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THE CHRISTIAN.

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

Vol. VIII.—No. 2

SAINT JOHN, N. B., DECEMBER, 1890.

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FROM a letter received we learn that Bro. Ford is being plied with questions for the Querist column. Some of his answers thereto appear in this issue. Read them.

SOMEWHAT accidentally — word has reached us that we have now a preacher in Halifax. But judging from the silence of our brethren there we are led to infer that probably they wish to keep the fact a secret for a while.

WE learn that Bro. Overbaugh is now laboring with the brethren on Deer Island. We welcome him to these parts, and sincerely hope that the cause of the Master may prosper in his present field of labor. We are in hopes to see or hear from him soon.

CORRECTION.—A portion of the November issue was printed before we were able to correct a mistake of the type-setter, in substituting "inspiration" for justification in the note on holiness. It should have read: The Rev. G. W. McDonald * * * in discussing the subject of holiness, is reported by the press in drawing this difference between justification and sanctification; in the justified state, etc.

WE appreciate very much the many words of encouragement sent us concerning our efforts to present to the brotherhood a purely religious paper. Here are a few: From New York: "I enjoy the paper very much, and wish it more success." Nova Scotia: "I wish THE CHRISTIAN a great advance in getting new subscriptions;" and from P. E. Island: "If the paper was larger and came weekly, the brethren, I am sure, would be better satisfied and willing to pay a larger price. That one article alone, "Be not as a mule," is worth 50 cents, the price of THE CHRISTIAN for a year."

SOMETHING over ten years ago Colonel Ingersol assumed the role of a prophet and ventured the prediction "that in ten years from that time there would be two theatres to one church." From an exchange we learn that a distinguished Methodist has recently written him a polite note reminding him of the prediction—that the ten years are up: that the Methodists alone are building four churches every day, one for every six hours, and earnestly requests that he try another prediction for 1890.

THE question is frequently asked, "Why, if a person thinks he is right, and is conscientious in his religious undertakings, don't you imagine he'll be saved?" The Rev. Wm. Bennett, (Presbyterian) of Springfield, Ont., in an open letter to Rev. Dr. McDougall, of this city, makes a statement that in connection with the above question is worthy of consideration. He writes:

"If you take the wrong course, no matter how honest and sincere you were in thinking you were on the right one, you cannot arrive at the desired haven."

THERE is one feature of our work that has been sadly needed, i. e., distributing of tracts. The importance of this work cannot be overestimated. Tracts will get into places where the preacher cannot. People will read them and weigh their words, when the same words spoken would arouse prejudice and a spirit of rebellion. Some of our ablest men, intellectually and spiritually, have written in a kind, loving and forcible manner the truth as it is in Jesus, which, if read, would remove many of the erroneous opinions concerning us and awaken in their readers an appreciation of our efforts to return to primitive Christianity and result in many a conversion.

THROUGH the kindness of Bro W. Murray we have received a "cut" of the house of worship in Haverhill, Mass. The place was formally opened the fourth Lord's day in November last. Bros. E. W. Darst, of Boston, preached the morning and afternoon sermons, and Thos. Chalmers of Columbus, Ohio, the evening sermon. The brethren of Haverhill have secured the services of Bro. Murray for a year. Our readers will wish him every blessing, for no preacher in these parts is held in higher esteem or more generally beloved than our brother, William Murray.

WE congratulate our Bro. and Sister Ford in having reached their twenty-fifth wedding anniversary called their silver wedding. From the coziness and good feelings that reign in their home it is evident that their marriage life has been a silver one—notwithstanding the hardships and bereavements that have often entered their door. That they may have many years to live on earth to work for the Master as they have in the past is the desire of all who know them. And if not permitted to enjoy their golden wedding here we are confident in predicting that they will enjoy it in heaven.

EDUCATIONAL FUND.—At our last annual meeting it was decided that this part of our work should be continued, and to this end the writer of these notes was voted to take charge of this—we can hardly say *fund*, for at the time there was a large deficit, but still we'll call it—FUND. Several private letters have been written (and others are in progress) soliciting aid for this work.

Young men receiving assistance from the fund promise: (1) That at the close of their college course they will return to one of these three provinces, providing a fair support is offered them. (2) Failing to receive such an offer and deciding to labor elsewhere, then they will return to the fund not less than \$30.00 per year until the amount received is refunded. Now if any of our readers have any questions to ask or objection to present, why send them along, and if in our power

we will answer them. But what we need at present is money to help the work along.

MAJORITIES.—Several articles have been written for our columns on this subject. That this question is an important one none of our readers will for a moment deny; that it, like most questions, has its two sides will not admit of a doubt; that the acceptance of one to the rejection of the other leads to insuperable difficulties is apparent to all who have given the subject any thought.

The question so far has been, "Should the majority rule?" This might be answered, and correctly too, with a *yes* or *no*, according to the subject under consideration. For instance, should the question of sprinkling or pouring for baptism be submitted and the majority decide in their adoption, ought the minority submit? Should the Lord's Supper be celebrated monthly or quarterly? be the question for consideration and the large number of those present decide in favor of either one, ought the minority to acquiesce in the voice of the many? No, certainly not. Such questions are not to be decided by vote; and the elders of the church should see that duties and ordinances clearly revealed in the Bible are not accepted or rejected by virtue of such a vote. And no one in the columns of THE CHRISTIAN has contended that such should be decided by majority vote. But are there not questions that need to be submitted to the church for discussion—questions purely of taste, opinion, of convenience—involving no principle really, but still there exists a diversity of opinion? To illustrate: Here comes up such questions as What hymn book shall we use? What hour shall we meet for worship? Where shall we build our new place of worship? What shall be its design, material and cost? etc., etc. Now action is necessary, and this requires a decision by some one. Are such and kindred questions to be decided by the elders without consulting the brethren and in opposition to their desires? Or are they to be settled by consent of the whole church, including elders and all? But suppose the elders or a few (nine or ten) of the brethren are stubborn—we have known such—and will not give way to the majority (say 140) what is to be done? Because of a division should the question be laid on the table for an indefinite length of time? Should the majority of 140 bow to the will of ten? And if not, what course should be pursued by the majority? We have met such difficulties as are referred to above, and we have frequently noticed that on such occasions the majority was in need of the grace of God so as not to aggravate the minority, and the minority was lacking the spirit of humility and sanctified common sense. The absence of these virtues in both parties gave rise to all the trouble.

EDUCATIONAL FUND.

RECEIPTS FOR NOVEMBER.

A. D. M. Boyne, St. John, N. B.	\$ 50
E. C. Ford, Cornwallis, N. S.	1 00
Susie B. Ford	1 90
A Friend,	2 00
C. H. Leonard, St. John, N. B.	1 00
A Friend,	25
Women's M. A. Society, St. John, N. B.	6 00
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Querist's Column.

[All matter intended for this column should be addressed to E. C. Ford, Port Williams, Kings County, N. S. Questions touching the meaning of scriptures will be gladly received.]

Q.—How do you harmonize Gen. xlvii:26 and Deut. x:22 with Acts vii:14?—H. F. O.

A.—In Gen. xlvii:26 and in Deut. x:22 "all the souls of the house of Jacob which came into Egypt" is said to be "three score and ten;" while in Stephen's speech, recorded in Acts vii:14, the number is given as "three score and fifteen." But this includes five sons of Ephraim and Manassah, born in Egypt, which, being added to the "three score and ten," harmonizes these accounts.

Q.—How do you explain John xx:17?—H. E. B.

A.—According to Adam Clark the word here rendered "touch" is used in other places to signify to cleave, or to cling to. In Matt xxviii:9 it is said that some of the women "held him by the feet and worshiped him." This, in all probability, is what Mary was doing; and the words of our Lord to her meant simply this: "Don't cling to me, you will have time enough to see me. I have not yet accounted to my Father. But go within and tell my brethren, that, as I told them before, 'I go to my Father and to their Father, and to my God, and to their God.'"

Q.—Who are included in "The creature," Rom. viii. 21?—H. B.

A.—What is said in verses 19 and 21 of this chapter concerning "the creature" can only be said of the children of God and joint heirs with Christ; for none but these are "waiting for the manifestation of the Son of God," or have the promise of being "delivered from the bondage of corruption into the glorious liberty of the children of God." But this being heirs of God does not free us, *while in this life*, from the "vanity," "bondage," and "corruption," in which, in common with "the whole creation," we groan, while "waiting for the adoption, the redemption of our body."

Correspondence.

BOWMANVILLE.

Here I am at Bowmanville after a monotonous ride of thirty-two hours. My first night out from St. John was spent in balmy sleep, and having been gifted by nature in that direction with talents of a very high order, as well as having just cause for using those talents, I knew nothing of what might have occurred till some time (!) after six o'clock the following morning. Very few people travel over the C. P. R. with the expectation of being transported by visions of the sublime or beautiful. Every expectation of that kind is as barren as the soil upon which we gaze, for the section through which our route lay was one wild uninhabitable waste. Nature seemed to have gone into bankruptcy. Not even the withered and blasted grass gave evidence that Spring had ever smiled upon the deserted soil. The habitations of man are rarely seen. A cow, or an animal that once might have been a horse, are seen here and there along the line so lank and lean that they seemingly have not energy enough to seek the necessities of life. The spruce and cedar hold perpetual sway and enliven the eye while looking on the dead and leafless trees. Stones, swamps and trees are the natural products of the soil, and the man that can utilize these for the benefit of mankind may become a millionaire. The land is either shunned or deserted. The hand of nature is against every man. No place that I have ever seen would be more suitable for a great international poor-house. Everything

would be in the severest harmony with the institution.

So much for Quebec. I wish I could say something better, but I can't. I will give it the credit of giving us the first snow storm of the season. For several miles along the railway quite a layer had covered the earth, and I said to myself this is Canada, with her woods, her snows and gloomy days. Before I saw much of Ontario night was upon us, and if it is no better than Quebec I'm glad the curtain dropped, but I'll give it the honor of being better, for how could anything be worse? I may have something to say about Ontario later on.

The car in which I rode was filled principally with French Canadians and Irishmen—a fine combination. Differences of race here are easily seen. The Irishman would laugh and joke, while the Frenchman, after assuming the form of an interrogation point in the hope of sleep, with the coarseness and ribaldry of Emerald's Isle for his lullaby, gave it up as a bad job, and referred to his tormentors in a series of descriptive adjectives which preachers are not supposed to understand.

If there is anything more monotonous in this wide world than travelling by rail at night let us know what it is. The time drags and you feel inexpressibly miserable. Time waits for no man is an old adage, but it seemed to be on a bonder Friday night, and did not tend strictly to business. It was twelve o'clock. I waited as I thought half an hour or more, and asked my nearest neighbor what time is it, please? Ten minutes after twelve was the reply. I waited another hour or two according to my ideas of time and asked again. Quarter to one was the response. I said to myself the hands of that man's watch have stuck and I'll ask him no more. I tried several times after that from gentlemen to the right, gentlemen to the left, gentlemen in the front, gentlemen in the rear, and received the same encouragement from all as I did from the occupant of the same seat with myself. The hours lengthened into days. I tried to sleep, and every time I would fall into a doze the conductor's "Tickets, please," would drive me from the way of even the slightest pleasure. I tried everything. Read Mr. Barnes of New York, but grew very tired when I found that such an illustrious character was no kin to the Barnes of St. John. All the worse for Barnes of New York. May I be delivered from long journeys in the future, and if they become a necessity I hope they will bring me that pleasure I experienced when the cry Bowmanville, Bowmanville, reached my ears and I stood indulging in several long drawn sighs of relief upon the platform at the depot of my newly chosen field.

Will write something of Bowmanville and its church work in my next.

E. B. BARNES.

HAVERRHILL, MASS.

Editor of *The Christian*: You, or at least some of your readers, are aware that a company of Disciples numbering between thirty and forty have been holding together in a hired hall in this city for a number of years trying to raise the means to build a place of worship. We have succeeded, with the aid of friends, in building a small but exceedingly neat and tasty house of worship, which was dedicated Nov. 22nd. All well-wishers of us and the common cause who may happen along this way please remember the High street Christian church, Haverhill, Mass. Pray for us.

Yours in hope and faith,

WM. H. McDONALD,

384 Washington street, Haverhill, Mass.

Selected.

SONG OF THE MYSTIC.

FATHER RYAN.

I walk down the Valley of Silence—
Down the dim, voiceless valley—alone!
And I hear not the fall of a footstep
Around me, save God's and my own;
And the hush of my heart is as holy
As houses where angels have flown!

Long ago was I weary of voices
Whose music my heart could not win;
Long ago was I weary of noises
That frosted my soul with their din;
Long ago was I weary of places
Where I met but the human—and sin.

I walked in the world with the worldly;
I craved what the world never gave;
And I said: "In the world each ideal,
That shines like a star on life's wave,
Is wrecked on the shores of the Real,
And sleeps like a dream in a grave."

And still did I pine for the Perfect,
And still found the False with the True;
I sought 'mid the human for heaven,
But caught a mere glimpse of its blue:
And I wept when the clouds of the mortal
Veiled even that glimpse from my view.

And I toiled on, heart-tired of the Human,
And I moaned 'mid the mazes of men,
Till I knelt, long ago, at an altar
And I heard a voice call me. Since then
I walk down the Valley of Silence
That lies far beyond mortal ken.

Do you ask what I found in the valley?
'Tis my trysting place with the Divine.
And I fell at the feet of the Holy,
And above me a voice said: "Be mine."
And there arose from the depths of my spirit
An echo—"My heart shall be Thine."

Do you ask how I live in the valley?
I weep—and I dream—and I pray.
But my tears are as sweet as the dew-drops
That fall on the roses in May;
And my prayer, like a perfume from censers,
Ascendeth to God night and day.

In the hush of the Valley of Silence
I dream all the songs that I sing;
And the music floats down the dim valley,
Till each find a word for a wing,
That to hearts, like the dove of the deluge,
A message of peace they may bring.

But far on the deep there are billows
That never shall break on the beach;
And I have heard songs in the silence
That never shall float into speech;
And I have had dreams in the valley
Too lofty for language to reach.

And I have seen thoughts in the valley—
Ah! me, how my spirit was stirred!
And they wear holy veils on their faces,
Their footsteps can scarcely be heard;
They pass through the valley like virgins,
Too pure for the touch of a word!

Do you ask me the place of the valley,
Ye hearts that are harrowed by care?
It lieth afar between mountains,
And God and His angels are there:
And one is the dark mount of Sorrow,
And one the bright mountain of Prayer.

A BRAHMIN'S TESTIMONY.

A striking testimony, recently borne by a learned Brahmin, in the presence of two hundred Brahmins, officials, students and others, has just been published:

"I have watched the missionaries and seen what they are. What have they come to this country for? What tempts them to leave their parents, friends and country and come to this, to them, unhealthy climate? Is it for gain or profit that they come? Some of us country clerks in government offices receive larger salaries than

they. Is it for an easy life? See how they work and then tell me. Look at that missionary. He came here a few years ago, leaving all, and for our good? He was met with cold looks and suspicious glances. He was not discouraged. He opened a dispensary, and we said, 'Let the pariahs (lower caste people) take his medicine; we won't. But in the time of our sickness and fear we were glad to go to him, and he welcomed us. We complained at first if he walked through our Brahmin streets; but ere long, when our wives and daughters were in anguish, we went and begged him to come—even into our inner apartments—and he came, and our wives and daughters now smile upon us in health! Has he made any money by it? Even the cost of the medicine he has given us has not been returned to him. Now what is it that makes him do all this for us? It is the Bible. I have looked into it a good deal in all the different languages I chance to know. It is the same in all languages. The Bible! There is nothing to compare with it in all our sacred books for goodness, and purity, and holiness, and love, and for motives of action. Where did the English people get their intelligence, and energy, and cleverness, and power? It is their Bible that gives it to them; and they now bring it to us, and say, 'That is what raised us; take it, and raise yourselves.' They do not force it upon us, as did the Mohammedans with the Koran, but they bring it in love, and say, 'Look at it, read it, examine it, and see if it is not good.'—*Christian at Work.*

ANSWER OF A GOOD CONSCIENCE.

I. Peter III: 21.

ARRANGED BY A. M. HAGGARD.

I. The "Good Conscience" is that of George Muller, the great English philanthropist. The *American Cyclopaedia* gives the following sketch of his life and work:

He was born at Kroppenstadt, Prussia, Sept. 27, 1805. He graduated at Halle, went to England in 1829, and in 1830 was settled as pastor over a small independent chapel at Teignmouth. In a few months he relinquished his salary, believing that God would supply his want in direct answer to prayer. In 1832 he became pastor at Bristol, refusing all salaries except voluntary offerings. . . . In 1833 he opened two day schools, and before the end of the year had four schools in operation. In 1836 he determined to establish an orphanage, and hired a house for that purpose. By June, 1837, he had received \$5,000 for his orphans, and considerable sums for other benevolent purposes. In 1838 he hired three houses, and supported eighty-six orphans. In 1842 he had ten schools and ninety-six orphans. In 1845 he determined to erect a building sufficient for all orphans that should be sent to him, and began to pray for \$50,000, besides current expenses. In December a donation of \$5,000 was sent to him; in July, 1846, he received a donation of \$10,250; and up to January, 1847, he had received \$46,420, besides current expenses. In 1850 the large orphan house was built and furnished at a cost of \$75,000, and was immediately filled with 300 orphans. . . . In March, 1862, two more houses had been built and furnished, and were occupied by 700 orphans, making 1,000 supported by him, besides numerous schools and other benevolent undertakings. His three houses being full, he began to pray for funds to build two more. These were finished in 1870, when the five houses contained 2,050 children, besides teachers and attendants. . . . Between October, 1830, and May, 1874, he received in all \$3,085,000 by which 28,000 children had been taught in schools in Great Britain, Spain, Italy, India and British Guiana; 467,000 Bibles and Testaments had been distributed, 190 missionaries supported year by year, and 4,408 orphans brought up. The orphans, after being educated, are put out to service or apprenticed to trades. The five orphan houses, erected at a cost of \$575,000, are vested in a Board of Trustees; but they have no endowments, as their founder believes that funds will be provided as required. He is also pastor of a church of 900 members, built up by his own labors.

II. The "answer" of his conscience is described

in the following words from his own pen, written for *Der Seudbote*, a German paper, and translated by S. E. Smith for the *Watchman* of Boston:

About the beginning of April, 1830, when I was 25 years of age, I preached at Sidmoth, England. While I was there I heard three Christian women converse on baptism. One of them had been baptized after she became a believer. After they had conversed some time they requested me to give my views on the subject. I replied that I did not think it necessary for me to be baptized again.

Upon this the woman who had recently been baptized asked me, "But have you really been baptized?"

I answered, "Yes, when I was an infant."

"But have you searched the Scriptures on this point and prayed over it?" "No." "Then," she replied, "I beg you not to speak of it again until you have done so."

It pleased God to impress me with the importance of this remark. For just then I was in the habit of exhorting many who heard me to accept nothing as true which could not be proved from the word of God. Notwithstanding, I often spoke against the baptism of believers without having ever examined the Scriptures concerning it, or prayed over it. I at once resolved, with the help of God, to examine the subject, and, in case I should find infant baptism grounded in the Scriptures, to defend it with all zeal; but if I should be forced to acknowledge believers' baptism as scriptural, then to defend that as the truth of God, and to be baptized myself.

As soon as I found time I set myself to the investigation. At first I prayed again and again that God would give me His teaching on the subject. Then I began to read the New Testament with special reference to the question. But I had no sooner began than a multitude of objections suggested themselves to me:

1. Many pious and learned men are unable to agree on this point; it is not manifest, therefore, that on this question it is impossible to come to any satisfactory result?

To this I answered: If the ordinance of baptism is revealed in the Word of God, why can not I be enlightened in regard to it? for the Holy Spirit still acts as teacher in the Church of Christ as He did anciently.

2. Very few of my friends have been baptized. Most of them are opposed to believers' baptism and will turn against me.

If all forsake me, but only the Lord accepts me, I may well be satisfied.

3. I shall certainly lose half my income.

As long as I am willing to serve the Lord faithfully He will not suffer me to want any good thing.

4. People call me a Baptist, and I cannot agree with the Baptists in everything.

5. I have been a preacher many years, and shall have to confess publicly that I have been in error, if I accept believers' baptism.

But is it not far better to confess that I have been in error than to remain in it?

6. Even if believers' baptism is right, it is too late now to submit to it. I ought to have been baptized as soon as God gave me faith.

Better would it be to follow the command of Jesus now than to persevere longer in the neglect of it.

As soon as I reached this state of mind I saw in the Scriptures that none but believers should be baptized, and that immersion is the only true baptism. The passage which especially convinced me of the former was Acts viii. 36-38—the baptism of the eunuch. The passage which made clear the latter was Rom. vi:35, "Buried with him by baptism." Shortly afterward I was baptized. I was greatly blessed in the ordinance, and have never for one moment regretted the step.

Before closing permit me to say a few words in regard to the difficulties which, in the outset, seemed to me to surround the baptismal question:

1. It is my firm conviction that of all the truths revealed in the Holy Scriptures none is clearer than the truth in regard to baptism—justification by faith not excepted—and that this truth is obscured solely because inquirers are not willing to let the Bible alone decide the question.

2. Not one of my real friends in the Lord has, as I feared, turned against me. On the contrary, most of them have since been baptized themselves.

3. Although I have lost worldly goods by being baptized, still the Lord has richly compensated me for the loss.

Finally, my example has led many to examine the question of baptism who, as a result of their examination, have been baptized on the profession

of their faith in the Lord Jesus. As this truth was made clear to me from the Word of God, I feel it my duty to speak on this as on the other truths of the Bible; and in the twenty-three years of my residence in Bristol more than a thousand believers among us have been baptized.

APOSTLES' CREED.

For the benefit of those who have never seen what is called "The Apostles' Creed," I here give it as it appears in "The Apocryphal New Testament," page 91. Each particular article, it is claimed, was inserted by each apostle whose name stands opposite the article:

- (1) Peter—I believe in God the Father Almighty,
- (2) John—Maker of heaven and earth;
- (3) James—And in Jesus Christ, His only Son, our Lord,
- (4) Andrew—Who was conceived by the Holy Ghost, born of the Virgin Mary;
- (5) Philip—Suffered unto Pontius Pilate, was crucified, dead and buried;
- (6) Thomas—He descended into hell, the third day he arose again from the dead;
- (7) Bartholomew—He ascended into heaven, sitteth on the right hand of God the Father Almighty;
- (8) Matthew—From thence He shall come to judge the quick and the dead;
- (9) James, son of Alphaeus—I believe in the Holy Ghost, the holy Catholic Church;
- (10) Simon Zelotes—The Communion of Saints, the forgiveness of sins;
- (11) Jude, the brother of James—The resurrection of the body.
- (12) Matthias—Life everlasting. Amen."

Of course the above creed was never made by the apostles. It is purely the invention of the Roman Catholic Church, possibly, two hundred and twenty-five years after the death of the last apostle.—*James O. Creel.*

TWO WAYS OF LOOKING AT THINGS

Two boys went to hunt grapes. One was happy because they found grapes. The other was unhappy because the grapes had seeds in them.

Two men, being convalescent, were asked how they were. One said: "I am better to-day." The other said: "I was worse yesterday." When it rains one man says: "This will make mud." Another: "This will lay the dust." Two children looking through colored glass, one said: "The world is blue," and the other said: "It is bright." Two boys eating their dinner, one said: "I would rather have something other than this." The other said: "This is better than nothing."

A servant thinks a man's house is principally kitchen; guest, that it is principally parlor.

"I am sorry that I live," says one man. "I am sorry that I must die," says another. "I am glad," says one, "that it is no worse." "I am sorry," says another, "that it is no better."

One man spoils a good repast by thinking of a better repast of another. Another one enjoys a poor repast by contrasting it with none at all.

One man is thankful for his blessings; another morose for his misfortune. One man thinks he is entitled to a better world, and is dissatisfied because he hasn't got it. Another thinks he is not justly entitled to any, and is satisfied with this.

One man makes up his account from his wants; another from his assets.—*Selected.*

"Hold fast the form of sound words," wrote Paul to Timothy in his second letter. It was the great apostle's dying injunction. The sufficiency of the divine Word and the necessity of preaching it were the thoughts which the apostle seemed most anxious to impress on the mind of his "son Timothy" in that solemn hour.

The Christian.

ST. JOHN, N. B., - - - DECEMBER, 1890

EDITORIAL.

CHANGED INTO THE SAME IMAGE.

But we all with open face, beholding as in a glass THE GLORY OF THE LORD, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. II Cor. III, 18.

Change and growth are the order of creation. All creatures change, while the Creator remains eternally the same. We should not grieve at this, nor strive to avoid change in ourselves, nor prevent it in others, both of which are impossible, but rather strive to gain such change as shall benefit all and injure none.

In this chapter the apostle shows that even in divine arrangements such changes have occurred as benefit man and glorify God; that one of His laws was the ministration of death to the sinner and another is the ministration of life to him. One law condemns, the other justifies. In another place the apostle declares that the law of the spirit of life in Christ Jesus had made him free from the law of sin and death (Rom. viii., 2.) Here was one law of God making him free from another because the one had the spirit of life and Christ in it and the other had not, and one had passed away and the other remained.

But our present enquiry is, How God changes a sinful man into the image of His dear Son? How who commanded light to shine out of darkness had shined into the apostles' hearts to give out the light to others, and as the light of the sun so shines upon opaque bodies as to illumine others, so the Lord makes them that were sometimes darkness the very children of light and lights to the world.

We will notice—

I. What in the New Testament is called "The glory of the Lord?"

II. That persons by beholding it are changed into His image.

III. The change from glory to glory is the work of the Lord—the Spirit.

I. In the Old Testament the ark of the covenant was called the glory of the Lord because it was the sign of His presence. Hence the plagues which fell on those who unlawfully kept it, the fall of Dagon before it and the death of Uzza, who presumptuously touched the ark. The cloud also which betokened the divine presence was called the glory of the Lord. Both of these were but dim signs of the Lord's presence.

The New Testament points us to God manifest in the flesh as the glory of the Lord. Jesus is the image of the invisible God, the express image of His person, so that everyone who saw Him saw the Father, and everyone who honored the Son honored the Father who sent Him. God had prepared a body for Him, and in that body He declared Him to be His beloved Son in whom He was well pleased. The glory of the Father shone as it never did before in the face of Jesus His anointed. "The Word was made flesh and dwelt among us, and we beheld His glory—the glory as of the only begotten of the Father, full of grace and truth." (John i:14) The union of the human with the divine nature is the first item in the great mystery of godliness (Tim. iii:16.) It was what God himself was pleased to proclaim at the Jordan. It is the rock on which Jesus builds His church, and the rock that has prevailed against the gates of hades. The "glory of the Lord" Stephen saw when he saw the Son of man at God's right hand.

II. Persons by beholding the glory of God are changed into the same image. The Israelites were not permitted to see the light that shone on Moses' face after he had had an "audience with

Deity," for he put a veil on when he spoke to them. But the Lord permits us all with unveiled face to behold His glory as it shines in the face of Jesus. We are told that when Jesus came unto His own (nation) His own received Him not. But to as many as did receive Him He gave power to become the sons of God. (John i:127.) By receiving Christ or believing with all the heart that Jesus is the Son of God they had power to become the sons of God, or, in other words, they are changed into the same image. In taking our nature Jesus united it with the divine, and gives all who receive Him power to take the divine in union with the human. When Jesus prayed to His Father for His disciples he said: "The glory which thou gavest Me I have given them that they may be one even as We are one." (John xvii:22.) This glory was evidently a union of the two natures, as He had received it from the Father and had given it to the disciples. It was a derived and a communicative glory.

Without looking to Jesus we cannot partake of a divine nature, and it is by looking to Him we become like him. The gospel is the glass in which we see Him, and He sent it to all men that all may see in it the glory of the Lord. It tells who Jesus is, what He has done for us, and what he is anxious to do for and in us. It reveals for us a great salvation on which a merciful Father has lavished the wisdom and the love of eternity. In it we see the Divine Man dying for our sins rising a victor over all His and our enemies, and opening the way for us to His Father's heart and home. He ascends to heaven, and He and His Father send down the Holy Spirit to dwell with men, to go with the gospel and to shed the love of God abroad in every heart that believes and obeys Him, who is Lord of all. Men looking into the gospel and beholding the glory of the Lord as it shines in the face of Jesus Christ are changed into His image.

III. This great change from glory to glory is the work of the Lord the Spirit. Jesus accomplishes it by His Spirit. Some understand the expression from glory to glory to mean man's change from one degree of glory to another; that the two glories are two steps in Christian progress. This view, however, does not seem to agree with the scope of the passage. It shows that the looking to a person changes the beholder into the image of the one he beholds; that he takes a glorious character from beholding a glorious person. The one glory is represented as producing another glory, and the wonderful change is made by the Lord the Spirit.

How apt we are to undervalue that glorious change which cost the Saviour so much and does so much for us. Angels are holy and happy; they were made by Christ and for His glory; they take a rejoicing interest in everything connected with the glory of the Lord, but they can never be changed into the same image from glory to glory. Jesus has a glory peculiar to Himself. When He comes again to earth He will come in His own glory and in the glory of the Father and in the glory of the holy angels. Can we describe or imagine the blessedness of having our life hid with Christ in God so that when Christ, who is our life, shall appear we shall appear WITH HIM in glory. John, who leaned on Jesus' breast, whom Jesus loved, when near one hundred years old, after having seen so much of the glory of the Lord, and having suffered so much for the testimony of Jesus, seems startled as if he had made a new discovery and exclaimed, Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God! Therefore the world knows us not because it knew Him not. Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we

shall be like Him, for WE SHALL SEE HIM AS HE IS. It is this hope that purifies even as He is pure.

Jesus prayed to His Father that His disciples might be with Him where He is THAT THEY MIGHT BEHOLD HIS GLORY. This, then, is the prospect of the faithful in Christ Jesus. They will be with Christ, will behold His glory, see Him as He is and be like Him.

Original Contributions.

THE SIMPLICITY OF THE GOSPEL.

And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those: the wayfaring men, though fools, shall not err therein.—Isaiah xxxv., 8.

God has given to the world a plan of salvation. He has marked out the way by which sinful men may leave the paths of sin and enter into the kingdom of God and know they are forgiven. The teaching of the religious world has mystified the way by teaching for doctrines the commandments of men, till sincere souls, seeking for salvation, are led to believe there is something very mysterious about the matter, and sometimes weeks, months and even years are spent in trying to get an assurance of acceptance. It is my purpose, at this writing, to show from the Book that the way is plain and simple; that the wayfaring man, though a fool, may not err therein.

Mark says that Jesus said to them (His apostles): Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. Paul declares, in his second letter to the Thessalonians, that the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that obey not the gospel of our Lord Jesus Christ. And Paul says again, Gal. i, 8, 9: But, though we or an angel from heaven preach any other gospel unto you than that which we have preached, let him be accursed. As we said before, so say I now again: If any man preach any other gospel unto you than that ye have received, let him be accursed.

Here we see that God threatens to damn the man who does not believe the gospel. He declares vengeance upon them that do not obey the gospel, and He says they shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power. The curse of God is called down upon any man or an angel from heaven that should preach any other gospel than that which Paul preached and they had received. God, could not consistently damn, punish and curse men for not believing, obeying or preaching the gospel, if the gospel was not plain, simple, easy to be understood and made known to others. What God cannot do consistently He cannot do at all. Therefore, I conclude, and I think every honest man must also conclude, that the gospel is plain and simple.

Again, I argue that the gospel is plain and simple because it is the means appointed by the dear and loving Jesus, who laid His royal robes aside and came down among men to become a Man of sorrow and acquainted with grief, who gave Himself for us on the cross of Calvary. It was appointed by Him to save men. Rom. i., 16: It (the gospel) is the power of God unto salvation to every one who believes it. I Cor. i., 21: It pleased God by the foolishness of preaching to save those who believed. Certainly He was capable of making a gospel that would be adapted to the end in view, that was, to save men, and in order to accomplish this work it must be so simple and plain that men of ordinary minds could comprehend it so as to believe it, obey it and teach it to others. Therefore, we conclude that it was thus plain and sim-

ple, and Jesus did not make a failure in this part of His work.

Again, I argue, from the invitations given to poor, lost souls, that the way was not difficult, but easy to be understood. Listen to the prophet: Look unto Me all ye ends of the earth and be ye saved, for I am God and there is none else. And again: Ho! every one that thirsteth, come ye to the waters, and he that hath no money come ye, buy and eat—yea, come buy wine and milk without money and without price. Seek ye the Lord while He may be found; call ye upon Him while He is near. Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and He will have mercy upon him, and to our God, for He will abundantly pardon. Jesus Himself said: Come unto Me, all ye that labor and are heavy laden and I will give ye rest. And to the great city He said: O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not. And the spirit and the bride say, come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take the waters of life freely. In all these invitations and others that might be cited, not an attempt is made to show a person how to come. If the way was dark or hedged up, certainly some explanation would have been given. In the teaching of our Saviour about the rich man and Lazarus, Abraham is represented as saying: They have Moses and the prophets, let them hear them. This shows that Moses and the prophets made the way to happiness plain and heaven plain. One more argument will be given from the circumstances attendant upon the preaching of the gospel by the apostles after they were commissioned to go to all the world, and were fitted for their work by the Holy Spirit, sent down from heaven. When Peter preached on Pentecost, till many of his hearers believed that Jesus was the son of the living God, they asked what they should do, and the answer was so plain and clear that three thousand acted upon it and were added to the church the same day. When Philip went down to Samaria he preached Christ to them, and when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were immersed, both men and women. Saved by the gospel! This same Philip, by the direction of the Spirit, joined himself to the chariot of a certain eunuch, the treasurer of Candace, the queen of the Ethiopians. He found him reading that thrilling account of the Lord Jesus being tried, His judgment being extorted from Him and His life taken away, and when the officer asked to know whether the prophet spake this of himself or of some other man, Philip began at that same scripture and preached to him Jesus, and as he presented the gospel to him, the eunuch said: See, here is water, what doth hinder me to be immersed. And Philip said: If thou believest with all thy heart, thou mayest. And he said: I believe that Jesus Christ is the Son of God. . . . And they went down into the water, both Philip and the eunuch, and he immersed him. And when they were come up out of the water the Spirit of the Lord caught away Philip, that the eunuch saw him no more and he went on his way rejoicing, saved by the gospel. Paul preached to the keeper of the prison at Philippi, and the result was that he took him and Silas and washed their stripes and was baptized, he and all his, straightway. And when he had brought them into his house he set meat before them and rejoiced, believing in God with all his house; saved by the gospel. Paul preached at Corinth, and many of the Corinthians hearing, believed and were baptized. Were not all these saved, and how different from the accounts of the present day in the sectarian world. How is

it now? Christ is preached till men ask, what shall we do? and then, instead of giving an answer from God's precious word, they are told to come to a "penitent form," a "mourner's bench," or at least to "stand up for the prayers of God's people." Sometimes this is followed up for weeks and months and even years, and at last they die with no better hope of heaven than when they first applied for help. What is the trouble with these persons? They have been taught for doctrines the commandments of men. Paul says, Gal. i., 7. There be some that trouble you and would PERVERT THE GOSPEL OF CHRIST. They have listened to a perversion of the gospel of Christ, and therefore they are in the dark. O! that all men would follow Paul's admonition to Timothy: Preach the word; that they would give heed to Peter, who says: If any man speak, let him speak as the oracles of God.

I will finish this writing by making a statement of what the gospel is. We find in the preaching of the gospel there are three facts to be believed, 1 Cor. xv., 3, 4. 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. These three facts establish one grand truth: That Jesus is the Christ, the Son of the living God. There are three commands to be obeyed: To believe, repent, and be baptized. The promises to those who obey these commands from the heart are three, viz.: pardon or remission of sins, the gifts of the Holy Spirit, and everlasting life. If we believe the truth stated with all our hearts and obey the commands given from our heart, we can lay hold on the promises made by our dear and loving Saviour. This will fill us with happiness and peace, so that, like the officer of Queen Candace, we can go on our way rejoicing.

J. A. GATES.

Letete, Nov. 17th, 1890.

VOTING.

In my first correct religious instruction, which came to me through the Bible and the "Millennial Harbinger," I was taught that the kingdom of Christ is a monarchy. Not like that of Great Britain, for that is limited. The will of the "sovereign" is not absolute. The kingdom of Christ is absolute. The will of our King cannot be modified or overthrown by a parliament, senate or house of lords, or the people. His law is fixed, it is perfect. No alteration in adding to or taking from (Rev. xxii:18-19), no alteration can make them better. The King in establishing His kingdom, or church, left infallible rules for the guidance of His subjects through all time. All the subjects of King Jesus have a right to do, as touching the laws of His kingdom, is to administer. The sectarian world, from the "old scarlet mother" down through all her progeny, ignore the foregoing, and take upon themselves legislative powers. Each body legislate for themselves. They create, alter, amend and expunge laws, as in their wisdom seems best. Their parliaments, house of lords, etc., etc., appoint all their officers and claim to have been "specially called and sent of God;" and still their call and sending is done by their legislative functionaries. How vastly different is the "kingdom of Christ." In it all officers are selected from the body by the body (Acts 20.) Their fitness, their qualifications are all minutely pointed out by the Holy Spirit. (See "Timothy and Titus.") Their call to the work there is really a divine call. Just here a question comes up in which I perceive much is written upon in our publications. I think in regard to the fixture of the laws of Christ we as Christians are a unit, but on how we sit the officers in their right position we are not so united. I observe that a practice has been introduced into most of the churches, which I am certain has and is working a vast amount of harm. This practice is Voting!

Voting!! Voting!!!—majority vote for everything. This has never been drawn from the Bible. The Bible is as silent on it as it is on infant baptism. I think I should suffer no defeat if I should ask the world to show me chapter and verse in the new covenant, or indeed the Bible, where voting is spoken of in connection with the laws of God. It is altogether of the world, a political practice, as some writers call it, a modern practice. The laws of our King are required to be so perfectly administered that all acts and decisions of the church should be unanimous. We must be of one mind, no strife. (Phi. ii:2-3.) Abraham and Lot, Lot there be no strife between us, we are brethren. Where voting is done there is not, nor cannot be unanimity. The minority is never satisfied. We have only to look into the political arena to see this, as well as in church matters where voting is practiced. Strife always follows.

I may be referred to the casting of lots, as was practiced in old times. This has nothing to do with this matter. The casting of lots was allowed where revelation was not given. The ancients, before God's revelation was completed, supposed, and perhaps truthfully enough too, that God directed the lots, and through this learned His will. (Prov. xvi:33 and 18-18. Scape Goat, Lev. ii:8-10. Saul and Jonathan, I. Sam. xiv:46. Crucifixion of Christ, Ps. xxii:18.) I have no doubt but the wicked used it as a species of gambling, as for instance the parting of the clothing of Christ. They gambled for His coat just at His feet while He was hanging, bleeding, groaning and dying on the cross. In all this I see no semblance of voting. The eleven apostles, while they were waiting in Jerusalem for power from on high (Luke xxiv:49) supposed they had the power to appoint an apostle to fill the place of Judas, they appealed to the lot to ascertain the divine decree, and the lot fell on Matthias. No record of any appeal to the lot after that. Indeed there can be no place found for it, for we have the divine will now made clear in His word which is a "light to our feet and a lamp to our path," a perfect guide. In view of the perfection of the law of Christ I see no place for voting, or lot casting. It is clear that there was no voting in or out. The moment voting is introduced into a congregation partyism comes, and frequently leads to the most fearful consequences. It very often happens that where voting is used to get a majority the minority is in the right and the majority wrong. Let all true loyal subjects of our King never try to get majorities, always try to get the right and you are safe.

JOSEPH ASH.

MAJORITIES.

Mr. Editor: Having been very busy, I have not had an opportunity to notice Bro. Murray's article in which he attempts to show me my error. Does Bro. Murray ever think of Cromwell's advice? Why, if he wishes to show me my error, should he reply with dogmatic assertions, insinuation and covert threats, the weapons of party politicians, rather than with scripture texts showing me that the elders are not the ones to rule the church as Christ taught His followers to rule? If the elders are chosen according to the directions of the holy scriptures, their ruling will be according to the inspired teachings, not as majorities rule. I think if Bro. Murray reads these instructions carefully, he must admit this. There can be no such thing as one-man rule if the elders are properly chosen. I quoted 1 Pet. v., 3, to show Bro. Murray I understood the meaning of the instructions to the elders; also what meaning Peter intended for the word rule, the same which Christ emphasized particularly in His teaching to His apostles just before His crucifixion.

Bro. Murray, do you not see wherein lies the strength of the one-man power? That it lies in what you are pleased to call majority rule?

I am sorry to say I am ignorant of the facts about the churches in Texas; but this I do know, that during the time of the *American Christian Review*, the history of many churches was written; that young, inexperienced men went into the churches as pastors or preachers, they made themselves popular, the elders were stigmatized as "old fogies," the majorities ruled, innovations were introduced, and the churches were broken up. That is the way the one-man power acts, and it is a matter of history in the churches that the innovations are not introduced by the elders, chosen for their qualifications, but by the one-man pastor, generally, who has become popular and led the majority. Now, don't think I am saying anything against pastors, for I would not.

Bro. Murray, if you really wish to show me my error, reread that article carefully, and then show me from the scriptures where I am wrong. Your reply shows unmistakable evidence that you read my letter in too much of a hurry. Remember, too, that a mere assertion is not a proof, for it may be correct or fallacious, and don't forget, "in all alike sweet charity."

By a typographical error the wrong initial was put to my name. I don't wish to sail under false colors.

H. S. FREEMAN.

A FEW WORDS TO THE SAVED AND TO THE UNSAVED.

Listen to the Gospel of Christ, or read the New Testament and then learn it for yourself. What is the Gospel? you ask. Answer; 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. After His resurrection He was with His disciples a few days, and then ascended to heaven, and there lives as an advocate for all God's children. We learn also that Christ will come again the second time without a sin offering unto salvation.

Now, if you have not already accepted Christ, believe this Gospel with all your heart, repent of your sins, confess Christ before the world, obey Christ's command: Be baptized (immersed), then you are pardoned, a child of God; have put on Christ, are in the church of Christ. Your duty, then, is to observe all things He has commanded, and you will be happy in this life and in the end will receive the gift of God—eternal life. All can obtain this gift, rich or poor, high or low, on these simple terms which are plainly given to us in the New Testament of our Lord and Saviour Jesus Christ. Search the Scriptures, for they testify of Jesus. That you may choose right now and be wise is the earnest desire and prayer of

JAMES MURRAY.

TO YOUNG DISCIPLES.

The life you live on earth is short. The pleasures of the world are of short duration and are not satisfactory. The company you keep in this life is sinful like yourselves, but often more deceiving, wise and artful, and lead you back further into sin.

The next life is eternal. The pleasures of that life are everlasting, and are pure and holy. The companions of that life are God our Father, Jesus our elder brother, and the holy angels. There is no sickness, no sin, no sorrow nor pain there. Which will you choose? What do you intend to do? Enjoy the sinful pleasures and company of this short life and be unhappy forever? Or will you spend this short life in the happy service of God your heavenly Father regardless of what the world may say or do, and when this life of toil, of

sorrow and pain and persecution is over live in joy and pleasure forever? You cannot serve both; you cannot serve God and mammon. The wages of sin are death. Do you want these wages? The gift of God is eternal life through Jesus Christ our Lord. Do you want this gift? Live for worldly pleasures and you get the wages. Live for Christ our dear Saviour and you will surely in the end get the gift—eternal life—glorious, precious gift. Make your choice now and choose the right and the good and be happy forever.

JAMES MURRAY.

THE HARVEST.

(Paper read Nov. 9th before the Young People's Meeting at Port Williams by Miss Susie B. Ford.)

In all our undertakings we have some end we wish to gain; something that will benefit ourselves or others. For those things we will labor, keeping the end in view. Just so, when we enlist in God's army, and take upon us the duties, responsibilities, trials and pleasures that belong to the Christian life, we have before us the grand fruition which comes to His loving children.

Here we will not undertake anything that does not promise some reward that will better our position, at least in some small way. How strange, then, how unprofitable, to fill our lives with thoughts, words and deeds which will not reap a harvest to life eternal. To those who do not heed the call to labor for God the time will come when they will say, with the prophet, "The harvest is past, the summer is ended, and we are not saved;" and Matthew xii:31 says, "So is he that layeth up treasure for himself, and is not rich towards God."

There is one of two harvests that we may reap. These harvests are given in Galatians vi:7-8: "Whoever a man soweth, that shall he also reap. For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Thus being Christians in name only will not give us the reward we hope for, for the apostle goes on to say, "Let us not be weary in well-doing, for in due season we shall reap, if we faint not."

One of the most important questions that we all have to settle for ourselves is, What is the result of our lives? It is not a thing we can put upon others, but it is an individual matter. We sow our own seeds, we reap our own harvests. The careless, thoughtless one is laying up stores of sorrow. But the earnest, praying Christian has the promise, "Him that overcometh, will I grant to sit with Me on My throne." There is no place for half-hearted reapers in God's harvest. When we think of the harvest around us, of the many, many souls who are without Christ, in our own land, and of the millions who know not the love of our Saviour in the foreign lands, how can we be half-hearted!! "The harvest truly is plentiful, but the laborers are few." Can we, as professed followers of Jesus, hold back in this great work of bringing souls into the vineyard of our Master? Do we say, "I am weak, and can do nothing?" We can do something. We each have an influence over some one. Our words, our actions are showing every day whether we are for or against Him. If against, the harvest we reap will be gathered in tears and sorrow. Who of us does not remember the many vain regrets we have had over careless words or actions? Think of the endless regret when it is too late. If on the other hand we are for Christ, that one thought is more than we will ever understand fully here. If we are for Christ we are Christ's. We are gathering for Him and in His name; and from Him we gain the welcome words, "Well done, good and faithful servant."

We do not fully realize the importance of our life here, or we would be more consecrated to the work of our Master. Do we each one ask ourselves the question, "What shall the harvest be?" Let us think carefully and prayerfully over it. Let us look around us for work in the Master's vineyard. There is work for all. We need not fear we shall not find it, for it lies on every hand. The great need of the day is earnest Christian workers who are willing to serve Christ in which ever way He requires them. He wants us who are here to be laborers for Him.

We are nearly all of us on the threshold of life. The harvest is before us. It is for us to decide our part in the gathering of it, and the reward we will gain by and bye. Shall we be contented to drift with the tide, our names on the church book, but letting our Christian life end there, or shall we be earnest consecrated Christians, whose one desire is to be known as Christ's, who are willing to speak for Him, to lead others to Him? Are we going to gain the rich harvest which Christ gives to His children? Oh, let us remember that our life, so full of grand and noble opportunities for Christ, is rapidly slipping away from us, and it is high time to advance and decide on the work before us. Thus our harvest shall depend, under God, upon our sowing and cultivating, and this can only be done during our life.

If we are to have a harvest of souls won for Christ now is the time that work must be done to this end. If the harvest be a character moulded from Christ's perfect model now is the time it must be formed; and last of all, if glory, honor, and immortality be the harvest that we would reap, now in this short life is the time to bend all our energies of soul and mind towards this grand end.

"Oh, traveller, through this busy world,
One moment stop and ponder;
Was thy great mission here below
For naught but gain and squander?
See how the wasted moments fly!
The harvest time is passing by,
The summer days are ending."

News of the Churches.

NEW BRUNSWICK.

ST. JOHN.

Services on Lord's day at 11 a. m. and 7 p. m. Sunday school at 2.30 o'clock. Short prayer and social meeting after the evening service. Young People's Society of Christian Endeavor Tuesday evening 8 o'clock. Woman Missionary Society meets the last Thursday of each month in the afternoon at 3 o'clock. Mission Band meets the last Friday evening in each month at 8 o'clock, and the Little Workers every Thursday afternoon at 3 o'clock.

The numerous friends and relatives of Bro. and Sister Jas. J. Christie assembled at their residence, corner of King and Pitt streets, on Monday evening, November 17th, to extend their hearty congratulations to them on the fiftieth anniversary of their marriage. Many beautiful gifts were presented, and all spent a most enjoyable evening. Bro. Christie, who has recently recovered from a stroke of paralysis, was able to receive his guests, and move about them during the evening. In reply to the congratulations showered upon them, Bro. Christie in a brief speech answered the question "Is marriage a failure?" by declaring emphatically that his half century of experience proved the very opposite. He paid a high tribute to the virtues of the gentler sex and to Christianity, which had exalted women to her proper sphere in the world. On behalf of Sister Christie and himself he feelingly thanked the friends assembled for their presence and congratulations.

He also stated the fact that of his living children and grandchildren all, save one, were in the city. The pleasant gathering broke up with singing "God be with you till we meet again."

Bro. Christie is one of the oldest members of the church, being baptized Sept. 24th, 1837, and also one of the oldest merchants of the city.

We have had two additions by confession and baptism since our last report.

The collection taken at our Sunday school on last Lord's day for Home Missions amounted to \$13.17.

"The Women's Missionary Aid Society" met last Thursday afternoon as usual. The subject for the meeting was "Praise and Thanksgiving." The sisters responded with appropriate passages. In looking up these texts one gets familiar with many others. The subject for the next meeting is "The King's Business." There were fourteen members present, and the collection amounted to \$12. W. A. B.

NOVA SCOTIA.

CORNWALLIS.

The Christian church in this community is now in a flourishing condition. Prospects are brightening. Bro. E. C. Ford is still laboring with us and endeavoring to spread the truth. He preaches to a good congregation on Lord's day morning; then, in the afternoon, while he is preaching in some other part of the district, a social meeting is conducted by Bro. E. C. Stevens at the parsonage. This meeting is proving to be a great benefit to the young as well as the old. A subject has been chosen two weeks previous to the meeting upon which all are expected to prepare something either in speaking, writing or quotations from the "Word." It is wonderful to see the interest manifested by the young.

On Monday evening, Nov. 17th, a large company assembled at the parsonage of the Christian church at Port Williams to unite with Bro. and Sister Ford in celebrating the twenty-fifth anniversary of their wedding day. They had invited a few friends to take tea with them, while others took it upon themselves to invite a larger company as a surprise, the ladies being asked to furnish refreshments. Notwithstanding the weather proved stormy, seventy or more appeared on the scene. After enjoying a sumptuous repast prepared by the ladies, the evening was spent in pleasant (no doubt profitable) conversation and the enjoyment of sweet music. A silver collection amounting to forty dollars was taken and presented to Bro. and Sister Ford by Mrs. Jas. T. Jackson, accompanied by a very appropriate speech, which was responded to by Bro. Ford. In addition to this they were the recipients of a number of beautiful and useful presents. A subscription paper for the Home Mission fund was circulated in the company, and over fifty-two dollars were pledged for the year. I think all went away feeling that "it is more blessed to give than to receive."

TILLIE STEVENS.

MILTON.

We are still moving on in the good work. We gained a point at our annual meeting, and we hope to gain others.

We have two prayer meetings, Wednesday and Saturday evenings. The greater part of the time they are very interesting. We have occasionally a dull meeting. A dull prayer meeting to me is a dull, tedious, useless thing. There is no sensible reason for having such meetings. Long prayers and long speeches and long pauses are very much out of place in a prayer meeting.

We have two missionary societies, the "Ladies' Aid" and the young people's "Mission Band." Besides this we have one who collects every month for home missions. We have three mission schools, besides one regular school at the church-house. Those with other interest connected with church work keep some of our faithful members quite active. And yet there is room for others.

BRIDGEWATER.

We visited this place and remained over one Lord's day. Preached in the Baptist church in the morning and in the Temperance hall in the afternoon. Baptized a son and daughter of Bro. Samuel Nelson. Brother W. J. Nelson and Brother James Prince have their homes here in Bridgewater, and with whom I had a very pleasant visit. I made my home with Bro. and Sister Samuel Nelson. From all these and their families I received unstinted kindness and substantial favors. When the opportunity comes for a forward movement in Bridgewater these brethren will be found ready and willing to do their part of the work. We hope the time is not far distant when they will have the privilege of sitting at the Lord's table every Lord's day, a privilege from which no Disciple should be deprived. "Do this in memory of me" is a commandment second to none in importance, because in doing this "we show His death till He comes."

KEMPT.

We had the pleasure of a short visit with Bro. and Sister Cushing at their home. The brethren here still keep up their Wednesday evening meeting and also the Lord's day meetings, which show that the work Bro. William Murray and Bro. Cook did there was permanent. They are, however, very much in need of a preacher, and hope soon to secure one. They have learned, what every church must learn, that no church can prosper without continued teaching and preaching on Lord's day, and from house to house. The preacher who neglects constant visitations loses his power for good. It was Spurgeon who said "that the preacher who is invisible during the week is generally incomprehensible on Sundays." The opportunities are favorable for a successful work in Kempt and vicinities.

SUMNERVILLE.

The little church here is still alive and doing well. We shall have a series of meetings here this winter (D. V.), when we shall hope to see others giving themselves to the Lord. H. M.

HOME MISSION NOTES.

TO THE ELDERS IN OUR CHURCHES IN N. B. AND N. S.:

Dear Brethren:—Will you not bring before your congregations the need of putting forth greater efforts this year than ever before to advance the cause of Christ in these provinces. Will you not endeavor to impress upon them their personal obligations in these matters. Keep before them continually the need of sounding out the glorious gospel. By so doing you will be blessed yourselves and confer greater blessings on others.

The board are now in a fair way of placing a good man in the field as general evangelist. It is our intention to have him visit every congregation in the province in order that he may see all the brethren and become acquainted with the field. We are confident he will meet with a cordial reception everywhere.

The brethren and sisters in the provinces who have not the privilege of contributing in the churches for mission work, can send to our secretary. All amounts will be duly acknowledged. Brethren, send us something every month, if it be only 10 cents. We need it.

Bro. Edgerly of California, says: "I have read your open letter. You are in a great and good work. I enclose \$5 00 to help you do it." A gentleman visiting one of our sisters saw THE CHRISTIAN and heard her speak about our mission work, handed her \$2.00 to help it along. The Y. P. Mission band of Coburg street church did better this month than last; this was not expected, but they seem determined to do more than ever for this fund. Their meetings are very interesting, and they would be glad to have more members and visitors. In addition to those mentioned last

month, as helpers, we have the pleasure to add Miss Carrie Payson of Westport, and Rupert Stevens of Cornwallis. We feel sure these earnest helpers will receive the hearty support of their respective churches. Bro. Stevens says: "The church seems quite enthusiastic over the mission work. I think Cornwallis will do more than ever for it." The following have pledged themselves to pay \$4.34 a month for one year: R. E. Stevens, Rufus Jackson, Mrs. E. Stevens, Hattie Stevens, Phoebe Wood, Daniel McLean, D. McLean, Frank C. Ford, A. L. Etherington, Elder E. C. Ford, Clara E. Burbridge, O. G. Hutchinson, Fred Jackson, T. S. Lockwood, L. R. Clarke, Sadie A. Weaver, Susie B. Ford, Mrs. C. Woodworth, Mrs. A. E. B. Lockwood, Miss R. Reid, Mrs. Jas. Donaldson, Jos. Jackson, Wilson Rockwell. The most any of these have pledged is fifty cents a month, yet this in a year will amount to over \$52.00. The remittances from strangers, some of whom are not members of the Church of Christ, are very encouraging to us, but the amounts received and the pledges made by the members of the churches are what we depend most upon for the success of the work. Brethren, work as one man in the Lord and success will crown your efforts.

Sister Wallace says: "Halifax is encouraged by seeing others giving to the mission fund." Sister Freeman says: "We are encouraged to give because Halifax is doing so well." This is obeying the Lord by "provoking one another to do good works." Tiverton sends a fine collection. Westport also is to the front this month. We hope to have reports from nearly all points next month, as we know the churches and brethren will not forget this fund when making their presents next month.

RECEIPTS FOR NOVEMBER FOR THE N. B. AND N. S. MISSION.

Previously acknowledged.....	\$49 75
Table Bluff, Cal.:	
Arthur Edgerly.....	5 00
Coburg street, St. John:	
Y. P. Mission Band.....	3 55
A friend in the U. S. per Mrs. Blackadar... 2 00	
New Albany, N. S.:	
Henry Merry.....	0 50
Westport, N. S.:	
Monthly collection.....	2 26
Milton, N. S.:	
Per Miss Freeman.....	5 60
Halifax monthly subscription:	
Per Miss Wallace.....	4 00
Coburg street Sunday school.....	13 17
Tiverton Church per Miss E. Outhouse.....	5 00
Total.....	\$90 83

Married.

THOMPSON-FORREST.—Mr. Lewis Thompson, of Annapolis, to Miss Hattie Forrest, by H. Murray, at the home of the bride's father in Grafton, November 12th.

MASTON-REID.—On the evening of the 10th of November, at the home of the bride's parents, 160 Brussels street, St. John, N. B., by T. H. Capp, Mr. G. Maston to Miss Annie Reid.

Died.

REID.—At Upper Dyke Village, Kings Co., N. S., Oct. 22, 1890, Sister Hulda Reid, widow of the late Bro. Isaac Reid, aged 82 years, leaving a son and a daughter to mourn their loss. Sister Reid has been a worthy and highly esteemed member of the church of Christ in Cornwallis for more than fifty years, during all of which time she has faithfully maintained a Christian life. But few, if any, of our preachers who have visited these parts have not enjoyed the hospitality of this Christian dame, and will have pleasant recollections of the intelligent lady who so kindly ministered to their comfort. But her life work is done, and she rests from her labors, and her works will follow. The long sickness, which she bore with Christian fortitude, only made her long for that rest which she believed remained for the people of God. May the mourners be comforted with the assurance that their mother is at rest in peace. E. C. FORD. Port Williams, Nov. 20, 1890.

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