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# THE CHRISTIAN.

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

Vol. V.—No. 7.

SAINT JOHN, N. B., MAY, 1888.

Whole No. 55

## The Christian.

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THE N. Y. Bureau of Labor Bureau Statistics reports: That during the summer of 1887 in New York alone, wages to the amount of \$2,013,230.45 were lost to strikers, an average loss of nearly \$50.00 to each striker; 8,176 persons lost permanently their positions; 635 establishments were closed and 73 partly closed on account of strikes.

THE Liquor License Act of 1887 became law in our city the first day of this present month. 84 applications for city license were presented to Mayor Thorne. 24, however, were refused. The wholesale liquor dealers have subscribed \$10,000.00 to test the validity of said Act, claiming among other things, that the granting of wholesale licenses is a power not entrusted to the legislature of the province of New Brunswick.

A correspondent in Lubec, Me., writes: Bro. Allen B. Philputt, who is attending Harvard College, Cambridge, Mass., preached for us a week ago last Lord's day (15th of April). He was very much liked and had a full house each time. We have decided to engage him for the months of June, July and August. His labors will commence the first of June. He cannot remain longer, being under obligations to return to the University at Bloomington, Ind., in which he is one of the professors in Greek and Latin.

DR. LYMAN ABBOTT of New York State, ranks among the best scholars and ablest exegetes of his church (Congregational). He is editor of the *Christian Union*, in which there is a column, headed, "Inquiring Friends," and this ever stands open for questions on all sorts of subjects. In this column of February 23rd, 1888, an enquirer signing W. C. M., asks the following question:

"I want a short concise work on baptism, something which will refute the Baptist theory."

To this the Dr. replies:

There used to be such works, but the world has moved and they are antiquated. If the primitive mode of the sacrament is of unchangeable authority, the Baptists have the best of the argument. That this mode was immersion in most cases cannot be gainsaid. The ancient document called *The Teaching of the Twelve Apostles* admits the validity of other forms in special cases. The indefensible point in the Baptist theory, seems to us to be the assumption that no latitude is left to Christian liberty in regard to the mode of the sacrament under the most diverse external conditions. The chapter on

Baptism in "Stanley's Christian Institutions," would be profitable to you, especially as indicating the spirit in which this subject should be treated."

If but a portion of the Western Church, and this not more than four hundred years old, can be called the "World," (the Eastern Church, at no time recognizing any form but immersion), the Doctor is correct in saying: "The world has moved." Yes, it has moved such books out of the way; and is but getting back to the position from which it was first moved.

During the past few weeks a number of the churches have witnessed an ingathering of souls that must have been a cause of rejoicing in heaven and on earth. In Kentucky, at Campbell street, Louisville, there were 23; at Jefferson street, 31. State of New York, New York City, 15; Suspension Bridge, 37; Tonawando, 51. Jacksonville, Illinois, 190. Leavenworth, Kansas, 67. In the State of Indiana, Stockwell, 31; Shelbyville, 31; Andersonville, 42; Columbia, 151; Valparaso, 91; Columbus, 311. Just think of it!—Thirteen churches have within four or five weeks been reinforced by the addition of over a thousand—yea, nearly eleven hundred souls. What is to hinder us from witnessing such results in our provinces? We have the God of heaven as our Father; the same means—the gospel of Christ! Says one: "The laborers are few." Yes, that's true, whether you refer to the scarcity of preachers or to those professing to be within the walls of the vineyard, that answered the call for "laborers." If we were all at work, and always at it, if we would obey our marching orders "go," we, too, would see grand results for our Master. Brethren, let us wake up to our responsibilities, that at last we may not be among the number whose names are blotted out from the *Book of Life*.

THE POPE'S EDIOT.—Mgr. Persicos, after spending considerable time in collecting facts concerning the Irish people, submitted his report to the college of the Holy office. And in view of said report the question was submitted—

"Is it permissible in disputes between land-lords and their tenants in Ireland to use means known as the "plan of campaign" and boycotting.

R. Cardinal Monaco of Rome, writing to the Irish priesthood, says: After long and mature deliberation their eminences, (cardinals of the congregation of the inquisition), unanimously answered in the negative, and the decision was confirmed by the holy father on Wednesday, the 18th of the present month (April). Instructing them to withhold absolution from any one declining to renounce membership in the National League.

What effect this will have upon the leaders of the National League will be watched with interest.

The Saint John Presbytery, in session May 1st, spent more than an hour on the question of wearing the gown. During a somewhat heated discussion such remarks fell from the lips of the disputants: Said one, the gown lent dignity to the wearer; it compelled respect; something inspiring in it; it increased public respect for the body. Another said: The gown was a relic of the dark ages, and was considered by many as one of the rags of Rome. A third preacher thought ecclesiastical millinery a very small matter to legislate about. The ques-

tion being submitted there was a tie vote. The chairman gave the casting vote against wearing the gown.

THE World's Missionary Conference will be held in Exeter Hall, London, England, from June 9th to 19th of this present year. Representatives from all the great missionary societies of the world will meet with missionary workers—native converts and helpers—to discuss the best methods of carrying the gospel to the perishing heathen. This certainly is an important question; and the discussion of the following proposed subjects should be productive of much good. (1) Missionary comity. (2) The place of education in missionary work. (3) The training and support of native workers. (4) The organization and government of native churches. (5) Missionary methods. (6) Union and co-operation in mission work. (7) The missionary in relation to literature. (8) Medical missions. (9) Woman's work in the missionary field. (10) Home work for missions. (11) The relation of missions to commerce.

SECESSION from the Roman Catholic Church. During the week of the papal jubilee, *Paolus Fiori* and *Paolo Loza*, two Catholic priests, monks of the Capuchin order, who had just completed their special training for mission work in the central seminary of the order at Rome, publicly withdrew from the Roman Catholic faith, and on the 7th of March were received into the Anglican communion. And now comes that of Mgr. Bouland. In a long letter to the Pope, dated April 13, 1888, he gives in brief the reasons for his withdrawal.

(1) Doctrinally: The impossibility of accepting the teaching of the syllabus and the dogmas proclaimed at the last Vatican Council. (2) Politically: I can no longer admit the pretensions of ultramontaniam, claiming as it does, absolute authority, not only in matters religious, but also in matters scientific, philosophic, social and political, etc., etc.

(Signed) LEON BOULAND,  
Honorary Private Chamberlain of His Holiness Leo XIII.; Honorary Canon of St. Michel Archangel, Rome; Honorary Canon of the Metropolitan Church of Rheims, Commander of the Order of the Holy Sepulchre; Member of the "Academie des Arcades;" and President-General of the Society of the "Advocats de St. Pierre," in North America, etc., etc.

To His Holiness Pope Leo XII., Vatican, Rome.

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

### RECEIPTS.

Young P. M. Band, St. John, N. B.,	....	\$2 23
Mr. McDougal, St. John, N. B.,	....	1 00
Church, Tiverton, Digby Co., N. S.,	....	11 40
Church at Westport,	....	10 00

### EDUCATIONAL FUND.

Lorenzo Miles, St. John, N. B.,	....	1 00
Mrs. Lorenzo Miles, " "	....	1 00
A. D. M. Boyno, " "	....	25
By Cash, " "	....	2 00
A Friend, Lawrence, Mass.,	....	2 00
Mrs. Kenneth Henry, Perth Amboy, N. J.,	....	2 00
B. F. Henry " "	....	1 00
C. Devoe, St. John, N. B.,	....	2 00
W. A. Barnés, " "	....	2 00
A Friend, " "	....	25
By Cash, " "	....	25

Total, .... \$38 28

T. H. CAPP,  
Treasurer.

## LETTER FROM HALIFAX.

Dear Brethren,—It is the duty of all who sincerely love the cause of the Master to be always ready to do what they can to aid in the great work of up-building and extending the work in all its acceptable forms. This we can do in many ways. The cause of Christ, more so than any other we know of, requires co-operation, unity, and brotherly affection. Much good has been done, and more can be done, by a word of encouragement dropped in the proper place. We have no conception of the great good we may be the means of doing, by an encouraging word in season. Above all things we should avoid everything that would tend to discourage a brother or retard the progress of the cause of our blessed Redeemer.

In keeping with the foregoing, we take this opportunity of dropping a word of encouragement and recommendation in favor of our Bro. William Harding, whose heart's desire is to enter the vineyard of the Lord, to labor for the advancement of the noblest cause in which a man can be engaged. For some time past, our beloved and much esteemed brother has intimated his desire to enter into the work; and being confident that these desires originate from a heart, honest and upright in its inclinations, we feel it our duty to put it before the minds of our brethren throughout the provinces—desiring that should they meet our Bro. Harding they will encourage him according as they think best.

Our brother thinks of starting out in the coming month of June. And our desire is that he may prosper in this good work. When he goes out from us here, he will go followed by our prayers and best wishes. Bro. Harding, in starting out, will have his way hedged about with many difficulties; but he is going, trusting strongly in the God of Abraham, Isaac and Jacob. His means are very limited, and when our brethren have heard and given him a trial, they will be at liberty to do for him what they think him to be worthy of. Bro. Harding has been an honest, upright and consistent member of the church at Halifax. He, with a few others of the body, has stood firm to the cause, when the forbodings of distress and discouragements hung thick and dark around the little band of Disciples in this city, but with untiring effort Bro. H. was always at hand to do a willing part, and to share the bearing of the burden in the heat of the day. With unwavering faith he was always at his post. We wish him Godspeed when he shall go out from us.

On behalf of the church at Halifax,  
H. E. COOKE.

## MONTAGUE ITEMS.

The winter is past. The ice and snow are rapidly melting beneath the increasing heat of the sun, and we are nearing the time when this beautiful island will again be clothed in "living green."

The church building of the Disciples of Christ is receiving some attention. Some things "which were wanting are being supplied," and the walls, ceiling and woodwork being beautifully painted by the "Ross Brothers," of Vernon River, who appear to understand their business thoroughly.

The time of the annual meeting, which is to be held with the church here, is approaching, and we hope our preaching brethren and other members of churches and friends of the cause of Christ on P. E. Island, and in Nova Scotia, and New Brunswick, will, as far as possible, make it a duty as well as privilege to attend, and help make our meeting a success.

Do not wait for special invitations. The church at Montague will be glad to welcome you, and endeavor to make your visit enjoyable, as we hope it will be profitable to all.

The homes of some of our friends have been visited by death.

On the 19th February, at Brudenoll, Mr. Jas. N. and Sister Florrie Stewart, were very suddenly bereaved of their infant daughter, Mary Elizabeth, aged 4 months; and

April 21st, Bro. Geo. A. and Sister Catherine Stewart of Brudenell, also lost their infant daughter, Amy, aged 3 months and 6 days. Little Amy's sufferings were lifelong, and in the midst of sorrow there is consolation in knowing that now she has blissful rest with Him who said: "Suffer little children, and forbid them not, to come unto Me." These little ones are beyond the reach of trouble.

Sadly we record also at Brudenell, April 4th, the death of the youngest son of Mr. Hector Johnston, at the age of 17 years and 5 months. George was the beloved of the large family, father, mother, four brothers and four sisters. His illness was long and severe, but no impatience was ever manifested, nor did an impure word ever pass from his lips in the wild raving of delirium. He never made a public profession of faith in Christ; but he loved the church and Sunday-school, and his strongest wish to recover arose from the desire to be publicly associated with the people of God. That association may not now be here. The door is forever shut against that! but, are we without hope? Our young friend lived the last of his days trusting wholly in Him who came to "save that which was lost," and he died trusting in "the sinner's friend."

"Time is winging us away  
To our eternal home."

What will that home be? Where will it be?  
Who will our companions be there?

Certain it is that we are passing rapidly along the channel of time, as a part of the great stream of humanity. In the great onward rush, we will soon reach the point where we will pass from mortal view.

Does this thought add to our peace of mind? Does it fill us with more contentment? Is all well with us? Do we, in truth, claim Jesus as our friend, God as our Father? and can we claim a mansion among the blest when earthly habitations fail?  
O. B. EMERY.

April 24th, 1888.

## News of the Churches.

## NEW BRUNSWICK.

## ST. JOHN ITEMS.

The Little Workers Society held their annual sale of useful articles at the residence of Mrs. Capt. Pheasant. The proceeds netted about forty dollars, which will be given to the Board of Home Missions.

Bro. Capp intends visiting Nauwigewank and adjacent parts next week to preach one or two evenings.

Our last Quarterly report of the Sunday-school was favorable. We have a good school which we hope will be of great benefit to the church.

## NOVA SCOTIA.

## SHUBENACADIE.

It was my privilege to meet with the church in this locality, Lord's day, March 25th. This was my first visit. In the morning I preached at North Salem, occupying the Presbyterian Church. I was pleased with the courtesy and kindness manifested. Too often religious bigotry and prejudice produce unpleasantness that mars the happiness of those that are earnestly contending for the faith which was once delivered to the saints.

In the afternoon I preached at Mill Village. Here the congregation is engaged building a church, which reflects great credit upon their good taste and enterprise. They expect to have it completed in the month of May or June, when I have promised to return and spend a few weeks with them. I was

dolighted with my visit here. I found Bro. Coxby in good health and spirits, full of life, energy and zeal. The brethren Wallaces, too, known so well abroad, are active, and energetic, and hopeful, looking forward for brighter days. The brethren Nelsons are also among those whom I esteem and love for their work's sake. 'Tis, indeed, a pleasure to spend a short time with them.

But sigh that e'er my lot did fall  
To part with friends so kind and true.

Bro. Weston Nelson and family were members of the Christian Church in Boston, Mass., but moved to Shubenacadie a few months ago. They were active workers and very much esteemed in Boston, and the church in Shubenacadie will be enriched by their coming among them. Bro. Samuel Nelson has frequently attended church at Scotch Village, and his heart is in every good work.

My stay with the church here was necessarily very limited, and after delivering two sermons and two lectures, and visiting from house to house, exhorting, reading and joining in prayer wherever I went, I accordingly took my departure for Scotch Village. The roads were very bad, and I am under lasting obligations to the brethren who conveyed me a distance of some forty miles, and made everything so very pleasant for me. But so much preaching, lecturing, visiting, exhorting, reading, writing and travelling, brought on an attack of inflammation of the lungs, from which I have not yet fully recovered.

## SCOTCH VILLAGE.

Our hearts were made to rejoice to witness the obedience of one in youth's gay morning as he came forward and confessed the Saviour. A very promising youth among the fruits of our labors in Highfield. He was baptized in the Herbert River in Woodville.

Death has of late entered the church here. Sister Lydia White, at the advanced age of 93 years, passed quietly away to the better land, Lord's day, March 25th. She was as a sheaf of corn ready to be gathered home. Dear old lady! Peace to her memory!

The families also of Bro. John Anthony and Bro. John Greno are afflicted. We cannot pierce the covered up tablets of the future, but we pray God to deal gently with them, and grant that health may be again restored. Sister Selina Greno came home from Massachusetts two months ago on a visit, and for the last six weeks has been stricken down with hemorrhage of the lungs. We ask the prayers of God's people for those afflicted ones, especially as we are told that "the prayers of the righteous availeth much."

A letter from Bro. George Stevens, formerly of this place, now of Pasadena, Los Angeles, Cal., brings the cheering news that the church there, over which Bro. T. W. Pattie presides, is getting along finely. Their house of worship was dedicated a short time ago. Bro. Stevens' health is not very good, and he purposes returning to Nova Scotia in June. It rejoiced my heart the other day to get a letter from Bro. Stevens, and to learn that he was getting on so well in the Christian life.

W. K. BURN.

## Brooklyn.

## WESTPORT.

The past month has been quite interesting in this nice little island town of Westport. Our meetings have been quite well attended and interesting during the month. On the 13th we had a Sunday-school concert, which was about the most successful affair of the kind we ever attended. Our meeting-house was packed with an attentive audience while a long programme was carried out, consisting of singing, recitations, and a beautiful allegory, styled, "Rescue the Perishing." Bro. Edward Payson opened by prayer, Sister Edith Peters acted as organist, and Rev. Mr. Saunders (Baptist), closed with prayer and benediction.

On the next day a few of the Westport friends and the writer, took the stage for Tiverton to attend the Sunday-school concert at that place, which came off the same evening. Their singing was grand; Sister Lyons Outhouse acted as organist, and Bro. Allen Outhouse as chairman.

On the 15th we had a union meeting with our Baptist brethren at Westport. Bro. Saunders (their pastor), with quite a large number of his congregation met with us at our meeting-house. We had a good meeting, quite a number of both Baptists and Disciples taking part. Then, on the following evening, we met with them at the Baptist house. We are so thankful to our heavenly Father to see some of the prejudice that has so long existed between these children of God on these islands being broken down, and our prayer is that they may live more in harmony with each other, till, at last, they may with one mind and one voice glorify our Father in heaven, and may His name have the praise.

H. A. DEVOR.

## CORNWALLIS.

One addition by baptism last Lord's day. Since coming here, just one year ago, we have added six to the church by baptism. This, it is true, is a small number, yet, considering all the circumstances, it is encouraging. Four of the six are very promising young men who bid fair to be of much service in the future. The others are young ladies who may be equally useful. Besides these additions an interest in the cause we plead has been awakened from which we hope, by the blessing of God, to reap grand results by and by. In our work here we have had, and have, the hearty co-operation of the brethren. Without this every preacher knows his work will be a failure. We must be "workers together with God."

Mrs. Ford and I had a birthday last Lord's day, the 22nd inst. This was my jubilee birthday. Yes, I am fifty years old. I would not make the years any less if I could. Those years have been as pleasant as commonly falls to man, but the best is yet to come.

On Monday evening the 23rd, between thirty and forty of our friends came in on us quite unexpectedly, to help us, as they said, celebrate our double birthday. As we had not had the slightest hint that anything of this kind was in contemplation, the gathering was a complete surprise. Nor did they come empty handed; for, besides a liberal supply of good things to satisfy the inner man, several very nice and useful presents were brought for both Mrs. Ford and myself. Even some of the cake we tried to eat was made heavy with silver. The occasion was certainly a very enjoyable one, and all seemed the happiest for having thus contributed toward the happiness of the preacher and his wife. This is but another of the many expressions of kindness received from the friends in these parts since coming here a year ago. They are ever ready, and take great pleasure in improving every opportunity to assist and encourage us in the work of the Lord in this important field of labor.

Such expressions as these go far toward lightening the load, and cheering the hearts of the laborers in the Lord's vineyard. May God help us to be worthy the kindness thus expressed.

We are hopeful for the future of the cause in Cornwallis. The brethren are united and in good spirits. I can see no good reason why the coming year should not be successful. But I fear I am taking too much space in THE CHRISTIAN this month. My fingers have been severely rapped in the past for not being more prompt in this duty. Letters from those I love in the truth have come to hand, asking why I did "not write more for THE CHRISTIAN."—"Nothing from you in the last CHRISTIAN," etc., etc. I have decided, by the help of the Lord, to do better.

E. O. FORD.

Port Williams, Kings Co., N. S.,  
April 25th, 1888.

## Miscellaneous.

## LIVE IT DOWN.

W. K. BURN.

Do you hear that awful slander  
Envious tongues with malice frame,  
Has been put in circulation,  
Just to tarnish your good name?  
Never mind, don't be disheartened,  
Overcome it,—live it down;  
Though it clouds your sky with sorrow,  
Just be faithful,—live it down.

Do you hear that fiery gossip,  
Is now floating in the air;  
Piercing hearts that's pure and tender,  
Blighting hopes once bright and fair?  
Never mind,—don't be discouraged,  
Always faithful,—live it down;  
'Tis the lot of all that's mortal,—  
Good or bad,—then live it down.

Do you feel the stones and arrows,  
By outrageous vallians cast?  
Do you see them hurled with vengeance,  
To ambitter all your past!  
Still be calm! Do good for evil,  
Stand undaunted,—live it down;  
Silence gives the sweetest pleasure,  
Ever faithful,—live it down.

Are you growing weary hearted?  
Do the dogs your pathway throng?  
And your steps are they pursuing,  
Snarling, biting, all along?  
Do not go around bewailing,—  
Let them grow!—just live it down;  
'Tis the truth that cuts the sharpest—  
Mind not falsehoods—live it down.

Do you think the world grows colder  
When its venom'd sting is flung?  
Do they call your good all evil?  
Has your heart with anguish rung?  
Never mind—rail not in answer,  
Just be cheerful—live it down;  
Though they dog your steps with vengeance,  
Let it pass and live it down.

Do not mourn, though toils environ,  
Ne'er be angry,—just be calm;  
Though the storm may come in fury,  
Silence yields the richest balm.  
Should the hot breath of foul slander  
Burn with fagots—live it down;  
Think of Christ the blessed Saviour,  
So much slandered—live it down.

Think of those down through the ages,  
Who likewise the same withstood;  
They by passing through the furnace  
Grew more powerful then for good.  
Therefore, do not grope in anguish  
But be faithful—live it down;  
One day in the coming future  
You'll be glad you lived it down.

## WRONG HOME INFLUENCES.

"Why, the stamp on this letter has not been cancelled," said Mr. Martin Moore, taking up an envelope which had been postmarked with a pen from a country post-office. "You can remove the stamp carefully, to use again, as well as not."

"But I shall do no such thing," replied the person thus addressed, to whom the letter had been sent.

"Oh then, I can do it for you, and when you get out of stamps I'll lend you one," was Mr. Moore's laughing reply. "You don't suppose Uncle Sam will miss a two-cent stamp, do you?"

"It is the principle of the thing," said the other speaker; "and we have no more right to steal two cents from the government than a larger amount; and I will never touch that stamp again."

This conversation occurred in the home circle, where the children listened to the father's plausible reasoning, and how could they help being influenced by it? And in after years, the father whose opinion the bright-eyed boy respects, finds him practicing

larger frauds, will the parent call to mind this and similar lessons, taught indirectly, it may be, in the home circle?

Here is another case in which both deceit and dishonesty are instilled into the young mind. Little Robbie writes a letter to Uncle Robert, and in it, boy-like, states that he has saved a dollar, and is going to put it in the savings bank. Now, Robbie made figures to represent the money, and Uncle Robert reads it ten dollars instead of one. "Well, well," he remarks, "the boy is doing well to have so much." Now the uncle is of a thrifty disposition, and approves of boys saving their pennies and dimes. So he writes to Robbie's mother that if her little son has ten dollars to put into the bank, he will send another ten to add to the sum, for a snug nest-egg. But "I didn't write ten dollars," said Robbie, when he read the letter. "Uncle Robert made a mistake in my figures."

"Well never mind now," replied the mother. "Uncle Robert can spare us the ten dollars; so we need not say anything about it when we write."

Thus the child's better and more honorable impulses are checked, and a lesson is early learned in greed and actual dishonesty. Does this mother, a professing Christian, anxious for the moral and religious welfare of her children, consider what tares she herself is sowing in the young mind?

Said a lady to her guest: "We will take the first train after dinner and go to call on Cousin Alice." At the station, when the visitor speaks of getting her ticket, the hostess replies: "No matter about it now." So the matter is left to be arranged later. But, as no fare is paid on the cars, the subject is referred to again by the guest after returning home. "The conductor does not call for our tickets half the time on these short trips," replied the lady; "when he does, we pass him the change; and when not, we save our fare."

"But I would much rather pay my fare than to save it in this way," said the visitor.

"Oh, well, if conductors do not have time to take up the tickets, that is their look-out, not ours," is the careless rejoinder; "besides, we go so often, we ought to have some free rides."

And this is said before the children, who, doubtless, are accustomed to getting free rides when they can, and are thus learning dishonest practices in little things which can not fail to blunt the moral sensibilities in reference to larger dealings with mankind.

Thus in a thousand trifling ways, are petty deceptions and peccadilloes practiced by people who would scorn to be thought dishonest, and who never seem to think what their influence may be in the family, and among those with whom they have business relations. Is it any wonder that from such lessons learned in the home circle larger defalcations come; that the love of greed is made subservient to bitter ends? Strict integrity is a principle which needs to be inculcated, both by precept and example, in the home, the counting-house, the workshop, and in all the affairs of life.—Leslie Grey, in *The Congregationalist*.

## ALWAYS NEW.

The Bible is pre-eminently the book in which to find new impulses towards a better and a broader life. Yet even the Bible is intelligible to us only as we bring to light wherein we read it. Therefore we pray: "Open thou mine eyes that I may behold wondrous things out of thy law." "Take not thy Holy Spirit from me;" "for with thee is the fountain of life; in thy light we shall see light." And as we scan, from day to day and from year to year, the book of God's recorded will, that light grows clearer and ever new impulses to holy living reveal themselves; for the treasure-house from which they are drawn is inexhaustible. Every reader can find in the Bible the special help for which his spirit craves; every new crisis in his life will cast a new light upon its pages, and reveal to him depths of consolation and wisdom and encouragement which he had not seen before. The Bible is a new book to the child just learning the story of Jesus; it is a new book to the youth who reads it again in his time of conflict and peril; it is a new book to the busy and self-reliant man every time he turns to its pages for guidance and cheer; and it is still a new book when the aged saint cons for the last time its familiar words. For by all these, and at all these times, it has been read by the light of as special and individual experience, and God has opened the eyes of each to the things which it was needful for him individually to learn. In life, in death, the word is nigh us if we will but hear.—S.S. Times.

## The Christian.

ST. JOHN, N. B., . . . . . MAY, 1888.

## EDITORIAL.

## REPENTANCE.

And the times of this ignorance God winked at, but now commandeth all men every where to repent, because He hath appointed a day in the 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 hath raised him from the dead.—Acts. xvii. 30, 31.

The subject of repentance is one which deeply concerns every living man, inasmuch as God commands all men everywhere to repent. It is one of those universal commands so completely embracing all mankind that no human being can escape from it. "All have sinned." "There is none that doeth good, no, not one." Opposite to these dismal facts stand the following: "That He (Jesus), by the grace of God should taste death for every man." "Who is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." "The blood of Jesus Christ His Son cleanseth us from all sin." The perfect cure is as universal as the disease. The command is to sinners, and for them and also embraces the whole so that none can possibly be left out. "Go ye into all the world and preach the gospel to every creature." This leaves no sinner out. The same is true of God's command to all men to repent. It means every human being. Jesus found the world in morals, a unity, and as such He died for it. After His resurrection He sent the gospel to the world as a unity. The Jews who held mistaken views of their connection to Abraham could not see this. Nor can men who now hold mistaken views of election see it. The Jews thought they saw a difference between Jews and Gentiles before they heard the Gospel; the others think they see a difference between the elect and the non-elect before these hear the gospel. But the voice of justice, and truth and God's word, declares, "There is no difference; for all have sinned and come short of the glory of God. Being justified freely through the redemption that is in Christ Jesus," etc., etc. (Rom. iii. 22, 23, 24).

It is after men hear the gospel that the separation takes place—a separation that will continue and be confirmed in the day of judgment. The gospel is God's power, and does not leave men as it finds them; for he who receives the gospel with all his heart receives the salvation which God sends in it to the lost, while he who despises and rejects the gospel, receives condemnation. Jesus was in earnest when He sent the gospel to every creature and declared, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark xvi. 15, 16).

Our attention is called to the division of time in the passage—the *past*, the *present* and the *future*. In the past, God winked at the ignorance of men. In the present, He commands all men to repent. In the future, He will judge the world righteously by Jesus Christ.

The past or "times of ignorance" was when men thought that the Godhead was like unto gold, or silver, or stone, graven by art and man's device. The religious creed of the philosophers of the wise city of Athens was about the following:

1st. We believe with our poet that we are all the offspring of the unknown God to whom we have an altar, and whom we worship as our creator.

2nd. We believe that skillful men can make God out of a piece of gold, or silver, or stone. 1st. God made these skillful men as well as us and then they made God of these materials. This, then, is what the wise men of this world know of God. We learn how men became so low as to hold such absurdities respecting the Creator "when they knew God they glorified Him not as God,

neither were thankful, but became vain in their imaginations and their foolish heart was darkened." "And even as they did not like to retain God in their knowledge, God gave them up to a reprobate mind." (Rom. i. 21-28). Gross as was this ignorance, God suffered all nations to walk in their own ways. He sent no prophets among them, gave them none of His oracles, nor established His worship in their midst. All these privileges were confined to one small nation. These times lasted until the coming of Christ. Even when He was on earth and sent His apostles to preach the gospel of the kingdom, or the good news that the kingdom was at hand, He charged them not to go among the Gentiles nor the Samaritans, but only to the lost sheep of the house of Israel.

The cross of Christ divides the past from the present. His death was the propitiation for the sins of the world. The love which prompted it burst all family and national barriers to reach the world. From the cross God speaks to all men everywhere. Jesus has been lifted up on it and will draw all men to him. He saves all who come to Him, and will draw to judgment all who refuse His grace. It was at the mouth of the conquered grave God said unto Him, "Thou art my Son, this day I have begotten Thee. Ask of Me and I will give Thee the heaven for Thine inheritance, and the uttermost parts of the earth for thy possession." From that hour Jesus claims all men as the purchase of His death. All who dispute a claim so just and good He will break in pieces as a potter's vessel. (Ps. ii) When Jesus sent His apostles into all the world with the gospel to all, it was on the ground that all power in heaven and on earth was given unto Him. And it is on the same ground that God now commands all men everywhere to repent.

Let us next enquire what is meant by the command to repent. We should certainly understand the command in order to obey it.

Some regard repentance as a godly sorrow or grief of heart that we have offended God. Under this impression many spend weeks, and months, and years, striving and praying for an amount of sorrow which seems indispensable to their salvation, but which they cannot obtain. We cannot by volition produce grief, or sorrow, or joy, or any other emotion of the mind, and to be directly commanded to have such emotions would leave us as helpless as if we were directly commanded to alter the pulsations of the heart or the secretions of the liver. But God commands men to repent because He knows they can repent.

Again, a mere sorrow from crime is useless. The inebriate is often deeply grieved at his folly when he becomes sober, but this does not keep him from the intoxicating cup when he meets it again. If repentance meant a grief of heart we could never tell how much grief would be necessary to obey the command of God, which leaves the mind in darkness and doubt.

Others, aware that sorrow for sin is not obeying the command to repent, understand it to mean a reformation or amendment of life, and even substitute these words for repentance. Many anxious persons have labored hard to produce this reformation or amendment of life, and at times flattered themselves with the thought that they were "new creatures," when a sudden return of old feelings and habits exposed their sandy foundation and renewed their disappointment.

Again, when the advocates of "faith alone" see that God commands men to repent as well as to believe, they conclude that faith and repentance are the same, which is another cause of bewilderment to anxious enquirers for salvation. Repentance is something peculiar to man while faith is not. Holy angels believe but do not repent. Lost angels believe but can never repent. But lost man both believes and repents.

We learn that repentance is a *heartfelt determina-*

*tion to turn from sin to the service of God.* This is what God now commands all men everywhere to do something that no one can do for another. Every man must do it for himself or perish. There is no one that knows he is doing wrong but can resolve to give it up, and resolve to do better when a better way is within his reach. A man may be very weak in carrying out that resolution, and others may help him, but others cannot make the resolution for him. God commands all men everywhere to make that solemn determination, and waits to give every man who obeys Him strength to carry out that determination, but will not make the determination for any man. He commands man to do it. This leaves the way clear before the eyes of every man who wants to be a Christian. He cannot directly control his emotions, but he can determine to do what God tells him to do. God will control his feelings and save him from sin and fit him for every good work when he believes and obeys Him. Godly sorrow leads to repentance, and repentance leads to reformation or a godly life. Man gets this godly sorrow by believing in the death of Jesus for his sins. God's goodness leads to repentance, and He never commanded all men to repent until He had displayed His goodness in giving His Son to die for every man. He gives every man who believes in Jesus a desire to repent and power to become a son of God. (John, i. 12).

Let us see how the New Testament treats of repentance. A certain man said to the first of his two sons: Go work to-day in my vineyard! He answered and said, I will not. But afterwards he repented and went. (Matt. xxi. 28-29). When told by his father to work, the purpose of his mind was so much against it that he positively refused. But afterwards he *changed that purpose and determined* to go and went. He did not repent by going but repented and went. Jesus gives a beautiful illustration of repentance in the case of the prodigal son. (Luke xv). It was the goodness of his father which led him to repentance. After he had spent all his substance in sin and was about to starve to death among strangers, he came to himself and thought of his father's wealth, and his father's love, and his own guilt and ruin, and he came to this *determination*, I will arise and go to my father and tell him all I have done against him and heaven. Jesus tells us how he carried out the *determination* and of his glad reception to show the joy among the angels over one sinner that repenteth. We see what a father's love and a son's sorrow led to—and what the *purpose of heart* led to in this case.

We read in Acts second, that the apostle Peter addressed the people with such power as to convince them that God had in heaven made the same Jesus whom they had crucified, both Lord and Christ. When they heard this they were pricked in their hearts and said, Men and brethren, what shall we do. They were in deep sorrow when they asked, What shall we do? The first thing he told them was to repent. If he meant by that to have *godly sorrow* not one of them obeyed Him, for they *gladly* received His word. If he meant by it to *reform their lives* and be baptized, not one of them obeyed, for they did not wait to reform their lives. But if He meant to *determine* with all their heart to turn to God and be baptized in the name of Jesus Christ for the remission of sins, they did obey Him by making that determination and being baptized. When they believed that Jesus whom they had crucified was now both Lord and Christ they had *godly sorrow*; when they determined to turn to God they had *repentance*; and when they were buried with Christ in baptism and rose to walk in newness of life, they had *reformation or amendment of life*.

When the church of Ephesus had left their first love, the faithful and true witness gave them three commands: 1st. Remember from whence thou art fallen. 2nd. Repent. 3rd. Do the first works. By obeying these they would have 1st. Godly sorrow. 2nd. Repentance. 3rd. Amendment of life. (Rev. ii. 5).

(To be continued).

## Original Contributions.

## THE UNION QUESTION.

BY E. O. FORD.

The brotherhood to which we belong, known as Disciples, or Christians, originated in the desire of spiritually minded men to restore the lost harmony of the church; hence, in all their writings and preaching, this question of the union of Christians has ever been prominent. That this labor, that has now covered considerably over fifty years, has produced a salutary effect on the religious bodies around us is evident. Strong men in these bodies are coming to the front and speaking grand words on behalf of Christian union. The power of the creeds to bind the faith and consciences of men has been so weakened, that thousands now neither understand nor respect the creeds of the churches to which they belong. Besides this, there is a growing desire on the part of the more intelligent in all the religious bodies for the consummation of this grand work.

But, notwithstanding all that has been done, and all that is being done to perfect this work, the union does not come. The religious world is yet divided, and the prayer of our Lord is yet unanswered. This state of things, for which we are not responsible, compels us to ask ourselves, almost daily, what is our duty toward our religious neighbors? I confess I cannot always answer this question to my own satisfaction. I see earnest, faithful men laboring to turn men to God. True, they do not labor as I think they should, with an open Bible before them. Still they preach Christ to the people, and lead them to see, and feel their need of Him. Why, in order to promote Christian union, cannot I go in and assist my neighbor in this work? Just here is my trouble. To admit for one moment that the heart of this great brotherhood is not in the *spirit* of Christian union would be surrendering the grand object of our existence as a separate religious body.

If, then, we have the mind of Christ and His prayer is our prayer, that all His "may be one," why are we, seemingly, more separate than they all? It is a fact, that notwithstanding our plea for the union of Christians, put so prominently before the people, we are seldom found uniting with our religious neighbors in holding meetings or other church work. True, there are a few exceptions to this, but I am speaking of the rule. This position, so manifest, often causes our sectarian brethren to judge that we are the most sectarian of all. Now, unless we are able to show the world that we are consistent in the stand we take, we are placed at a disadvantage. Just here, as it appears to me, is where we need to be very careful. A great charge is committed to us, and we should make it our chief aim to be true to it and to our God.

If ever the religious world become united, it is very evident the union must be upon the word of God. Anything less or more than this never will be accepted as a basis of union. This position, taken by the Disciples in the early days of this effort to restore the lost harmony of the church, is the lever which is moving the whole religious world. Now the work to which we are called requires men of faith and wisdom. The religious bodies around us must be made to understand that while we are set for the union of God's people, we dare not, we cannot, compromise the word of God. It is when we are faithful to this trust, and decline to assist in the doing of that which we believe not to be in harmony with the teaching of Christ, that we are unfavorably judged. But if we are still true to the gospel, and insist on preaching it just as it has come to us, our influence will continue to tell for the good of all. But if we are faint hearted, and wink at the errors that are taught, and by our seemin-

acquiescence, leave the impression that we think this all right, we but weaken our cause. But we must be very careful lest while we are building up on the one hand, we are not pulling down with the other; while we are earnestly contending for "the faith once for all delivered to the saints," we do not lose the *spirit* of the gospel, and hence fail at an important point.

We conclude, then, that in order to promote Christian union, we should, in every possible way, consistent with the word of God, show our religious neighbors that we have the *spirit* of union, and are ever ready to co-operate with them in every good word and work, when we are not compelled by our actions or silence, to endorse that for which we have no "thus saith the Lord." In leading men to Christ we must be allowed to give the scriptural answer to the question, "What must I do to be saved." So long as we are compelled to endorse that for which we have no "thus saith the Lord," and are not allowed to give the gospel just as it is written, I do not see how we can consistently work with our neighbors in their efforts to build up what we believe to be unscriptural. In all our efforts to unite God's people, let it be understood that we have no authority to legislate for Christ. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." II. Tim. iii. 16, 17.

Port Williams, April 26th, 1888.

## MISSIONARY TOPICS.

No. II.

## FOREIGN MISSIONS AMONG THE DISCIPLES OF CHRIST.

Twelve years ago, last October, there was organized in Louisville, Ky., an association known as the Foreign Christian Missionary Society. It was the first attempt made by the Disciples, as a people, to take their share of the work of the conversion of the heathen world to Christ. The growth of the work under the auspices of this society has been full of encouragement. There are now missions in Scandinavia, Turkey, England, India, Japan and China. Schools have been opened in India, Turkey, Japan and China, for the education of children in secular and religious knowledge. Several chapels have been built for mission work, and several homes have been erected for the missionaries. Since the beginning of the work, 3,518 persons have been added to the churches. It is the purpose of this article to treat of the missions on distinctively heathen soil.

1. THE JAPANESE MISSION. In the fall of 1883, George T. Smith, wife and daughter, and Charles E. Garst and wife, were sent to Japan as our pioneer missionaries to that heathen nation. They located a mission at Akita, a town of 30,000 inhabitants, in the northwestern part of the country, in the midst of a territory containing 1,200,000 inhabitants, and in which there is no other missionary. The history of this mission has been an interesting one. In less than a year after their arrival on heathen soil, the missionaries had the supreme joy of baptizing their first convert; and so successful has been their work that the native church of the Disciples in Japan now numbers nearly one hundred souls. Sister Josephine Smith was summoned from missionary toils to heavenly triumphs early in the history of the mission, and a chapel has been built to her memory in Japan by the sisters in America. Two young ladies, Mrs. Calla R. Harrison and Kate V. Turner, have been added to the working force, and several of the Japanese converts are employed in the mission work. George T. Smith has recently taken another wife as a helper, who, with Eugene Snodgrass and wife, recently appointed, will soon give additional strength to the mission.

2. THE INDIAN MISSION. We have in India as missionaries, G. L. Wharton and wife, M. D. Adams and wife, G. W. Jackson and wife, and Miss Helen Levermore, in the employ of the foreign society, besides several lady missionaries who are supported by the Christian Woman's Board of Missions. Then there are two native helpers with their wives who labor regularly in the mission. This mission was established in 1832. Its growth has not been as great as that of the Japanese mission, but encouraging progress has been made. Much faithful work has been done by the missionaries, the fruits of which do not yet appear, but will, undoubtedly, in the future. Great numbers of the gospels and religious tracts have been sold to the natives, and much preaching has been done on every available occasion. A school of 250 boys is carried on continuously, and another of 25 girls; and the results of the teaching and influence of the missionaries over those young lives cannot be estimated. The prospects of this mission are very encouraging. India is opening up to the better influences of civilization with great rapidity, and the prejudices of ages are fast giving way before more enlightened ideas.

3. THE TURKISH MISSION. The work of this mission is carried on by three ordained missionaries and nine helpers, all of them natives of Turkey or of America. One of the missions is at Constantinople, and another at Smyra, the seat of one of the churches addressed by John in the book of Revelation. The work of this mission is carried on under great difficulties, on account of the poverty of the members of the mission churches, and the determined opposition from Mohammedans and others. Yet the outlook is promising, and the work has the hearty sympathy of the brotherhood in America.

4. THE CHINESE MISSION. There are at present several persons engaged in this mission. Dr. W. E. Wacklin, who went out as a medical missionary, has been there several years. E. P. Hearndon and A. F. H. Shaw have gone there more recently; and E. T. Williams and wife, and F. E. Meigs and wife, went out late in 1887. This mission is yet too young to report results; but the missionaries are full of confidence and hope for the work, and earnestly call for more laborers for that field. E. T. Williams writes that ten young men are needed at once, and urges the Board of the Foreign Society to send that number.

These are the distinctively heathen missions, under the control of the Foreign Christian Missionary Society. The men and women employed in those missions are persons of superior abilities. Any one of them could command the choicest place, and fill with honor the most coveted position at home. Some of them have left honored positions and the most flattering prospects, to spend their days among the benighted heathen. E. T. Williams went from the pastorate of the central Christian church of Cincinnati, one of the choicest places in the gift of the brotherhood, and from the pleasant environments of a good home and hosts of life-long friends. F. E. Meigs vacated the office of State Sunday-school Evangelist in Missouri, an honorable place of great responsibility, to become an exile from his home and his country for Christ and China. G. L. Wharton resigned the pastorate of the church in Buffalo, N. Y., one of the best churches in the country, to brave the dangers of fever, wild beasts, and pagans in India. They are all men and women of strong convictions, liberal spirit, comprehensive understanding of the truth, noble purpose; they are brave, consecrated, Christ-like. And they will stamp the work under their care with the excellencies of their own lives.

These are our representatives to the heathen world. They have given themselves to the work which God has committed to them, and to us alike. They have shown more courage, more self-sacrifice, more heroism than we. They have gone out depending

first on God, whose they are and whom they serve, and secondly, on us whose work they have volunteered to do. They must be fed with earthly food while they break the bread of life to the perishing. They must be clad with earthly apparel while they persuade men to put on the robes of righteousness which Christ offers. They must be sheltered from the burning sun and the smiting pestilence, while they direct the homeless outcasts from God to the mansions of our Father's house. And to us who have remained at home to enjoy the privileges and pleasures which they have voluntarily renounced, to us who have an abundance of God's material riches under our control, they look for sympathy and material support.

The foreign society is the agent of the brotherhood in directing this important work. It has since its organization received \$259,201 60. Its receipts last year amounted to \$40,559 35. Much of this was received in personal pledges. The Sunday-schools contributed \$10,513. Only one church in six contributed to the treasury. The number of churches contributing was 834.

The society calls for \$100,000 for the work of the current year. There are 1,000,000,000 of heathen and Mohammedans in the world. They are dying at the rate of 30,000,000 every year, without God and without hope. A great people, three-quarters of a million strong, ought to give more than forty thousand dollars a year to save these dying millions. The \$100,000 asked for by the society, amounts to but fifteen cents apiece for the whole brotherhood. This is but a paltry sum. We spend more than that foolishly every month. We devote many times this much to merely selfish purposes every year. A brotherhood which has been so richly blessed, in both spiritual and temporal things as we, ought to be liberal in the Lord's work. A body of people, whose growth in numbers and power, has been the religious wonder of the nineteenth century, ought to be the most intensely missionary people of this "century of missions."

There are many reasons why we should infinitely multiply our gifts to this work. Not the least is the signal success already attendant on our efforts. The first-Protestant missionaries to Japan had but eleven converts during the first thirteen years of their work. Our missionaries baptized their first convert within a year of leaving home, while as yet they could scarcely speak the language intelligently; and in the four years, during which they have been but preparing for efficient work, they have converted over four-score persons. It was more than seven years from the time Judson went to Burmah till he baptized his first convert; while our missionaries in India have now two converted natives and their wives, associated with them in Christian work, early in the sixth year of their mission. God has opened a wide door before us. We would be criminally guilty, if through selfishness or indifference we neglect to enter in and occupy the field.

M. B. RYAN.

#### "CORRUPTED WORSHIP."

"And I, brethren, could not speak unto you as unto carnal, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"—I. Cor. iii. 1-3.

Here is a very clear case of "corrupted worship," which, of course, admits the corruption of the heart; as it is the worshipper that corrupts the worship. To worship God acceptably there must be unity. These brethren were members of the same church, and therefore united organically, but badly divided spiritually. Their church union was all right, but their heart union all wrong. They had received the first principles of the gospel; but the principles of a godly life were so corrupted,

they had not gone beyond their baby-hood. They were still living on a milk diet, and were not able to receive the weightier things of God. Their worship under such a perverted, corrupted condition, was of no account whatever. Their *strife* and *division* caused their corruption, which, says Paul, is carnal, and to be carnally minded is death, because the carnal mind is enmity against God. To worship God acceptably, we must, therefore, be of one mind and one heart, and do all things without murmuring and disputing. To have strife and division in the church of God corrupts the worship, and will thereby parry the weapons of truth and bring odium upon the cause of Christ.

The apostle in the thirteenth chapter of this same epistle, makes the love and unity of God's children all important. Whatever we may do, it is of no avail in the absence of love. However sound our faith may be, it is all useless and an empty noise without love. We may sacrifice our lives for the faith of the gospel and be lost at last for the want of love. It is this love that "beareth all things and endureth all things" that unite the children of God. The idea that we can adhere to a principle that we admit is not essential to our salvation, at the cost of the peace and unity of the church, ought to find an early tomb.

But says one, "it is impossible to be united in heart where we have honest differences." If that is so then Paul's rebuke was unmerited and unjust. Why should they be blamed for what they could not help? We cannot admit such an inconsistency as this. There was no necessity whatever for their strife and divisions. Whatever their differences may have been, they had no just cause for strife among them. They were brethren and admitted each other to be Christians. If their differences had been of such a nature that they could not have recognized each other as Christians, then divisions might have been justifiable. But this was not the trouble. Their strife was not because of any vital Christian principle, such as would effect their church relation or their standing with God. They had accepted the gospel and become members of the "one family." Their strife and contention were about matters that did not dischurch them. They did not dare to say that the acceptance of their ideas, over which they were corrupting the church, were necessary to their acceptance with God. Had this been the case, they would have had undoubted right to have refused union or fellowship with each other. We cannot unite in Christian fellowship with any who reject the law of God; the principles of truth upon which rests the salvation of the soul. Neither can we cause strife and division among brethren over principles that we dare not admit are essential to salvation. However honest I may be in my belief that certain principles are wrong, I have no right to condemn my brother for receiving them, and thereby destroy the peace of the family of God, unless I believe the acceptance of such principles will condemn those who accept them.

To illustrate this point we will give a case that came under the observation of the writer. It was a brother who was very active with his pen in condemning a certain brother, because he practiced certain things that he believed was not right. He went so far as to call them "innovations." Unfortunately, the brother who was so bitterly condemned died, and the brother who condemned him wrote his obituary, and strange to state, he gave him a big place in heaven. This is one case, and we devoutly wish it was the only one. When the peace and prosperity of the church was destroyed, and the worship corrupted by notions and whims that will save no one if received, or condemn no one if rejected, is this not glaringly inconsistent, not to say unchristian, to condemn brethren for doing what they think is right and proper, and thereby sow the seeds of strife and division, when, at the same time, we admit them saved here and

hereafter? We have a perfect right to our convictions, but we have no sensible or scriptural right to disturb the peace and unity of the church, by condemning others for their convictions unless we believe such convictions are destructive of their salvation.

Here is the only possible ground of Christian union, i. e., to fellowship a brother in Christian union, whom we admit is in union with God. It is time enough for us to be out with a brother when he is out with God. When we believe and admit that God will accept him, then we *must* accept him in our fellowship, and that too without strife or hatred. We cannot live in peace with those in heaven with whom we have not lived in peace on earth. That the love, peace, and unity of the children of God are greater and more important than all else goes without the saying. To destroy the peace and unity of the church is the greatest evil, and demands the language of severity. Here are two things we cannot do while the love of God dwells in our heart:

1 To fellowship those whom we believe are not in fellowship with God. 2. Not to fellowship and to live in peace and unity with those whom we admit will be saved. The violation of either of these will corrupt and destroy the worship and church of God.

H. MURRAY.

#### THE WORK OF THE CHRISTIAN.

Those who are out of Christ expect to be invited to partake of the riches of His kingdom. Too often are they disappointed. The truth should be accepted by every church member, and be made use of in bringing men to Christ. Every Christian should preach the word to those with whom he may come in contact. Suitable opportunities for so doing, if eagerly sought, will be found. Day after day passes by without our work being attempted. Our excuses for shunning the sinner are invalid. The fact that we are timid, or that we think our words will be spoken in vain, would hardly be mentioned, if our own money were at stake. Timidity, and other failings which the Christian possesses, would disappear like a flash of lightning if the small sum of five dollars were given him for conversing with the sinner upon his lost condition and upon Christ as the Saviour of the world. Every disciple of the Lord would seek out the lost for a small sum of money. We fail to realize the value of the soul. This is due, brethren, to selfishness. For five dollars each one of us would visit any sinner within his reach. There would be gain in this for ourself. Where there is not a worldly reward to be gained one often sits with folded arms and closed lips so far as Christ is concerned, and allows souls around him to sink into the depths of sin. Which is of more value to me, the sum of five dollars or the soul of another? He who is selfish will seek the money, the Christ-like man will seek the soul.

Only one way has been designed by God for reaching the hearts of sinners. He has provided the means—the gospel. We are to make use of the means by preaching the word. Our duty in respect to the sinner is limited to preaching the word. I do not believe that the preaching of the gospel should be confined to the pulpit. The noble workers in the reformation spoke to the people often under great disadvantages. They preached wherever they could. Their clear and sweet-toned voices gave the message in such a manner that the very words resounded with joy. The barn, the work-shop, the school-house, and the kitchen, they deemed to be suitable places for making known to men that Christ was incarnate, that through His work the sinner can enter into communion and proper relations with God. It is true that at this time there could not be found five houses in which

to speak. They nevertheless did a grand work in bringing sinners to the Lord.

Again, the pulpit does not reach the mass of common people, as they are generally styled. Hence, the preacher of the gospel, who expounds the word from the pulpit only, has lost sight of the great commission, "Preach the gospel to every creature." To "go" to every man in his reach and deliver the message to him is the duty of the preacher.

The Christian who talks in the prayer-meeting only ought not to think that his duty has ended there. He is "in duty bound" to preach elsewhere. The prayer-meeting is not the world. He very seldom meets a sinner in the regular weekly prayer-meetings. The work of the Christian leads him into the street, into the homes where darkness prevails, into every place where good can be accomplished.

Every follower of Christ should earnestly seek to use his tongue in winning men to the truth. If we are silent the work will not be done. It is often necessary to speak to the sinner more than once. Should you extend a rope to a drowning man who did not fully realize his danger, and on account of blindness failed to grasp the rope at first, would it not be cruel to assist him no further? You would doubtless urge him to be wise that he might not lose his life. Remember that our work is not confined to the pulpit and prayer-meetings; it takes in the whole world.

Your Bro. in Christ,

T. S. K. FREEMAN,

Bethany College, W. Va.

THANKS.

It is our desire to thank the brotherhood for their kindness in answering our appeal for the Halifax Mission. Bro. Cooke has, on several occasions, thanked the brethren and sisters personally. But we desire to thank all for their kindness and readiness in helping on the good cause so dear to each heart. Our list is not so large this month as in past months, as will be seen by the list of subscribers. Times are dull, and it would be unreasonable to expect much this time of year. Or it may be that all have responded to our call and have sent in their ten cents. But how about those who have thought the ten cent plan a poor one, and affirmed that we should have asked more? We are patiently waiting to hear from these good minded brethren. Come, brother, let us hear from you as soon as possible. The Lord's business requires haste. Men and women are daily perishing around us, and we are responsible for our neglect in not helping on the cause when we have the opportunity, knowing the time is short and the days are evil. Let us buckle on the whole armour and fight the Lord's battles while it is day, for the night cometh when no man can work. Brethren, we are in hopes of seeing a good work done for the Master during the coming summer. Let those interested in the work send as large a donation as possible to build up the cause, which has been so long dragging and is all but dead. Our prayer is, Lord, revive thy work in each heart so that success may follow.

We want every one to earnestly pray for our success in Halifax this summer. As we are to have Bro. B. B. Tyler with us for two months, it is desirable that we should try our best to have his labors crowned with success. In the next issue of THE CHRISTIAN we will be able to inform you when Bro. Tyler will be here.

In conclusion we wish to thank the editor and co-editor for their kindness in printing our reports. I am personally thankful to Bro. Capp for his noble efforts in circulating our plea through the columns of THE CHRISTIAN.

W. J. MESSERVEY.

A HYMN IN A GAMBLING DEN.

In the Boston Daily News of April 25, says the Independent, we find a letter from Hong Kong, China, written for the purpose of being read to a Sunday school in this country, but which the editor was allowed to print on account of the interesting character of its contents. The writer had been entrusted with packages for a young man from his friends in the United States, and after inquiry, learned that he might be found in a certain gambling-house. He went thither; but not seeing him, determined to wait in the expectation that he might come in. The place was a bedlam of noises—men getting angry over their cards, and frequently coming to blows. Near him sat two men—one young, the other forty years of age. They were betting and drinking in a terrible way, the older one giving utterance continually to the foulest profanity. Two games had been finished, the young man losing each time. The third game, with fresh bottles of brandy, had just begun; and the young man sat lazily back in his chair while the eldest shuffled the cards. The man was a long time dealing the cards; and the young man looking carelessly about the room, began to hum a tune. He went on, till at length he began to sing the beautiful lines of Phoebe Cary:

"One sweetly solemn thought  
Comes to me o'er and o'er;  
I'm nearer to my father's house  
Than I have been before.

"Nearer the bound of life,  
Where we lay our burdens down,  
Nearer leaving my cross,  
Nearer wearing my crown."

At first says the writer, these words, in such a vile place, made me shudder. A Sunday-school hymn in a gambling den! But while the young man sang, the older stopped dealing the cards, stared at the singer a moment, and throwing the cards on the floor, exclaimed:

"Harry where did you learn that tune?"  
"What tune?"  
"Why the one you've been singing."

The young man said he did not know what he had been singing. When the older repeated the words with tears in his eyes, the young man said he had learned them in a Sunday-school in America.

"Come" said the older, getting up, "come Harry, here's what I won from you; go and use it for some good purpose. As for me, as God sees me, I have played my last game and drank my last bottle. I have misled you, Harry, and I am sorry. Give me your hand, my boy, and say that for old America's sake, if for no other, you will quit this infernal business."

The writer saw these two men leave the gambling-house together and walk away arm-in-arm; and as he went away himself, he thought, "Verily, God moves in a mysterious way."

It must be a source of great joy to Miss Cary to know that her lines, which have comforted so many Christian hearts, have been the means of awakening in the breasts of two tempted and erring men, on the other side of the globe, a resolution to lead a better life.—Selected.

Married.

McLAUGHLAN-STEPHENS.—At Montague Bridge, March 27, 1888, by Q. B. Emery, Mr. Lauchlan McLaughlan, Lot 61, Kings Co., and Mrs. Flora Stephens, Lot 57, Queens Co., P. E. I.

HENRY-FOSTER.—On Tuesday, 24th of April, at St. Peter's Episcopal Church, Perth Amboy, N. J., by the Rev. E. P. Miller, B. F. Henry, formerly of St. John, N. B., to Miss Anna M. Foster.

HOWARD-WARD.—At the home of the bride, 904 Exmouth street, St. John, N. B., April 17th, by T. H. Capp, James E. Howard, to Mrs. Ida J. Ward, both of St. John, N. B.

Died.

WITHROW.—At East Rawdon, N. S., on the 25th March, James Withrow, Esq., in the 84th year of his age. Brother Withrow was only six days unwell, and during this time was able to be up most of the time, not being confined to his bed. His death was very sudden and unexpected. He had been very active and well for one of his age. I do not remember that I ever saw his seat vacant in the Lord's day meetings till last Lord's day. He had passed away that morning. The mourners and a multitude of friends followed in the funeral procession, conducted by J. Custance, Esq., to the cemetery. There the remains of our aged, beloved, and much respected brother was mournfully and carefully interred to await the resurrection morn. He will be much missed by the public and by the church, and especially at his old homestead by his aged widow, and his son Joseph and wife, with whom he had lived most agreeably, and to whom he had been so kind and true.

Since writing the above, we have also been called to attend the funeral of Sister Viney Withrow, wife of the above named Brother Withrow. She died very suddenly on the 29th of March, in the 77th year of her age. She only lived four days and eleven hours after the death of her husband, and then passed peacefully away to rest with him in the arms of her God. Brother and Sister Withrow lived happily together nearly sixty years; and raised a large family, a part of whom passed on before, the others and many grandchildren remain

To follow each in turn,  
To that most solemn bourne,  
From which none can return.

"Blessed are they that mourn, for they shall be comforted."

J. B. WALLACE.

Deaths, in the family of Bro. James Auberry, of East Rawdon, N. S.

First. After a tedious illness, the death of his son-in-law, Abner McCassio, on the 19th February, in the 30th year of his age; leaving a wife and one young child.

Second. The sudden death of his daughter, Mrs. George D. Wilder, of Roxbury, Mass., on the 22nd of March, in the 26th year of her age, whose remains were brought to East Rawdon for interment, accompanied by her devoted and faithful husband, and her much loved and only brother.

Third. The death of his little grandson, Loftus M. McCassio, on the 1st of April, aged 7 months. Sister Saidie McCassio has, within six weeks, lost her husband, her only sister, and her only child. Her husband was kind and true; her sister greatly beloved, and her child bright and beautiful.

Bro. and Sister Auberry, and Bro. Lewis Auberry their son, and Sister McCassio their daughter, and Bro. Wilder their son-in-law, have our sympathy and a deep interest in our prayers in these heart-rending bereavements. May they receive strong consolation from the precious promises of God, and all be prepared for our Lord's appearing.

When they shall meet  
On the golden shore,  
And loved ones greet  
Who passed on before.

J. B. WALLACE.

HALIFAX CHURCH FUND.

Mrs. Annie Wisdom, . . . . .	\$0 50
Mrs. F. W. Wisdom, . . . . .	50
Mr. Albert Wisdom, . . . . .	1 15
Mrs. Robinson, . . . . .	25
Miss E. Christie, . . . . .	50
Mrs. Owon, . . . . .	50
Mrs. McInnis, . . . . .	50
Mrs. W. S. Carter, . . . . .	25
Miss Lowe, . . . . .	25
A Friend, . . . . .	50
Mrs. S. A. Wisdom, . . . . .	1 10
B. E. Wisdom, . . . . .	1 00
John Crawford, . . . . .	1 00
John Crawford, Jr., . . . . .	20
Silas Rayner, . . . . .	50
Mrs. Silas Rayner, . . . . .	25
Benj. Rayner, . . . . .	25
Benj. Haywood, . . . . .	40
Mrs. Benj. Haywood, . . . . .	40
Mrs. Kenneth Henry, . . . . .	2 00
Agnus Lunn, . . . . .	15
Total, . . . . .	\$12 15

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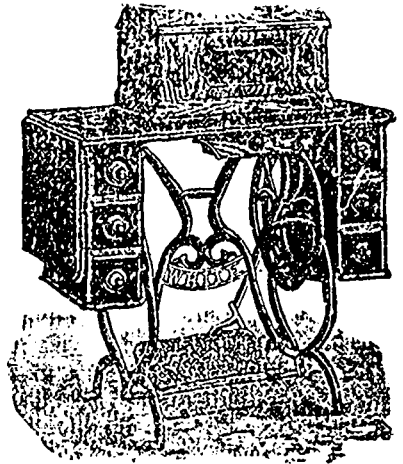
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St. John, N. B., Dec. 27th, 1881.

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DEAR SIRS,—Fellows' Leeming's Essence is without question a great remedy for many cases for which it is prescribed. I have used it successfully for a series of years, and I know of many others who speak of it in the highest terms as a most efficient cure for Ringbone, Spavin, Strain, etc.  
A. PERRENS, Proprietor of Victoria Livery Stables, St. John, N. B.

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