



# THE CHRISTIAN.

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

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## The Christian.

### AUNTY PARSON'S STORY.

#### HOW TO RAISE A CHURCH DEBT.

BY DORA DENNIS.

I told Hezekiah—that's my man. People mostly call him Deacon Parsons, but he never gets any deaconing from me. We were married—"Hezekiah and Amariah"—that's going on forty years ago, and he's jest Hezekiah to me, and nothin' more.

Well, as I was saying, says I: "Hezekiah, we aren't right. I am sure of it." And he said: "Of course not. We are poor sinners, Amy; all poor sinners." And I said: "Hezekiah, this 'poor sinner' talk has gone on long enough. I suppose we are poor sinners, but I don't see any use of being mean sinners; and there's one thing I think is real mean."

It was jest after breakfast; and, as he felt poorly, he hadn't gone to the shop yet; and so I had this little talk with him to sort of chirk with him. He knew what I was comin' to, for we had had the subject up before. It was our little church. He always said: "The poor people, and what should we ever do?" And I always said: "We never shall do nothin' unless we try." And so when I brought the matter up in this way, he just began bitin' his toothpick, and said: "What's up now? Who's mean? Amariah, we oughtn't to speak evil of one another." Hezekiah always says "poor sinners" and doesn't seem to mind it, but when I occasionally say mean sinners he somehow gets oneasy. But I was started, and I meant to free my mind.

So I said, says I: "I was goin' to confess our sins. Dan'l confessed for all his people, and I was confessin' for all our little church."

"Truth is," says I, "ours is allus called one of the 'feeble churches' and I am tried about it. I've raised seven children, and at fourteen months old every boy and girl of 'em could run alone. And our church is fourteen years old," says I, "and it can't take a step yet without somebody to hold on by. The Board helps us, and General Jones, good man, he helps us—helps too much, I think—and so we live along, but we don't seem to get strong. Our people draw their rations every year as the Indians do up at the agency; and it doesn't seem sometimes as if they ever thought of doing anything else."

"They take it so easy," I said. "That's what worries me. I do not suppose we could pay all expenses, but we might act as if we wanted to, and as if we meant to do all we can."

"I read," says I, "last week, about the debt of the Board, and this week, as I understand, our application is going in for another year, and no particular effort to do any better, and it frets me. I can't sleep nights, and I can't take comfort Sundays. I've got to feelin' as if we were a kind of perpetual

paupers. And that was what I meant when I said, 'It is real mean!' I suppose I said it a little sharp," says I, "but I'd rather be sharp than flat any day, and if we don't begin to stir ourselves we shall be flat enough before long, and shall deserve to be. It has jest been 'Board,' 'Board,' 'Board,' for fourteen years, and I am tired of it. I never did like boardin'," says I, "and, even if we were poor, I believe we might do something toward settin' up housekeepin' for ourselves."

"Well, there's not many of us: about a hundred, I believe, and some of these is women folks, and some jest girls and boys. And we all have to work hard and live close; but," says I, "let us show a disposition, if nothin' more. Hezekiah, if there is any spirit left in us, let us show some sort of a disposition."

And Hezekiah had his toothpick in his teeth, and looked down at his boots and rubbed his chin, as he always does when he's going to say somethin'. "I think there's some of us that shows a disposition."

Of course, I understood that hit, but I kep' still. I kep' right on with my argument, and I said: "Yes, and a pretty bad disposition it is. It's a disposition to let ourselves be helped when we ought to be helping ourselves. It's a disposition to lie still and let somebody carry us. And we are growin' up cripples—only we don't grow."

"Kiah," says I, "do you hear me?" Sometimes when I want to talk a little he jest shets his eye, and begins to rock himself back and forth in the old arm-chair; and he was doin' that now. So I said: "Kiah, do you hear?" And he said: "Some!" and then I went on. "I've got a proposition," says I. And he sort o'looked up, and sed "Hev you?" Well, between a disposition and a proposition, I guess the proposition might be better."

He's awful sarcastic, sometimes. But I wasn't goin' to get riled, nor thrown on the track: so I jest said: "Yes; do you and I git two shillin's worth a piece a week out of that blessed little church of our'n, do you think? 'Cos if we do, I want to give two shillin's a week to keep it goin', and I thought may be you could do as much." So he said he guessed he could stand that, and I said: "That's my proposition; and I mean to see if we can't find somebody else that'll do the same. It'll show disposition anyway."

"Well," says he; "you most allers do." And I said: "Isn't it most allers a good way?" Then I brought my subscription paper. I had it all ready. I didn't jest know how to shape it, but I knew it was something about "the sums set opposite our names," so I drewed it up, and took my chances. "You must head it," says I "because you're the oldest deacon, and I must go on next, because I am the deacon's wife, and then I'll see some of the rest of the folks."

So Kiah sot down, and put on his specs, and took his pen, but did not write. "What's

the matter?" says I. And he said: "I'm sort o' 'shamed to subscribe two shillin's. I never signed so little as that for anything. I used to give that to the circus, when I was nothin' but a boy, and I ought to do more than that to support the gospel. Two shillin's a week! Why, it's only a shillin' a sermon, and all the prayer meeting's thrown in. I can't go less than fifty cents, I am sure." So down he went for fifty cents, and then I signed for a quarter, and then my sunbonnet went onto my head pretty lively; and says I: "Hezekiah there's some cold potato in the pantry, and you know where to find the salt; so, if I am not back by dinner time don't be bashful; help yourself." And I started.

I called on the Smith family first; I felt sure of them. And they were just as happy. Mr. Smith signed, and so did Mrs. Smith; and long John, he came in while we were talkin', and put his name down; and then old Grandma Smith, she didn't want be left out; and so there were four of 'em. I've allers found it a great thing in any good enterprise to enlist the Smith family. There's a good many of 'em. Next, I called on the Joslyns, and next on the Chapins, and on the Widder Chadwick, and so I kept on.

I met a little trouble once or twice, but not much. There was Fussay Furber, and bein' trustee, he thought I was out of my spear, he said, and he wanted it understood that such work belonged to the trustee. "To be sure," says I, "I'm glad I've found out. I wish the trustee had discovered that a leetle sooner." Then there was sister Puffy, that's got the asthma. She thought we ought to be lookin' after "the sperritoalities." She said we must get down before the Lord. She didn't think churches could be run on money. But I told her I guessed we should be just as spiritual to look into our pocket-books a little, and I said it was a shame to be ternally beggin' so of the Board.

She looked dreadful solemn when I said that, and I almost felt as I'd been committin' profain language. But I hope the Lord will forgive me if I took anything in vain. I did not take my call in vain. I tell you Mrs. Puffy is good, only she allus wanted to talk so pious; and she puts down her two shillin's, and then hove a sigh. Then I found the boys at the cooper shop, and got seven names there at one lick; and when the list began to grow, people seemed ashamed to say no, and I kep' gainin' till I had jest an even hundred, and then I went home.

Well, it was pretty well toward candle-light when I got back, and I was that tired I didn't know much of anything. I've washed, and I've scrubbed, and I've baked, and I've cleaned house, and I've billed soap, and I've moved; and I'low that almost any one of that sort of thing is a little exhaustin'. But put your bakin', and movin', and bilin' soap, and all together, and it won't work out as much genuine tired soul and body as one day with a subscription paper to support the Gospel. So when I sort o' dropped into a

chair, and Hezekiah said, "Well?" I was past speakin', and I put my check apron up to my face as I hadn't done since I was a young foolish girl, and cried. I don't know what I felt so bad about, I don't know as I did feel bad. But I felt cry, and I cried. And Kiah, seein' how it was, felt kind o' sorrow for me, and set some tea a steepin', and when I had had my tea and my cry, and so mingled my drink with weepin', I felt better.

I handed him the subscription paper, and he looked it over as if he didn't expect anything; but soon he began saying, "I never! I never!" And I said, "Of course you didn't; you never tried. How much is it?" "Why, don't you know?" says he. "No," I said, "I ain't quick in figures, and I hadn't time to foot it up. I hope it will make us out this year three hundred dollars or so."

"Amy," says he, "you're a prodigy—a prodigal, I may say—and you don't know it. A hundred names at two shillin's each gives you \$25 a Sunday. Some of 'em may fail, but some of 'em is good; and there is ten, eleven, thirteen, that sign fifty cents. That'll make up what fails. That paper of yours'll give us thirteen hundred dollars a year!" I jumped up like I was shot. "Yes," he says, "we shan't need anything this year from the Board. The church, for this year at any rate, is self-supporting."

We both sat down and kep' still a minute, when I said kind o' softly: Hezekiah," says I, "isn't it about time for prayers?" I was just chokin', but as he took down the Bible he said: "I guess we'd better sing somethin'." I nodded, like, and he just struck in. We often sing at prayers in the morning; but now it seemed like the Scripiter that says: "He giveth songs in the night." Kiah generally likes the solemn tunes, too; and we sing "Show Pity, Lord," a great deal, and this mornin' we had sung "Hark, from the Tombs a Doleful Sound," 'cause Kiah was not feelin' very well, and he wanted to chirp up a little.

So I jest waited to see what meter he'd strike to-night; and would you believe it? I didn't know that he knew any such a tune. But off he started on "Joy to the World, the Lord is Come." I tried to catch on, but he went off, lickerty switch, like a steam engine, and I couldn't keep up. I was partly laughing to see Kiah go it, and partly cryin' again, my heart was so full; so I doubled up some of the notes and jumped over the others, and so we safely reached the end.

But I tell you, Hezekiah prayed. He allers prays well, but this was a bran-new prayer, exactly suited to the occasion. And when Sunday came, and the minister got up and told what had been done, and said: "It is all the work of one good woman, and done in one day," I just got scared and wanted to run. And when some of the folks shook hands with me after meetin', and said, with tears in their eyes, how I saved the church, and all that, I come awful nigh gettin' proud. But, as Hezekiah says, "we're all poor sinners," and so I choked it back. But I am glad I did it; and I don't believe our church will ever go boarding any more.

#### WATCHFULNESS.

"Wherefore let him that thinketh he standeth take heed lest he fall." Considering the many temptations to which we are exposed and remembering that every avenue of our being is open to sin, it is very evident that we should be exceedingly watchful to overcome the temptations, endure the trials, and finally receive an eternal crown for our labors.

To destroy is so much easier than to create. Paul was a lifetime in building his noble

character which breaks through the dark clouds of sin, as a guiding star to guide us to security and safety. No matter if he was "strong in the Lord and the power of His might," he was continually guarding against the approach of sin. He says, "I keep under my body and bring it into subjection lest that by any means when I have preached to others, I myself would be a castaway." Again he admonishes, "Wherefore seeing that we also are compassed about with so great a crowd of witnesses, let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." As the sun is the centre of the solar system, so Jesus must be the centre of all our hopes. We must go to Him in the dark hour of trial.

Paul exhorts the Corinthians, "Watch ye, stand fast in the faith, quit you like men, be strong."

We never know when we are in the most danger. When we imagine ourselves the strongest, we may be in the most danger. We need not pray God to deliver us from temptation while daily we with foolhardiness run into it. We need not console ourselves with the thought that God will not suffer us to be tempted above what we can bear, unless we use every means to shun and overcome temptation. The Saviour in the conflict with Satan did not presume upon the goodness of God. "Satan taketh Jesus up into the holy city and setteth him on a pinnacle of the temple, and saith unto him, if thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee, and in their hands they will bear thee up, lest at any time thou dash thy foot against a stone." Jesus did not stop to dwell upon the goodness of God and His many promises to him, but with promptness replied, "Thou shalt not tempt the Lord thy God." You need not boast of being God's elect. You certainly will be shut out of heaven if you do not strive with all diligence to enter.

Remember that in a moment you may destroy the work of a life time. A man has struggled years to acquire a fortune and in a moment's time it is all swept away. So it is with the Christian character. He may "watch and be sober" for years. His life may bring joy and gladness to many other lives. He may walk with the Lord in all His appointed ways, but by yielding to temptation, in one act, he may bring such a cloud over his life, that all his former goodness will be almost obscured. Character building—what a work! How are you building, my brother? Do you remember each day that one word rudely spoken may leave an ugly scar on your character? One misdirected stroke from the sculptor will deface the stone and may destroy all his hopes, so one misdirected act may destroy all your hopes.

By a lack of diligence and watchfulness we may endanger the lives of others. Parents should watch for their children. Teach them the Christian religion. If parents would faithfully do their duty here, we would not have so many worldly minded young people in the Church. I desire to close this article with a paragraph from the *Baptist Weekly*.

Did you ever write a letter, and just as you were finishing it let your pen fall on it, or a drop of ink blot the first page? It was the work of a moment, but the evil could not be effectually effaced. Did you never cut yourself unexpectedly or quickly? It took days or weeks to heal the wound, and even then a scar remained. It is related of Lord Brougham, a celebrated English nobleman, that one day he occupied a conspicuous place in a group to have his daguerreotype taken.

But at an unfortunate moment he moved. The picture was taken but his face was blurred.

Do you ask what application we would make of these facts? Just this: "It takes a lifetime to build a character; it only takes one moment to destroy it." "Watch and pray," therefore, "that ye enter not into temptation." "Let him that thinketh he standeth take heed lest he fall.—*J. C. M., in Gospel Monthly.*

#### IS THE BIBLE REASONABLE?

In a former article we have shown that the spirit of the Bible is reasonable and that God challenges men to bring their reason to the investigation of its teaching. In this, and perhaps other articles, we want to show that its alleged facts are rational.

Of the alleged facts the self-existent, all-creative God is the greatest, and the first sentence of the Bible calls attention to Him and His work. "In the beginning God created the Heavens and the Earth." The world never greeted a sublimer declaration. But the Atheist and the unbeliever claim that it is unreasonable to suppose a self-existent Creator, hence he affirms the eternity of matter. Which is the more reasonable, to affirm that matter is self-existent and eternal, or to affirm the eternity of mind? As far as affirmations and suppositions are concerned, surely the Christian has the advantage. It is much more reasonable to suppose that a Supreme Intelligence created man than to suppose that he has been evolved from a lower order of beings, such as the monkey, ape, etc., etc. The lamented Burgess was wont to say, "It is better to suppose the monkey a degenerated man, than man to be regenerated monkey." I do not claim that man without the Bible could ever come to a knowledge of God, but with its teaching before us, everything in nature confirms it, and the Bible idea of God is in accord with the highest reason.

Paley's familiar illustration is reasonable. Who can look at a watch and examine its parts, all perfectly adjusted to each other and all working together, accurately marking the passing seconds, minutes, hours and days and yet say that this is hap-hazard work, the result of evolution or of some fortuitous circumstances? The man who so decides is a fool, or insane, and should be taken forthwith to an asylum for the feeble minded or a hospital for the insane. And yet how much more insane is he than the man who affirms the same of the material world? Atheism is no more reasonable than Topsy in "Uncle Tom's Cabin," who, when asked who made her, replied "S'pect I grewed." Atheism "S'pects the world 'grewed." It is not as reasonable as heathenism, for the heathen did try to account for the world. They supposed the gods made a big rock, and a turtle to rest upon the rock, and the world to rest upon the back of the turtle! "Absurd," methinks you are ready to say. How much more absurd than the Atheistical idea? A believing and unbelieving scientist were fast friends. They had had many discussions on the Bible idea of God. One day the Christian scientist found a very beautiful and complicated machine. He purchased it and placed it in his studio and anxiously awaited a visit from his friend. He did not wait long. His friend no sooner entered the room than his eyes fell on the quaint machine. After carefully examining it but failing to determine what it was and its design, he said to the Christian, "What is it?" "I do not know," replied the Christian. "Who made it?" said the sceptic. "I suppose no one made it," replied the friend; "it is the result of chance or of evolution." "Why," said the sceptic, "you are mocking me." "True," said the other, "I am.

mocking you ; but why do you think I am mocking you when I affirm that no intelligent mind made and planned this little machine ; but you affirm the same of the much more complicated machinery of this material universe."

The argument was effectual. The Atheist saw the absurdity of his position and forever abandoned it. Order is written everywhere. Harmony and beauty are upon every hand. Design is impressed upon everything, animate and inanimate, and where there is design there must of necessity be a designer. That designer is the one living and true God.

David says, the fool saith in his heart : "There is no God." That is the secret of Atheism. Men feel the weight and guilt of their sins. They shudder at the thought of coming before God with sinful hearts and polluted lives, hence, they wish in their hearts that God is not. The wish becomes father to the thought. No man ever said in his reason there is no God. Daniel Webster said he tried to disbelieve the Bible but he was confronted on every hand by evidences of its truth.

We once heard of a blatant Atheist in Pennsylvania who was met one day by a simple-minded Christian Dutchman who said to him, "Do you believe der ish no Got?" "Yes," said the Atheist, "there is no God." "Oh vel den," said the Dutchman, "you musht be von fery schmart man I have heard tell about you. My Bible tells about you. My Bible says, 'The fool says in his heart der ish not Got,' but you big fool you, you jüst blab it right oud."—*Simpson Ely, in Christian Ecologist.*

### PULPIT DON'TS.

Don't preach more than thirty minutes.

Don't think to be immortal by being eternal.

Don't try to be eloquent ; only try to be simple.

Don't preach your own doubts or the doubts of others. Your people have doubts enough of their own, and can always pick up more.

Don't raise the devil in the pulpit unless you are very sure you can lay him.

Don't preach science ; not even the science of theology. Your pulpit is not a lecture platform, nor your church a class room.

Don't try to be funny in the pulpit. Never say a funny thing on purpose. Humor that says itself will do no harm.

Don't try to be some one else. There is only one person worth imitating ; and the way to imitate Him is by living in Him.

Don't substitute gush for good sense, rhapsody for reason, and asseveration for argument. The Americans are a strong people and they need a meat diet.

Don't mistake noise in a sermon for eloquence, or noise in a prayer for devotion.

Don't use the long prayer to tell your congregation the news of the week, or the Lord the latest discoveries in theology.

Don't gesture with malice aforethought.

Don't try to save the truth ; the truth can take care of itself: save men.

Don't turn your pulpit into a stump. If you want to help your party find a stump outside.

Don't ask the centre pews what you may preach ; ask the New Testament.

Don't try to be prudent ; only try to be brave. Even Paul begged his friends to pray for him that he might speak boldly as he ought to speak.

Don't imagine that you are the Board of Deacons, the Board of Trustees, the Church Meeting, and the Society, you are only the Pastor.

Don't forget that it always takes two to perpetuate a scandal; one to listen as well as one to speak.

Don't forget that it takes two to make a quarrel ; and—

Don't be one of the two.—*Christian Union.*

## NEWS OF THE CHURCHES.

### ANNUAL MEETING.

The following arrangements have been made with the Railways for reduction of fares to those attending the annual meeting.

Intercolonial Railway will grant to those who have bought a first-class ticket going, a return ticket free from Elmsdale Station.

Those coming by the Windsor and Annapolis Railway will buy a first-class ticket to Newport Station ; a return ticket will be given at *one-third* fare.

Western Counties Railway grant tickets at one first-class fare to Digby, returning will furnish tickets at one-third fare from Digby.

In all cases certificates from the Secretary must be presented to the Ticket Agent on returning.

Bro. J. B. Wallace authorizes us to state that the brethren of West Gore extend a cordial invitation to the brethren and friends of other parts to attend their Annual Meeting—commencing the Friday before the first Lord's day in the present month. Elmsdale on the Intercolonial Railway, or Newport on the Windsor and Annapolis line, being in opposite directions, and either of them 20 miles from the place of meeting, it makes it necessary for persons wishing to attend to write HIM the DAY and STATION at which they will arrive.

The people at West Gore have but two mails a week—MONDAY and FRIDAY evenings. Letters or cards received Friday evening will enable the brethren to start early Saturday morning and meet their friends at the time and stations named. If the friends will write in time they need have no fear of being left, as teams will be provided for them. Address J. B. Wallace, West Gore, Hants County, N. S.

### 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.

Bro. Capp and family have returned from their visit to P. E. Island.

One young man confessed the Saviour since last report.

Bro. Ira C. Mitchell has been with us two Lord's days, and his visit greatly enjoyed by all. During his stay he preached every evening through the week. His discourses were all very fine. His manner of presenting the Gospel and its claims was greatly admired by all who heard him. We regret that Bro. Mitchell has gone West again, as we need just such men in the provinces.

Some of our brethren intend going to the Annual next week. We trust something may be done towards procuring a regular Evangelist for the provinces, and that the meeting may be the means of stimulating all to a greater activity in the Lord's cause.

#### LEONARDVILLE, DEER ISLAND.

Though we have not much of an encouraging nature to communicate, yet we have no discouragements. Our social meetings and Sunday School work are well maintained.

While as in all churches, some have laid aside active work, yet the greater part of our members are striving to live in accordance with the teaching of the word of God. Especially is this so in regard to our younger members who last spring put on Christ in humble submission to His will. No one can contrast their present life with their former, but must conclude that the "Gospel of Christ is the power of God unto salvation to every one that believeth; God be thanked for such a salvation—a salvation that saves not only in future, but in the present life.

Our hearts were made to rejoice a few days since in seeing one obey her Saviour. A visiting sister from the northern part of this province on hearing the truth as embraced in our plea, felt it her duty to obey her Saviour's commands, and was accordingly immersed into Christ.

Our Elder, Bro. Geo. Leonard, has been quite sick, but we are glad to report him convalescent again.

Sister Kay, relict of our late Elder Geo. Kay, is now lying at the point of death.

Sister Caddie Rogerson, who has been confined to her house for over a year, is now able to again fill her place in the house of prayer, and Sunday School. Thus in the midst of trial does mercy surround us. To God be all the praise.

TECUMSEH.

### NOVA SCOTIA.

#### DIGBY COUNTY NOTES.

The Church at Southville is moving along about as usual. The meetings for breaking bread are regular and well attended, sometimes as many as forty-five sit down together, and those meetings are very enjoyable. We keep up two Sunday Schools with a fair interest. Prayer meeting on Wednesday evening.

I was at Gulliver's Cove two weeks ago. The gathering in the morning and afternoon was small, but in the evening there was a fair congregation. This Church had given up their meetings, but I think they will try and maintain worship on the Lord's day in the future. They have a nice house 24 x 80, finished outside, which I am in hopes will be finished by another summer. They have had but a few sermons preached there in the last six years. I shall try from this time forth to visit them once a month.

Last Lord's day I spent with the church at South Range. Twelve of us sat down to break bread and most of them gave a word of exhortation. This church will, in the near future, begin a building for the worship of the Lord.

The church at Southville have commenced their building and intend to have it up this fall.

Westport and Tiverton are without preaching this summer, as Bro. Ford is laboring in the eastern part of our Province.

J. A. GATES.

Southville, Aug. 26th, 1886.

### UNITED STATES.

#### EASTPORT, MAINE.

There has during the present year been a large influx of those holding the faith of Disciples of Christ, and it is now thought advisable at an early date, to make an effort to resuscitate the Church of Christ here. There are now in our midst many warm-hearted, earnest Christians, who feel the need of such a home, and we feel assured that with proper effort, there is every prospect of success. Knowing our desires and our needs will not the brethren of the Provinces come to our help. Here is a field for successful work, and we shall be remiss in our sacred obligations if we neglect the present opportunity.

DISCIPLE.

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SAINT JOHN, N. B., SEPTEMBER, 1886.

## EDITORIAL.

### THE LORD'S DAY.

We promised in the last CHRISTIAN, when treating of the Sabbath day, to give in this number special attention to the Lord's day. This day is first brought to our notice in Matt. xxviii. 1. After Jesus had spent the last Sabbath in the grave, very early on the first day of the week the women came to the sepulchre to see His body, but met an angel who had rolled away the stone and who informed them that He had left His bed of death, and they were sent to tell His disciples of His resurrection. John also testifies that He rose from the dead, and that on the evening of the same day He appeared unto His disciples who were assembled with the doors closed for fear of the Jews. He says, also, that when they met on the next first day of the week Jesus was in their midst. (Jno. xx. 19, 26.)

We are not told *why* the disciples met week after week on the first day. It might be that Jesus before His death had told them to do so, and that although they never expected to see Him again their love for their departed Lord prompted them to obey Him in this matter. Be that as it may, it is *certain* that the disciples did assemble on their Lord's rising day, and also on the next first day, or, as it is expressed, after "eight days." It is also certain that Jesus approved of their meeting on each of these days, for He met with them to comfort their hearts and instruct them in the things pertaining to the kingdom of God. Thus we have the approved example of the Lord's disciples for meeting on the first day of the week, reaching back to His resurrection.

It was on the first day of the week when the disciples were together, with one accord that the Holy Spirit came from heaven and qualified them for their great work. On that day Peter preached the first sermon to his Lord's murderers, and 3,000 souls were added to the saved. "And upon the first day of the week when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." (Acts xx. 7.) This is a natural description both of the meeting and of its purpose, showing it to be their general custom. It does not say on a first day of the week they came together to break bread, nor the first day of that week on which they came together to break bread. It does not say they came together to hear Paul preach. He had been at Troas all the preceding week, and very likely it was well known. But they did not meet to hear even the great apostle of the Gentiles, but they came together in the name of Christ, to meet Him and remember His death in His commemorative institution. Had Paul not been at Troas, they would have met all the same, but he being there they gladly availed

themselves of the best talents, and so the plain narrative runs. *And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, etc., etc.*

Paul tells the churches in Galatia and Corinth how to collect money for the poor saints. "Upon the first day of the week let every one of you lay by him in store according as God hath prospered him that there be no gatherings when I come." (1 Cor. xvi. 1, 2.) And it was on the first day of the week that John was in the Spirit and received from Jesus Christ the last revelation of the mind of God. (Rev. i.)

From the foregoing we learn that Jesus rose from the dead on the first day of the week, repeatedly met with His disciples on that day, and sent down the Holy Spirit to be with them continually. That they met to break bread on that day, and were to lay by them money for the service of God on it, while the seventh day is never alluded to in all these matters. It was on the Lord's day that the Author of the faith or gospel plan descended to be its finisher, when He gave on Patmos His last revelation to His servant John. This is the commemorative day of the New Testament.

But what did this day commemorate? Not Jehovah's rest on the seventh day. On the first day He began to create, and it would not commemorate His rest on the seventh. A commemorative day cannot be changed from one day of a year or month or week to another. This is plain enough. The Sabbath could not be changed from the seventh day to the first day of the week. The first is another day, and commemorates another event; an event, of course, which happened on that day. The great event of the first day is THE RESURRECTION OF CHRIST, hence the first day of the week commemorates it. How to keep the first day of the week is shown by the approved and recorded example of the Lord's disciples. They came together to break bread, Paul met and worshipped with them. They commemorated the Lord's resurrection by meeting, and His death when they were met. While they proclaimed to all men the great facts of the Gospel, "*How that Christ died for our sins, according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures,*" they celebrated these facts on the Lord's day. Compare Acts xx. 7, and 1 Cor. xi. 26, with 1 Cor. xv. 3, 4. Thus they remembered the Lord's death and resurrection by the two commemorative institutions of the New Testament—the Lord's day and the Lord's Supper.

"But," says one, "we are not required to break bread *every* week. If we do it on the first day of the week once a month, or once every three or even every six months, we follow the primitive example because it does not say that the disciples came together *every* first day of the week to break bread." Let us examine this: 1st. This objection is as much against *meeting every* first day of the week as against breaking bread every first day. The same record gives their meeting and the purpose for which they met. Both stand or fall together. 2nd. When anything is to be commemorated by a certain day of the year or month or week, it only requires to mention the day and everybody knows when the day comes round what is meant. Should an American say, I keep the fourth of July once every ten years. Or should a Jew say, I observe the seventh day of the week only once a month: another, I keep it every three months, because the Lord did not say, "Remember *every* seventh day, to keep it holy." Would that American reason soundly? Would those Jews be approved of God? But both reason precisely as the man reasons who thus objects to breaking bread every first day of the week. The fourth of July here means every fourth. The seventh day means every seventh, and so does the first day mean every first day of the week. If the disciples met for a certain purpose, and we meet

for another and different purpose, are we following their example?

Why should the American wish to pass over nine years and keep the tenth? It must be that he did not enjoy the fourth, and thinks it needless to observe it every year. Why should those Jews wish to observe the weekly Sabbath only by the month or quarter? It must be because the Sabbaths are a weariness to them, and they wish to dispense with the greater number. And why, we may ask, would the Christian seek to depart from the weekly remembrance of his Lord's death to the monthly or quarterly?

The New Testament worship is the simplest and divinest ever seen on earth, and it recognizes the *weekly* as the only division of times. The Christian needs the weekly celebration of his Lord's death and resurrection, and hence this gracious provision. When even primitive Christians desired again to be in bondage to the weak and beggarly elements, and observed days and months and times, and years, Paul was afraid of them lest he had bestowed on them labor in vain. (Gal. iv. 10, 11.)

But it may be asked, what claim has the Lord's day upon the unconverted? They do not take the Lord's Supper. It would be wrong for them to do so. Are they at liberty to do as they please on this day? By no means. They are bound to respect this day, as will presently be seen. Jesus loves the unconverted, most sincerely. He died for them, and claims them as the purchase of His blood. He pleads with them to be saved, to enter His kingdom and come under His laws. When they refuse all this they are not at liberty to do as they please. There are laws in the land which prevent certain wrongs and defend certain rights. These laws guard the Lord's day, so that all men inside of civilization must respect it. It confers blessings, temporal and spiritual, upon all; and all are bound in some way to keep it. Its rest from labor, and its opportunities to read and hear and learn of God, how to gain eternal life through Christ, are its blessings; and whether men use or abuse them, the law says: "You must cease from labor to-day." This law is good, and the power to enforce it are ordained of God; hence the worst of men are not allowed to disregard the Lord's day.

On Monday we enter the office of an infidel who owns a factory and employs men by the hundred. "How is it," we ask, "that on yesterday all your machinery was stopped and everything was as silent as the grave?" He replies, "Although hurried with business we had to stop everything, for the law forbids work on Sunday." "Then the law guards this day because it commemorates the resurrection of Christ, does it?" "I presume," he says, "that is the reason. But I don't believe in any such person, and all that is said about His resurrection is mere fiction." But when asked he can give no history of a day kept or a monument built to commemorate a fiction. Men may misrepresent or over-value the worth of a man or of a battle, or a victory, and may from age to age perpetuate the exaggeration by monument. But in no age nor among any people will men consent to sacrifice time and money to remember a man who never lived, a battle which was never fought, or a victory never won. He could not tell how it is, then, that among the most enlightened, most tolerant and powerful nations of earth this day is kept and by law guarded from violence to commemorate the resurrection of Christ if He never rose.

But he charges the law with intolerance which compels him to keep a day to commemorate what he regards as fiction. This charge is null when it is remembered that he is not compelled on that day to worship or do anything against his consciousness of right. The law virtually says to him: There are hundreds in your employ who believe with all their hearts that Christ rose on that day



and that they are bound to keep it as His day and in His service. This they cannot do if you compel them to work. They also need its rest from toll. You are, therefore, bound to let them worship, and enjoy that rest which can ultimately do you no harm.

We find on the infidel's papers, "*The year of our Lord.*" Neither letter, receipt, document, nor new paper of any kind is of any value without it refers directly to the birth of Christ our Lord. And yet he believes in no such person and may also complain of the law that compels him continually to acknowledge that Christ is Lord. Infidels in the French Revolution felt annoyed and condemned in meeting "*the year of our Lord*" at every turn, and they established another point from which to reckon time. They seemed for a while successful. But it all exploded and enlightened humanity abides by *Anno Domini*. Similar efforts are and have been made by men to abolish the observance of the Lord's day, and such have met and will meet with similar defeat. "He that sitteth in the heavens shall laugh. The Lord shall have them in derision." And wherever the Bible and toleration and civilization go the Lord's birth and death and resurrection will be proclaimed and remembered until He comes to judge the living and the dead. This is a day of Christian activity, rejoicing and hope. While they celebrate the meritorious work of Christ they are not to forget that they are His workmanship created in Christ Jesus unto good works. They rest from worldly work and care, not to be idle but to care and work for the things of God—to serve and honor their Redeemer and lead the lost to Him. Their "Christian Sabbath" is in the "land that is fairer than day." And they hear the voice from heaven saying, "Write, blessed are the dead which die in the Lord, from henceforth. Yea, saith the Spirit, for they rest from their labors and their works do follow them." "There remaineth, therefore, a rest (a Sabbath) for the people of God." And who can say but His people will be in the very act of showing the Lord's death when He comes. And the day that saw Him rise will also witness the resurrection of the dead who die in the Lord and the change of those who are alive and remain and see both rise together to meet the Lord in the air, and to be forever with the Lord. D. C.

We have in Canada, as all countries have, a number of newspapers underrating or overrating for political purposes the advantages of their respective provinces. At times it is really painful to witness the ignorance or the selfish ends displayed in said papers.

But in reading the comments of the "English press" on the Colonial Exhibition, we found references to the Canadian section; and thinking it would be of interest to our readers at home and abroad to know what strangers say about the Dominion, we give the following:

The *Yorkshire Post* says,—It is impossible to do more than indicate the most attractive features of the remarkable exhibition which Canada sends. In almost every department it is thoroughly representative of the industries and resources of a country which, although at present it counts but five million souls, is destined to become, perhaps within half a century, one of the greatest powers beyond Europe. Even in the Colonial market Canada takes the first place with her stores of fish, meat, food and vegetables. But it is not alone in the domain of the material and the practical that Canada makes a prominent figure. The gallery of the Albert Hall is well filled with Colonial pictures, and nearly one-half of them are either the work of Canadian painters, or are illustrative of Canadian scenery and amusements. Then, in the West Gallery, there is a library of Canadian books, most of which, as might be expected, deal with the rise, progress and capacities of the Dominion.

The *Lords Mercury* writes,—The courts assigned to her (Canada), which have in the aggregate a floor space of nearly 75,000 square feet, are filled

with a carefully arranged assortment of the yield of her fields, forests, mines and manufactories, and these are contributed by no fewer than 1,500 exhibitors. Specimens of engraving, lithographing, printing, and photography are to be met with in various parts, and among the latter are two remarkable pictures—a tobogganing scene and a snowshoe club mustering for a tramp. These are strikingly vivid, and the composition of groups is remarkably successful. The educational appliances and methods of the Dominion are illustrated in a most complete manner; and this department, which is admirably arranged, will not fail to prove interesting to many visitors."

The *Dundee Advertiser* says: "The Canadian section is of itself a complete exhibition of contemporary industry. The collection of timber is large, as is also that of stones. Nearly all the metals are shown, and a huge gilt obelisk represents £10,000,000 of gold obtained in British Columbia during the last 25 years. The manufactures are as varied as the natural products. The collection of woollen and cotton cloth, hats and bonnets, silk ribbons, furs, and hosiery, is such that Messrs. Spence & Co might stock their warehouse with the greatest facility from Canada should British manufactures be altogether annihilated. One portion of the Canadian section specially deserves to be closely studied, i. e., that illustrative of the educational system of the Dominion. A very elaborate range of diagrams and school records has been sent across, and any one may learn with great facility not only the quantity of school work now being performed in Canada, but also the nature of that work and the appearance of the schools in which it is being carried on. Perhaps the lesson taught by Canada at this exhibition will help to remove a practice as cruel as it is useless. It is to the credit of Canada that she has anticipated the Mother Country in abolishing the treadmill style of tuition."

*Fairplay* says: Everything is most advantageously placed, and so attractive are the courts that the crowds thronging them rival in numbers and in interest those that flock to the South African Annex, where diamonds glitter in rich profusion. There is scarcely a branch of manufacturing industry unrepresented. To enumerate the classes of exhibits would be to write a formidable list. One gallery—the west—is crowded with machinery, mostly agricultural, stoves, tools, implements, and hardware, all testifying, with most unmistakable emphasis, to the fact that Canadians as manufacturers are as clever as ourselves. In the great Central Gallery, too—one of the best, in an instructive sense, if not the best in the Exhibition—are pianos, organs, tweeds, and woollen goods, which tell a tale of manufacturing energy and ability which needs better appreciation in this country.

The *Miller* is the organ of the millers of the United Kingdom:—"Canada, as might have indeed been anticipated, makes a goodly show of raw and manufactured cereal products. On entering the Canadian Court the eye is at once arrested by a magnificent trophy representative of the fertility and capacity of the Canadian soil. Here are piled up grains of every description, sacks of flour the most luscious-looking fruits, which labels carefully inform us were one and all grown in the open air; canned goods of all sorts—that is to say, all kinds of natural products cunningly preserved in tin, and an endless miscellany yielded by the kindly soil and climate of the Dominion. The inference from this display of natural wealth is that life cannot be unendurable on a soil productive of such fruits, and that it is to this land that we must look as a second home for the overcrowded younger sons of the English race.

Flour is also present in abundance, though for the most part enveloped in sacks; still such samples as we were able to inspect had an excellent appearance, and it seems self evident with such magnificent resources to fall back on the Dominion should in the future stand in the front rank of flour-making countries.

On our first page will be found a very interesting story, published in tract form by Garrigues Bros., Philadelphia, "How to raise a church debt." We have, indeed, too many Hezekiahs, but few Amariahs or Aunty Parsons. Too many are willing to allow church work to go unheeded; are perfectly willing to make, as a brother expressed it a few days since, a *tug* at everything else but the church and its work—wanting the church, however, to be constantly

tugging at them. We sincerely hope that the reading of this excellent story will prove not only interesting but profitable, in suggesting to our readers one of the most efficient ways of raising money for the support of the truth.

SOME articles come to us for insertion in THE CHRISTIAN without the writers' names, and are for that reason withheld. No matter how valuable these communications may be, we must strictly adhere to this rule or have the paper open for the use of every unknown correspondent, whatever may be his motives or standing in society. We therefore ask all who send communications of any kind, to give us their names, however, confidentially.

WE expect through the good providence of God to see many of the brethren and friends at the annual meeting at West Gore, which begins on Friday the 3rd inst.

D. C.

## ORIGINAL CONTRIBUTIONS.

### AMONG THE CHURCHES.

DEAR CHRISTIAN,—A few notes of my ramblings this summer may be of interest to your readers. Accompanied by my wife we left Westport the first of June to spend the summer months among the churches. After spending a week with the brethren at Tiverton we left them, as well as the brethren at Westport, to keep house for themselves, and went over to Southville, Digby Co., the home of Bro. J. A. Gates. Here we spent a very pleasant, and I trust, not altogether unprofitable week. I preached five times while there, and visited quite a number of the brethren. I was particularly pleased with the meeting of the brethren for the "breaking of bread." This meeting, as is always is with these brethren, was well attended and very interesting. The brethren there are trained to "exhort one another," and from the oldest to the youngest they are ready to speak the word. This church is united and doing a good work. Brother and Sister Gates are deservedly in the hearts of these brethren, and their united efforts will yet do greater things for the cause of the Master. We were much pleased to hear of a move being made to build a meeting-house. This is much needed. Since leaving there, we have learned that a beginning has been made on the house, and it is hoped that it will be completed in time for our next June Quarterly, when a good time may be expected.

In company with Bro. Gates and Bro. Steele we left Southville to attend the Quarterly in Kempt, Queens County, which was held over the third Lord's day in June. As this meeting has already been reported in THE CHRISTIAN it is not necessary for me to add much. During the few days we were in Queens County, I preached three times in Kempt, three times in Grafton, once in Northfield, and once in Maitland. Bro. Gates preached at all of these places during the meeting except Maitland. All the meetings, with one exception, were well attended, and a good interest was manifest. This is certainly an important field, and should not be neglected. Bro. Murray has done a good work for the church in Kempt, and is much liked by the people in those parts. I hope that some means may be devised by which those worthy brethren may be encouraged, and the cause sustained in that important field.

It was our privilege to spend two days in Milton, the home of our childhood. Dear old Milton, we love it for what it has been to us, and for its sacred associations. It was here we grew from childhood to man, and womanhood; it was here we learned to know and love our Lord, and here we first began in our weakness to speak of His love to others. Here in the quiet old "graveyard" rests in peace the dust of those who were so dear to us in life; and here yet live those whom we love, and for whom we

often pray, that in the "sweet by-and-by" when our meetings and partings of earth are over, we shall meet in that better home without the loss of one. Though our visit in Milton was short it was, indeed, very enjoyable.

From Queens County we came to Cornwallis and began our labor here the first Lord's day in July. The church here had not had any preaching for some time, and consequently were very much discouraged. A very few brethren were meeting on the Lord's day for the worship, but the outlook was dark. Having circulated our appointment as best we could, we began our meetings with a fair congregation, which has steadily increased till now at our regular meetings the house is well filled. We have now been here over seven Lord's days, and expect to remain two more, leaving in time to attend our Annual, to be held at West Gore, Hants County. There has been one addition by baptism. Others are interested, and will, we think, make the good confession in the near future. This is one of the most promising fields for successful labor known to me in the Provinces. The church here own two meeting-houses, and the brethren are scattered all over this beautiful valley. They are, indeed, like sheep without a shepherd. A faithful man is much needed to "strengthen the things which remain," and to "set in order the things that are wanting." I am more and more impressed with the necessity of making a stronger effort to build up our weak churches. We have both in Nova Scotia and New Brunswick churches which are very much in need of encouragement. And unless steps are taken very soon to revive them, they will have to be spoken of as things of the past. I sincerely hope that the brethren will come up to our Annual this year in the Spirit of Christ, with a determination to do all in their power to advance the interest of the cause we profess to love. And may the God of all grace grant us all the wisdom we need, that in all our deliberations we may be guided by His counsels.

E. C. FORD.

#### "ARE THERE FEW THAT ARE SAVED?"

This is a question asked of our Saviour. It may have been a captious question. The interrogator may have been one of those who were more anxious about others' salvation than his own. We find such, even in this age of the world, who are very inquisitive about who will be saved, and who not; while neglecting their own salvation.

The answer Christ gave to the question was not direct. His mission was not to gratify morbid curiosity, but to help those who would be saved. His answer directs the point of the question toward self. The question should be, not how many or how few are saved, but, What shall I do to be saved? To this we have a direct answer. We must "strive" to enter in at the strait gate. To this He adds the solemn fact that many shall seek to enter in and shall not be able. Many will come short of glory because they did not strive. They were not in earnest. Their Christian life was an indolent seeking, and in paths of their own choice. There are no cross-lots to heaven, we must follow Christ. We need to know the way and not simply think about it, but work out our thoughts. We need to turn to the best possible account every opportunity for doing good. It is not the person who thinks or believes he will be saved, that will enter in, but the one who "strives." Paul found it necessary to press toward the prize in order to gain it. Christianity was more to him than a knowledge of the way of life and salvation, it was a devoted consecrated life; a surrender of body, soul and spirit to the cause of God.

To "strive" for salvation involves our will rather than the way of life. The trials and difficulties are not in the plan of salvation. God's plan is plain. "His yoke is easy and His burden is light." God has not hedged the path of life in order to make the way hard; but the difficulties are with self, with our own will. "You will not come to Me that you

may have life." "Whosoever will may come." When there is a will, the way will be all right. None need have any fear as to finding the way when his will is consecrated to the will of God. In John, vii. 17, N. V., we find this truth. "If any man willeth to do His will he shall know of the teaching whether it be of God."

We see by this that we need not have any fears as to our knowledge of the truth if it is our will to do it. Many are very anxious to be right in principle, while wrong in practice. I have serious doubts of any one, having a right theory, whose will is not consecrated to the doing God's will. The Bible assures only those who wills to do—shall know thy teaching. Here is where the problem of human destiny is settled. Here is where the "striving" is done, with our own wills; to make God's will not simply our law but our will. Here is the direct answer to the question "Who will be saved?" He who wills to do God's will.

We heard a preacher say at one time, "he wanted to do God's will if what he was then doing was His will." We heard a person say at another time, "that they did not want to know any different from what they were doing." These are the kind, and there are many of them, who do not desire to do God's will, and do not therefore investigate His word. Whether right or wrong in principle it matters not, their hearts are wrong and are not pleasing to God. It is only heart work that God acknowledges. There are many who are troubled about their own imperfect life. This fact should encourage them, for in it we find the evidence of a consecrated will. Were it not so their imperfect life would not trouble them. Their fears and dissatisfaction will lead them to a better life. I tremble for those who are satisfied with their present attainments. We ought not to get discouraged when we fail in an attempt in God's service. The attempt or effort shows the will to do. Who dare say that he makes no failures in his Christian life? Those who neglect duty, and do not work for God ought to be discouraged, because in such a failure we find an unconsecrated will or heart. The person who is not trying to serve God is the one who is not willing to serve Him. Is it your will, dear reader, to serve God; Can you say you desire to do God's will; if so, you will be active in His service; and although you may not reach the standard of your desires, you are growing, and growth shows there is life. It is not perfection we are looking for here on earth, but for consecrated hearts; then we will have consecrated lives. Our obedience must be from heart. Inanimate matter obeys the law by force, but man can obey God only with his will or heart. There is no such thing as unwilling obedience or unwilling love. There may be a slavish adherence to law, but this is not acceptable service. Every moral act must be voluntary. "If you love Me keep My commandments," said the Saviour. To keep them without this love would be vain service. It is possible to have the form of godliness and be destitute of the power. Of all matters religion is the worst to play with. The price to be paid for such folly is fearful.

To suppose that we can get to heaven on beds of ease and indifference, while others have had to struggle and fight to win the prize, is a delusion. The urgent demand of faithful labour in the cause of God places the careless and indifferent professor beyond the slightest hope of salvation.

The saved are workers; however weak and imperfect they may be, they are doing something for God, their hearts are in the work. They learn as fast as they can and work as fast as they learn. Their mistake to-day will not be repeated to-morrow. The evidence of our past salvation is our interest and labours for God here on earth, and the result of labour is our future salvation. "If ye be willing and obedient ye shall eat the good of the land. But if ye refuse and rebel ye shall be devoured with the sword, for the mouth of the Lord has spoken it." Notice, it does not say, "If you be perfectly obedient," but "if you be willingly obedient;" subject your wills to the will of God; and give up yourselves in all things to be ruled by Him who is

too wise to err. Those who will not be governed by God's sceptre will be devoured by the sword. Good and evil, life and death, are set before us. Choose you which you will serve.

H. MURRAY.

## THE FAMILY.

### "ABSOLVO TE."

One priest alone can pardon me  
And bid me go in peace,  
Can breathe these words—*Absolvo te*,  
And make these heart-throbs cease.  
My soul has heard His priestly voice,  
He said, "I bore thy sins—rejoice."

He showed the spear-marks in His side,  
The nail-prints in His palm;  
Said "Look on Me—the Crucified—  
Why tremble thus? Be calm:  
All power is mine, I set thee free,  
Be not afraid—*Absolvo te*."

By Him my soul is purified,  
Once leprosed and defiled,  
Cleansed by the water of His side,  
God sees me as a child.  
No priest can cleanse or heal but He,  
No other say *Absolvo te*.

He robed me in a priestly dress,  
That I might incense bring,  
Of prayer, and praise, and righteousness,  
To heaven's Eternal King;  
And when he gave His robe to me,  
He smiled and said *Absolvo te*.

In heaven He stands before the Throne,  
The great High Priest above,  
Melchisedec—that name alone  
Can sin's dark stain remove.  
To Him I look on bended knee  
And hear that sweet *Absolvo te*.

A girded Levite—here below,  
I willing service bring,  
And fain would tell to all I know  
Of Christ, the priestly King:  
Would woo all hearts from sin to flee  
And hear Him say *Absolvo te*.

"A little while," and He shall come  
Forth from the inner shrine,  
To call His pardoned brethren home;  
Oh! bliss supreme—divine!  
When every blood-bought child shall see  
The Priest who said—*Absolvo te*.

### KINDERGARTEN EDUCATION.

According to Froebel, "kindergarten begins upon the mother's lap, and the home must always form the starting point, the kernel of all human development." "For each one of us the roots of our beings are planted in childhood, and as are the roots so will be the tree."

"Poor humanity!" exclaims the philanthropist, at sight of all the manifold miseries of mankind.

"With how much more truth might we exclaim," says Barnard in his "Child Culture," "Poor Childhood!" "For," he says, "in childhood and its perverted mismanagement lies the source of the greater part of this misery."

"Adult mankind has weapons wherewith to repel the assaults of temptation and trouble; helpless childhood is exposed without power of resistance to the evils of mismanagement and neglect, and the consequence is, that human beings find themselves beginning the battle of life already maimed by a thousand wounds."

"If a tender young leaf be pricked in the spring-time with the finest cambric needle, it will show a scar of continually increasing size, till it withers in the autumn; how many such pricks does the

young child's soul receive, and in them the beginnings of many scars, bad habits, faults and vices."

With the best of intentions the parent errs in the treatment of his children, through ignorance—ignorance of the child-nature and its needs—ignorance of the principles of government and education, and a mistaken idea of his true relations as a parent.

"Train up a child in the way he should go," with its assuring sequence, is quoted as Divine authority for whatever measures he may think best to adopt, or, more likely, what he feels most in the mood of adopting.

He arrogates to himself the wisdom of knowing "the way," though he has never given as much attention to the study of his child, or to the principles of government, as to the propagation of vegetables in his garden, or the animals upon his farm.

He fails to recognize in the child's self-will elements of strength, which, if judiciously trained, will develop resolution, assertion of his own personality and opinion, and all that makes human beings morally responsible men and women. He mistakes dictation and forcing for direction and training, and tries to "break the will," thus securing a servile obedience through slavish fear. Bernard says: "In the training of children the child's will is too often cowed, instead of being guided and directed towards right, and this is the reason why so few human beings attain that true moral independence without which the highest kind of freedom, that of self-government, is impossible."

"Let children," says Froebel, "learn through love to give up their own will to others; this is the only right sort of obedience, and that which arouses energy for good." "The obedience of love begets reverence, and from it there will spring later a holy fear and reverence of God." "A child will hang his head with shame at an astonished expression of countenance, especially from one he loves, who would perhaps resist opposition to the last extremity." "If the way can only be found to remand him to the monitor within, and lead him to condemn himself, even silently, the work is well begun, if not done."

Froebel's object in founding the kindergarten was not alone the training of the children, but the education of the mothers, and those who have the care of children in the home, both directly by teaching, and indirectly through the children.

"My mother does not slap half as much as she used to before Harry went to the kindergarten," said a young girl, the eldest of nine children. "She thinks your way is best."

Give children something to do, and there will be less slapping and scolding. The busy child is generally the happy child, and the happy child is generally the least troublesome.

Children were meant to be active; God made them so for a wise purpose: it is Froebel's plan to direct these activities into pleasant and profitable channels. The child trained for one year on Froebel's gifts and occupations will acquire a skillful use of his hands and a habit of accurate measurement of the eye, which will be his possession for life.

His own childish troubles made so deep an impression, that when he became a man he did not, like so many of us, forget he had ever been a child, but remembering his own cheerless childhood, he devoted his whole life to devising amusement and occupations for children. The games he played in his father's garden were the foundation of the ideas and principles which are applied in his kindergarten. These principles are especially adapted to meet the conditions necessary to a development of the child's nature, physical and mental.—*The School Children.*

### SECRET OF DISCIPLINE.

The secret of discipline lies in the adaptation of forces to the nature of the child. Consideration of peculiarities must be made even in very young children. Seldom two children can be governed in the same way; and it is a duty of parents to study their individualities, otherwise there is no discipline, but the care given aggravates evil tendencies in them. There can be no doubt that much of the naughtiness in children is unintentionally taught or developed in them. When grown people are so far from perfect, it seems unfair that every apparent-fault of the child should be made so much of; and many times what seems wrong in a child is only a natural act under exciting conditions, and if we take time to examine the matter we shall be more just. Injustice and weakness in parents make sad havoc with children's characters. There is a strong latent force in children which we must strive to control; we cannot change its nature, but by faith and patience and thoughtfulness we may guide it.

Over discipline is as bad as the lack of discipline. It may be worse, for if a child is left alone, there is a chance for a natural development of good; but if a child is continually prodded with rules and directions, it may grow rebellious, its obstinacy is aroused and its finer feelings are blunted. Many a time by forbidding we create a desire; as we invite falsehood by prohibiting something that the child will do thoughtlessly, and can only refrain from doing by constant self-control; and often the thing forbidden is of little consequence compared with the train of evils its prohibition introduces. When the child has disobeyed it is punished; the next time it disobeys its naturally tells a falsehood to avoid punishment. Children are morally and physically cowards, and the greatest care is necessary to prevent this weakness from becoming a large element in their character.

A thoughtless, wrong act is not so bad as wilful disobedience. We may give the child many opportunities to do wrong in the thoughtless way. It does not follow that because a mother slips over many of the small misdemeanors in a child's life that she is without law or order. The strength of her influence is needed for the more important occasions. Let a child revolve in its own orbit; when it is out of order replace it with as little disturbance as possible. It will live its own life in spite of everything, and it is the duty of parents to see that the conditions surrounding it are conducive to a healthy and pure growth, and that the family traits it has undoubtedly inherited be eradicated by every means possible.—*Rose Dalton in Good House-keeping.*

### HOW A BEAUTIFUL HYMN WAS WRITTEN.

There is an interesting incident mentioned in the life of Charles Wesley, which led to the writing of one of his sweet hymns:

One day Mr. Wesley was sitting by an open window, looking out over the beautiful fields in summer time. Just then a hawk came sweeping down towards a little bird. The poor thing very much frightened, was darting here and there trying to find some place of refuge. In the bright sunny air, in the leafy trees, or the green fields, there was no hiding place from the fierce grasp of the hawk. But, seeing the open window, and the man sitting by it, the bird flew in terror toward it, and with a beating heart and quivering wing found refuge in Mr. Wesley's bosom. He sheltered it from the threatening danger, and shielded it from a cruel death. Mr. Wesley was at the time suffering severe trials, and was feeling a need of refuge in his own time of trouble as the trembling little bird did, that nestled in his bosom. So he took up his pen and wrote the hymn:

"Jesus, Saviour of my soul,  
Let me to Thy bosom fly,  
While the waves of trouble roll,  
While the tempest still is high."

### SIN BRINGS SORROW.

After a service in a place where the people had been a good deal bewildered by a self-ordained preacher, who accepted only so much of the Bible as suited his whims, and who was wont to make merry over the idea of future punishment, a man stepped to me and said in a bantering voice,

"Bishop, do you believe in a hell?"

I said, "Are you anxious to know what I think of hell?"

"Yes," said he.

"Well," said I, "the best answer I ever heard came from a poor negro woman. She had a young niece who sorely tried the poor soul. The more she struggled to keep this wilful charge in the right way the more she seemed to wander. One day, after hearing a new preacher, the niece came bounding into the room and said,

"Aunty, I ain't gwine to believe in a hell no more. Ef dar is a hell, I jest's wants to know where dey gets all de brimstone for dat place; dat's 'zactly what I would like to know."

"The old woman fixed her eye on her, and with a tear on her cheek, said,

"Ah, honey, darlin', you look out you don't go dere, for you find day takes der own brimstone wid 'em."

I then said, "Is there any other question in theology you would like to ask?"

"No," said he.

And he went home, I hope, with a new idea that sin brings sorrow, and that to be saved we need deliverance from sin. Some men carry "their own brimstone with them," even in the world.—*Bishop Whipple.*

**ALL SHOULD WORK.**—All Christians are called to preach the gospel. The minister differs from a layman only in giving himself wholly to the work. Scores of revivals are languishing at this hour because churches expect their pastors to do all the labor. The pastor simply leads; all else should follow. Brother, are you at work?—*N. W. Adv.*

### MARRIAGES.

**STEVENS-BRISON.**—At the residence of the bride's father, West Gore, August 12th, 1886, by J. B. Wallace, assisted by T. H. Blenus, Mr. William A. Stevens of Northport, N. S., to Miss Georgia M. Brison, of West Gore, N. S.

### DEATHS.

**STEWART.**—After a severe and lingering illness, Bro. John Stewart died at his home, at Red Point, Lot 46, August 1, 1886, aged 65 years. In the year 1835, Bro. S. came from his home in Perthshire, Scotland, making P. E. Island the home of his adoption, where he steadily rose in favor with the people. In 1855 he was appointed a justice of the peace, and the large number of people attending his funeral was a sign that he had never abused power entrusted to him, nor had he in any way forfeited good will of the people whatever might be their creed or party. Brother Stewart was united in marriage to Miss Elizabeth, daughter of the late Peter Stewart, Esq., of East Point. Their union was blessed with five sons and two daughters, two of whom, a son and a daughter, preceded their father to the spirit land. In 1846 he publicly confessed Christ, being baptized by the Rev. Dr. John Knox, to whom he had a strong attachment while life lasted. He became a member of the church at East Point, in the welfare of which he was deeply interested until bidding its beloved members a short farewell, he passed over to the greater number on the other shore. The last years of his life were years of much suffering, but he always spoke of his sufferings as of short continuance. He had no fears in reference to the future. "He knew whom he believed." He had full confidence in the rest remaining for the people of God, and the writer tried to emphasize those blessed words while standing beside the bier. The sorrowing widow, with four sons and one daughter, yet remain. The bitterness of parting is felt—what will the meeting be?  
O. B. EMERY.

Montague, Aug. 20, 1886.

**STEWART.**—At Lot 48, P. E. I., on the 23rd August, 1886, M. C. Stewart, 2 years and 10 days, son of Alexander M., and Mary Ann Stewart. May the Lord comfort our brother and sister in this their first, but sad loss. Little Milton though beautiful on earth, is more beautiful in heaven; and is now beyond the reach of pain, trials and temptation.  
C.



A lady, whose leg was bent at the knee and stiff for six years, by the use of three dozen bottles of "Minard's Liniment" can walk as well as ever. In cases of long standing perseverance and quantity is required, a single bottle will seldom cure in obstinent cases.

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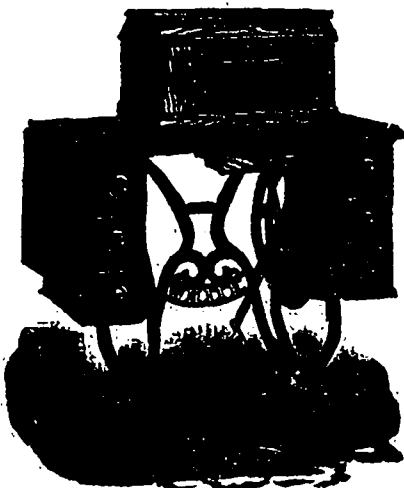
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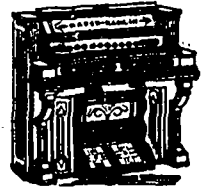
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