

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.

- 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:

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 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 détachées
- 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. VI.—No. 4.

SAINT JOHN, N. B., FEBRUARY, 1889.

Whole No. 65

## The Christian.

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

TERMS: - 50 Cents Per Annum in Advance.

All communications, intended for publication, to be addressed:

"THE CHRISTIAN,"

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

EDITOR:

DONALD CRAWFORD, . . . New Glasgow, P. E. I.

CO-EDITOR:

T. H. CAPP, . . . . . St. John, N. B.

FINANCIAL MANAGER:

J. E. EDWARDS, . . . . . St. John, N. B.

BRO. W. MURRAY is now with the brethren in East Machias.

We are glad to see that Bro. Emery has still a warm place in the affections of the brethren among whom he is laboring.

BRETHREN, remember the Mission Fund. We are helping to sustain two brethren in the work of the Lord. There are others who need assistance to work as they would wish, but we lack the means.

BRO. H. DeVoe writes—How came the term Rev. to my name in the marriage notices of January issue. Well it was not your fault, Bro. DeVoe, the printer by mistake put it there and it escaped the eye of the proof reader.

BRO. MURRAY's article, "Retrospective," renders unnecessary any further reference to the erroneous inferences that might be drawn when comparing the reports of ten years ago with that of our last.

WORD reaches us that Bro. Hammond Smith has been, and is, very sick. It was thought, at one time, that he would never be able to preach again, but later accounts speak more hopefully of his recovery. Bro. Smith has been laboring with the brethren at Summerside and Tignish, P. E. I. He is much beloved by these brethren, and their prayers (and ours) to the throne of grace, is, O, Father, if possible let this cup of affliction pass from him and restore him again to the work of his Master.

The article on "Home Mission," page 6, was written for Our Young Peoples' Mission Band—which meets the first Friday in each month. Evenings spent in listening to such kind words of truth and soberness can not be otherwise than pleasant and profitable.

BRO. W. A. WATKINS now laboring with the brethren of Lubec, Me., writes in a most complimentary manner of the brethren and friends in his present field of labor. And from a personal experience with these friends we know that every word he says is true.

Our highly esteemed Bro. Minnick, formerly of Lubec, Me., but now of Norfolk, Va., in addition to an article found on page 4, writes us, that since undertaking his present work in September, the . . . ences, though small, are growing. His labors

have been blessed—seven having united by letter and eight by obedience to the Saviour.

THE WEATHER during the past month has been exceptionally fine. The oldest residents say—"Never saw such a mild winter—and so little snow for the time of year." Some persons call it unseasonably, but would enjoy it but for the KNOWLEDGE they have—that before the season is over something just awful will happen.

In an exchange we see that A. B. Chandler of Bowling Green, Va., attributes the want of success in Church work to two causes. "One is in the pulpit and one in the pews. The first is that too many men not qualified insist on preaching, and the second is that the saints in the pews want a better quality of preaching than they are willing to pay for. These words of an observant and zealous layman will do to think over. The two evils can be and ought to be speedily remedied."

We have received a copy of *The Apostolic Guide*, a weekly of sixteen pages, published in Louisville, Ky., at \$1.75 per year. In looking through its columns our verdict is, that it is a grand paper. It could scarcely be otherwise, when for its leading spirits it has such men as C. P. Williamson, R. T. Matthews and J. W. McFarvey. Should any of our readers in these parts need a paper that is instructive and helpful in the Christian life, we feel safe in commending *The Apostolic Guide*. Address: Guide printing and publishing company, Louisville, Ky.

THE following, taken from *The Christian Leader*, will be read with pleasure by all who know Bro. Wallace. May God bless him in his work of faith and labor of love.

On Monday, December 31st, the brethren and friends made their annual donation visit to Bro. J. B. Wallace, at his residence, Pleasant Valley. They came with full baskets, with open hearts and pockets, and, although the day was dark and rainy, a good number gathered and spent a very pleasant evening. The wants of the inner man were generously supplied, and we felt it was good to be there. The rest of the evening was enjoyably passed in social converse, with music, vocal and instrumental, some stirring recitations by Sister Agnes Wallace, and a poem, called "The Happy Women," composed for the occasion, and recited, after some remarks by Bro. D. McDougall. During the evening a pitcher was presented to Bro. Wallace, containing upward of fifty dollars cash, accompanied with a speech by Bro. John McDougall. Bro. Wallace expressed his thanks in feeling terms, and gave a little talk that did us all good. Bro. Wallace has labored faithfully and well. He, with his family have passed under dark clouds, and we think it good to try to brighten their entrance upon a new year, and do what we can to make it to them a Happy New Year.

We, as a people, are advocating that Christianity can and should exist independent of sectarianism, that it is broader, deeper, higher and grander than any human system or "ism" in the world; that all the professed followers of the Saviour should return to the spirit and practice of primitive Christianity. We have contended that there is a common ground to which a large part, at least, of so called Christians can come without the sacrifice of principle, requiring only the setting aside of a few confessedly cherished preferences that receive no encouragement in God's Book. Among other points we have ever

pressed to the front this one, that to recognize the name of any man, man, office or command, as a religious designation is wrong. We are not authorized to take any one truth, and exalt it high above the heads of its fellows. When we do this we are in fact violating the doctrine of the Bible—we are placing a barrier in the way of that union for which our Saviour prayed so earnestly. In keeping with the above are the words of Dr. Adam Clarke (Methodist), when referring to Act. XI. 26—the Disciples were called Christians at Antioch.

How very few of those who profess this religion are satisfied with the title. That very church that arrogates all to itself has totally abandoned this, and its members call themselves Roman Catholics, which is absurd, because the adjective and substantive includes opposite ideas, catholic signifies universal, and Roman signifies of or belonging to Rome. . . . The term Protestant has more common sense in it; but not much more piety. Almost all sects or parties proceed in the same line; but Christian is a title seldom heard of and the spirit and practice of Christianity but rarely occur. When all return to the spirit of the gospel they will probably resume—the appellation of Christian.

SOME one has divided church members into two classes—grumblers, and workers—the grumblers haven't time to work, and the workers haven't time to grumble. Yes, how true this is, we find some that do nothing else but object. When dead and laid away in the cold grave there epitaph if correctly written would simply be—"He was good on an argument." Yes, it was the only thing he was good on. And why not, seeing that anything else scarcely ever arrested his attention. When he gave it was to quote the words of a certain class, NOTHING to nobody. He would waste a whole afternoon in arguing some trivial point yet, not give a cent for missions. He opposed Sunday-schools as being anti-scriptural, and yet spent the Lord's day afternoon in lounging about the house, snoozing, chewing tobacco, smoking, or taking a walk, discussed politics or anything else to WEAR away the time. And do you know all such characters are not dead yet. We have in our mind's eye at this very moment, a number of just such men. Let each one ask himself—Do I belong to the grumblers, am I only good on an argument.

## N. B. AND N. S. MISSION BOARD

### RECEIPTS.

Y. P. Mission Band, St. John, N. B. . . . .	\$ 1 55
Sister H. Eldridge, Sand Cove, N. S. . . . .	2 00
Bro. H. Eldridge " " " " . . . . .	2 00

### EDUCATIONAL

A Sister in West Gore, Hants Co., N. S. . . . .	\$ 1 00
Milton C. Baker, Springfield, Mo. . . . .	9 00
Miss A. McNeil, Lord's Cove, N. B. . . . .	50
" S. M. Lamont " " " " . . . . .	30
" A. Welch " " " " . . . . .	35
Mrs. D. F. Lambert " " " " . . . . .	25
Benj. Simpson " " " " . . . . .	1 00
D. F. Lambert " " " " . . . . .	50
T. P. Lambert " " " " . . . . .	25
Mirchie Leeman " " " " . . . . .	35
A. C. Lambert " " " " . . . . .	25
A Friend, St. John, N. B. . . . .	4 00
Gordon Boyne " " " " . . . . .	50
Mrs. S. Steele " " " " . . . . .	5 00
Two Supporters " " " " . . . . .	6 00

Total . . . . . \$ 34 80

T. H. CAPP,  
Treasurer.

## Correspondence.

## LETTER FROM WESTPORT.

I am reminded that it is time my letter for THE CHRISTIAN was written, if it is to appear in the February number. Bro. Capp says, "Write us a long letter about your visit." How gladly I would do this, could I feel assured that such a letter would be of interest. To state the simple facts in the case would not make a long letter; and more than this, in my judgment, is unnecessary. But still I must write something or my brethren will think me remiss in duty. But what shall I say? It will be old news to tell your readers that Mrs. Ford and I are on a visit to Tiverton and Westport, for this has already been told by Bro. Capp in the last paper. To say that we are having just a grand time, would be no more than any one would expect. We left our home, in Port Williams, on the 24th December, and arrived at Tiverton on Christmas day. To us this was a very happy, if not a "Merry Christmas." The very warm reception we received from all, could not but make us feel glad to meet friends so true. We spent two days in Tiverton, in which time we called on as many as we possibly could in so short a time.

An appointment was made for us to preach on Wednesday evening, when we were greeted with a fine congregation. They wanted to know whether their old preacher had improved any, you know. The next morning we left for Westport, where we arrived a little behind time, but not too late for dinner, so I did not mind it much. Here, too, we received a very hearty welcome.

Since coming here we have been just as busy as it was possible for us to be. We are visiting the brethren every day and holding meetings as best we can. It would have been very pleasant could we have been able to report a number of additions, as the result of our labors here, but this we cannot do. I never undertook to hold a meeting when there seemed to be so many things against us. But these things will happen sometimes. One thing I do know, and that is, I have done my best. We have had some grand meetings, and many of the brethren have borne testimony to the goodness of God; but we have not yet been able to persuade the unconverted to come to the Saviour. Some, who for years have been cold and inactive, have come back again, and are at work for the Master. So while our meeting has not been all we could wish, we have reason to thank God for what we have seen, and still work on, knowing that "in due season we shall reap, if we faint not."

The brethren here, in Westport, were much pleased with Bro. Cooke, and are making an effort to secure his labors permanently. This, I believe, is a move in the right direction, and shall do what I can to encourage it. I am sure this would be a grand field for Bro. Cooke, and one in which he could do a good work.

Bro. DeVos is now comfortably settled in Tiverton, and is in a good position to build up the cause in that locality. The brethren speak highly of his efforts among them, and are greatly encouraged for the future of the church there.

It is a source of joy to me to see these churches, on which I have bestowed so much labor, on the road to success. It is due to the church in Westport to say, that, considering the odds that have been against them since they have been without a preacher, they have done nobly. There are faithful brethren in the churches who can be depended upon even in a dark day.

It is now our intention to remain here over another Lord's day, after which we go to Tiverton to spend a week among the friends there. This

visit, to us at least, is very enjoyable. When we left our home to come here we expected a grand time, and have not been disappointed. After we got home again, I shall say more of the cause on these islands than I can say here.

As ever, E. O. FORD.

Westport, Jan. 22, '89.

## NOTES OF TRAVEL.

I remained here over three Lord's days, and to express myself briefly, I enjoyed myself extraordinarily well. To give a description of the treatment by the brethren and friends during my sojourn with them, would be an attempt on my part to do more than I could justly accomplish. But the kindness received was of such a character that I shall never forget. I spent a great deal of the time in visiting among the brethren, which I enjoyed very much. On Christmas evening (after visiting most of the day) I returned to Bro. E. A. Payson's, about 10.30, accompanied by several of the brethren, after which there was presented to me by Bros. Thomas Hicks and E. A. Payson, a letter, containing the sum of \$19.00. I was given to understand this was freely solicited by Bro. T. Hicks, supported by all the brethren and friends, accompanied by the following lines: "Bro. Cooke, please accept the enclosed amount from the brethren and friends, with their best wishes for your prosperity and success in your work of faith and labor of love."

On the 26th I took my departure for Tiverton, here I met Bro. and Sister Ford. And on Wednesday evening had the pleasure of listening to a very interesting discourse by Bro. Ford. I remained over two evenings, spending a very enjoyable time with Bro. H. A. DeVos. On Friday evening about 9.30 I arrived at Sandy Cove, and here was warmly received and cared for by Bro. Eldridge and family, I enjoyed my evening's conversation with Bro. Eldridge. Although not enjoying the best of health, yet he enjoys the religion of the Blessed Redeemer, and speaks freely of the goodness of God. On the following day at 6 A. M., I took the stage, and at 10 P. M., arrived at my home in Halifax finding all well.

On Lord's day, met with the brethren and friends and spent a joyous time. After spending the best part of a week at home, I took the train for Cornwallis. On my arrival at 8 P. M., I was met by Bro. Joseph Wood and conducted to his home. I enjoyed the acquaintance and hospitality of Bro. and Sister Wood. The next morning drove to church; quite a large congregation were present. Here I had the pleasure of meeting Bro. A. LeCain and wife. In the evening we met again for worship.

My visit to Bro. William Jackson's was indeed a pleasant one, and I was profited by a talk with him on religious matters. Bro. Jackson is getting advanced in this life, but is looking forward to a life where time will never mar immortal youth.

I was very sorry, indeed, on hearing that Sister Joseph Jackson had been called away from home on account of the death of her brother, Barnaby Newcomb, who also was a member of the church. But at the beginning of the new year he calmly passed away to enter upon a new life.

On Monday morning I took the train for Annapolis, and at 3 P. M. was on board of the coach for Kempt. I arrived here at 12, midnight, in a cold rain storm, but soon was seated by a good fire. Although somewhat tired and having a bad cold, I cannot but say I soon forgot my disagreeable drive, getting fixed up all right I was able to attend to three services Lord's day. Bro. J. C. Cushing and myself intend driving to Milton this week to spend a few days, and most likely will remain over Lord's day.

H. E. COOKE.

Kempt, Jan. 14th, '89.

## News of the Churches.

## NEW BRUNSWICK.

ST. JOHN ITEMS.

Bro. and Sister Leary have been deeply afflicted. Scarlet fever entered their family, taking one of their number away. But they were somewhat consoled by the fact that their little one is better off.

The new year was ushered in with a beautiful, bright, clear morning, and as is our custom we met at ten o'clock for prayer and social worship. There were a large number present, many taking part in the exercises, reviewing the past, learning therefrom that which will help us in the future. Although some good has been done, and love and harmony prevails among us, yet a stronger determination was expressed to do more in the future for the cause of the Master.

Two persons were added to our number by relation on Lord's day (Jan. 6th).

Bro. T. H. Capp preached in the Union Hall at Brookville, Lord's day afternoon (Jan. 13th).

Tuesday evening, January 22nd, was the tenth anniversary of our esteemed Brother and Sister Capp's wedding. After the Young People's Meeting about seventy members of the church and congregation assembled at his residence, Cliff Street, and before he had recovered from his surprise they presented him with a "tin" bank containing about \$52 and the following address, which was read by Sister L. A. Miles:

To our esteemed Brother Capp:

On behalf of the congregation of Coburg Street Christian Church it has fallen to my happy lot to present you with this small address on this the tenth anniversary of your wedded life, which we believe without a doubt has been ten years of happiness.

Accompanying this we present you with a tin bank, the contents of which we trust you will accept, only as a slight token of the appreciation and respect in which you are held by us.

To Mrs. Capp we extend a cordial greeting of love, and best wishes for many succeeding years. And our united desire is that you may both be spared to enjoy the golden wedding of this life, and that when your work is finished here, you may enter that happy state beyond the river, where only eternal golden bliss is to be found.

Bro. Capp briefly expressed his thanks, after which the evening was rendered more enjoyable by readings, recitations and music.

Sister Mary Saunders passed away on Thursday, Jan. 3rd, 1889, after a short illness. She was the oldest member of this church, being baptized May 3rd, 1835.

We are all glad to learn from a private letter that Bro. C. H. DeVos, who was seriously ill at the Bible College, Lexington, Ky., has been fully restored to health, and will continue his studies.

Yearly statement of Coburg street Christian Sunday-school, ending Dec 31st, 1888:

Number of scholars on roll, . . . . .	125
"    "    Officers and Teachers . . . . .	19
Average attendance . . . . .	105
New scholars, . . . . .	37
Scholars added to church, . . . . .	5

## COLLECTIONS.

Gir's.		Boys.	
Class No. 1	\$ 16 60	Class No. 1	\$ 33 42
" 2	12 35	" 2	4 08
" 3	7 50	" 3	6 80
" 4	5 60	" 4	9 25
" 5	5 46	" 5	4 26
" 6	4 57	" 6	4 37
" 7	5 35	" 7	7 32
" 8	8 27	" 8	8 05
	\$ 65 70		\$ 77 55

Total . . . . .	\$ 143 25
Collection at anniversary . . . . .	17 60
Sale of books . . . . .	91
Balance last Report . . . . .	9 09

\$170 85

EXPENDITURES.

For Home missions	....	\$ 38 03
" Folding doors in connection with Ch.,	76 25	
" Sunday-school papers,....	40 92	
" Other expenses,	6 41	
		<hr/> \$161 61
Balance on hand,	....	\$ 9 24

J. E. EDWARDS  
Sec-Treasurer.  
W. A. B.

LORD'S COVE, DEER ISLAND.

Our congregations here are gradually increasing, and the church is moving on nobly in Christian work, not a week passing away without having some additions. Elder James Ward, and others, consider the prospects never brighter than at the present time. Christmas with us was a day long to be remembered. All nature seemed to wear a charm of un fading loveliness. In the afternoon, at 2 o'clock, we had a large gathering at the banks of the Cove, to attend to the ordinance of baptism. The scene was rendered, if anything, still more impressive by the glowing sunshine, the clouds tinted with gold and azure, and the rainbow encompassing the landscape. What a happy hour! what rapture filled our inmost soul, as we sang, "Shall we gather at the river, where bright angels' feet have trod." Never can I forget the scene, clothed in the grandeur of the wondrous tides, painted in the gorgeous colors of the bow in the clouds. O how these glittering tints bring down the hope of a higher life into our hearts, and fill them with joy and peace, while through the veil of the clouded sky shines a glow of the land elysian. How my very soul rejoiced, and silently I uttered:

First, the dark, and after, the bright;  
First the thick cloud and then the rainbow's arch;  
First the dark grave, then resurrection—light.

At three o'clock we met at the church, a large number took part in the services. At the close, an appeal was made to the unconverted, and one young man responded to the invitation, and confessed the Saviour. What ecstatic joy filled every breast; 'twas better felt than told; seldom do we get nearer heaven than we were this afternoon. In the evening, the seating capacity of the church was nearly all occupied. Christ, the Savior of the world, was our theme.

Our thoughts went back to Palestine, when Christ the Lord was born,  
When over quiet Bethlehem 'woke the first Christmas morn.

Jan. 13th—three were to-day received into the fellowship of the church, two by confession and baptism, and one by relation. Since then, two others,—men who have reached about sixty years, have confessed the Saviour and been buried with the Lord in baptism. We are expecting many more to follow. The last two conversions were among the most remarkable of any that I have ever witnessed. Some day I may refer to them in "leaves from my note-book."

CHOCOLATE COVE.

I am now engaged in a series of meetings here, on this part of the Island Bro. Silvenus Henoy, who resides here, considers the prospects good for a glorious work. Our field is continually enlarging, extending now from one end of the Island to the other. Both the Methodist and Baptist churches have been extended to us, and we are laboring for peace, unity, prosperity and happiness.

STEWART TOWN.

We had a meeting here at a private house on the 15th inst., after which we went down into the water and attended the ordinance of baptism. Our brethren here are engaged in the building

of a house for public worship. They have chosen their trustees, secured the land on which to build, and a quantity of lumber has been delivered for said purpose. This is to be the Mount Zion church. Beautiful for situation, may it be the pride of the whole island. Being the third Christian church in this parish, may she with her sister churches move grandly on in the great work of extending the kingdom of our Lord and Saviour. So mote it be.

W. K. BURR.

NOVA SCOTIA.

SHUBENACAD'E.

While away this fall, our hearts will be gladdened from time to time by letters from home, reporting the work that was going on for Christ and the salvation of souls. Oh! how we longed to be there and participate in the joys of the brotherhood, but was unable to do so.

Then came the sad news of the death of one of our young sisters—Maggio Ainsley,—dead and buried! Could it be so? Yes, although but few of the members of the church at this place are young, yet we were called to part with one of them. And oh! how thin our rank of young Christians seemed to be; what a gap, and what sorrowful hearts moor around the Lord's table.

Scarce were our eyes dry when news of Sister Sadio Wallace's death came, bringing sorrow to the hearts of all who know her. And to-day comes the news of the sudden death of Howard Bennett. Young—only twenty—enjoying good health till within a few days of his death. He was with the writer, and was his constant companion for the last three and a half months, and to know him was to love him. Always cheerful, a smile, and a universal favorite of every one, and such will his memory remain to all who knew him.

To-day, as we looked on his cold form, and thought what we had lost in losing him, we could but exclaim, how can his family do without him. The eldest at home, stay and comfort of his widow mother, who is at present very ill. She, together with the rest of the family, have our sincere sympathy, and may all our bereaved friends find in Christ, that consolation which He alone can give.

The church here has been greatly encouraged by the labors of Bro. Harding, an interest has been awakened in the hearts of the careless. The unsatisfied, are more unsatisfied than ever. The good seed has been sown, we trust, in some good ground, which will eventually bring forth fruit. Altogether, considering the additions to the church, and the evident interest on every hand, we hope greater things for the cause and the Master in the future. The cause is good, the field is good, and the harvest depends greatly upon that one word—work. Yes, Christian friends, work seemed to be Christ's motto, let it be ours.

Yours in Christ,  
A. L. WALLACE.

TIVERTON.

Our Lord's day and Thursday evening meetings are well attended, and there seems to be a good feeling and interest in the cause of the Master generally, and yet, up to date, we have no additions to report.

We have had the pleasure of two short visits from Bro. Cook. Although his visits were short, we found them both pleasant and profitable, and will gladly welcome him among us at any future time he may see his way clear to come. The brethren here have been in the habit of closing the Sunday-school for about three months during the winter season, but this winter have decided to run it right through the entire year. To this end, we are now

getting up a Sunday-school concert, to come off on the first Tuesday evening in February.

In our last report, we had the pleasure of reporting to the world, (or to that portion of it where THE CHRISTIAN is read) of the kindness of our brethren and friends in making us a generous donation and surprise party, and yet there were other pleasures and surprises in store for us, that we then knew not of. On Christmas eve, the young people made a surprise party, during which they presented my wife with a beautiful quilt, and several other useful presents, and to me they gave a fine gold watch chain, accompanied by the following address:

TIVERTON, Dec. 24th, 1888.

To MR. & MRS. DEVOE,

Will you please accept this quilt as a small token of our kind feelings toward you, and trust you will not think us presuming on so short an acquaintance.

And to Brother DeVoe, whom we have longer known, we present the chain. We feel that we have been benefited by the many words of instruction from you, and hope that you may still remain among us to enjoy many happy returns of this joyous season. With the best wishes of all,

We remain your true friends,  
(Signed with over sixty signatures.)

Bro. and Sister Ford are still with the brethren at Westport. We are looking for them to pay us the remainder of their visit here some time during the present week.

Tiverton, N. S. January 22nd, 1889.

H. A. DEVOE.

P. E. ISLAND.

On the 17th day of December, when returning from North Lake, East Point, where we had been called by telephone, to visit a young friend who was very ill, but, who is now, we are thankful to say, recovering health; called at the home of our friend and brother, Elder John Macdonald. After some pleasant conversation, Bro. M. disappeared from the family circle, soon returning however, with a mysterious looking parcel in his hand and a more mysterious smile on his usually pleasant countenance.

Taking a position in front of the writer, Bro. M. in a very pleasant, witty and flattering speech, proceeded to make us acquainted with the nature of the contents of the parcel, which was a large sum of money, from the members of the Church of Christ, at East Point, as a tangible expression of their good will to us, as we enter on the labors of our fourth year with them, in connection with the church at Montague.

The whole matter was carried forward so quietly and secretly, up to this point, that we were taken wholly by surprise, and therefore unable to express our feelings, or our appreciation of the kindness of heart which prompted the generous gift, so near the festal season.

Many other gifts, beautiful, substantial and useful have found their way to us from individual members of the East Point church, who, with the members of the church at Montague, during our three year's residence, have heaped upon us many benefits, far beyond their obligations. May holiness of life accompany their kindness of heart, and may the fruits of righteousness ever abound.

O. B. EMERY.

Montague, Jan. 10th, 1889.

HALIFAX CHURCH FUND.

Bro. D. Fullerton, Pictou,	....	\$5 00
Bro. B. B. Tyler, New York,	....	95 00
Sister S. P. Blaisdell, Worcester, Mass.,	..	10 00
C. W. B. M. Auxiliary,	"	5 00

Total, .. .... \$115 00  
W. J. MESSURVEY,  
Treasurer.

## The Christian.

ST JOHN, N. B. . . . FEBRUARY, 1889.

## EDITORIAL.

## PAUL'S WISH.

For I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh.—Rom. ix. 3.

Paul's conversion stands before the world an unanswered and unanswerable argument to the power of the gospel of Christ. He says of it: It is the power of God unto salvation to every one that believeth, and it undoubtedly was so to him. He once thought that the followers of Christ were his enemies and he left no stone unturned to punish and crush them. Now, he knew the Jews to be his enemies from their unrelenting determination to imbitter that life which they felt powerless to take from him. Yet, his feelings towards these enemies are expressed in the words before us. And this was not a sudden impulse awakened by any generous act on their part, for no such act for a moment impeded the currents of their animosity. Their hatred was as constant as it was causeless. And in full view of this and amid the incessant temptations which befell him by the lying await of the Jews, he thus expresses the gushings of his heart. What, but a divine power could so completely change a man of his iron will and make him who was foremost in punishing the innocent a distinguished leader in the enduring of such punishment willingly, cheerfully and lovingly. He felt great anxiety and unceasing sorrow for his persecutors, and was ready, if need be, to suffer anything for their salvation. To justify his feelings for the nation he shows how much God had done for them, how many and great were their privileges, and that through them Christ came, who is God over all, blessed forevermore. The apostle's wish expressed a great love for Israel, resembling the love that prompted Jesus to freely suffer the death of the cross to save them, even when they were enemies to His Father and Himself.

Most of commentators we have read cannot think the apostle wished or could wish an eternal separation from Christ, and are satisfied that such separation is not the meaning of the passage, although a few understand this to be the meaning, and contend that Paul could wish himself eternally banished to hell to save his countrymen. We cannot entertain such an idea for the following among other reasons:

1st. Paul shows his wish to be a thoughtful one and in accord with God's love for the nation. He wished in every good he did or every sacrifice he made to have Christ in the lead. But to wish for banishment forever in hell has no example—human, angelic or divine. In such a wish Christ is not a leader.

2nd. Paul's love for Christ far exceeded his love for all others, and no consideration could induce him to wish an eternal separation from Him.

3rd. There is nothing in the eternal sufferings of the lost to procure the salvation of others, and Paul would not even express a wish so unreasonable.

Thomas Scott understands the apostle to say that he could wish himself crucified after the example of Christ. This was a cursed death, and he could wish not only to die but also to die such a death for his brethren, just as Jesus had done. When Paul did anything after the example of others he calls it doing it from them, as he says in II. Tim. i. 3: I thank God whom I serve from my forefathers with a pure conscience. Such is Scott's view of this strong language of Paul who could wish to be accursed from Christ. We regard this as the most satisfactory explanation of this passage we have seen.

We can learn how Paul had served God with a

pure conscience from his forefathers. They had been his models. He was stimulated by their zeal and led by their example. On the subject of one dying for another, Jesus says: "Greater love hath no man than this, that a man lay down his life for his friends." (John xv. 13) Paul says: "Scarcely for a righteous man will one die. Peradventure for a good man some would even dare to die." (Rom. v) Here, then, is the highest mark of heroic goodness. That a man die for his friends or that some would even dare to die for a good man—a benefactor or a friend of many. While history furnishes rare specimens of noble men who would dare to die for such friends, Paul did not wish that such men, noble though they were, should be his models to work by, for they could show no example suited to his case—a love for enemies, and he could draw no such inspiration from them. He who first taught men to love their enemies Paul wished to be his teacher. And He who set the example, both in His life and in His death, Paul wished to be his pattern and guide. As Jesus treated his true followers so Paul wished to treat them in the most faithful and affectionate manner. As Jesus treated the weary and heavy laden so Paul wished to treat them. As Jesus reproved the hardened opponents and told them the truth in faithfulness and love, so Paul wished to treat them. And as Jesus loved his countrymen and died for them an accursed death, Paul wished to love them and could wish to die such a death if it would benefit them. Let the infidel tell if he can whose power it was that changed Saul of Tarsus from a blasphemer of Christ, and a murderer of His innocent followers, into a friend who always rejoiced in suffering for His blessed name, and could even wish to die an accursed death for his persecutors if it would express his love and benefit them.

## Original Contributions.

## THE STUDY OF THE BIBLE.

B. B. TYLER, NEW YORK.

Those Christians who profess to take the Bible and the Bible alone as the one book containing their rules of faith and life, ought, above all others, to be familiar with its contents.

It is not putting this thought too strong to say that such persons ought to be as familiar with the contents of the New Testament as the Episcopalians are with the Book of Common Prayer, or Presbyterians with the Larger and Shorter Catechisms. The devout Episcopalian learns the prayer book. The intelligent Presbyterian learns the catechism. The Disciples ought to learn just as thoroughly the New Testament. Do they?

The book of Common Prayer is not necessary. The catechisms are not necessary. Articles of religion of human composition, as tests of fellowship and bonds of union, are not needed. They do not succeed in keeping the faith pure—nor do they maintain union among believers. The fact is, they seem to promote division. How many varieties of Presbyterians are there? How many different kinds of Methodists? Are there divisions among Episcopalians? Who is able to catalogue the Baptists and tell how many varieties there are?

The early Christians—the Christians of the Apostolic era, had nothing of this kind, and they "were of one heart and of one soul." They had only the teaching of the heaven inspired apostles—we have the same in the New Testament. From the twenty-seven books of the New Testament, man can now learn what to believe and what to do in order to become disciples of the Lord Jesus, and in order to live Christian lives. This little book contains the Alpha and the Omega, the beginning and the end of divinely authoritative teaching on these points. Here every man of God may be thoroughly furnished unto all good works.

Timothy was commended, because from very childhood he had known the Holy Scriptures, which were able to make him wise unto salvation through faith in Christ Jesus. The men of Berea were more noble than were the men of Thessalonica, because they received the word spoken by Paul and Silas with all readiness, and searched the scriptures daily whether those things were so.

But, a thorough understanding of the New Testament includes a knowledge of the Old Testament. The New cannot be understood without the Old. The Sacred writings with which Timothy was familiar were in the Old Testament Scriptures. The New Testament was not written at that time. The scriptures which were searched by the men of Berea, were the Old Testament writings. The references to the Old Testament in the Gospels, in the Acts, and in the Epistles, are constant. How can any man understand, for instance, the epistle of the Hebrews who is ignorant of the Levitical ritual? The apostle Paul, said, in the fifteenth chapter of the epistle to the Romans, that, " whatsoever things were written aforetime were written for our learning, that we, through comfort and patience of the scriptures, might have hope."

A revived interest in the study of the Word is needed. We need it for our own spiritual health. We need it in order to more successfully lead others to the Christ and His salvation.

"SEARCH THE SCRIPTURES,"

## DOCTRINAL PREACHING.

There is, in the minds of many, a growing dislike to doctrinal preaching. Whether this is the fault of the preacher, the hearer, or both, is left for the reader to determine. But to discourage doctrinal preaching is hurtful.

The doctrine in the inspired scriptures is the substratum on which the Christian character rests. The saint who has not a doctrinal basis has an ephemeral foundation that will be swept from under him by the first blast of infidelity.

If preachers do not teach the doctrine of Christ, what are they to teach? Surely not the doctrines of men. For, "In vain do they worship Me, teaching as their doctrines the precepts of men." To teach the doctrine of Christ is not to teach one part to the exclusion of another, but to teach it in its entirety. Christ has not one doctrine of faith, another of repentance, another of baptism; thus making a plurality of doctrines. His doctrine is one. He who opposes any one part opposes the doctrine of Christ. This a Christian cannot do and be guiltless.

The power of this gospel or doctrine can be seen in what it accomplishes. Paul thanks his God that the Roman brethren had "obeyed from the heart that form of doctrine" which had been delivered them. The obedience to this doctrine of Christ is what made the saints at Rome such worthy examples. The doctrine in this passage is compared to a mould; and the Romans had been shaped in character according to this mould. Thus they were transformed from the servants of sin to the servants of righteousness, by obeying from the heart the doctrine of Christ.

Why is it that there are so many professed followers of Christ who are carried away by new and heretical teaching? Is it not because they are ignorant of Christ's teaching? Does not Paul accurately describe them when he likens them to drift wood on the surf? The wood has no anchor and it is borne hither and thither on the bosom of the deep. It veers as often as the wind. This is the condition of the followers of Christ who are not indoctrinated. Popular favor, religious excitements, strange teachings, worldly amusements, bear them away on their bosoms and they are driven by the wind and tossed. Is there no balm in Gilead? Is there no way to anchor these storm-



tossed barks? Can they not be saved from hidden rocks and treacherous whirlpools? Yes! Paul administers the balm in Gilead, he furnishes a strong anchor. The instruction of prophets, apostles and evangelists, are to be imbibed "till we all attain unto the unity of the faith, and in the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ, that we may be no longer children, tossed to and fro with every wind of doctrine, by the sleights of men, in craftiness, after the wiles of error."

Thus is doctrine our stay and support? It is also our defence! He who seeks to defend Christianity by appealing to nature, voluntarily surrenders the Gibraltar of our defence. He forsakes the bright sunlight of revelation and begins to mope and stumble in the dim starlight of science. Paul instructs Titus to hold "to the faithful word which is according to the teaching, that he may be able both to exhort in sound doctrine and convict the gainsayers."

Doctrine is not only the basis on which the Christian character rests, but is also a means by which the saint is developed and finally saved. "Take heed unto thyself and unto thy doctrine, continue in them, for in doing this thou shalt both save thyself and them that hear thee."

Whether the world or delinquent churchmembers admire doctrinal preaching or not, the faithful instructor must "put the brethren in mind of these things." If he does he shall "be a good minister of Christ Jesus, nourished in the words of the faith and of the good doctrine which thou hast followed until now."

The trouble is not with the doctrine but with the opposer. He endeavors to change the doctrine of Christ so as to make it suit his own desires instead of making his desires conform to the teaching of Christ. If this doctrine is to be our guide from earth to heaven, then to be religiously right we must be doctrinally right, or no one can be religiously right and doctrinally wrong at the same time, neither can he be religiously wrong and doctrinally right. Thus, at least, it appears to us. If our induction of facts are true, those who oppose such preaching are of that class "who will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts." But those who are anxious to do Christ's will "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

HARRY MINNICK.

Disciples' Church,  
Norfolk, Va., Jan. 22, '89.

### RETROSPECTIVE.

In the January number of THE CHRISTIAN we have a retrospective view of the cause of Christ in these provinces, by our zealous Bro. Harding, of Halifax. His view of the subject has somewhat discouraged him, and has led him to conclude that we are under soporific tendencies. He finds that in 1879, twenty churches reported a membership of 1,370, and in 1888 eighteen churches report 1,600. This shows an increase of 230, without the report of two churches, while his estimate is only 200. This slight mistake we will pass over and come to the reports of the six churches he has given. Here we find mistakes that should never have seen the light. The mistakes may not be in the reports he has given. They may be correct as far as they go, but they do not go far enough to present the facts in the case, and therefore the mistake is in the conclusion. Reports and inferences are so mingled and arranged as to confuse and mislead. We deem it necessary, therefore, to examine care-

fully the actual facts in the case; by so doing we will find great room for gratitude over the success of the last decade. We will take the report of Milton church, as given by our respected brother.

In 1879 there were 160 members, in 1888 there were 163, *only three additions*, according to these reports; nothing said about deaths and removals. If it should occur to the reader that there were deaths and removals during this time he would have to guess as to the number, as the report leaves us in the dark on the subject. Here is seen the mistake that misleads. The Milton church has lost from her records 102 members the last ten years. This added to the 163 would give 265, which shows an increase of over 100 additions. These are the facts in the case. Many others have moved away whose names are still on the church records, and many who are not members are moving away, which, of course, lessen the chances of additions to the church. Add to this the fact that there are more moving into the place to take the place of those who move out; and another thing that we quite forget to mention, i. e., the church in Summerville, ten miles out from Milton, which is the legitimate result of Milton church within the last four years, and we have the encouraging fact that we have not been asleep. To give a correct statement of the increase we must take into consideration the loss from the church records. In doing this we will find an increase in our provinces, the last decade that is really encouraging. The Cornwallis church and the West Gore church and others we could mention, have suffered depletion from emigration without any immigration and yet have kept up their number, and some of the churches, notwithstanding the fearful exodus, have actually increased their number. The Kempt church have suffered by removals, and, besides this, she has had troubles enough to destroy any church. The fact that she still exists with 68 members is a matter of surprise to all who know her, and of gratitude to all who love the truth. We read of the success of the church in Boston. We find her increase is largely from our provinces, and Worcester church has been blessed with some of our members, and many other churches in the States are receiving many of our most earnest workers. And, besides this, think of the preachers who have gone to the States. At least thirty from the three provinces. The very ones we expect help from go to other fields, and leave but a few to look after the interest of twenty churches. To know that with all this migratory influence against us we have held the fort, and are, at least, 300 members stronger than we were ten years ago, is enough to cause every disciple to rejoice. I am sure our good Bro. Harding, in consideration of the above facts, will change his song and enter heartily with us in singing the 684th hymn, especially the second stanza: "Here I'll raise my Ebenezer." And with our gratitude to God for His help and goodness in the past we will unite our forces to do more in the future.

H. MURRAY.

### THE TEACHING OF JESUS.

M. B. RYAN.

"And they were astonished at His teaching, for He taught them as having authority and not as the scribes."—Mark i. 22.

Had we no recorded word of Jesus, we have abundant evidence in His history that His teaching was most remarkable, and produced a profound impression on His hearers. Mark's statement in the passage quoted, is corroborated by Matthew, Chap. vii. 28. It is recorded, Jno. vii. 45, that certain officers who had been sent by the authorities to apprehend Jesus returned without having fulfilled their mission, and excused themselves on the ground that Jesus spake as no other man ever spake.

Wherever He went, multitudes crowded to hear Him, and "the common people heard him gladly." His teaching so impressed the people that it aroused the opposition of their religious teachers and led, finally, to His crucifixion. Such teaching must have had remarkable characteristics. What these were can be plainly seen from the teaching itself, which we have recorded in the four gospels. They can best be understood and appreciated by studying them in contrast with the popular teachings of that day.

The Scribes were the religious teachers of the Jewish people at that time. Their teaching was a slavish reiteration of the "traditions of the fathers," a mass of human speculations which had almost entirely superceded the law of God, and by which, as Christ charged, they had made void the law of God. These speculations were, in large part, of the most trivial and childish character; dealing, not with the vital concerns of life, but with such matters as the washing of pots and cups, and the tithing of anise and cumin. They did not relate to the duty of man, to his fellow, or to his God. They pertained almost entirely to the mere ceremonies of religion.

There was nothing vital, quickening, elevating in them. They might perplex the mind but could never stir the heart or arouse the conscience. They might amuse and employ man, but could never save him. In teaching these things the scribes made no pretence to originality. They did not teach them on their own authority. They taught them as the opinions and sayings of the fathers, and took scrupulous care to add nothing of their own.

To this slavish adherence to the traditions of the Elders, Jesus opposed a magnificent independence. To the lifeless and trivial discussions of the Scribes He opposed soul-stirring, conscience-smiting, addresses. To their subserviency to custom, He opposed a startling originality. While to their weak re-echo of voices long since hushed in death, He opposed an authority which drove living truth home to the heart. This it was which astonished the people: How is it that this man has these things when He has never attended the schools of the Rabbis? How can He speak as He does, "having never learned?" Whence got He this authority? These were questions which the people of that generation could not understand.

The main cause of wonder seemed to be the authority with which He spoke. He did not refer to any Rabbi or Elder for a corroboration of what He said. He made the most startling and revolutionary statements solely on His own responsibility. Nay, it seemed to them that He made statements which contravened both the law of Moses and the traditions of the fathers, and gave no authority but His own for so doing. "Ye have heard that it hath been said, an eye for an eye and a tooth for a tooth. But, I say unto you, that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also." The "I SAY UNTO YOU," was a new phrase in religious teaching, and it occurred very frequently in the teaching of Jesus. It manifested a confidence in Himself and a consciousness of authority to which that age had hitherto been a stranger.

Then Jesus brought new truth. He shed light on all the relations and duties of men, such as the world had never enjoyed before. This we must never lose sight of. We owe to Jesus much of the world's best thought to-day; a large portion of the vital truth which we possess. There is no computing the extent to which the world is richer for the presence in it for a few years of the Redeemer of men. The novelty of this truth startled men as well as the authority with which it was uttered. Let us consider the AUTHORITY of Christ's teaching. Why was it that He spake with authority?

## I. BECAUSE HE KNEW WHEREOF HE SPOKE.

His teaching was not speculative—it was plain matter of fact. Consequently, it was such as could be known to be true. Now, any man can speak with authority that which he knows to be true. What he has seen with his eyes, heard, felt, experienced, this he can authoritatively tell. The things which Jesus taught were all of this character. "Verily, verily, I say unto thee, we speak that we do know and testify that we have seen, &c." *John* iii. 11. Christ could speak with authority about God, for He was God's Son, and knew the Father and came out from the Father. He could speak authoritatively about man, for He was the Son of Man, and needed not that any should testify of man for He knew what was in man. He could speak with authority about the plan of redemption, for He was the Executor of it. He could speak authoritatively about human duty and human destiny, for God had appointed Him to be the Judge of the quick and the dead. Whatever He touched in His teaching was familiar to Him. Hence, He had no need of corroborating His statements with the authority of others.

## II. BECAUSE HE WAS GOD'S APPOINTED TEACHER.

"This is my beloved Son in whom I am well pleased. Hear ye Him." *Matt.* xvii. 5. He had as much right to speak with authority as Moses or any of the prophets. Nay, more! For was He not as much above Moses as the son is above the servant? And had not Moses himself predicted His coming and commanded the people to hear Him? And was it not in the presence of Moses the Law-giver, and Elijah, the representative of the prophets, that God called attention to Jesus on the mount of transfiguration, and said: "Hear ye Him!" The consciousness of this fact, that the Father had sent Him, and that He delivered the Father's message, was the secret of Jesus' magnificent bearing as a public teacher. He feared no man, however great. He sought the sanction and sympathy of no religious teachers, however eminent. He had His commission from heaven and His doctrine was of God. Hence, both His manner of teaching, and what He taught, filled His hearers with wonder and astonishment.

1. The authority of Christ's teaching brings a great blessing to the world. It gives us assurance in His teaching. If it were mere speculation we could have no confidence in it. If it were the teaching of a person who did not know what he affirmed to be true, we could not accept it heartily or trust ourselves to its guidance. But since Jesus speaks with the authority of knowledge and under the commission of heaven, we can put implicit trust in all His statements, and rest on His teaching as on an immovable rock. In a world of uncertainties, what a blessed boon is this certain truth of Christ.

2. The authority of Christ's teaching imposes a weighty responsibility on the world. This is no idle tale, told for the amusement of men. It is a solemn, but glorious message, proclaimed in the name of God, and involving man's destiny forever. Man cannot treat this teaching lightly with impunity. The teaching of Christ will confront an assembled universe at the judgment. "The words that I have spoken, the same shall judge him in the last day." *John* xii. 48. My friend are you ready for that hour?

## HOME MISSION.

When told I must write a few thoughts on this subject for our next missionary meeting, I at first concluded mine was not the pen to attempt such a task, but it is said second thoughts are best, and my second thought was this: I am deeply interested in this mission work, and in order for us to make it a success, each member must do their best to make it such, and when asked to read, write or sing, must make the attempt, even though they

fear failure. So with this brief apology, I will try and collect my thoughts and present them to you, hoping they may benefit and encourage you all.

This nineteenth century has been called a missionary century, for never before have Christian hearts been so thrilled with the love of Christ and the desire to proclaim that love as at the present time, and churches all over the land are awakening and we are seeing grand results. And glad are we that our own little church here, in St. John, is not behind in this glorious work, as our Mission Bands can testify. We have our Ladies' Missionary Society for the older members of the church; our Young People's Mission, for the younger brothers and sisters who are anxious to help, and then the Little Workers, who have so willingly given the work of their hands to this service. In forming these mission bands and giving our mite, are we not glad to think we are workers in the Lord's vineyard, helping those who have devoted their lives to this service. The grand old commission which fell from the lips of our Saviour so many years ago, "Go ye into the world and preach the gospel to every creature," is still as imperative and binding as then. When a dear friend dies, how careful are we to carry out their slightest wish, so when our Friend, who is above all friends, asks us to do this for Him, shall we not lovingly do all in our power to spread the story at home and abroad? If we feel that we are not fitted to go into the mission field, yet by giving of our means and thus enabling others to go, we are surely doing God's will and pleasing Him. He has said, "But to do good and communicate forget not, for with each sacrifice God is well pleased." We may think our little service may not amount to much, but we have all heard of the little boy who could pull five pounds. A ship has been launched and it struck on the ways, the men got ropes and all took hold and pulled with all their might, but the ship did not move. A little boy who was eagerly watching them, called out, "I can pull five pounds, I know," and he caught hold, and sure enough his five pound pull started the noble ship and she was successfully launched. No doubt, his eagerness to help inspired the men to redoubled efforts, still the little fellow had the happiness to know he helped. So, if we, in our mission band, help those in the church, who are struggling to push the work along, will not our hearts be made happy as we utter we helped, and will not they redouble their zeal and energy when they know the young people of the church are earnest and eager to do what they can. Some time in the near future I hope to tell you of the result of our mission work. We have quite a fund on hand now, and just as soon as we can find the right man to put in the field, we will do so, and then I am sure we will work all the harder to keep him there. There are some in our land who have not yet given their hearts to the Saviour, whose cause they are working for. I have heard workers in the church, who are not Christians, compared to Noah's workmen. They helped to build the ark, yet were not among the saved. We hope and pray such may not be the case with any of our loved members, but that all may be His publicly avowed workers, and all unite at last in praising Him before the great white throne. And now, a bright and happy New Year to one and all.

M. S. L.

## JANUARY ITEMS OF THE CHRISTIAN REVIEWED.

Noticing some communications in THE CHRISTIAN for January, we call attention to several things, as deserving more than a passing notice.

Bro. Howard Murray has, in his article, reminded us, by referring to several passages of scripture, that Christians and churches, in apostolic times, contributed of their means, to sustain evan-

gologists who were preaching the gospel to others. These scriptures show that the parties contributing, know to whom, and for what they were giving—that they gave to the men doing the work—not to a middle party to be expended at discretion.

In showing that Paul was working as an evangelist at Corinth, he is made to say, by mistake of the type setter, that Paul was "under wages." This is too bad. "Under wages" implies being hired to preach the gospel. Paul never was under wages, or hired to preach; nor was any other preacher of the gospel in his day. Paul was not "an hireling;" he took "wages," or more accurately, "contributions" to supply his wants. The hireling system did not exist until the "Man of Sin" appeared. As Bro. M. has pointed out, there is something said, in these scriptures, about "collecting and appropriating monies for the support of their home church." Their recorded work was that of evangelizing. Churches, when set in order, were to edify themselves, and sound out the word in the regions beyond, instead of giving their money to hire somebody to edify them.

Bro. W. J. Messervey has given six reasons for the "Blessedness of Giving," summarized as follows:

1. "It kills out the covetousness of the human heart."
2. It is blessed to give, because God bountifully bestows upon the bountiful giver.
3. "Because it secures spiritual prosperity."
4. Because, "what we bestow upon earth shall be rewarded in heaven."
5. "Because, we thereby become allied to God and His cause." We become, "co-workers together with Him."

6. It is blessed to give while we live, so that the lawyers will not get it after we are dead, and the fruit of our labors be perverted.

Bro. Harding makes some mention of the work in which he is now engaged; the great need of evangelistic work; the scarcely perceptible gain in permanent growth during the past ten years, and hopes to have the hearty co-operation of the brethren throughout the provinces, in the work of "turning the tide," which he has entered into with such vigor, and is prosecuting with such success.

We join in this hope, Bro. Harding as an evangelist in this field, is the right man in the right place. Now, let us do as Bro. Murray has shown us those primitive Christians did, when Paul was doing the same kind of work,—let us send him our contributions to sustain him in the great work. His address is 19 May Street, Halifax, N. S. And now, as Bro. Murray has shown us the propriety of giving, Bro. Messervey the blessedness of giving, and Bro. Harding the necessity of giving, let us "freely give," "that the word of the Lord may have free course and be glorified."

Bro. Crawford's editorial, we heartily endorse, as excellent and well timed. We want—the world needs—more plain talk like this: the reason for our existence as a people; the work, and the necessity for the work in which we are engaged; our distinctive plea for union on the Bible alone—for a restoration of apostolic teaching and practice. This plea must be pushed more constantly and persistently than ever before the world. We are glad that the editor of THE CHRISTIAN has come forward on this line, with "more to say in a future number."

We have long standing calls, from different quarters, for the use of our pen, and being scarcely able to keep "up to time" with our own work, we cannot be expected to write as much and as often, for as many other papers, as we would like to do.

D. McDUGALL.

Of the 114 counties in Missouri 65 have no saloons. Six years ago there were about 5000 saloons in the State; now there are less than 3000, of which St. Louis has 2000. Local option has done it.

## TRIALS MAY COME, BUT BE FAITHFUL.

The Bible is full of encouragement, and even presents to us this fact, that trials and temptations are, or should be, to the Christian, what fire is to silver or gold. Says the apostle: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ. I. Peter i. 7. Knowing this, that the trying of your faith worketh patience. James i. 3.

Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him. Jer. i. 12. Beloved, think it not strange, concerning the fiery trial which is to try you, as though some strange thing happened unto you. I. Peter iv. 12. "Though our faith should be tried with fire, let us hold fast to the religion of Jesus Christ." It is our only hope here, and our only hope of a crown of life hereafter. "Let us take the apostles of Christ as examples of trials and afflictions, and see what befell some of them." Paul, for instance, suffered the most severe trials that could be borne by man, and under them all see how he bore them, in order to gain the crown of life. II. Cor. xi. 23. In stripes above measure, in prisons more frequent, in deaths oft. Of the Jews, five times received I forty stripes save one, thrice I was beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I have been in the deep. It journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness; in watchings often, in hunger and thirst; in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." Here is a long list of trials for one man to bear. But under them all, when about to depart this life, he says: "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness." Hence, we see that Paul's faith was tried as gold and silver is tried. As with Paul, so with the rest of the apostles, they all fought a good fight, they all finished their course, they all kept the faith and are now awaiting the crown of life. Paul, in his letter to Hebrews, (11th chap.) gives a catalogue of trials and sufferings of the Old Testament prophets. We might quote passage after passage to prove how these men were tried. Job says, "But He knoweth the way that I take; when He hath tried me, I shall come forth as gold. David, from the fullness of his heart, in referring to the gracious benefits that God had bestowed upon His people, is heard to say: Thou! O God, hast proved us, Thou hast tried us as silver and gold is tried; the refining pot is for silver and the furnace for gold; but the Lord trieth the hearts. Isaiah has something to say about the trial of our faith, he gives the express language of our heavenly Father. Behold! I have refined thee, but not with silver; I have chosen thee in the furnace of affliction. Zechariah, in prophesying of the death of Christ, and the trial of a third part. "The Lord is heard to say: I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried." It is necessary that our faith be tried here. That it should stand the test hereafter, every man's work is to be made manifest, and fire shall try every man's work of what sort it is. If our faith is able to stand the test in the judgment, we shall be found unto praise and honor and glory at the appearing of Jesus Christ.

How many noble of earth have passed hence, that we know nothing of, who have been life-long

sufferers and trial bearers, and to-day we have thousands who are suffering and bearing their trials with patience, waiting the summons from the Master. So that their earthly house of this tabernacle being dissolved, they should have a building of God, an house not made with hands, eternal in the heavens. Where trials have an end, where trouble never enters, where peace and harmony reigns supreme, and the crown of righteousness is given to those who have come out of great tribulation, and washed their robes, and made them white in the blood of the Lamb.

W. J. MESSERVEY.

## Married.

CAIN-WELCH.—At Westport, on the 27th of December, by E. C. Ford, Mr. Charles E. Cain and Miss Annie Welch, all of Westport.

MORHOUSE-McDORMAND.—At Westport, on the 5th of January, by E. C. Ford, Mr. Augustus Morhouse and Miss Clara McDormand, all of Westport.

SWIFT-TITUS.—At Westport, on the 16th Jan., by E. C. Ford, Mr. Hanford Swift and Miss Rosie L. Titus, all of Westport.

THOMPSON-BLACKFORD.—At the residence of the bride's father, Tiverton, N. S., on the 25th Dec., 1888, by H. A. DeVoe, Mr. Walter Thompson, of Westport, to Cassie, daughter of Simon Blackford, Esq., of Tiverton.

## Died.

PETERS.—At Westport, Dec. 20th, 1888, H. Murray, beloved son of Bro. John N. and Bella C. Peters, aged 4 years and 9 months. H. E. C.

AINSLIE.—Died at Shubenacadie, on the 18th of December, Sister Maggie Ainslie. Her disease was consumption. Although she suffered much from pain and weakness, she was so cheerful and uncomplaining that hopes of her recovery were entertained till very near her last. When we held meetings in the school-house near her father's, in the autumn of 1886, Maggie was the first to step forward and make the good confession before many witnesses; she and another young lady were baptized on the following day. She seemed very happy, and from the letters and testimony of those who witnessed her daily life, we have every reason to believe she has held fast that good confession to the end, and that Jesus will confess her before His Father and the holy angels. I shall never forget her last earnest words when we parted over two years ago. May the Lord comfort her dear parents, who have been called to follow many of their children to the grave, and may her surviving brothers and sister be enabled to look to that blessed Saviour who has unstung "the last enemy" and is so anxious to give us an everlasting victory over the grave. Maggie was second cousin of Sadie Wallace, who died in California about the same time, and also of Edith Wallace, who died the year before. The three were near the same age. Both Maggie and Sadie visited Edith in her last illness, and wrote to us with much interest of her joyful anticipation of going to meet her Saviour. How little we thought that both were so soon to follow her.

CRANDLER.—We hear with sadness of the death of Sister Jane, beloved wife of Bro. Edward Chandler, of South Port, P. E. I. After suffering about three months she passed peacefully to her Saviour on the 18th of January, in her 67th year. We were permitted to spend a few happy hours with her in her sickness, but circumstances prevented another meeting, and even the privilege of attending the funeral. Sister Chandler was the second daughter of Alexander Crawford, who, at the early age of 42 died at Tryon, after faithful and successful labor for the Master, mostly on this Island. He left a widow and 8 children, four sons and four daughters, to struggle with the hardships of this country in those days. With a firm confidence in God's promises, and a heroism too noble to be forgotten, she succeeded in keeping the children together and in giving them an education much above what was common at that day, and before she was called to her rest saw them inclined to the right way, and several of them in the church. Jane was in her 6th year when her father died, and grew up a general favorite, especially with the family. She was baptized in her 19th year by Anthony Dimock, and about two years after was married to Alexander McDonald, who preached several years on the Island, some years in New Brunswick,

and died at Hampton, N. B. early in 1851, leaving his beloved helpmeet and three little daughters to the care of the widow's God. Brother McDonald's ministry was short, but very successful in turning sinners to God. Our Sister, who had lost her father in early youth, was now left in sole charge of her own little ones. But God's promise was made good to her and them. The oldest died in early youth, the other two became Christians, and one of them is the wife and efficient helper of H. T. Morrison, who is now a successful evangelist in the West. Three sons, and two daughters comprise her second family; most of them, with their father, are members of the church. All of her children, except two sons, are in the Western States, and did not see her in her illness. We deeply sympathize with our aged brother in his great loss, and also with the children. The absent ones must feel the stroke very severely. To see a mother no more, who, a short time ago was so cheerful, and so likely to live for many years; a mother, who was always so ready to deny herself for their comfort and happiness, is painful indeed. May God comfort those that weep, and prepare all to meet, never more to part where He will wipe away all tears from their eyes. D. C.

CAMPBELL.—Joseph Campbell, died at his home in Montague, Nov. 29th, aged 43 years, leaving a beloved wife, one dear little boy, and a large circle of other relatives and friends to mourn their loss.

ROSE.—Stanley, the infant and only son of Bro. and Sister Chas. Rose, North Lake, East Point, died Dec. 15, aged 7 days.

The bud by earth winds shaken—  
Nipt by the frost of time;  
By loving hands is taken  
To bloom in fairer clime.

STEWART.—Mrs. Flora, eldest daughter of Duncan Buchanan Esq., Surry, Belfast, and beloved wife of Mr. Jas. N. Stewart, Brudenell, peacefully passed to rest, after a long illness, on Friday, Dec. 7th, 1888, aged 28 years. Sister Stewart was a worthy member of the Church of Christ, Montague, and as she lived, she also died, trusting in Him who came to save. Two little ones are left without mother's care, and two preceded her to the land of light. Sad and lonely is the heart of the husband. May he also be guided home to the Father's house.

MACDONALD.—Saturday morning, Dec. 22, 1888, Mrs. Jane, beloved wife of Bro. John McDonald, New Perth, Lot 52, and daughter of the late John Kennedy Esq., Brackley Point Road, died at her home, surrounded by her family, relatives and friends. As a faithful, active member of the Church of Christ in Montague, a true friend to all in the hour of suffering or need, a loving wife, and a careful and tender mother, she will be greatly missed. She was ever ready to lend the helping hand for the prosperity of the church, the comfort of the afflicted and the good of the community. Peacefully, Sister M. passed into the cold embrace of death. She had lived as she would die, so death had no terrors for her. "Blessed are the dead, who die in the Lord." May our kind heavenly Father comfort the bereaved husband and two daughters, whose hearts are bowed in sorrow today, and may they be enabled to look forward to a day, "brighter far than this."

DEWAR.—Mrs. Margaret, relict of the late Robert Dewar, Esq., died at the home of her son-in-law, Capt. John T. Dewar, Montague Bridge, on the first day of the New Year, aged 73 years, after an illness of many months duration, and very painful. Many years ago, Sister Dewar was baptized by the Rev. John Shaw, as a believer in the Christ, and during her long illness, her hope was in Him, alone, who came to earth as a world's redeemer, and who has now passed into the heavens as our priest and advocate. She was surrounded by loving hearts, and carefully tended by gentle hands, during the progress of the hopeless disease, which slowly drained the currents of life. Six daughters and two sons, remain of her eleven children. She also leaves 45 grand-children and five great-grand-children, with a large circle of other relatives and friends to mourn the loss of one who was ever cheerful and hopeful.

"A precious one from us has gone,  
A voice we loved is stilled;  
A place is vacant in our home  
Which never can be filled."

MELLISH.—At Union Road, Lot 51, Jan. 5, James, the infant son of Mr. and Sister James Mellish, after a short illness, ended a short earth life, of six weeks duration. "Suffer the little children and forbid them not to come unto me." "Sate in the arms of Jesus."



**AGENTS FOR THE CHRISTIAN.**

MRS. O. M. PACKARD, 353 West 37th Street, New York

W. R. McEWEN, Milton, N. S.  
 JAS. W. KENNEDY, Southport, P. E. I.  
 MAJOR LINKLETTER, Summerside, P. E. I.  
 ROBT. DEWAR, New Perth, P. E. I.  
 HERBERT S. MOAR, Brudenell, P. E. I.  
 J. G. McLEOD, Kingston, P. E. I.  
 J. F. BAKER, North Lake, P. E. I.  
 PETER A. DEWAR, Montague, P. E. I.  
 H. A. DEVOE, Tiverton and Westport, N. S.

More names will be added as they are appointed.

**GLOBE HOTEL,**

12 Buckingham Street,

HALIFAX, N. S.

**FIRST-CLASS FAMILY HOTEL**

For Transient or Permanent Guests.

Parties arriving by Train can take Horse Cars to door.

HARRIS L. WALLACE, Proprietor.

**W. C. GIBSON,**

—IMPORTER OF—

**WATCHES, CLOCKS, and JEWELRY.**

English Watches, Swiss Watches, Waltham Watches, Watchmaker's Tools and Materials.

**WHOLESALE AND RETAIL.**

Waltham Watches a Specialty.

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

**LEONARD BROTHERS****WHOLESALE FISH DEALERS,**

ST. JOHN, - - NEW BRUNSWICK.

BRANCH, 299 COMMISSIONERS ST., MONTREAL.

Packers of Boneless and Prepared Fish.

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

W. F. LEONARD,  
Montreal.

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

**W. J. MESSERVEY.****READY MADE CLOTHING**

AND

**GENTS' FURNISHINGS.**

89 UPPER WATER STREET,

HALIFAX, N. S.

Highest prices paid for all kinds of Raw Furs.

H. E. COOKE, Manager.

**NEW CARPET WAREHOUSES****NOW OPEN!**

An immense Stock, all new Goods imported this spring, comprising:

BRUSSELS, TAPESTRY, WOOL, UNION, DUTCH and HEMP CARPETS.

Oilcloths and Linoleums, Rugs, Mats, Curtains, Cornice Poles, etc., in all qualities at bottom prices.

HAROLD GILBERT, 54 King Street, St. John.

**TRUE FRIENDSHIP**

Is that which stands by you when put to the test in the hour of need.

Such a friend you will find in

**HAWKER'S****Nerve and Stomach Tonic.**

For General Debility and Nervous Prostration. Also, in Hawker's Balsam of Tolu and Wild Cherry, for all throat and lung affections. They will always be found reliable when put on trial, which hundreds can testify to.

W. HAWKER, Druggist, Proprietor

110 Prince William Street, St. John, N. B.

**FRED. BLACKADAR.**

IMPORTER AND DEALER IN

CROCKERY, CHINA, GLASSWARE AND LAMP GOODS.

Silver Plated Goods, &c.

**S. S. MISSION JUGS.**

166 UNION STREET, SAINT JOHN, N. B.

**KIRKPATRICK,**

No. 7 King Street, - - St. John, N. B.

**CUSTOM CLOTHIER.**

Newest Styles and Best Qualities.  
A Full Line of Ready Made Clothing  
Always in Stock.

"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.

**F. W. WISDOM,**

Mill, Steamboat and Railroad Supplies,

41 DOCK STREET, ST. JOHN, N. B.

Rubber and Leather Belting, Rubber and Linen Hose, Lace Leather and Cut Lacing, Cotton Waste and Steam Packing, Lubricating Oils, Mill Files, Emery Wheels, Emery Cloth and Emery, Wrought Iron Pipe, Cast Iron Water Pipe, Steam, Gas and Water Fittings, Steam Pumps, Steam Gauges, Injectors, Bolts, Nuts and Washers, Rabbit Metal and Antimony.

STEAM AND HOT WATER HEATING APPARATUS.

Lowest Quotations given on Special Supplies.

**BARNES & Co.,**

PRINTERS, BOOKBINDERS, BOOKSELLERS AND STATIONERS.

**BIBLES, HYMN BOOKS, &c.,**

Of various Sizes and Styles of Binding, constantly on hand.

**COIN ENVELOPES,**

For collections, furnished plain or printed to order.

BLANKS OF ALL KINDS,

In Stock or printed to order.

Prices Moderate.

82 PRINCE WM. ST., . . ST. JOHN, N. B.

**BOOKS FOR THE SUNDAY SCHOOL.**

WE have just opened a large assortment of Books suitable for Sunday School Libraries. These books have been carefully selected, keeping in view the requirements of Sunday School Work. They are strongly bound in cloth, and to Schools will be sold at a very low price. We have also a fine variety of new styles of

S. S. Tickets and Reward Cards, &c., &c.

E. G. NELSON & Co.,

Cor. King and Charlotte Sts., ST. JOHN, N. B.

**STOP THAT COUGH!****ENGLISHMAN'S COUGH MIXTURE**

Is the most certain and speedy remedy

For all Disorders of the Chest and Lungs

For Coughs, Colds, Asthma,

Consumption, Bronchitis, Hoarseness,

Influenza, Difficulty of Breathing,

Spitting Blood, Loss of Voice, &c.

This Mixture gives almost instantaneous relief, and properly persevered in SCARCELY EVER FAILS to effect a cure. It has now been tried for

many years; has an established reputation, and many thousands have

been benefitted by its use.

**COUGHS AND COLDS**

should always have rational treatment, and never be neglected. Such trifling ailments are too often

SOLEMN WARNINGS OF CONSUMPTION,

which may be cured or prevented by timely using ENGLISHMAN'S COUGH MIXTURE. This popular remedy is infallible! It is highly praised by thousands of persons who have tried its wonderful efficacy, and strongly recommended as the best remedy ever known for speedily and permanently removing Coughs, Colds and all Pulmonary Diseases.

Price 25 and 50 cents per bottle. For sale by all Druggists and General Dealers.

Every bottle bears our signature on the label.

**UNFERMENTED WINE.**

The Subscriber have lately received a supply of Unfermented Juice of the Grape for

SACRAMENTAL PURPOSES.

In pint and quart bottles.

T. B. BARKER & SONS, Sole Prop'rs.

**MONT. McDONALD,**

Barrister & Attorney-at-Law.

OFFICE:

BARNHILL'S BUILDING, PRINCESS STREET

SAINT JOHN, N. B.