



# THE CHRISTIAN.

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

Vol. V.—No. 8.

SAINT JOHN, N. B., JUNE, 1888.

Whole No. 56

## The Christian.

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

TERMS: - 50 Cents Per Annum in Advance.

All communications, intended for publication, to be addressed:

"THE CHRISTIAN,"

P. O. Box 106,

St. JOHN, N. B.

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BRO. EMERY, on page three, calls the attention of our brethren on P. E. I. to the fact—that their Annual Meeting takes place with the church at Montague, the second Lord's day in July, and gives a kind invitation to all. See page 3.

FROM THREE TO FIVE YEARS.—The Methodist Conference of the United States passed a resolution permitting its churches to retain, if desirable, the services of their preachers for five years. Prior to this resolution, the maximum there, as still in Canada, was three years.

PHILADELPHIA, the chief city of Pennsylvania, with a population of 847,170, had during the past year over 5,200 licensed rum-sellers; but on the first day of the present month a new Act came into force, which cleaned the city of over 4,000 of them. Let us hope that the time is not far distant when another Act will sweep away the remainder, 1,200.

\$21,500 for what? For the purpose of controlling the bar privileges within the exhibition buildings during the coming centennial exhibition in Cincinnati, Ohio; the committee on privileges received in response to its call three tenders,—one offering \$15,000, another \$15,500, the third \$21,500! Now these men knew what they were doing when making this offer, and when you add other expenses, such as fitting up the bars, wages of attendants, etc., etc., we may form some idea as to what, these men of experience estimate, the profits (financial of course) to be from this soul destroying traffic.

THE Church Wardens and Vestrymen of the Church of the Holy Trinity, New York City, were fined \$1,000 for making an agreement with Mr. Warren, an alien residing in England, to become pastor of that church. The United States Circuit Court at Syracuse, N. Y., Judge Wallace presiding, decided that their action was a violation of the Act of Congress that forbids any person or corporation to encourage the migration of an alien into the United States to perform labor or service of any kind, under contract or agreement, expressed or implied.

UNDER the auspices of the Imperial Geographical Society of Russia, E. P. Kovalevsky, professor of geology in the University of Moscow, will have charge of an expedition, having for its purpose the exploration of the Biblical Mount of Ararat, of Gen.

viii. 4. The expedition is to start in August, from Tiflis, the capital of the Caucasus, and will occupy about three weeks. Striking views, objects of interest and types of different tribes living near the Mount will be photographed.

THE unceasing efforts of the Roman Catholics to obtain from the various states a portion (if no more) of the public funds for the support of their distinctly Roman Catholic schools are arousing, and justly too, a determined opposition in the minds of a liberty loving people. In the State of New York their efforts have been crowned somewhat with success, which has emboldened, no doubt, the Roman Catholics of Boston to modestly request from the State a grant of \$10,000 for their house of the Good Shepherd in Boston. To put a stop to such requests, Mr. Blair introduced, May 25th, into the Senate of the U. S., a joint resolution proposing an amendment to the constitution—that no State shall ever make, or maintain, any law respecting an establishment of religion or prohibiting the free exercise thereof, and that every State shall establish and maintain a system of free public schools, but that no money raised by taxation shall ever be appropriated, applied, or given for any school, institution, corporation or person, whereby instruction is given in any doctrine, tenets, beliefs, ceremonies or observations peculiar to any religious sect.

Thomas S. Lonergan, at a recent meeting of the Gaelic Society in New York, speaking upon English rule in Ireland during the fifty years of Queen Victoria's reign, said:

The records show that there have been 3,668,000 persons evicted, 4,200,000 expropriated, 1,500,000 died of famine, 57,000 died of ship fever while emigrating, and 3,500 were imprisoned for political offences, etc.

The *British-American Citizen* of May 19th, a weekly published in Boston, Mass., admitting the above figures to be somewhat formidable, gives as an offset the following:

During fifty years of Queen Victoria's reign, there have been eleven times more evictions in New York than in Ireland, and yet New York has only one-fifth the population of Ireland. Last year there were 124,000 evictions in New York City against 11,200 in Ireland; and the New York landlords were mostly Irishmen. During the same fifty years, several millions of American people have been driven out of their old city homes, because the Irish whiskey dealers have come in and made the neighborhood unfit to live in. During fifty years, also, we may say that millions in this country have been killed, not by fever, but by Irish whiskey and Irish whiskey dealers, and ten times more Irishmen have been imprisoned in the United States for "political" offences than in Erin.

THE Pope's Edict of April the 18th, forbidding the tenants of Ireland to use means known as the plan of campaign, instructing the priests to withhold absolution from any one refusing to renounce membership in the National League, has given the Irish agitators almost, if not altogether insurmountable trouble. The whirlpool of excitement, caused by this unexpected interference has thrown some of the leaders off their guard, and as a result (viewed in the light of THEIR religious surroundings) rash and harmless denunciations have followed. But these leaders will soon follow in the wake of the others and become submissive to the Pope,

who rules his people not only religiously but also politically. The following despatches exhibit the feelings of certain leaders:

John Dillon, at Kildare, denounced the bishops who support the papal rescript, and said the nationalist party was not afraid of any bishop's threats nor any mandate from the Vatican, and was not going to abandon the plan of campaign or boycotting, with which weapons it had fought its battles until now.

William O'Brien, at a meeting in Limerick, gave utterance to bitter invectives against Bishop O'Dwyer, declaring that the threats contained in the bishop's manifesto in reference to the rescript were the rashest and most unjust ever made.

Healy, at Waterford, twitted the Pope with working his own plan of campaign when the Sardinians grabbed his territory and with boycotting Victor Emanuel.

At a League meeting in Lincoln, Neb., convened by the president, Fitzgerald, resolutions were passed declaring the Pope had no right to dictate politics to the National League or interfere with its plans.

A FEW evenings since, being away from home and compelled to remain over night in a certain village, and on hearing of a Bible meeting to be held in the Methodist church, we concluded to attend. The gentleman that addressed the meeting was (and I presume still is) a colporteur of the British and Foreign Bible Society. He presented to his audience certain statistics and facts to show the grand work the society was doing, the Bible being printed in 279 languages and dialects; since the organization of the society, over 200 millions had being issued; that during the last year four millions and a quarter. He reminded the people of the fact that though unable to go as missionaries, they could furnish dollars that would enable others to go. And to show the blessing of the Lord would attend those going, he said, for Christ says: "Go into all the world and make disciples of all nations; and lo, I am with you always even unto the end of the world."

The following morning, having a chance to speak with him concerning the theme of his lecture, I asked why he omitted, when quoting the commission, "baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, etc." He replied: Well, sometimes I mention baptism, but last night I was desirous of making the quotations short. But certain questions arose. (1) Why were other passages quoted not shortened or mutilated. (2) Under what circumstances would baptism be mentioned or omitted? (3) What unseen power influences so many men, even preachers, to omit the words of the Saviour in the above passage. These and kindred questions will come before the mind of the Bible-loving readers, and cause him to consider seriously whether such a treatment of Christ's words is not—when viewed in the light of Rev. xxii. 19—worthy of condemnation—because displeasing to God, and the evils that may follow both speaker and hearer.

## N. B. AND N. S. MISSION FUND.

### RECEIPTS.

#### EDUCATIONAL FUND.

E. Barnes, St. John, N. B.,	....	....	1 00
C. Dovee, " "	....	....	2 00
A. D. M. Boyne, " "	....	....	50
J. J. Christie, " "	....	....	1 00
By Cash, " "	....	....	2 00
Susie B. Ford, Cornwallis, N. S.,	....	....	1 00
Wm. Martin & wife, Rolling Dam, Char. Co.,	....	....	1 00
Total, ....	....	....	\$8 50

T. H. CAPP,  
Treasurer.

## News of the Churches.

## NEW BRUNSWICK.

## ST. JOHN ITEMS.

During the past month five were added to the church, all by confession and obedience; four of these are members of our Sunday school.

Our annual business meeting was held on the second Mouday in May. The reports of the officers were very encouraging. About \$1,300 00 were received and disbursed by the treasurer. A committee of the sisters expended about \$70.00 to aid the poor. The Sewing Circle expended \$75.00, with a balance of \$25.00 on hand. The Ladies Missionary Society have about \$600 00 to their credit in the Savings Bank. Over two thousand dollars was expended by the church for all purposes. Sixteen additions were reported during the year.

By the death of Sister Fisher, the church has lost an earnest and faithful member. Her life and character was such as to command the respect of all who were acquainted with her.

Bro. Capp preached at Lakeside, Kings Co., last evening.

## LEONARDVILLE.

The election of officers in the Sunday-school at Leonardville, D. I., took place on Sunday, May 6th, and as the superintendent, Mr. George A. Welch, was about to resign his position which he had held for the past four years, the Sunday-school presented him with a very handsome "Teachers' Bible."

Miss Annie W. Wilson read the following address while Miss Lena Leonard presented the Bible.

"To our Superintendent:

Sir,—We, as members of this Sunday-school, offer our heartfelt thanks for the services rendered us during the past years; and present our regrets for the loss to us of one who has so faithfully discharged the duties of the office committed to his care. We also present this Bible, which we trust will be kindly accepted, as a token of our gratitude and good wishes."

Mr. Welch responded very suitably to the above, and upon the earnest entreaties of his friends, was constrained to again take the care of the Sunday-school.

Yours respectfully,  
UNUM.

## NOVA SCOTIA.

## SCOTCH VILLAGE.

On the 22nd of April we had one addition to the church in this place that revived strange memories of the long ago. The young man was a great-grandson of Bro. Elisha Sanford, who was baptized by Elder Benjamin Howard, and in whose dwelling house he preached in this village just fifty years ago. His preaching created a wonderful excitement all around. Sometimes people would become angry and leave the house in which the services were being held. On one occasion while Bro. Howard was preaching in this village at the residence of the late Bro. Elisha Sanford, a man by the name of John Campbell became angry, and arose, bade the audience, *good night*, and supposing he was going out of the house, mistook the wrong door, and the consequence was, he fell into the cellar. At this strange occurrence, Mr. Howard, who was full of wit, remarked that "it was easier for a Campbell to fall down cellar than what it was to go through the eye of a needle." Bro. John Vaughan and Bro. Wm. Lockard are still living who were at that meeting fifty years ago.

Elder Howard was the first to preach a return to primitive order and practice in this county. His name is often spoken, and his work referred to. It was said by the old gentleman, Matthew White,

husband of Sister White, who died here a few weeks ago, just as he was dying, and the last words that he uttered, "Poor Howard, he did a great deal of good. He set the people to reading their Bibles."

Old Bro. Elisha Sanford has long since passed away to the better land. Bro. Howard is also gone and nearly all those to whom he preached fifty years ago. As I stepped forward to extend the hand of fellowship to our young Bro. Sanford, he being one of the fourth generation, all these scenes, in panoramic view passed before me in the glimmering light of thought. My prayer ascended to the God of Heaven that he might enjoy all that is beautiful in life, beautiful in death, and beautiful beyond the grave.

Lord's Day, April 29th, one more baptism took place at Woodville in the Herbert river, a promising son of Bro. Thos. Nelson, of Mosherville. We have now a goodly number of young men and young women who are walking in the path which leads to Heaven. The outlook is good and a steady growth of the church is expected.

Bro. R. E. Stevens, of Cornwallis, is now spending the summer with me, and I concluded to leave the county of Hants indefinitely. But as the time drew near the brethren and friends opposed my leaving, and I found the attachments formed had become so strong that I have promised to return in the near future and continue my labors with the church in this village and surrounding vicinity.

## WEST GORE.

Bro. R. E. Stevens accompanied me to this place where I preached Lord's Day, May 6th. Change here is everywhere visible, so many leaving, especially for the United States. Madam Rumor says that even Elder John B. Wallace and family are anticipating leaving for California in the fall.

Bro. Donald McDougall, editor of the "Maritime Department" of the *Christian Leader*, who is a member of this church, is getting on admirably well with his editorial work. Few are more energetic and hopeful than Bro. McDougall. We expect he will devote his life to the preaching of the gospel as soon as he can make the necessary arrangements, and mature his plans sufficiently well. Our prayer is that God will abundantly bless him, and in every department of work crown his labors with abundant success. But in the midst of it all I wonder if he, too, "will seek verdant fields abroad?" When travelling in the Southern States I remember an amusing incident that in all probability the advice given is followed by a goodly number of persons. On one occasion a certain minister asked his colored servant where he thought he had better go and preach that day. Said he, "Massa, go where the most debil is." Not bad advice, to attack the stronghold of sin.

Bro. McDougall is also now Superintendent of the Sunday School which is an important auxiliary to the church, and has greatly helped in the past to develop the youth of the congregation.

## HALIFAX.

A day was spent in this city, May 17th. I had a pleasant interview with Brethren Carson, Messervey, Cooke, Harding and Wallace. Brethren Messervey and Cooke are engaged taking a course in the U. B. College of Knoxville, Tennessee. So far in their examinations they have made very good percentage and I have no doubt but what Bro. Cooke will come out a full fledged preacher. He certainly has a bright future before him full of promise.

I was anxious to see Bro. Harding to make arrangements for his going to Hants Co., and remaining during my absence. He has decided to go and devote his life to the ministry of the Word. He will preach in Newport, Lord's Day, May 27th. He is very hopeful, and will, I trust, be enabled to

make life a grand success. May God bless him forever, is my earnest prayer.

We took up our abode in the city at the kind home of Bro. H. L. Wallace, at the Globe Hotel. I take pleasure in commanding this as a good place for our brethren and friends to go, who may visit this city. The accommodations here are good, and Br. Wallace is always willing to do everything to make it pleasant for his guests. In so doing he is well patronized and is doing already a prosperous business. This will be Bro. Tyler's home during his visit to Halifax.

## PICTOU.

Bro. Stevens and I arrived here on the 18th inst. We left Halifax by rail in the morning and had a delightful ride, meandering around lakes and through forests and rocks, occasionally passing some fertile land dotted here and there with pleasant homes. The day was most beautiful and the quiet inland waters sparkled like crystals and diamonds.

On arriving we took up our abode at the elegant and hospitable home of Bro. David Fullerton. Here we were entertained in a right royal manner, and shall not soon forget the kindness we received at their hands. Bro. Fullerton has a large and interesting family, nearly all of them being members of the Christian church. This is certainly quite remarkable when we take into consideration the fact that we have no church organization in Pictou. It seems to me that an effort ought to be put forth to establish and build up one in this beautiful town. Bro. Fullerton remarked that if I would guarantee six intelligent men to meet together, he would furnish the church building in which to hold public services. I think this can easily be done. Bro. Fullerton has written for Bro. Ellmore, of Indiana, and he has promised, I believe, to come. Bro. E. is certainly well able for the undertaking. I am personally acquainted with him and rejoice that our brethren in Nova Scotia are becoming alive to the great need of more faithful preachers here in this province. Bro. Donald McDougall has also written to Bro. E. H. Henderson, of Missouri, to come, and when these mighty chieftains of the cross arrive there will doubtless be a great "shaking among the dry bones." Truth is certainly mighty and must prevail when faithfully plead. For my part, I believe that a good church can be raised up in any town, or city, if we can only have a good place in which to hold forth the *Word of Life*.

## RIVER JOHN.

We arrived here Saturday evening, May 19th. We came on the stage coach from Pictou, and we were exceedingly wearied and fatigued, but reached our destination in safety.

Bro. Nowlan had been intending to write to us to come and help him, and it was considered that we had come in answer to prayer. We had heard that he was expecting us, and we availed ourselves of this opportunity to come here and help to put forth an extra effort to build up the church in this place. On every hand a warm, cordial welcome has been extended, and our meetings began Lord's Day morning with fair prospects of success.

The church here was organized the day the battle of Waterloo was fought in 1815. It is considered the oldest church of Disciples in the Maritime Provinces. It should, therefore, be one of the largest and most influential, but numerically it is by no means strong. The question may be asked, *What is the cause of this?* The reason is very obvious. We find everything pays as a rule in proportion to the amount of care and labor bestowed. Now, notwithstanding this church is nearly seventy-three years old it has only had a preacher to work among them continuously for about four years. Bro. T. H. Blokus was pastor for three years, and Bro. P.

D. Nowlan, the present pastor, has been here one year. The lack of pastoral labor is the main cause of the churches languishing at the present day. True, emigration has injured this congregation very much, as it has all of our provincial churches here in the east.

Bro. Nowlan is contemplating leaving for some other field of labor. This is certainly to be regretted. He stands high in the community as a Christian and a gentleman; and has labored assiduously to build up the church here. I was delighted to hear so many kind, appreciative words spoken in regard to him, in the church and out of it. He is comparatively young as a preacher and needs sympathy and encouragement to cheer him on in his work of faith and labor of love. He has been in Nova Scotia one year, and it will be a great loss to our churches here to have him to leave and seek verdant fields abroad. However, I can say no more at present. We will continue our meetings for a week or two, hoping, trusting and praying that our efforts may be crowned with success.

W. K. BURR.

May 21st, 1888.

TIVERTON.

Our brethren at this place have a snug church property of which they are justly proud. In the midst of a lot 50x150 feet stands the meeting-house 30x40 feet, nicely finished outside and inside. They have just completed an alteration on the inside of the house which is a great improvement and adds much to its appearance. In addition to this they have decorated the pulpit with handsome new trimmings and carpeted the platform, steps and a portion of the main floor, with a handsome tapestry carpet which adds much to the appearance of the inside. Outside, they are building a new fence around the lot, the greater part of which is done.

Elder Thos. Ossinger superintends the Sunday School which is well attended, seventy-five and eighty-five being present on the last two occasions of my visits. They have also a sewing circle in the interest of the Mission Board, which meets at the home of Sister John A. Smith, on Wednesday evenings, to make up useful articles which they find no trouble to dispose of.

Bro. John A. Smith and Bro. Ossinger were elected to fill the Eldership of this church when it was first organized nearly thirty years ago, and have faithfully stood shoulder to shoulder and labored for its best interests to the present day. It is a pity that this church, connected with that of Westport, where there is a band of faithful Disciples over whom Bro. John Peters and Bro. E. A. Payson are the faithful Elders, could not have a preacher to labor between them permanently.

H. A. DEVOE.

MILTON, QUEENS CO., N. S.

During the last few weeks the Christian church, of this place, held some very interesting and successful meetings—thus encouraging each one to go on working for the Lord. Bro. Howard Murray opened the meetings bringing before our minds many lessons of importance, showing the necessity of being alive and at work in this labor of love. The result of these meetings made our hearts glad by nine persons confessing their faith in Christ as the son of God, being buried with him in baptism, rising to walk in newness of life. This is encouraging to the children of God to see the cause of the Redeemer being built up. Let us go on in this noble work for there is much yet to be done, not leave all for the preacher but let the whole church be ready to do something for the master—knowing that if faithful unto the end we shall be crowned at last in the kingdom of our Lord and Saviour Jesus Christ.

W. R. McEWEN,

May 14th, 1888.

P. E. ISLAND.

DISCIPLES OF CHRIST: Be ready for our Annual Meeting, at Montague, the second Sunday in July. COME!

O. B. EMERY.

Montague, May 28, 1888.

Miscellaneous.

HOLD UP THE LIGHT.

The famous Eddystone lighthouse, off the coast of Cornwall, England, was first built in a fanciful way by the learned and eccentric Winstanley. On its sides he put various boastful inscriptions. He was very proud of his structure, and from his lofty balcony used boldly to defy the storm; crying, "Blow, O wind! Rise, O ocean! Break forth, ye elements, and try my work!" But one fearful night the sea swallowed up the tower and its builder.

The lighthouse was built a second time of wood and stone by Rudgard. The form was good, but the wood gave hold for the element, and the builder and his structure perished in the flames.

Next the great Smeaton was called. He raised a cone from the solid rock upon which it was built and riveted it to the rock, as the cak is fastened to the earth by its roots. From the rock of the foundation he took the rock of the superstructure. He carved upon it no boastful inscription like those of Winstanley, but on its lowest course he put: "Except the Lord builds the house, they labor in vain that build it;" and on its keystone, above the lantern, the simple tribute, "Lauds Deo!" and the structure still stands, holding its beacon light to the storm-tossed mariners.

Fellow-workers for the salvation of men, Christ, the light, must be held up before men or they perish. Let us then place him on no superstructure of our own device. Let us rear no tower of wood, or wood and stone. But taking the Word of God for our foundation, let us build our structure upon its massive, solid truth, and on every course put Smeaton's humble inscription, and then we may be sure that the light-house will stand.—Selected.

"THAT'S THEE, JEM!"

Sojourning some few years ago at a beautiful and much-frequented English watering-place, I met with an earnest Christian tradesman of the town, who had, in a prominent place in his shop-window, an assortment of Bibles for sale.

A band or "troupe" of young men, called "Ethiopian Serenaders," with hands and faces blackened, and dressed in very grotesque costumes, arranged themselves before this gentleman's door one day for an exhibition of their peculiar performances. After they had sung some comic and some plaintive melodies, with their own peculiar accompaniments of gestures and grimaces, one of the party, a tall and interesting young man, who had the air of one who was beneath his proper station, stepped up to the door, tambourine in hand, to ask for a few pennies from the people. Mr. Carr, taking one of the Bibles out of his window, addressed the youth:

"See here, young man," he said, "I will give you a shilling and this book besides, if you will read a portion of it among your comrades there, and in the hearing of the bystanders."

"Here's a shilling for an easy job!" he chuckled out to his mates; "I'm going to give you a 'public reading'!"

Mr. Carr opened at the fifteenth chapter of Luke, and pointing to the eleventh verse, requested the young man to commence reading at that verse.

"Now, Jem, speak up," said one of the party, "and earn your shilling like a man!"

Jem took the book and read. "And he said, A certain man had two sons; and the younger of them

said to his father: Father, give me the portion of goods that fall to me. And he divided unto them his living."

There was something in the voice of the reader, as well as in the strangeness of the circumstances that lulled all to silence; while an air of seriousness took possession of the youth, and still further commanded the rapt attention of the crowd.

He read on: "And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living."

"That's thee, Jem!" ejaculated one of his comrades; "it's just like what you told me of yourself and your father!"

The reader continued: "And when he had spent all, there arose a mighty famine in that land, and he began to be in want."

"Why, that's thee again, Jem!" said the voice. "Go on!"

"And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat, and no man gave unto him."

"That's like us all!" said the voice, once more interrupting: "we'er all beggars, and might be better than we are! Go on; let's here what came of it!"

The young man read on, and as he read his voice trembled: "And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father."

At this point he fairly broke down, and could read no more. All were impressed and moved. The whole reality of the past rose up to view, and in the clear story of the gospel a ray of hope dawned upon him for his future. His father—his father's house—and his mother's too; and the plenty and love they ever bestowed upon him there, and the hired servants, all having enough; and then himself, his father's son, and his present state; his companionships, his habits, his sins, his poverty, his out-cast condition, his questionable mode of living—all these came climbing like an invading force of thoughts and reflections into the citadel of his mind, and fairly overcame him.

That day—that scene—proved the turning-point of that young prodigal's life. He sought the advice of the Christian friend who had thus providentially interposed for his deliverance. Communications were made to his parents, which resulted in a long-lost and dearly-loved child returning to the familiar earthly home; and still better, in his return to his Heavenly Father! He found, as I trust my readers will, how true are the promises of the parable of the "Prodigal Son," both for time and for eternity.

"Yes, there is One who will not chide and scoff,  
But beckons us to homes of heavenly bliss;  
Beholds the prodigal a great way off,  
And flies to meet him with a father's kiss."

—R. Maguire, in *Am. T. S. Tract.*

A PRACTICAL MAN.—There is a great difference between nations on the score of practicality. Even a race of thinkers may not possess a grasp of affairs. The story is told that an Englishman, travelling in Germany, kept constantly putting his head out of the window of the railway carriage.

He did it once too often, however, and a gust of wind blew away his hat. Quick as thought, he took down his hat-box and hurled it also out of the window.

His German fellow-travellers roared with laughter, and one of them said: "You don't expect your hat-box to bring back your hat, do you?"

"I do," said the Englishman. "No name on the hat—full name and address on the box! They'll be found together, and I shall get both."

Then those Germans subsided, and said they had always considered the English a great and practical nation.—*Youth's Companion.*

## The Christian.

ST. JOHN, N. B., . . . . . JUNE, 1888

## EDITORIAL.

## REPENTANCE.

But now He commands all men everywhere to repent. —Acts xvii, 30.

The ignorance of the past at which God winked was gross indeed. That men who acknowledged God to be their Creator would think that men could in return make God out of silver and gold, or stone, seems almost too much to believe, did we not witness the consummate folly of men even in this age of light and liberty. Men proverbial for their scholarship and research labor with inflexible determination to prove the doctrine of *evolution* or *derivation*. The Bible declares man's origin and exalted destiny so plainly that even children can understand it, and man's constant progression in light and knowledge corroborates Bible history and points him out as destined for eternal companionship with his Maker, while the history of the most sagacious of inferior animals shows no progression from their creation. Notwithstanding this, men in their efforts to refute the testimony of the Bible, determinately try to find for man another origin as if it were the very acme of intellectual greatness to prove themselves the honored sons of such sires as the baboon or the monkey, and to share with them the same destination.

Let us not therefore be astonished at the ignorance of past ages, but remember that while God winked at that ignorance He now commands all men everywhere to repent, and those who despise this command will be reckoned with in the day of judgment.

In a former paper repentance was shown to be an inward work of the heart—a purpose or determination to turn from sin to the service of God. While *faith* and *repentance* are operations of the mind there is a plain distinction between them. Faith is a heartfelt conviction that the gospel is true—that it is really true that Christ died for our sins, was buried and rose again the third day, etc., etc., and a confidence that He is waiting to save every one who will accept of salvation on His terms. Repentance is a determination of the heart to turn from sin and accept of that salvation on Jesus' terms. God's goodness leads to that determination. It would never lead the sinner to this determination until he believed in His goodness; hence, the absurdity of a man repenting before he believes the gospel which reveals God's goodness through His dear Son. The sinner must believe that he is lost and also that Jesus died to save him before he will purpose in his heart to turn from sin to the Lord. When he has thus resolved, and on Jesus' terms accepts of the great salvation, he *knows* whom he has believed, and being justified by faith he has peace with God through our Lord Jesus Christ. He not only believes that Jesus died for him, but believes that Jesus has saved him according to His promise. The latter belief he has after he repents and is baptized. Mark xvi, 16, and Acts ii, 38. But he must believe the gospel before he repents.

We may here contrast repentance unto salvation with what is called "death-bed repentance." A dying man cannot say, I am determined in God's strength to lead a new life, because his life is spent already. He may wish he had spent it differently, but that is of no avail. He may wish he had some of life yet to spend and promise to spend it differently, but both his wish and promise are useless, he must die; such is death-bed repentance. If we ask, What troubles the man? Is it because he has grieved the loving spirit of God? No, not that! It is the fear of punishment. He dreads to meet an angry God. Like Balaam, he wants to die the

death of the righteous although he was unwilling to live the life of the righteous. Sometimes he is persuaded that he has found mercy, but as a general rule those whose lives have been unexpectedly spared have showed the spuriousness of such repentance. It was the fear of hell and not the goodness of God which led to it.

A young man with life before him believes with all his heart that Jesus the Son of God died for his sins, that God so loved him as thus to give His only begotten Son for him. While thinking of his sins and the dying love of Jesus and God commanding him to repent, he finds himself on the broad road, its sinful pleasures and vast multitudes pressing him to remain and share its attractions. But he believes that Jesus died to save him from that road and its certain destruction, and now pleads with him to turn and follow Him in the narrow path. Two courses are before him, one of sinful pleasure another of self-denial and reproach. He must now make his choice. He determines to forsake the road to death, leave its deceitful attractions and follow his dear Saviour. Whatever of his life remains he resolves to devote to the service of God, regretting that so much of it has been spent against Him. There is something noble in this purpose of heart, God is pleased with it and angels rejoice over him.

Whatever a merciful God will in some cases do for those who cry for mercy at their death He keeps among His secret counsels. But the man who in life and health believes and obeys Him can rejoice in His proclaimed promises.

Let all men attend to this solemn command of God. He does not say it would be well for men to repent, or merely that it is their duty to do so, but he commands all men everywhere to repent, and those who will not repent are standing in defiance all the authority of the eternal God who has appointed a day in which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men in that He had raised Him from the dead.

## Original Contributions.

## THE TRIAL OF SIN.

[The following article is from the pen of a pupil in New Glasgow school, now in his 17th year, and the first year of his Christian life. We would say to our young brother, continue to study and to write.—Ed.]

Adam and Eve, as you all know, were our first parents. They were placed in the garden of Eden there to lead a happy life protected by their God. Was this the result? We answer in the negative. What reluctant scenes rise before our minds as we look far back at our mother in her weakness allowing Satan to persuade her in her ill-fated direction harkening to the words that charmed her young mind. Alas! the fate of man. Death and all its woes came henceforth upon him. We may see back in gloomy imagination the pale horse and rider. Death come tramping into that forsaken garden and those heart-stricken parents led in solemn procession into the wide world outside, henceforth to work and henceforth to die. Soon we find men multiplying on the earth, so also we find sin in its deepest dye. This we prove from the fall.

When the waters dashed their white foam against the sides of mighty mountains and cries of despair rent the topmost clouds, but by sacred blessedness eight souls were saved.

Again we find man filling the earth with sin, but the Lord proclaiming that it should no more be overwhelmed with the waters of the deep.

Many nations rose and fell, and often was the name of the Lord enshrouded in darkness. What

was the destiny of Sodom and Gomorrah, whose streets witnessed fearful scenes of riot and iniquity? They were struck by God's flaming sword and buried forever. That great and famed Babylon, the brightest of eastern cities, was trampled and crushed to the dust by the craftiness of a mighty monarch. Thus the Lord, over invincible, prevailed over this wicked people.

We shall draw a veil over the scenes from this time until the angelic hosts heralded the glad tidings to the shepherds quietly overlooking their flocks by night. What was the news? The news of a Lord sent from the celestial city to die on a Roman cross. How do we find man in this age? We find him crying for human innocent blood. We see him sending the bright spirit of Stephen to his Lord.

Another veil covers space, but it is a veil of darkness concealing under its shadow the time of the "dark ages." The darkest hour is before the dawn, and truly it was dark when Martin Luther first raised his voice against the doctrines of the Romish church. Christianity slowly spread its balmy wings over the then dark continent of Europe. England took up the joyful sound as John Knox sent his powerful voice like an electric shock over the land. But sin convulsed the island and the word was again biting the dust. Here England's dark scenes present themselves. The awful groans of despair went up disapprovingly before God. It was during those black stirring times that the venerable men, Crammer, Ridley and Latimer, lifted their voices to heaven amidst the fiery flames of reproach. If ever a man deserved a starry crown it is a faithful martyr as each of these men showed themselves to be. But these scenes came to an end—they could not stand. Civilization was gaining ground on the dark ball, and thank God man can now worship the Lord according as he understands His will. But man is still sinful. Great efforts are being made to send the gospel into the dark places of the earth. But we still find that out of a population of 1,434,000,000, scarcely 400,000,000 are God-fearing men. What a triumphal march the monster sin has had through the ages! Is it possible for God to look on such a state of affairs? Something must be done. Some one must seek out and find the lost and ruined children of Adam. Let us think of the darkness of Africans, Indians, Chinese and Japanese worshipping the works of their own hands. How many great men might rise out of the now dark continent of Africa. Are we to allow them to go on in their present state without our sympathy or support? At the present time little African boys are learning the rules of civilization and are destined to achieve future honor.

I shall stop here and call your attention to what is passing in our own country, even in this little enlightened and highly favored isle of the sea. Our court of justice has been crowded by spectators hearing the trial and the sentence of death passed upon one of our farmer's sons. Even that was slight compared with the ordeal that has since passed over this crestfallen boy. He has thus terribly passed into eternity while yet in his teens. Let it be a solemn warning to all the youth of this Dominion. Not four years ago he sat like ourselves in a schoolroom to receive lessons, which were to fit him for a useful and honorable life. But his life came to a sudden close on that dreadful scaffold. Like many another jolly fellow death was kept far in the distance, and between it and him was the motto, "Pleasure in youth." It led his soul into an early eternity without any deeds of goodness done on earth. We may feel above taking a father's advice or a mother's warning, but sooner or later they will rankle in our hearts. The home fireside with its looks and cheerful company we should value highly in the long winter evenings.

Schoolmates, do not waste your fleeting moments in idle dalliance around street corners or in any unfit place. Think of the words of Hillhouse:



"I would not waste my spring of youth in idle dalliance,  
I would plant rich seeds to blossom in my manhood,  
And bear fruit when I am old."

May such resolves hold you and convince you of their worth. The pleasures of earth and its hopes are bright, but they are as fickle as the minds of men. When we try to catch the bubble it bursts in our grasp.

Mary, the beautiful Queen of Scots, whose life was lit with revelry and festivity, died under the axe of the executioner. Henry V., who was carrying everything before him; died just as the bud was blooming.

There is a hope that survives all the changes of life, reaches across the river of death and abides with the Christian until he sees the jasper walls and enters the pearly gates in company with the King of righteousness, where he shall sing those heavenly anthems that soothe the mind and invigorate the heart.

Generation after generation is passing away and being forgotten. We have seen our cheerful grandfathers, and before they were laid in the cold church-yard have heard their parting advice and fervent prayers; we have witnessed their loving hearts grow fainter and fainter, while their faces were lit with calm fortitude until those eyes which had looked upon the world for four-score-years were motionless in death.

We are each drawing nearer man and womanhood every year, and will soon be expected to do our part in manning and steering the ship of life. Will our lives be honest and Christian? Who can tell but some one of you may become a Luther, a Whitefield or a Gerfield. This cannot be if the unworthy and degraded are your companions. Let each seek the society of the good and live on the words of eternal life which flow around us like a rapid river carrying joy and blessedness to all. When the ship of death calls to take you to the spirit land, the Captain of your salvation shall be with you until you hear and learn the sweet music and join the everlasting song, and crown your Saviour Lord of all.

HOWARD.

New Glasgow, April 23rd, 1888.

MISSION TOPICS.

BY M. B. RYAN.

No. III.—THE HEATHEN WORLD.

It is estimated that the heathen population of the earth numbers about 850,000,000, which, added to a Mohammedan population of 170,000,000 makes the total number of persons who are without Christ in the world more than 1,000,000,000. The great bulk of Pagan population is found in India, China, Japan and Africa. There are many systems of religion in force among these millions, but all equally powerless to save from sin. Buddhist, Brahmin, the follower of Confucius, and the bestial nature worshipper, are all alike powerless against sin in life, and hopeless in death.

It is difficult for us to realize the immensity of this heathen population. If we could imagine London, the largest city in the world with its four million of inhabitants, increased to 250 times its size; or the population of the United States, including its Boston, New Yorks, Chicagos, San Franciscos, etc., multiplied by twenty, we might get some idea of the countless hosts who to-day grope in the darkness of heathen night. And those millions are multiplying with great rapidity. In India, it is ascertained that, in spite of severe famines which sweep off hundreds of thousands, the rate of increase in population is about one per cent every year—which would double the population in a century. In other pagan lands the increase is doubtless not much less. This means that in twenty-five years 250,000,000 people will be added to the population

of what are now heathen lands; or in other words that during the lifetime of many men and women now living, the heathen population of the earth will be increased by a number of people nearly equal to the whole population of the Chinese Empire at the present time. It means that 10,000,000 heathens are being added to the already almost countless number every year. At that rate, how soon will the church of God overtake these heathen population and convert them to Christ? NEVER, at its present rate of progress. At the end of its "century of mission," the church has less than 3,000,000 converts from heathenism. Making all due allowance for those who have died in the time, it would be putting the case strongly to say that the results of a hundred years' work in making converts from heathenism amounted to 5,000,000 souls. In that one hundred years the heathen population has increased at least 200,000,000. Is it not evident that the church must enlarge her liberality and increase her efforts many hundred fold before she can fulfill her mission, to preach the gospel to every creature in all the world?

There is another serious phase of this quest on. This heathen population is dying with astonishing rapidity. It is estimated that thirty millions of them die every year. In a little more than thirty years the one thousand million of them now living will have passed away. Since modern missions were begun, and while the church was converting five million to Christ, more than two thousand millions have died. And they all died without any hope. And they are dying now at the rate of over seventy-five thousand every day, in the same deplorable condition. As the populations increase, this appalling death-rate will increase. Do Christian people realize this? It seems not. Certainly if the Christians of America knew that in two years, the sixty million inhabitants of this country would all be dead, they would multiply their efforts to reach and save the ungodly. And is it not as awful for a man to die without Christ in India as in the United States? in China as in Canada? Christian, remember that this year will be the last opportunity to preach Christ to thirty millions of lost men; and that before tomorrow's sun shall rise, nearly one hundred thousand of them will have passed beyond your reach!

But there is another fact connected with heathen populations that is fraught with important consequences to the work of the world's salvation. There must be a distinction observed between pagan populations and non-Christian populations. A people can be non-Christian and yet not be pagan. Such is the Mohammedan world, numbering 170,000,000. The Mohammedans believe in one God, as we do; but they do not accept Jesus Christ as His Son. They proclaim one God and Mohammed as His prophet. In this they are radically different from Pagan people. Pagans believe in many Gods, Mohammedans are superior to them; they have more of the truth; yet they have not enough of the truth to save men. While they reject Christ as Saviour and King, they refuse the only person in whom there is salvation in this day. Their religion can neither save themselves nor others. They need conversion to Christianity, or rather, to Christ, as much as do the heathen.

Yet these Mohammedans themselves are a missionary people. They are zealous for their religion. They labor to convert men to it. And the field of their operations is in heathen lands. In India and in Africa especially, they are making rapid progress in converting the heathen to their belief. Now what does this mean, in respect to Christian missions? It means that another obstacle is thrown in the way of converting the heathen nations to Christ. It will be found very largely true, that, just in proportion as they succeed in making Mohammedans of the heathen, we will fail in making Christians of them. Does that seem strange? Not

so very strange when you think of it. Mohammedanism offers the Pagan one God in place of many. It is thus an infinite improvement on the old faith, and so far does all that Christianity can do. It offers him in the person of Mohammed, a sacred person, a prophet of God, nay, the prophet of God; and in the Koran, a sacred book, the teaching of the prophet. What does it matter that those claims are false? The Pagan believes them to be true; and his acceptance of them satisfies the demand of his being for a God who is infinite; for a mediator to stand between him and an infinite God; and for a guide-book to direct him in his devotions. With this he is apt to be content, and to meet the approach of the Christian teacher with the supreme contempt frequently shown, even in Christian lands, by those who have but a little light, and refuse to be farther illuminated. And to this natural tendency must be added the further consideration that the crescent has always been the enemy of the cross; and that those who marshal under the former ensign will fortify their converts against those who preach the latter, and against the cause of which it is the central figure.

Let us be impressed with the greatness of the work thus set before the people of God. The field is wide, and stony, and briars, and morasses and fens, are numerous and forbidding. But this is the field which the Lord calls His own, and He has said to you and me, "Go work to-day." And great as seems the work, and numerous as the obstacles, His precious promise is ours, as it was theirs who first went forth to labor. "Lo, I am with you always, even unto the end of the world." The attitude of the Christian world, to this great problem of the world's evangelization, is reserved for treatment in another article.

LOVE ONE TO ANOTHER.

By this shall all men know that ye are My disciples, if ye have love one to another.—John xiii. 35.

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. That is to be the offering, the atonement through which the loving Father could honorably and justly receive back to favor those who have rebelled against and grieved Him."

The religion of Jesus is a religion of love. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." Christ showed His love in leaving the glories of heaven and coming to earth to dwell among us. He proved His love for us when He died upon the cross as a sacrifice for our sins. And when through the gift and grace of His Holy Spirit, we become so impressed with His love, as to love Him because He first loved us, it is like good seed sown into good ground—springing up in everything good and true, that thoughts, words and deeds can accomplish no more for Him. This is not doing things to make God love us, a mistake common and ruinous, that keeps one in a constant state of anxiety and uncertainty about succeeding at last. But it is a free and happy life of loving obedience which only can bring true happiness to the soul; for it is the most unhappy thing possible, to displease one whom we dearly love and who we know loves us.

As Christ proved His love for us by becoming "obedient unto death—even the death of the cross," so now He asks us to prove our love for Him by becoming obedient to His blessed Gospel. As He showed His love for us by leaving His glorious place at God's right hand and coming to earth to dwell with men, so now He asks us to show to the world our love for Him by loving one another. "By this shall all men know that ye are my disciples, if ye have love one to another." Then, let all who are the disciples of this loving Saviour, "love one another with a pure heart fervently," that the

world may know that we are His disciples and that our light may thus shine into the dark and benighted hearts of those who have never "tasted that the Lord is gracious," and who are not living in the glorious light and liberty of the gospel of Christ.

"Love is the golden chain that binds  
The happy souls above;  
And he's an heir of heaven who finds  
His bosom glow with love."

EDITH L. PETERS.

Westport, N. S.

### TRUSTING IN GOD.

It has been said that in living a Christian life we must pass through tribulation, and that the Christian is continually called upon to resist temptations as well as endure afflictions. While this is true in the main, is it not possible for us to think more about our temptations and afflictions than we should; forgetful of the fact that there is a great deliverer in whom we should trust. Oh! how dull and wavering in faith are these poor hearts of ours, when we refuse to trust God under circumstances in which we would have fully trusted an earthly parent. God loves to have His children trust Him. They who trust most sorrow least. If there was continual trust there would be continual peace. The Psalms contain some beautiful expressions of trust. In Psalm iii. 6, we find a solemn declaration of trust in God: "I will not be afraid of ten thousands of people that have set themselves against me round about." What could look worse to human sight than to be surrounded by thousands of men seeking to take away that which we hold so dear—our life. Yet the Psalmist will trust in God even then—he will not be afraid. How often the children of God find themselves placed under circumstances which, to say the least, are very trying. Surrounded by difficulties, friends have forsaken them, business matters have gone wrong, some dear one has been taken from them. And no matter which way they look, they see nothing to cheer their drooping spirits. It seems as though all their happiness and peace had fled. Life was a burden heavy to bear. Under such very trying circumstances it requires great faith in God to be able to say, "I will not be afraid. I will trust Him who doeth all things well." But if we consider awhile and meditate upon the mighty power of God, of His ability to turn affairs hither and thither at His will, that He can dispel the darkest clouds from our path—we will then begin to realize that those very troubles and afflictions that so distress us now are working out for us "an exceeding and eternal weight of glory." Then again, let us consider the number of scriptural illustrations we have of this great fact. When Daniel was cast into the den of lions, nothing but the power of God could save him. He trusted in God for His deliverance, nor did he trust in vain. When the three Hebrew children were thrown into the fiery furnace, heated seven times hotter than usual, their trust in the living God saved them. Let us remember that God is the same to-day as He was then, that He exercises the same care over His people now as then; they are just as dear to Him and He will draw graciously near to them if they will draw near to Him.

Let us also remember that we shall receive sufficient help and grace from above to enable us to bear up under every trial. We have this beautifully expressed in the following language of the Apostle Paul. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice that it might depart from me. And He said unto me: My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly, therefore, will I rather glory in my infirmities, that the

power of Christ may rest upon me. Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak then I am strong. (2nd Cor. xii. 7-10). Let us rest assured that God's strength is made perfect through human weakness, and is made manifest by His ability to help when all other sources fail. He will never allow His children to be tried above what they are able to bear. In the still hours of the night, when lying on our beds, we are apt to think over and meditate upon our affairs, more especially if we have any trouble on our minds; under such circumstances, happy are we if we can say with the Psalmist, "I will both lay me down in peace and sleep; for Thou, Lord, only makest me dwell in safety." (Psalm iv. 8). There is something sweet and assuring in the fact that God watches over us, even when asleep. It also shows us the minuteness of God's care,—the individuality of His love; how it stoops, and condescends, and acts in little spheres as well as great ones, where nothing is to be had, save the gratitude and love of a poor feeble creature, whose life has been protected and preserved during a period of helplessness and sleep. Many a Christian lies down but not to sleep; he feels safe enough as far as his body is concerned, but cares and anxieties invade the privacy of his chamber. His faith is sorely tried, human nature cannot bear the pressure, and it is only by having one upon whom he can cast all his cares, that he can say: "I will lay me down in peace and sleep." Let us learn as Luther did, who, looking out of his window one summer evening, saw on a tree near by, a little bird making his brief and easy preparations for a night's rest. "Look, said he, how that little fellow preaches faith to us all. He takes hold of his twig, tucks his head under his wing and goes to sleep, leaving God to think for him. We can honor God by trusting Him, and we on our part shall be benefited. Let us trust Him more in our daily life, place more confidence in Him in the private chamber, knowing that the God of Israel neither slumbers nor sleeps.

In the 23rd Psalm, (and who does not love that beautiful Psalm), we find another expression of trust: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me." No matter how wicked a man may have been, or how good he really is, there is a solemnity amounting to awe, in the presence, or at the approach of death. Most of us have stood beside the death-bed of some friend or relation, and as we have gazed upon the cold lifeless form, thoughts of past friendship have filled our minds. We, too, have thought of the time when we may occupy the same position,—when the silent Messenger shall come for us. Oh! How our hearts have been solemnized—how we have prayed in our hearts, Lord help me to be faithful till death. But we are treading on a holy ground, and we must put off our shoes of self-dependance, and walk here in simple unwavering trust, fearing no evil if He is with us. If He has cared for us in life can we not trust Him in death. When it comes to our turn to pass from the scenes and cares of this life into that "from which no traveller returns," let us remember, that although the way may be dark, and to a certain extent unknown, God is there, and as He has cared for us and illumed our path through life in all known things, He will certainly be with us to comfort us where we most need Him. May the Lord grant us a rich supply of grace so that we may be able to trust Him under every trial. To trust Him when all is well is to sail with the wind and tide. Let us for a moment see the object of our trust in God,—the great God of heaven and earth. Justice, truth, mercy and wisdom are His attributes. How can we be afraid when we have such a protector who will take us under the "shadow of His wing." To be under the shadow of God's wing

implies closeness to God. Let us weigh this well, let us attempt to realize it, and it will bring great peace and assurance to our hearts.

Simply trusting every day,  
Trusting through a stormy way,  
Even when my faith is small,  
Trusting Jesus—that is all.

W. HARDING

May 14th, 1888.

### MY EARLY CHURCH LIFE.

What I mean by "early church life," is my first experience in a religious life. From a child I attended the worship of the "Lord's house," but had no religious experience until I united with the church. I had seen twenty summers before I obeyed the gospel of Christ. I date my first experience in church life back to that time.

We all realize the fact that our first impressions generally remain with us. It is extremely difficult to disabuse the mind from its early impressions. It is a matter of no minor importance what lessons we receive in our formative age. These early lessons increase with our age and give tone and shape to our subsequent life. Herein is wisdom in the training of children. Unless we plant the truth of God's word error will spring up. We are very scrupulous sometimes about teaching our children to pray. But the devil is not so scrupulous about teaching them to swear. It is well to steal a march on the enemy of souls by preoccupying the mind with truth and righteousness.

These early impressions are so strong and lasting that we are slow to accept or even tolerate in others any course or line of life that does not harmonize with them. I find, herein, one of the reasons why my own nature is so out of tune with much I see in church life. Much of the sentiment and order is so unlike my early Christian experience, that I have grave doubts as to their validity. Add to this the fact that my present judgment confirms my early impressions, and you have me out of faith and out of order with much that is considered in order.

About five miles from the city of Haverhill, Mass., is Ayer's Village, so called, I suppose, because of the number of Ayers who resided there. Here in this little thriving village was my first church home. Here I received my first experience in the duties and privileges of a Christian life. Although I was blessed with faithful and tender parents, who taught me much about the Christian life, yet not till here did I experience and realize them.

In the early fall of 1861, in the home of Bro. Houston, on the Lord's day were gathered seven Disciples: Bro. William Murray, Bro. Houston, Bro. McDonald and the writer, Sister Houston, Sister McDonald and Sister Emerson. Here was our first earthly heaven. Here we saw in the symbol of the bread and wine, the love of God; and in this "blest feast divine" we had a foretaste of joys above. We did not seek the praise or fear the scoffs or frowns of the world; but greatly did we desire the smiles and recognition of our Heavenly Father. We were assured that if we were right with God all would be right. The joy of that hour can never be told, but will ever be retained in the chamber of memory. In this, our adopted village, was the beginning of a new order of things in my history. I had heard about it, but here for the first time I tasted the joys and blessings of the church of Christ. Do you ask me, dear reader, why I call these humble Disciples worshipping in Bro. Houston's house "the church of Christ?" I will refer you to Paul's letter to Philemon. In the first and second verses you will find he is writing to Philemon, and to Apphia, and Archippus, and to "the church in thy house." This teaches us that it does not require any particular place or any particular number to constitute the church of Christ; but wherever the Disciples of Christ meet, whether many or few, to attend to the appointed work and

worship of the Lord, there is the church of Christ. In this little company of disciples I had indolently impressed upon my heart the order of worship in the church of Christ; the account of which we find in Acts ii. 42. "And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread and in prayers." Here are four acts of worship, and we continued as steadfastly in one as in the others. We met regularly on the Lord's day for this ostensible purpose, to study the apostles' doctrine—the word of God and that alone. We knew nothing about now-fangled or old-fangled notions. We attended to the breaking of bread and the fellowship (contribution), and in the prayers. With this order of worship, so plainly taught in the Bible, and so firmly established in my heart, in the very beginning of my Christian career, should it be considered strange that I should retain serious doubts as to the fitness or worthiness of those who change this divine order of worship. As we had no preacher, or what in modern times would be considered without a preacher, and no meeting-house in which to worship, and no very great wealth to command us, and somewhat limited in educational abilities, it might be considered a thing incredible that such a church should prosper. If any think it quite impossible that good could come out of such a church, let me say to you as Philip said to Nathaniel: "Come and see." Let us look at the history of this church and ascertain if possible the cause of its growth, for it was wonderfully successful. We soon moved into a hall, and then into a larger hall, and from that into the largest hall in the village, with a church of seventy-five members.

Soon after we commenced worship in Bro. Houston's house a Bro. Butler was added to our number. He with Bro. William Murray were appointed elders, and Bro. Houston and McDonald deacons; so that half of the church were officers. We were all workers, however. Here is another impression I then received that still stays by me, i. e., that every Christian must be a worker. That to live we must work, that to save ourselves we must work to build up the cause of God. We invited our friends to "come and see" our order. It was so simple and yet so scriptural, and so well suited to the wants of our nature, that its power was felt when seen. We had no human creed or formulated dogmas to muddle and bewilder. No chain to bind the soul, save the golden chain of love. As Bro. William Murray was the best read in Bible truths he did the most of the teaching. We all were furnished with pocket Testaments and we all had to use them. We were surrounded with all kinds of doctrines, and all manner of men, who were constantly on the watch to entangle us if possible and overthrow our religion. Our Testaments were in constant use. When any truth was denied we would turn to the chapter and verse for proof; when any new idea was advanced we would demand the scripture for proof. This early training in the knowledge of the Bible necessarily increased our love for God and the word of His grace. The fact that our love for God must be measured by our love for His word, was then established in our hearts and it is there yet. It is not possible for me with this early experience and what little I know of the word of God, to have one grain of faith in the religion of those who do not study His word. The strength and vitality of the church depends upon the continued growth of her members in the grace and knowledge of the word of God; and this cannot be accomplished unless the Bible is constantly studied. It is as true of us to-day as it was of Timothy. We must "study to show ourselves approved of God."

Another feature of this church was its manifested interest and love in each other. I was made to believe that the mainspring of religion was in seeking the good and the happiness of others; and the idea is hanging about me yet. I well remember

that when any of the members were absent from the meetings we would know it, and very soon ascertain the reasons of their absence. Many times one or more of the brethren would visit the family of the absent one soon after the close of the meeting. Our number on a stormy Sunday would be quite as many as when the day was fine. Those who were not able to face the storm knew that Bro. Houston would be after them with his team, and, of course, they would be ready. I don't think there will be horses in heaven, if they are Bro. Houston's horse will be there. There wasn't a ghost of a chance for the Sunday headache or dry weather Christians where Bro. Houston was. To refuse to go to church when the team was at the door, would be worse, if possible, than denying the faith. At that time I supposed that our worship would not be acceptable in the sight of God unless we did our part in getting others to the place of worship. And now my faith is terribly strained in accepting, as pure Christianity, the worship where we attend to the feast of divine love, knowing at the same time there are those whose hearts are yearning to enjoy this sacred feast whom we could assist to the house of worship, and yet indifferent to their highest enjoyment. Another lesson I received at this time, i. e., the right and necessity of every child of God contributing their income, or a portion of it, toward the support of the cause of God. If they were too poor to help support the cause, they were poor enough to need support, and they always received it. Every one should be either a giver to the church or a receiver from it. We can hardly imagine it possible that any one could be so faithless and ungracious as to refuse to support the cause of God, from whom they are receiving so many rich blessings here and expect to receive infinitely more in the future. H. M.

THE PEARL OF GREAT PRICE.

The kingdom of heaven is like unto a merchantman seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it.—Matt. xiii. 45.

In reading the parable, some think that Christ is the pearl of great price and sinners the merchantman. But in reading the word of God we cannot find recorded where the sinner is said to purchase Christ or eternal life. True, we find in Isaiah "Come buy wine and milk," but the price is there stated without money and without price. If we are not to pay anything then it is a gift which we receive, not a purchase which we make. The sinner cannot purchase salvation—Christ has purchased it. Let us remember this, for it makes all the difference in the world, because the buyer has a right to sell. If we had purchased Christ then we could part with Him, but if He has purchased us we cannot part with Him, as we are His by right of purchase; so when the Lord Jesus Christ purchased the church He paid a very high price for it, and He can never part with it until He gets a higher price, and that He never can. He laid down His own life for the church, yea, and more—for the whole human family. Eighteen hundred years ago Satan offered a price: "All these things will I give thee if thou wilt fall down and worship me."

The price was too low. Christ was about to pay His life's blood for the church and all the human race, therefore He would not sell it for earthly things. We might turn to one or two passages to prove this point—in Acts xx. 28, "The church of God which He had purchased with His own blood," Again in Gal. ii. 20: "Who loved me and gave Himself for me;" and I. Cor. vi. 20: "Ye are not your own, ye are bought with a price." More passages might be referred to that would prove that Christ purchased the church and not the church Christ.

But again, let us notice He calls the church the pearl of great price. A pearl is noted for its purity; and the moment it is found it is perfect and pure—

needing neither polishing nor grinding. So the church of God upon earth ought to be pure, even as He is pure. The Lord Jesus calls us His pearls. In order to get pearls we learn that the pearl-divers have to go to the bottom of the ocean for them; so the pearl of great price was down in the depths of sin and degradation, but the Lord Jesus Christ plunged from the very height of glory until He cries out "All Thy waves and Thy billows have gone over Me," and there he found the pearl which He sought. When He came up again He had secured the pearl of great price—the church of God which He had purchased with His own life's blood. What encouragement we have in seeking to win precious jewels for God. In the roughest and wildest places His eye sees them. Search the Word and see where the Lord found His jewels, out of Moab He brought one bright jewel. Rahab, another bright gem was found a harlot in Jerico. In that gloomy prison Paul and Silas found a lovely jewel—the Philippian jailor. So we can find jewels for the Master's crown where we least expect to find them; we may meet with a great deal of disappointment and trial, but this is nothing to the joy of finding one precious soul as a bright jewel to set in the crown of the Lord Jesus Christ.

Let us go on daily laboring to win souls for the Redeemer of the world, knowing that He will be with us and will help us through all time, and will give us a home at last beyond the river if faithful to Him. W. B. McEwen.

Milton.

Died.

FISHER.—In this city on the 9th inst., of consumption, Sister E. A. Fisher, beloved wife of Bro. Samuel Fisher, aged 51 years, leaving a kind husband and two sons to mourn her loss. "Blessed are the dead who die in the Lord." W. A. B.

HORSEFIELD.—At her residence, Westport, N. S., May 16th, Mrs. Julia Horsefield, wife of Mr. Thomas Horsefield, aged 72 years. Sister Horsefield was baptized into Christ by Elder Geo. Garrity, nearly twenty-nine years ago and united with the Christian church at Westport, continuing in its membership till her death. She leaves a sorrowing and aged husband besides several children to mourn their loss. Funeral services were conducted at the house and the grave by Rev. J. H. Saunders (Baptist), and the writer. H. A. DeVOE.

STEWART.—At his residence, South Lake, Lot 47, May 8, leaving a large circle of relatives and friends, besides his widow and four helpless children, to mourn the loss of a true friend, a loving husband and indulgent parent, Bro. Donald A. Stewart passed from the earth life, we trust, to a higher and better. To the God of the widow and Father of the fatherless, and the loving hearts of her community, we commend the widow and her helpless little ones.

CAMPBELL.—Sister Jessie, daughter of the late Peter Campbell, peacefully and gently went to rest, at Montague, May 25, aged 84 years. In early life she gave herself to God. She lived a life of faith in the Son of God, and finally fell asleep in Jesus. "Blessed are the dead who die in the Lord." O. B. EMERY.

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Miss Evelyn Wallace, . . . . .	25
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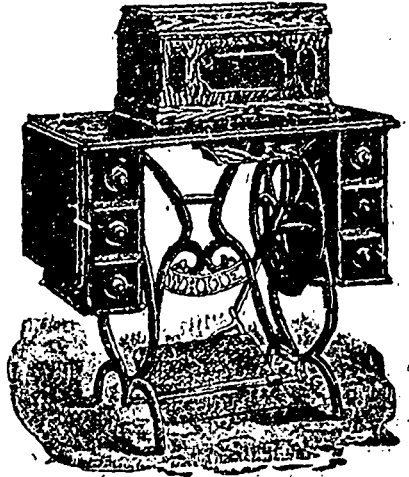
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St. John, N. B., Dec. 27th, 1881.

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