them paid \$60 before the house was completed. The house cost \$1,600. It would have cost \$2,500 in the United States. It is the best wooden structure in Kings Co. It is a gem of beauty and neatness. A collection was taken at each service that amounted to \$43. The old house was sold for \$53. The indebtedness was provided for on the building, and the collection was to be applied to furnishing the house. The Building Committee composed of the following brethren—John A. Morrow, Theophilus McDonald, Oliver Stewart, Wm. Morrow, James Ching, Donald Stewart—deserve great credit for the successful completion of this beautiful house. The house stands on a beautiful eminence overlooking the Northumberland Strait—fronting the south. There are many true soldiers of the cross belonging to the Church at East Point. May they be faithful in the future as they have in the past. Sister Catherine F. Morrow raised the amount to buy a beautiful communion set, and Sister Jas. Ching gave a beautiful mat for the pulpit. The house inside is beautifully painted throughout equal to frescoing. The seats are painted to imitate walnut, with book racks on each. The platform and in front of the pulpit was carpeted with Brussels carpet. The aisles covered with matting. It was a happy day and the brethren are delighted with their new house. It was regretted by many that Bros. Crawford and Gunn were not present.

CARROLL GHENT.

LET it be remembered that Bro. G. F. Barnes, of this city, has accepted an agency for the sale of Books and Periodicals published by our brethren. Anyone wanting such books can obtain them at publisher's prices by sending to him.

The Christian.

PUBLISHED MONTHLY,

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

TERMS: - 50 Cents Per Annum in Advance.

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

"THE CHRISTIAN,"

P. O. Box 53,

St. JOHN, N. B.

EDITOR:

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

CO-EDITOR:

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

SAINT JOHN, N. B., DECEMBER, 1884.

NOTICE!

THE MANAGERS of the paper have decided to send THE CHRISTIAN to each subscriber until an explicit order is received by the Publishers for its discontinuance. And should any one miss getting his paper, write at once, and the cause will be investigated. And, if our correspondents fail to see their articles in a certain issue, let them not be discouraged, but consider that, perhaps, for some good reason, they have been set aside for another No.

Before the Jan. issue of our paper, the festivities of the year will have commenced, so we take this opportunity of WISHING YOU ALL THE COMPLIMENTS OF THE SEASON.

EDITORIAL.

BAPTISM OF THE HOLY SPIRIT.

The baptism of the Holy Spirit is an expression in frequent use by those who hold views widely differing as to its meaning. One man claims to have that baptism, and makes much account of it as an assurance of Divine acceptance, and also a sufficient reason for rejecting water baptism, although the Saviour Himself submitted to it, and positively enjoined it upon all of His disciples.

Another contends that the apostles were literally baptized with the Holy Spirit, and makes that baptism a model of water baptism. He says: "The baptism of the Holy Spirit was pouring, and so is the baptism of water; that pouring is the meaning of baptism, whether it be of water or Spirit. Were this so, all that could be gained from it is that the Holy Spirit was baptized, for pouring out is a predicate of the Spirit and not of the apostles. The Spirit was poured out, the apostles were not poured out. If, therefore, pouring out and baptizing are the same, it follows, inevitably, that it was the Holy Spirit and not the apostles that was baptized."

Another contends that the apostles were literally baptized in the Holy Spirit on the day of Pentecost, in fulfillment of the Saviour's promise, in Acts i. 5. "Ye shall be baptized with the Holy Ghost not many days hence;" by which promise He endorsed and confirmed the prophecy of John in Mark i. 8.

If these different parties would stop and thoughtfully consider the following questions it might prove to them immensely beneficial: 1st. Did any of the New Testament historians say that the apostles or any others were baptized with the Holy Spirit? They, assuredly, did not. 2nd. Do we know anything which happened to the apostles

which these historians did not record? Perhaps no one will affirm that we do. 3rd. Did Luke record the fulfilment of the Saviour's promise to the apostles without using baptism or its equivalent? He did. In Acts ii. 1, 2, 3, Luke tells the fulfilment of what Jesus promised the apostles in Acts i. 5, without the use of any word that means baptism.

We now ask: Have we a right to give a different record of the transactions of Pentecost from Luke? Should a thousand voices answer at once: "We have a right to say the apostles were baptized with the Holy Ghost on Pentecost, for the Saviour said they would be so baptized, and it was fulfilled on that day, it would not answer our question. Have we a right to give a different record from the inspired record of Luke of the events of Pentecost? This, surely, is not an unreasonable question to press, especially on those who wish to speak where the Bible speaks, and to be silent where it is silent, and to such we appeal with affectionate earnestness.

Can we see why John and Christ used "baptize" when describing what would happen the apostles at Pentecost and Luke did not when recording it? The reason seems very plain. They predicted that event, and used figurative language, the language of prophecy, but Luke recorded that event, and used literal language, the language of history. A plain history of events must be in literal language. Sometimes Christ used figurative language in predicting future events at other times. He did it plainly in literal words, e. g. He spoke FIGURATIVELY when engaged about things plain and visible, whose literal terms He borrowed to figuratively describe the future and unseen.

EXAMPLE.

Whosoever drinketh (*literal*) of this water (*literal*) shall thirst again; But whosoever drinketh (*figurative*) of the water (*figurative*) that I shall give; (John iv. 14) Labor not for the meat (*literal*) that perishes; But for that meat (*figurative*) which endureth unto, etc., etc.; Except ye eat (*figurative*) the flesh (*figurative*) of the Son of Man and drink (*figurative*) His blood (*figurative*) ye have no life in you; (John vi. 27: 53.) John truly baptized (*literal*) with water, but ye shall be baptized (*figurative*) with the Holy Ghost; (Acts i. 5.)

Christ spoke LITERALLY in predicting future events, where no other subject is used in contrast, and no literal terms are borrowed.

EXAMPLE.

Verily, I say unto you, one of you shall betray me; (John xiii. 21.) Even this night, before the cock crows, thou shalt deny me there; (Mark xiv. 30.) For He (the Son of Man) shall be delivered unto the Gentiles, and shall be mocked and spitefully entreated and spitted on, and they shall scourge Him and put Him to death, and the third day He shall rise again; (Luke xviii. 32)

When the Saviour, weary and faint, with journeying under Samaria's scorching sun, sat on Jacob's well, and asked a drink from the woman who came to draw water, a conversation ensued about drinking that water. Jesus used the terms *drink* and *water* to describe the receiving of His salvation, and spoke of its blessed consequence. In like manner He spoke to the men who had eaten of the loaves which He had so blest and multiplied as to feed and fill them by the thousand, and borrows the term *sat* to figuratively describe the reception of His own Word which will eternally feed and satisfy every one that comes unto Him. Few will deny that Jesus used these words figuratively. To us it appears equally evident that John, when baptizing in water and addressing those whom he had just baptized, on the greater work of Jesus, spoke figuratively, when saying, He shall baptize you with the Holy Ghost, as well as the Saviour, when making that refer to the time when the apostles would be miraculously filled with the Holy Spirit.

There can be no doubt that the predictions of Jesus, both figurative and literal, were fulfilled and recorded in the New Testament. What He said of eating His flesh and drinking His blood, of drinking of the water which we would give, etc., as well as

of the apostles' baptism with the Holy Spirit were all fulfilled, and stand on record as a part of inspired history. And here we call attention to two facts very important to our present investigation:

1st. The things which Jesus predicted in *literal* language are recorded in the very language which He used, because literal language is the language of history. The historians say, "Judas did betray Him, Peter did deny Him. He was delivered unto the Gentiles, and mocked and spitefully entreated, and spitted on. And they scourged Him and put Him to death, and the third day He did rise again. The very words Jesus used to foretell these things the historians used to record them. And had Jesus used as a literal word, Ye shall be *baptized* with the Holy Spirit; Luke would as literally say, They were *baptized* with the Holy Spirit, there being no reason for his using different language.

2nd. The things which Jesus predicted in *figurative* language the historians record but not in the same language for the reason already stated. What He said of eating His flesh and drinking His blood, of drinking of the water of life, was fulfilled in the thousands converted at Pentecost, in the salvation of the believing Samaritans, and that of Saul and the jailor and his house, of the Corinthians, the Thessalonians, etc. But, inspired history, while it faithfully records all, says nothing about eating the flesh and drinking the blood of the Son of Man, because it is not historical language. Nor does Luke in recording the event of Pentecost use the language Jesus employed when predicting it. * * * We have given a good deal of attention to this subject, and the more we study it the deeper is our conviction that baptize is not a proper word to literally describe the gift the apostles received at Pentecost. Among the reasons for this conclusion are the following:

1st. Although Jesus often promised the apostles the gifts of the Holy Spirit, both ordinary and miraculous, He never used baptize but once; and that once when contrasting these gifts with John's baptism.

2nd. When Luke tells us all we know about what was done to the apostles on that day he neither says they were baptized or had anything done to them resembling baptism.

3rd. There was present on that occasion neither the literal element in which to baptize them nor the personal Administrator to do it. How, then, could they be literally baptized?

With these convictions we regard it as a mistake to say that the apostles or others were baptized with or in the Holy Spirit, and a mistake of injurious consequences, leading to evils neither few or small. But we leave its further consideration for a future article. In the meantime we submit our honest convictions to the thoughtful consideration of our readers, asking them to defer judgment until they test them with the Word of God. When we are through we will be most happy to hear and spread before our readers criticisms adverse or otherwise, provided they are in a Christian spirit and not too long for the size of THE CHRISTIAN. Such criticisms should be addressed to the Editor with the writer's name. As none can be saved or fitted for Heaven without the Holy Spirit we should speak of Him as the oracles of God speak, for we are treading on holy ground. D. C.

THE brethren in Boston have changed their place of meeting from Horticultural Hall, on Tremont street, to Wesleyan Hall, No. 36 Bromfield street. Their services are every Lord's day, at 3 p. m.

THE following, which we clip from one of our morning papers, will be read with a feeling of sadness by many of our readers, as they call to memory the earnest efforts and stirring appeals of D. Banks

McKenzie, in behalf of the temperance cause: "The many friends of the "blue ribbon" movement in St. John will learn with regret of the death of D. Banks McKenzie, the noted temperance evangelist, which took place, according to a telegram, at Salt Lake City, Utah, on the 12th inst. Mr. McKenzie's impassioned utterances are fresh in the memory of those temperance men in St. John and Fredericton who took part in the blue ribbon revival of 1877-78, and which was, to a great degree, the practical precursor of the Scott Act. At Fredericton, Banks McKenzie was received with open arms, and the Legislature suspended its sessions to listen to his eloquence. His first tour through New Brunswick was for him a financial success, but his second visit was not particularly remunerative. So Banks McKenzie left these parts and hid himself to the Pacific slope, where for a time he prospered. Later on he settled in the Mormon country of Salt Lake, and so stirred up the Mormons on the temperance question as to induce them to erect a grand Opera House. It was while laboring at Salt Lake that he died, aged 47."

DURING the past two or three weeks we have had in our midst, for the first time in the history of St. John, what is specifically called by its delegates a "Holiness Convention." The preachers conducting the services being from the States and other places, were, with an exception or two, entire strangers to the people of our city. Several of the sermons exhibited much ability, and were delivered with more than usual simplicity and directness, and were of a practical nature. These men, representing Baptists, Methodists, Congregational, and perhaps one or two other denominations, claim to have "a pure heart," "a clean heart," that they are "entirely sanctified," "perfect in love," etc.; and affirm that any believer may, in a moment, arrive at and enjoy the same gift by making a complete surrender to God, and in prayer expressing to Him such desire.

Not being confident that we fully understand the definition given by them to the above phrases, we withhold for the present any further remark upon what would be termed their distinctive plea. We have no hesitancy, however, in disapproving of the efforts and prayers in what might be called the after meeting: for prayer is not a form of exhortation for influencing people to action and creating within them a feeling of excitement. And we consider that God is presented in a false light before the people when we *coax* and *agonize* and *plead* with Him to convert, sanctify, or accept a soul that has manifested a desire to give itself to the Lord, seeing that God is already reconciled and more than anxious to receive all that *will come* to Him. Our work is with men and not with God. And, when such experiences are given, as "sudden flashes of light," "divine illuminations," "thrilling sensation through the soul," "sky looking bluer and a greener sod being beneath our feet, etc., etc., at the time of conversion or sanctification, thus leading men to expect something of a similar nature before they are assured of their acceptance is *misleading* and *discouraging* to those who have *honestly* sought but *failed* to realize any such feelings." Let it be remembered that forgiveness does not take place in a man's heart, but with God, and a *belief that He has*, for Christ sake, forgiven us, cause us to rejoice.

ORIGINAL CONTRIBUTIONS.

TAILORING.

Some one has said that "too many handle the Word of God as the tailor does the garment; makes it fit the man." We know this is the work of the tailor to shapen or make the garment and not the man. The man is the same ugly form as ever, and very often the man spoils the looks of the garment. This is no fault, however, of the tailor. His business is to make the garment, and not the man. This will do for the tailor, but it is a very poor business for the theologian. Much of this kind of

tailoring is done. The Word of God is made to suit or fit every man's idea or opinion. It is so trimmed and shapened that it is just the fit. It matters not how ill-formed our doctrines are, Scripture will be formed and tailored till the ugly form is suited. In some cases it takes much more tailoring than in others. Some doctrines are harder to fit. The writer once received from a friend eight sheets of note-paper, closely written, concerning a passage of Scripture, to bring out as he saw Paul's meaning.

This is certainly unfortunate for the Apostle Paul to require such a labored effort on the part of man to bring out the meaning of his inspired tongue. We fancy the trouble was not with Paul, but rather with my friend's doctrine; it had such an ungainly form it took a great deal of tailoring to make Paul's language fit it. And the trouble was, that after all the cutting and fitting, the garment didn't fit.

This manner of handling the Word of God is to prevent its design; to please men rather than God who trieth our hearts. The Word of God must not be changed by man, but man must be changed by the Word of God. "The Law of the Lord is perfect, converting the soul." Herein we see that it is man who must be converted, and not the Word of God. The design of God's Word is to make the man; to fit the man to the garment; to improve his life, to build him up; to so transform his nature that the world can see in him the power of the truth. We are commanded "to receive with meekness the ingrafted Word which is able to save our souls. The salvation is in the reformation or transformation. The Word of God has no more power of itself than the wheat in the garner. It must be sown in the earth before there can be any fruit therefrom. The Word of God must be "hid in the heart." Its transforming influence must be felt in the soul, and the fruits of a Christian life seen in our lives before there can be any blessing claimed or predicated upon the reception of the Word of God. To believe or adhere to truth or doctrine will never save us unless its effects can be seen in our lives. We often meet with persons who believe the truth and contend for it earnestly, who would not sacrifice one Divine principle, and who are great believers in the power of God's Word to save, and yet their lives are not very much changed; they are not much sweeter in their nature; they have about as much trouble with their neighbors; say about as many hard things, and their patience is about as brittle. They claim, if they keep God's commandments, they *will* be saved, forgetting that keeping the commandments is to save us or make us *now*, and by virtue of our present salvation we shall be saved in the future. If, in keeping the commandments, we do not receive this present salvation or reformation, there must be some mistake in the *keeping* or in the commandments. We must be sure that what we have is the Word of God, and that we are really keeping it. There is power in the truth to reform our lives, if we receive it in the love of it. The Word of God never fails to build us up when we receive it with the desire that its influence should be felt in our souls. Let it be remembered that unless God's Word has power enough to make us better, to change the bitter in our natures to sweetness, so the fruit of the seed sown can be seen in a Christian walk, it can never save us in the future. The keeping of God's Word will depend, as to its blessings, or how well it has kept us. May the Word of God, unchanged, dwell in us richly in all wisdom, changing us into the likeness of Him who liveth and abideth forever.

H. MURRAY.

OUR MISSION.

In the *Christian Standard* of October 25th, Bro. M. B. Ryan, giving "Notes from the Maritime Provinces," refers to the present writer as being on

a tour among the Churches of Christ in Nova Scotia in the interest of the Mission work, and then supplements it with, Bro. C. is one who can successfully find his way to a Christian's pocket-book, and at the same time increase the man's respect for him.

Oh, what a flood of light breaks in upon me! I see things now as I never saw them before; for, although engaged on several occasions in such work as referred to no *word* or *look* ever suggested to me such an idea; and, if the above expression had been written by one into whose pocket-book I had found my way it would have come with a double force. This helps me to understand, perhaps, and to appreciate, in a deeper sense, the magnanimity of the Board in seeking not only its own interest, but also mine when insisting on me to undertake the work. But, convinced as I now am, by Bro. Ryan's remarks, that such efforts are followed by increased *respect*, I will hold in obedience the readiness with which I accepted former proposals of the Board, that others may have a chance to engage in the work and share with me the *respect* derived from such efforts.

But it was at our last Annual, when reviewing the success attending the efforts of the past year, and beholding on all sides the many favorable opportunities for us to present in its simplicity; the "Faith once delivered to the Saints," and, realizing an increasing desire on the part of the brotherhood to do more in the future for the honor and glory of God than they had done in the past, suggested to the Board the necessity of making a more strenuous effort, not only to husband advantages already gained, and to discharge more faithfully present responsibilities, but to meet, if possible, the fast growing demands that are being laid upon us. No one, who is truly interested in the cause of Christ, and is one with us in restoring the hearts of the people to Primitive Christianity, can view, without feelings of sadness, our broken ranks, and find missing here, there and yonder, some of the old patriarchs—veterans in the cause of Christ—men and women who have borne the burden and heat of the day. Then, there are others with the zeal of former years, but they are growing old, almost past service, only waiting to be summoned home. And, while we greatly rejoice at seeing so many of their sons and daughters filling, as far as possible, the places thus made vacant, we feel sad when we think that there are hundreds who have never confessed Christ, and around whom we have been unable in the past to throw such influences as would lead them to the Saviour.

These and other facts of a kindred nature stood out so prominently before a number of the brethren and made such an impression on their minds that they felt constrained to do something that would give a wider circulation to the "Gospel of the grace of God." But how is this to be accomplished was the all-important question. Each one felt his or her inability to meet, financially, the necessary expenses of a man devoting his whole time to the work, when the idea was presented that if a number of brethren would meet yearly, and cordially invite all others so disposed, that by counselling each other, and placing into a common treasury, as the Lord had prospered them, a work might be accomplished that otherwise would not be done.

When the brethren came thus together, such questions, naturally, came before them: Who is to take charge of the money? Who will assume the responsibility of disbursing it? and give directions to the evangelist as to *when*, *where*, and *how long* he should stay in a given place, and then at the close of the year give to the brethren a full report of what had been done? No one man was willing to undertake all this; nor were the brethren desirous that such should be the case; so that it led to the appointment of four or five men, not to exercise senatorial power over the churches, only as execu-

tors of the wishes of the brethren assembled for the above named purpose.

We are glad to record that these meetings are growing in interest and becoming a manifest power for good. That there is now presented to every brother and sister, yes, even to those far removed from the privileges of God's house, a chance to engage in the glorious work of contributing to the support of those employed in the *Mission field*; and should the question be asked: Does any member of the Board receive pay for services thus rendered, the answer is, *Not one cent.*

In our next issue, will appear, what has up to this time been crowded out, a few notes of the trip among the churches and brethren in Nova Scotia.

c.

THE FAMILY.

NEW YEAR WISHES.

BY FRANCES RIDLEY HAVERGAL.

What shall I wish thee?
Treasures of earth?
Songs in the springtime?
Pleasure or mirth?
Flowers on thy pathway,
Skies ever clear?
Would this ensure thee
A Happy New Year?

What shall I wish thee?
What can be found
Bringing the sunshine
All the year round?
Where is the treasure,
Lasting and dear,
That shall ensure thee
A Happy New Year?

Faith that increaseth,
Walking in light;
Hope that aboundeth,
Happy and bright;
Love that is perfect,
Casting out fear—
These shall ensure thee
A Happy New Year.

Peace in the Savior,
Rest at his feet;
Smile of his countenance
Radiant and sweet;
Joy in his presence,
Christ ever near—
These will ensure thee
A Happy New Year

"TATE, AGOIN' BY."

"Why, here's Tate!" observed old Farwell from the tavern platform. His remark served a double purpose—it accosted Tate Sykes, and also let the other frequenters know of his approach. He added, with the peculiar inflection of maudlin sympathy, "How do you find yourself, after yesterday?"

"Middlin' well," said Tate, gravely; but walking on.

"Why, look a-here, yo ain't agoin' by, be ye? Why, boys, here's Tate agoin' by!"

Farwell's tone had changed from sentiment to intense astonishment, as if it couldn't be that Tate was passing their mutual haunt. Tate Sykes, whose nostrils loved the scent of liquor that floated through the open door, and who always turned in for one glass. It oftener became more.

But two days before, a sad-eyed, tattered woman burst in upon their revels, her face full of agony.

"Where's my man? Where's Tate Sykes?"

Then imperatively, "Come home, Tate. Bess wants you. She's dying."

Tate had some manhood left, for he set his glass down with a groan, and followed his wife out, bare-headed, in an unwonted stillness.

That was the last they saw of Tate at the tavern until then, and he was going by. Farwell felt that it was unnatural. What had gone wrong? Farwell scratched his slightly muddled head for the clew, and then slapped his knee emphatically when he thought he found it.

"Hold on, Tate. Mebbe you thought we'd ought to be there, us boys, bein' as we was old friends?"

Tate stopped, but did not reply. His hands were clenched, and a great struggle was written on his face. He looked like one ready for conflict, and he was; not, however, with the poor deluded man he had drunk with, but with the powers of darkness. Farwell broke the awkward silence.

"We felt for yo, Tate. If we'd had the money we'd done the handsome thing with flowers and sich. I wouldn't begrudged comin' down with a hack'n span o'horses; fact, Tate; but I hadn't the needful; you know that, old boy. There ain't a man in the country I'd help out sooner, but I couldn't. You hadn't orter lay it up again us, Tate."

"Boys," said Tate hoarsely, with frequent pauses to conquer emotion, "I didn't—expect ye—to folly my little gal—to—to the grave; and yer posies would—a boen—too late. Ye see, it had been—all thorns for her—alluz—them her father planted."

A deep sob swelled his brawny chest. He sank upon the low platform, leaned his head against a decaying pillar, and wept like a child.

The "boys" were silent. Old Farwell laid his pipe aside, and rose with the majesty of a purpose.

"There, there, Tate, don't ye take on so, man. She's gone, an' painin's hard; but we can't call her back. Come in and have a drop o' something. It'll tone ye up. Come, all, I'll stand treat."

They started eagerly towards the bar-room, except Tate. There was fierce longing in his bloodshot eyes, and every breath he drew of the impregnated air increased his thirst; but, to the surprise of all, Tate Sykes declined the drink, even implored Farwell not to urge him.

Farwell paused, angrily; the faces of the others darkened, also. Their murmurs would have been less gentle, only they remembered that Tate's child was dead, and most of these men, alas! were fathers, too. They meant some time to turn about, but their good resolutions decayed with the old tavern. By and by they would drop into drunkard's graves, their souls going—where?

"Don't never ask me to drink!" cried Tate, "for I can't! Don't ever call me in here again, for if I do, I'll shoot myself. I would n't be fit to live if I forgot the vows I made by that little grave. Sit down a bit; I'll tell ye how I came to this."

Then Tate began in a strange, hoarse voice: "Ye all know why Meg come after me that night. She said Bess was dyin'. I thought she had—left us—when I got home, she was so white and still. 'She wanted you, Tate,' says Meg. 'She could n't be easy 'th out ye. She telled me to go fetch father; she'd wait. Oh, Tate, how I ran, and now it's too late! She's gone; without her dyin' wish!' Meg cri'd softly, whisperin' this bit by bit, betwixt the tears. I can't tell ye what I felt, boys, settin' there be-side my leetle gal. There wa'n't nothin' comfortable for such as she, in that poor room. 'It goes without sayin' there could n't be, and me spendin' what I did here.

"Well, boys, whilst I was lookin' at her, all of a sudden, the color flashed into her sweet face, and them dear" (Tate's voice shook) "darlin' eyes flied open—but not to see me, boys; they looked straight for'ard, beyant and up'ards,

and says she, startled like, 'I can't go alone—it's dark—go part way with me, father, dear!'"

Tate groaned as he had the night he was summoned from the bar-room. When he could speak, he said:

"Them was her last words. She give a great sigh, and left us. There wa'n't no backin' out for her, boys, even if her father could n't go part way with cheerin' words, an' scriptur. She had to go alone in the dark, my poor leetle gal. It come over me then, what I was and what I might a be. There's one other left me; please God, I'll go part o' the way with her.

Tate had arisen. He stood erect as he uttered his vow, in a clear, distinct voice that reached even the man behind the bar. The fierce appetite had gone from Tate's eyes, they glowed with his new born purpose. None of his old comrades detained him as he turned and left the old tavern forever.—*New York Observer.*

THE GULF-STREAM LIGHT-VESSEL ON THE GOODWIN SANDS.

The cabin of the Floating Light on the Goodwin Sands was marvellously neat and clean. Everything was put away in its proper place, not only as the result of order and discipline, but on account of the extreme smallness of the cabin. Mr. R. M. Ballantyne, the author of "The Floating Light on the Goodwin Sands," depicts a scene on board during a night of storms when a wreck and unexpected rescue took place:—

"A little before midnight, while I was rolling uneasily in my 'bunk,' contending with sleep and sea-sickness, and moralising on the madness of those who choose 'the sea' for a profession, I was roused—and sickness instantly cured—by the watch on deck suddenly shouting down the hatch-way to the mate, 'South Sand Head light is firing, sir, and sending up rockets.' The mate sprang from his 'bunk,' and was on the cabin floor before the sentence was well finished. I followed suit, and pulled on coat, nether garments, and shoes, as if my life depended on my own speed. There was unusual need for clothing, for the night was bitterly cold. On gaining the deck, we found the two men on duty actively at work—the one loading the lee gun, the other adjusting a rocket to its stick. A few hurried questions from the mate elicited all that it was needful to know.

"The flash of the gun from the 'South Sand Head' light-ship, about six miles off, had been distinctly seen a third time, and a third rocket went up, indicating that a vessel had struck upon the fatal Goodwin Sands. The report of the gun could not be heard, owing to the gale carrying the sound to leeward, but the bright line of the rocket was distinctly visible. At the same moment the glaring light of a burning tar-barrel was observed. It was the signal of the vessel in distress, just on the southern tail of the sands.

"By this time the gun was charged, and the rocket in position.

"One of the crew dived down the companion-hatch, and in another moment returned with a red-hot poker, which the mate had thrust into the cabin fire at the first alarm. He applied it in quick succession to the gun and rocket. A blinding flash and deafening crash were followed by the whiz of the rocket, as it sprang with a magnificent curve far away into the surrounding darkness.

"This was their answer to the South Sand Head light, which, having fired three guns and sent up three rockets to attract the attention of the *Gull*, then ceased firing. It was also their first note of warning to the look-out on the pier of Ramsgate Harbour. Of the three light-ships that guarded the sands, the *Gull* lay nearest to Ramsgate; hence, whichever of the other two happened

to send up signals, the *Gull* had to reply, and thenceforward to continue repeating them until the attention of the Ramsgate look-out should be gained, and a reply given.

"The steam tug *Aid*, which always attends upon, and takes in tow, the Ramsgate lifeboat, soon hove in sight, going to the rescue, thus showing the great value of steam in such matters. Having learnt the direction of the wreck from the mate of the light-ship, they proceeded on their course."

The life of the crew of every light-ship is pretty much the same on Sunday. At dawn the lantern is lowered and cleaned, and prepared for the next night's work. At 8 A. M. all hands must be on the alert, the hammocks stowed, and breakfast served. At 10.30 the men assemble for prayers, and the captain or mate perform divine service. After sunset the men meet again for prayers. With the exception of the services, the routine on week-days is the same as on Sunday. The captain and mate take turn and turn—a month on board and a month on shore; the men do duty for two months on board for one on shore; and, monotonous as their life may seem to the uninitiated, it is doubtful whether there is not a beneficial moral activity in existence on a floating light that tends to elevate the character of both officers and men.—From "The Sea." By Cassell and Company.

THE PRAYER MEETING.

If possible, get every one to take some part. If the experienced ones are brief, there will be time for all, and the timid ones will not feel that in offering a few simple words of prayer they are laying down a copper coin beside the golden contribution of another. No Christian can come with the purpose of being a mere spectator, without doing a wrong to the Church and to himself. That each one should give according as God hath prospered him, is the true rule for the prayer meeting no less than for the contribution box. Are you self-distrustful and shrinking? Do not think you must say some great thing; say some little thing that you believe and feel. If you only knew how much it would cheer your pastor; how much it would lift the meeting out of its well-worn track! At least bring a verse of Scripture or a hymn. Who knows but that the stripling with his smooth stone in the sling may fell some giant that was assailing another's soul and had not been vanquished by all the hosts of the Church? It is a deplorable spiritual waste that the voices of ladies are seldom heard in some prayer meetings. They who are the life of other social gatherings, why should they be silent in the social meetings of the Church? I cannot doubt that often, when in the midst of more extended utterances, the voice of a few short, even trembling sentences, the Lord who sits over against the treasury says tenderly that she "hath cast in more than they all."—*Advance*.

WHAT WE NEED.

When I go to the house of God, I do not want amusement. I want the doctrine which is according to godliness. I want to hear the remedy against the harrassing of my guilt and the disorder of my affection. I want to be led from weariness and disappointment to that goodness which filleth the hungry soul. I want to have light upon the mystery of providence; to be taught how the judgments of the Lord are right; how I shall be prepared for duty and for trial; how I may fear God all the days of my life, and close in peace. Tell me of that Lord Jesus "who his own self bore our sins in his body on the tree." Tell me of His "intercession for the

transgressors." as their "advocate with the Father. Tell me of His Holy Spirit, whom they that believe in Him receive to be their preserver, sanctifier, comforter. Tell me of His presence and sympathy and love. Tell me of the virtues, as growing out of His cross, and nurtured by His grace. Tell me of the glory reflected on His name by the obedience of faith. Tell me of the vanquished death, of the purified grave, of a blessed resurrection, of a life everlasting, and my bosom warms. This is Gospel; these are glad tidings to me as a sufferer, because glad to me as a sinner.—*Dr. John M. Mason.*

CURRENT EVENTS.

DOMESTIC.

Over forty new buildings have been erected at Sussex during the past year.

The Epizoo has killed off several horses in Halifax recently.

Commencing this morning, Dec 1st, the steamer for Digby and Annapolis sails at 7 o'clock local time.

The collector of water rates at Halifax is kept busy cutting off the water on the premises of delinquent tax payers. Some taxes are in arrear five years.

D. W. Clark & Sons will commence the work of building the freight sheds on the Government piers at Digby next week.

In the breach of promise suit, for \$5,000, brought by Miss Faulkner against young Mumford, of Dartmouth, a verdict has been given for \$400.

A public meeting is to be held in Bostwick's Hall, Portland, N. B., on Wednesday evening to consider the proposed new street or bridge between St. John and Portland.

It has been decided to rebuild the Halifax Poor Asylum on the former site. Tenders are to be invited for the construction of a building not to cost more than \$50,000.

President Arthur has presented a gold watch and chain to Captain T. W. Churchill of the Yarmouth ship *Jessie Burrill*, in recognition of his humane services in rescuing the crew of the American brig *Jennie Morton* at sea on the 19th of Feb., 1882.

Three whales, the largest of which showed 50 feet out of water, came up the Petitcodiac River by the morning tide, nearly to the public wharf. They are now at the mouth of the river and several enterprising townsmen are trying to capture them. A good many drove down through the day to see them.

A correspondent of the *Telegraph* of Cape Traverse writes:—The work on the branch is nearly completed and is a credit to the engineer and contractors, Messrs. Gray and Wheaton. Superintendent Coleman's special train, in charge of conductor McKenna and driver Bell, passed over the road Thursday, the 20th inst., at the rate of thirty miles per hour, to the entire satisfaction of the superintendent.

The five men at Sambro Island, N. S., who manned the rescuing boat the morning after the disaster to the steamer "Daniel Steinhilber" are to be presented by the Belgian Government with gold medals in the form of a Maltese cross with the King of the Belgians' monogram in the centre and suspended by a ribbon of the national colors. Each medal is accompanied by a beautifully illuminated diploma.

FOREIGN.

In the Chamber of Deputies, to-day, Nov. 27th, M. Clemenceau attacked the Government and denounced the ministers at whose opinion he charged had been committed so many diplomatic and military faults since signing of the Tientsin convention. He said that Minister Ferry had committed a veritable political crime in refusing to make peace upon the basis of that convention, and in declining the Chinese indemnity of 3,500,000 taels. France, M. Clemenceau said, did wrong in accepting the mediation of England, for the latter's disinterestedness was open to suspicion. He said that Prince Bismarck was a most dangerous enemy, but was a still more dangerous as a friend. It was necessary to beware lest the French dignity and honor should be compromised.

The Chamber of Deputies to-night voted the first Tonquin credit of 16,000,000 francs, and afterwards the fresh credit of 43,000,000 francs. Vote of confidence in the Government was also unanimously adopted.

The latest messenger who has arrived at Cairo says Khartoum was illuminated upon the tidings reaching there that the British expedition under Gen. Wolsley was en route for their relief. Everybody in Khartoum reveres Gen. Gordon, and his orders are implicitly obeyed. The Mahdi has announced that he will not make any attack upon Khartoum during the present month because it would be contrary to the law of the prophet.

It is stated that General Gordon has captured a Krupp gun from the rebels and that 500 of the Mahdi's followers have joined Gordon's forces.

The Mudir of Dongola has congratulated Gen. Wolsley upon the rapidity of the advance of his army, which has been unprecedented.

The British force now in Egypt numbers 16,000 men, including 9,000 troops south of Assouan. There are only two regiments remaining in Cairo. The leaving of such a small garrison there is thought to be unwise.

A man who arrived at Cairo from Khartoum states Gen. Gordon has in his army 2,000 Turks and 6,000 blacks, besides a large number of Arabs. He has also a plentiful supply of provisions and ammunition. The Mahdi's people are deserting and fleeing to the hills, having lost faith in the false prophet.

A messenger from Gen. Gordon has reached Merawo, and is expected, hourly, to arrive at Dongola.

Advices from Khartoum state that the Mahdi continues to summon Gen. Gordon to surrender, and that the latter replies by firing into the enemy.

Complete official returns of cholera in the Province of Naples, show that there were 14,037 cases and 7,576 deaths, of which number 12,402 cases and 6,629 deaths were in the city of Naples.

UNITED STATES.

The new anæsthetic for the eye, hydrochlorate of cocaine, was used for the first time at the Massachusetts General Hospital, Nov. 28th. The patient is 72 years old, and the operation was the removal of a secondary cataract, and was a brilliant success. The patient felt no pain whatever.

The true history of the murder committed at Bladensburg, Ohio, a few days ago, and telegraphed over the country as a Prohibitory outrage, is as follows:—A wholesale liquor dealer of Mount Vernon sent a stock of liquors here, and put them in charge of the murdered man. On the night of the Democratic jubilee in a crowd became drunk and noisy, and anon, in endeavoring to put them out of the saloon, received the fatal injuries. While he was unconscious, and the extent of his injuries were unknown, the crowd of drunken ruffians gutted the saloon. Not a sober man took part in the outrage.

A fatal disease prevails in portions of Virginia and Kentucky, and nearly 300 deaths are reported therefrom. The disease is attributed to the prevalence of mineral poison in drought dried waters. Patients usually die or recover within a week. In some cases death ensues within 24 hours or even sooner. The country is entirely demoralized and business interests are neglected. Cattle are also dying in the same section.

The *Courier-Journal* recently sent a staff correspondent to investigate the reported ravages of the dread disease in eastern Kentucky and western Virginia. The correspondent sends the following: "W. C. Lester, a prominent attorney of this place, has just arrived from Mt. Pleasant, the county seat of Harlan, where he has been for two weeks past. Mr. Lester has information of the prevailing plague principally from Harlan, Letcher, Perry, Leslie and Bell counties. The epidemic is rapidly spreading in Harlan county. In a district covering the southern portion of Letcher and Perry, the whole of Leslie and north and east portion of Bell counties, the plague has obtained a foothold but reports as to its violence are very conflicting. Lester thinks that the deaths run up into the hundreds, while the number of those attacked cannot be estimated. Lester further says that no one seems to know the exact nature of the pestilence. Most of the people called it "flux," and it is probably a very aggravated form of that disease. If not fatal in three or four days, the patient, as a rule recovers."

CAUTION.—Beware of diphtheria, influenza, bronchitis, congestion of the lungs, coughs and colds at this season of the year. Keep Minard's Liniment in the house ready for immediate use. It may save your life; it has saved thousands.

RECEIPTS FOR NOVEMBER.

W. H. Eaton, jr., 50c.; Henry Hamilton, 50; Samuel H. Boone, 50; John B. Wallace, 50; W. W. Wallace, 50; George Wilson, 50; Mrs. T. H. Lynn, 50; Miss H. Wade, 50; Frank J. Wolaver, 50; John J. Uhlman, 50; Thomas Franklin, 50; Mrs. Samuel Hooper, 50; Mary A. Bolyea, 50; John A. Houston, 50; J. T. Carpenter, 50; O. B. Emery, 50; Mrs. Josephine Stuart, 50; John Smith, 50; Nelson Bishop, 50; Mrs. B. Craig, 50; George Bagnall, 50; R. H. Crawford, 50; Lenuel Clark, 50; Wm. Hamin, 50; W. Boyyer, 50; A. Morrow, 50; Miss M. A. Jelly, 50; Mrs. J. Houston, 50; B. Rayner, 50; J. Kennedy, 50; J. Webster, 50; D. Scott, 50; John Stevenson, 50; J. Lord, 50; L. J. Bagnall, 50; Mrs. E. Houston, 50; Mrs. W. Rayner, 50; J. H. Baker, 50; Robert Boyyer, 50; R. Ackland, 50; S. Boyyer, 50; J. A. Diamond, 50; Lorenzo Miles, 50; Mrs. David Johnston, 50; Wm. Martin, 50; John Groom, 50.

Mrs. F. SILVER, of Hantsport, writes:—"My daughter had a severe cold and injured the spine so she could not walk, and suffered very much. I called in our family physician, he pronounced it inflammation of the spine and recommended Minard's Liniment to be used freely. 8 bottles cured her. I have used your Minard's Liniment for a broken breast, it reduced the inflammation and cured me in 10 days. I would recommend it to all ladies who are suffering from same severe trouble."

DEATHS.

EMERY.—At her son's home, 200 King street, (East), St. John, N. B., Nov. 5th, in her 80th year, Margaret, widow of the late Andrew Emery, and mother of our beloved O. B. Emery. She, with her husband, was baptized by Bro. Patterson, on Christmas day, 1864, and until the day of her death lived and walked trusting in Him who is the resurrection and the life. She was quite conscious up to a short time of her death. She spoke calmly of her departure, feeling that her sufficiency was in Christ, died in the full assurance of having a "home over there." Her remains were kept till the 9th to give opportunity for her sons and other relatives to be present at the funeral, when a large number of friends assembled to sympathize with the sorrowing and pay their last tribute of respect to the departed. T. H. C.

BARNES & CO.

STEAM

Job Printers, BOOKSELLERS,

—AND—

Blank Book Manufacturers

BLANK BOOKS

RULED, PRINTED AND BOUND TO ANY PATTERN AND STYLE.

WE HAVE FOR SALE

THE CHRISTIAN HYMNAL REVISED,

WITH THE MUSIC,

PRICE 50, 75, & \$1.25 cts. each.

CHRISTIAN HYMN BOOK,

PRICES 50 cts., 75 cts., \$1.00, & \$1.50.

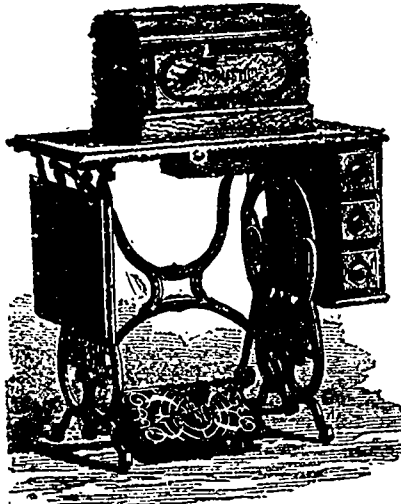
BARNES & CO.,

Prince William Street, Saint John, N. B.

"DOMESTIC."

E. & T. CRAWFORD,

14 Charlotte Street.



SELF-THREADING SHUTTLE.

PERFECT SELF-SETTING NEEDLE.

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

HENRY ROBERTSON,

Importer and Wholesale and Retail Dealer in

CHINA, GLASS, EARTHENWARE, and Fancy Goods.

MILK PANS, CREAM JARS, FLOWER POTS, SPITTOONS,

WITH A VARIETY OF COMMON WARES.

No. 5 North Side King Square.

"Nothing Like Leather."

J. J. CHRISTIE & CO.,

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

IMPORTERS AND DEALERS OF

French Calf Skins, FRENCH FRONTS AND KID SKINS.

English Fitted Uppers, English Kip, SOLE LEATHER, UPPER LEATHER, LINING SKINS,

And all kinds of KIT and FINDINGS usually kept in a fully stocked business. Wholesale and Retail.

Orders Solicited and Carefully attended to.

W. C. GIBSON,

Importer of

WATCHES, CLOCKS, and JEWELRY,

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

WHOLESALE AND RETAIL.

Waltham Watches a Specialty.

95 King Street, - - St. John, N. B.

C. H. LEONARD,

Commission Merchant.

IMPORTER AND DEALER IN

GROCERIES,

SHIP STORES.

Dry, Pickled, and Fresh Fish, &c.

31 & 32 SOUTH MARKET WHARF,

SAINT JOHN, N. B.

JAMES I. JOHNSTON,

CUSTOM TAILOR,

NO. 9 CANTERBURY STREET,

THIRD DOOR FROM KING STREET,

SAINT JOHN, N. B.

Etherington's Adjustable Spring Bed.

The Spring Bed consists entirely of

STEEL SPIRAL SPRINGS,

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

All orders by mail will receive prompt attention.

ADDRESS, A. I. ETHERINGTON, Manufacturer Adjustable Spring Bed, jly-6m Milton, Queens County, N. S.

CURES RHEUMATISM,



CURES DIPHTHERIA

ALSO CURES

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

\$500.00 REWARD

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