

THE CHRISTIAN.

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

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The Christian.

HOW TO CONDUCT A BIBLE-CLASS.

Adult Bible-classes are becoming one of the most important and hopeful features in our Sabbath-school system. If young men and women can be kept under quickening Bible instruction, instead of getting loose from the schools, and losing the good impressions made there, we may hope much from the knowledge and steadfastness of the next generation of Christians. How shall these Bible-classes be conducted with life and interest? is a question that often perplexes both superintendent and teacher. A contributor to a foreign Sabbath-school journal gives the following answer:—

1. The object of a Bible-class is the same as that of a lecture—namely, instruction. But the method is different. A lecture is an impartial shower, watering all plants alike. In a Bible-class, you are like a gardener with a watering-pot, pouring a little here, and more there, according to the condition and the need of each particular plant. In a lecture, you are like a physician who lays down general rules for the promotion of health; but in a class you prescribe for the symptoms of each individual. Accordingly, it is the duty of the conductor of a Bible-class not merely to talk to the pupils, but to make them talk to him. He must find out their opinions, their difficulties, prejudices, and errors. He must waken their minds to a consideration of the topics before them. To make them think and speak is his first task.

2. And in order to make them speak he must know how to ask questions. Of all modes of teaching, catechetical teaching is the most difficult, but most admirable. As one finds himself falling back into the position of the lecturer, he may consider himself as failing; as one finds himself more and more catechetical, he may feel more and more sure of success.

3. But to ask questions well, one must ask with *ideas* in the mind. We must ask leading questions; not, indeed, questions that indicate an expected answer, but questions that lead toward it. The mind of the scholar must be roused by questions, beset by difficulties, driven out from one refuge of lazy ignorance and indifference after another, till it flies straight to its mark.

4. *Don't be afraid.* Let the scholars see that you are not afraid; that you want their real thoughts, whatever they are. Let there be perfect freedom in your class, and a deep conviction that they cannot say anything that will disturb you; that you are familiar with all mistakes, and that you are ready to welcome any utterance that is honest.

5. *Don't let the conversation be monopolized.* The great danger of all conferences and colloquies, of all prayer-meetings and discussions, is from monopoly. One or two ready talkers, with plenty of words at their

tongue's end, are always apt to be on hand, and very soon the class becomes a mere arena for the display of their prowess. The leader of a Bible-class must steadily impress it on all present, that he wishes the co-operation and instruction of *all*. Speeches are not the thing, but conversation. Put down sternly all attempts to monopolize.

6. *But be interested yourself.* No one is fit to teach anything who is not interested in that thing. The first, second, and third qualification for a teacher is enthusiasm. You must have great faith in the latent meanings of Scripture, in its undeveloped force, in its richness of application, its sweep of law, its inspiration, in short, heavenly and divine. We must believe in the words of Jesus, as He did himself, when He said, "They are spirit, and they are life."

7. *Feel the need you have of the class to help you.* One who does not expect to get any new thought himself, will not go with much interest to the meeting. Know, then, that all your commentaries and lexicons will sometimes stand you in little stead, compared with the light thrown on a text by the action of two or three co-operating intelligences. Be sure that each one of your class has a special faculty, and can lend you special help. Call them all to your aid, marshal them against the difficulty, and so secure the result by a combined attack.—*Selected.*

A GREAT MORAL QUESTION.

There is seldom a century without its great moral reform. The Middle Ages were filled with cycles, alternating at frequent periods, given up to the reform of the tyrannies of the feudal system, and the absurdities of chivalry. Other ages have devoted their best energies to the overthrow of tyrannical forms of government, the destruction of false religions, and the crushing out of slaveries. Great Britain, at the present day, seems to be on the verge of a concerted warfare against licentiousness and its attendant crimes.

The great moral question that is beginning, and is destined still more to agitate the American public, is the temperance question. It is not a question that is attracting the attention of enthusiasts and visionaries merely, but is one that must appeal to the conscience of every thoughtful and patriotic man. It is a vital, economic and political question, and not a purely sentimental one. The most practical statistician, the most hard-hearted economist and man of business, after examining the matter carefully, cannot fail to be logically convinced that the enormities of the alcoholic traffic cannot well be exaggerated, and that the moral intelligence of the country should, in some way, be aroused to an aggressive attitude, and a thoroughly dead-in-earnest fighting mood.

At present, men admit the evil, and let it alone. Politicians fight shy of it; the press is afraid of it; and one half the public feel no responsibility in regard to it, and the

other half is arrayed aggressively on the wrong side. They have become accustomed to the word-play and sentimental rhetoric of the temperance orators, but have but little cool-headed, practical realization of the enormity of the evil.

But indications at present point to a slight awakening on this question. It is undoubtedly to be the dominant moral question of the coming generation, and is just as sure of being disposed of permanently, as all the other great moral issues of the past, when the great mass of the people have been aroused, as they are sure to be, sooner or later.

Of course there is much conflict of honest opinion as to the best method to repress the liquor traffic. But we see no reason why it should not be regarded as a crime and treated accordingly. There may be logical objections against the adoption of prohibitive measures, and arguments, more or less cogent advanced by their opponent. But in dealing with crimes, fine logical subtleties and delicate ethical considerations should not be given undue weight. The first thing to be done is to crush the crime; and the best way to crush the crime is to prohibit it and enforce the prohibition. Prohibition of the liquor crime can be enforced as well as the prohibition of any other crime. To say that it cannot, is to impugn the general common sense of the people.

So we think the question of prohibiting the liquor traffic is to be the great moral issue of the immediate future.—*Christian at Work.*

THE ORIGIN OF HOSPITALS.

For the origin of hospitals we must grope in the thick darkness of the most remote antiquity. Thirteen or fourteen centuries before the Christian era there lived a great healer of the sick, named Æsculapius. According to Homer's Iliad (Book II.), two of the sons of this physician were in the Grecian army that besieged Troy, and they too were physicians, endowed by their "parent god" with superhuman skill. Æsculapius, then, was already regarded as the god of the healing art. Temples were ere long erected in his honour in Greece, and afterwards in various parts of the Roman Empire. There was a famous one at Epidaurus, a city on the Greek coast, forty miles from Athens. This city enjoyed the profitable reputation of having been the birthplace of Æsculapius, and near it, in a secluded valley, was erected a temple to him. The ruins of this temple, which was of great extent and magnificence, still exist. The Greeks called the building a temple; but it became a true hospital. It was thronged with invalids from all parts of Greece, and from more distant countries—even from Rome itself. The priests who served in this temple practised medicine, performed surgical operations, and did all in their power to promote and hasten the cure of their pilgrims. Nor did they fail to advertise their success, for the walls were cover-

ed with tablets, describing the wonderful cures which the god had wrought, and the temple was richly decorated with the costly offerings presented to the god by grateful patients. There was another not less famous temple of Æsculapius at Pergamus, in Asia Minor.

The concourse of the sick to this temple was immense and incessant. Emperors and kings went on pilgrimage to it from Rome, and from the most distant regions of the earth, to invoke the god and take the prescriptions of the priestly physicians. The Roman emperor Antoninus Pius mentions that he had built an edifice for the reception of sick people near the temple of Æsculapius at Epidaurus, and from what we know of the benevolence of the Greeks and Romans towards the afflicted, we may be perfectly sure that such edifices were not wanting at any of the Æsculapian temples. Among the Romans, too, there was what they called a *Valetudinarium* for sick and wounded soldiers. There were also similar institutions for the care of sick slaves, probably maintained at the expense of the masters; also hospitals for gladiators, and public houses for the free entertainment of poor travellers. During the first two Christian centuries, when Christians were a despised and persecuted sect, we know that they banded together in various ways, both for mutual benefit and for the relief of poorer brethren. The first authentic information of this latter fact is derived from an enemy of Christianity, the Emperor Julian, sometimes called the Apostate. He commanded one of the high priests in Galatia to establish a free tavern in every city, and he appropriated a fund for the maintenance of the same. The emperor gives this remarkable reason for founding these establishments:—"For it is disgraceful," he says, "when there is not a beggar found among the Jews, and when the godless Galileans support our poor, as well as their own, that our people should be without our help." These words were written about the year 360, and it was at this time that hospitals, such as we now know them, took their rise. During this period the tide of pilgrims no longer set towards the temples of the heathen deities, but towards Palestine, a country which yielded scanty supplies to the Christian pilgrims, many of whom perished there. For their relief Saint Jerome founded a hospital at Bethlehem, the money for which was in great part supplied by rich and noble Roman ladies among his converts. When Rome was sacked by Alaric in 410, many of Jerome's old friends fled from the devastated city to the hospital at Bethlehem.—*Scottish American*.

BAPTISM.

In the controversy on baptism it is wise to keep before the public the statements of learned and orthodox men, especially when they speak in opposition to the received practices of their own churches. There is not a living man in Great Britain with higher reputation for Biblical learning than J. B. Lightfoot, recently made bishop of Durham. I do not recollect to have seen in the papers his remarks on Col. ii. 12. Here is the introductory paragraph: "Baptism is the grave of the old man, and the birth of the new. As he sinks beneath the baptismal waters, the believer buries there all his corrupt affections and past sins; as he emerges thence, he arises regenerate, quickened to new hopes and a new life. This it is, because it is not only the crowning act of his own faith but also the seal of God's adoption and the earnest of God's spirit. Thus baptism is an image of

his participation both in the death and in the resurrection of Christ." If you have not the book, cut this out and keep it. Seldom will you find more truth uttered in the same space, in both the action and the design of this ordinance.—*J. W. McGarvey, in Guide*.

BOTH SIDES OF THE CHRISTIAN.

There is a beautiful symmetry in yonder maple tree which I see from my window; no limb protrudes so far from the outer line of foliage as to disturb the equipoise of the tree; a mathematician could hardly have given it a more perfect balance. In Christian character, symmetry is equally important as an element of both beauty and usefulness. There are two sides in a well-developed Christian. There is what may be called the *Martha* side, which is occupied in benevolent activities—in giving, teaching, toiling and other diffusive methods. Some good people rather overdo this side, and neglect the *Mary* side, which consists in self-study, reading, meditation and heart-communion with their Master. They are incessantly on the go, in a round of constant excitement; and there is a tendency to noise, haste and general superficiality. Shallow brooks often raise a racket; the still streams that run deep do not so soon run dry. A life of zealous activity requires constant replenishing. The busiest and most benevolent Martha should often take Mary's place at the dear Master's feet, both to learn His will and to be filled with His spirit.

If a bucket is to be filled from a rainspout, the right place for that bucket is under the stream until it is full. We all exhaust our supplies of grace pretty soon, and must be constantly replenished if we would be filled unto all the fullness of God. The New Testament does not tell us much about Paul's quiet hours or private devotions. The sojourn in Arabia, the time spent over his tent needle, and the confinement in several prisons, may have offered him ample opportunities for meditation. Such a life of outflow must have required constant inflow. He must have had close fellowship with his Lord, deep heart study, and a perpetual soul filling, or else he never could have stood the hard strain and the heavy drain of his public achievements. The mighty men like Augustine, Luther, Pascal, Bunyan, Edwards and Wesley, the effective women, like Elizabeth Fry and Mary Lyon—have drawn their supplies of strength from secret communion with the Divine Fountain-head. At the feet of Jesus all these powerful Christians were little children. Abiding in him, they drew the vital sap, and yielded the rich revenue of fruit.

Every Christian requires repose and recruiting. No healthy believer can afford to live in a perpetual whirl. Daniel needed to have an "Olivet" in his chamber amid the roar and revelry of Babylon; and William Wilberforce, the busiest philanthropist of his age, tells us that he was forced often to withdraw from the distracting bustle in order to keep the body, mind and soul in a wholesome condition. In large towns the temptations to incessant motion are very great; the opportunities for thinking, praying and resting are proportionately few. A beloved and honored friend, whose name is as widely known as his benevolence, secured his feeding time and filling time by giving a good hour to private devotions every morning. The result was that he kept his balance and never degenerated into a noisy enthusiast or fell off into a disheartened pessimist. At seventy-five he possessed the alert and ardent hopefulness of a boy; as the admirable new revision of the ninety-second Psalm has it, he "brought forth fruit in old age; he was full of sap and green." There was one side of him which the world saw, but there was another side of him which saw God. We should all look vastly better

to the eye of the world, if our own eyes were often turned in humble, steadfast study of our Divine Teacher and Exemplar. He is the highest style of Christian who is perpetually flowing out, because he is perpetually filling up; who is as strong on the side towards God as on the side towards his fellowmen; and who keeps his balance between external activities and internal intercourse with his Master.—*Cuyler*.

UP-HILL.

Of course you may find some level road; there are places where the wagon will go itself, or where it must even be held back from going too fast. But in every journey you will now and then—nay, frequently—find yourself at the foot of a hill, or on a steep hillside where, if you go on, you must labor with pain and discouragement up a toilsome grade.

Now, the going that is to test you and me, and decide our destiny, is this up-hill going. Anybody can move down grade; nearly anybody can creep along somehow on a dead level. The up-hill road is the true test. And the general grade of every noble life is upward. To do difficult things, to overcome, at the expense of toil and in spite of hardship—this is the task we must make up our minds to if we would work out any worthy result for ourselves or others. He that would not beg in harvest must not abandon his plowing by reason of the cold or the heat. We must work when we long to rest; we must face the rough out-door blasts, or toil through the scorching heat, when we would fain shelter at home.

Success must be won on the steep places. By overcoming the almost impossible up-grade of the Alps, Napoleon found a pathway to power and fame. Grant's all-summer fight on the Wilderness and Richmond line would have been of little note if the fight had not been hard. If you turn back or fail as soon as you reach the limit of level ground, your life will be of small note, your work of little worth.

How to do up-hill tasks—this is a lesson which our young preachers should mix with their Hebrew and their homiletics. Nobody wants a driver or a team that is sure to stall at the very first steep place in the road; neither do any people want a pastor who has not the ability and energy and endurance to do his part in getting himself and the church over the difficulties and up the declivities that lie everywhere in the pathway of Christian work.

There are hard tasks in the study and outside. There is constant work to try the strength, there are perpetual problems to tax the brain. No pastor is qualified for the highest usefulness without a faith that is disciplined to press on up the steep hillside, though, to faithless eyes, the next step seems barred by an impassable hinderance.

And what is true of the pastor's work is not less true of every worthy work in this world. Choose what road you may, and you will, if you do your duty, find it often a steep road of toil. We must settle it in our minds; we must expect the daily weight of an up-hill burden. We must nerve arm and brain and heart to conquer in spite of every difficulty. The multitude of the elect and redeemed which shall at last stand before the throne will be composed of those who come up through great tribulation. The path to heaven is up-hill, and ever through labor and difficulty. The toil is sweetened, it is true, by peace with God and a blessed hope, and so at last grows more joyful than unmanly ease or self-indulgence could ever have been. Yet to the very end we must expect our strength and our faith to be taxed by the burdens we must still toil under in this life-time journey up the hill that ever rises before us.—*Cumberland Presbyterian*.

CORRESPONDENCE.

LETTER FROM ST. THOMAS.

Dear Editors:—After getting back here from an extended visit to our Island home, I thought I would have written a short article before this for the CHRISTIAN, but being very busy I neglected to do so.

After being here about two weeks Brother Sheppard of Bowmanville, called on me and insisted that I should go with him and hold a protracted meeting of two or three weeks. I went and remained over three Lord's days, preaching every evening through the week, except Saturdays, and twice on Lord's days. The result of our efforts were twelve additions, the majority of whom were young men. The interest became quite intense toward the last and the audiences very large, especially on Lord's days.

Bowmanville is a beautiful little town of about four or five thousand inhabitants, situated on the Grand Trunk Railroad—46 miles from Toronto and 170 miles from St. Thomas. Here the famous "Dominion Piano and Organ Manufacturing Co." carry on their works which I visited in company with Bro. Sheppard. The citizens do a considerable boasting over this institution, it being the principal one of the town, and they think, of the kind in Canada. They have a band in connection with this factory called the D. O. P. Manufacturing Co. band, of which they are also very proud, as well they may be, it, in my judgment, excelling anything of the kind I most ever heard. There are very many of our brethren engaged in this factory, several of whom obeyed the Saviour while I was there preaching. There is another very large furniture factory the name of which I have now forgotten.

The people as a general thing are quite comfortably situated; which is evidenced in their fine, tasty residences.

Our brethren have a very neat and comfortable meeting-house with a seating capacity of four hundred of an audience. The membership, I was given to understand, is about 150, some of them are excellent and untiring in their devotion to the cause of our Redeemer, especially Brethren Windatt, McGill, Meads, Percy, Mitchell, Jury and Powers, and faithful women not a few. They have excellent singing unaided by an organ, their leader, Bro. Windatt, strikes the right pitch every time.

Here the Salvationists (?) are quite strong, and have a large and nicely furnished barracks. There is nothing permanent in their work, as they rise and fall in their religious zeal like the wind.

Bro. E. Sheppard is the preacher here, and commands the respect of all, for his untiring zeal and energy in the Master's cause. I made my home with him and his daughter and spent the time very pleasantly. He seems to have the care of the whole town, as well as the care of the church on him. He is a public benefactor in more ways than preaching, as he does something in the healing art.

I returned to St. Thomas, after closing a very successful meeting, to enter into the work here for a while longer. Two have been added which were reported in the CHRISTIAN by the co-editor.

Bro. C. W. Martz, of Indiana, who is at present engaged as evangelist for the Ontario co-operation, will preach here to-morrow. His work is to solicit funds that the Gospel may be preached in destitute fields, and hold meetings when occasion demands.

Our meetings are very fair, perhaps not as large as they would be had we finer weather. It has been wet and exceedingly muddy for a longer time than known to us since we came here.

This morning we had the first snow of the season but it has already nearly all disappeared. However the sky is again over-cast and very likely we will have more before to-morrow.

I am pleased to hear that they have succeeded in getting a suitable laborer for Charlottetown and Lot 48, P. E. Island. Encouraging reports come to us concerning Bro. Mitchell. I trust he may find his

new home a very pleasant one and the blessings of the Lord attend his labors.

But I must close for the present and will try to do more for the CHRISTIAN in the future.

Yours as ever,

R. W. STEVENSON.

St. Thomas, Ont., Nov. 14, 1885.

NEWS OF THE CHURCHES.

NEW BRUNSWICK.

ST. JOHN ITEMS.

COBURG ST. CHURCH.—Lord's day services at 11 A. M., and 7 P. M. Sunday-school at 2.15 P. M. Young People's Meeting, Tuesday evening at 8. General Prayer Meeting, Thursday evening at 8. Brethren visiting the city cordially welcomed. The Ladies' Sewing Society meets every Wednesday evening at 6.

Since last month the attendance at our services have been fully up to the average. We are glad to notice that the young members of the church are taking a better interest in the work. Some of the young men especially are showing signs of becoming very useful in the Lord's cause.

Our Young Men's Society have organized with the following officers for the first quarter: Ellis B. Barnes, president; Leslie A. DeVoe, vice-president; J. E. Edwards, secretary; W. H. Banks, treasurer; T. H. Capp, critic. About twenty young men have already connected themselves with the Society. The first meeting was very successful, both in attendance and interest. After the usual routine of business, a programme prepared by the managing committee, consisting of readings, recitations and essays, followed by a debate—in which nearly all of the members took part, was very successfully carried out. All of the exercises were carefully looked after by the critic, and suggestions offered which will no doubt lead to future improvement.—O.

The Women's Aid Society held their regular monthly meeting on Thursday. All officers in their places except the Vice-President. The exercises differed a little from the usual course, taking the form of a social meeting. The reading of the Secretary's minutes of the last session being extra. Collection also very good.—E. C.

LEONARDVILLE.

As our esteemed Brother and Sister, Mr. and Mrs. Emery having left Deer Island for the purpose of taking up their residence on P. E. Island, we, the members of this church, desire to place on record our grateful recognition of the valuable services they have rendered the church and our high appreciation of their Christian character. For a period of nearly four years they have been associated with us in church fellowship, during which time they have been abundant in labours for the well-being of the church, [the promotion of the Gospel and the furtherance of every good work in the community. While we cannot but regret their departure from among us, we trust they will find in their new home an enlarged sphere of Christian usefulness. Our prayer is that the gracious hand of our Heavenly Father may continually rest upon them in blessing them, and that the love of Christ may dwell richly in their hearts, and that the Spirit of peace may be their guide and comforter to the end.

G. A. W., Clerk of Church.

NOVA SCOTIA.

SOUTHVILLE.

I have been kept at home for some time by sickness in my family. My daughter Mary has been very sick indeed. To-day she was out for the first time for over nine weeks. Four others of my children have been quite sick, but are now better. Allen is now quite sick; the disease is typhoid fever.

Last Friday at about four o'clock the sisters in the church here, and some other ladies, gathered at our house and took possession. They soon began to open their baskets and set forth an abundance of

cakes, pies and other niceties, and when their companions and a large number of the young folks arrived they served up a very nice tea. There were about fifty to partake. After spending a very pleasant evening they went home, leaving us about forty dollars better off than when they came, beside drawing the cords, that have bound us together so many years somewhat, more closely around us. I feel thankful to my Heavenly Father that my lot has been cast among such kind brethren and friends. At the close of this visit a young man who was going to Boston in a day or two, having made known to me his desire to obey the Gospel, I called a meeting and many took part in the exercises, and, on the invitation being given, he and his sister confessed their faith in Jesus and the next morning were immersed. Some others seem to be much interested in the salvation of their souls. Bro. Jesse Zeigler, from South Range, was with us on Lord's day, and cheered us by his presence and words of exhortation. I received a donation from three brethren in South Range last week of about ten dollars. I hope and pray that the blessing of God may be upon these dear friends.

J. A. GATES.

November 23rd, 1885.

P. E. ISLAND.

We write from Tignish, the western terminus of the P. E. I. Railway. We have here a little band of brethren who meet from house to house on the Lord's day to remember His death and resurrection. A preaching brother always feels at home among these friends. They are now heartily engaged in building a meeting-house which is covered in and expected to be finished early next summer. Although the burden falls on less than a half-dozen they push on the work without tea-meeting, bazaar or any thing of the kind. Here is a fine opportunity for sympathizing friends in other places to help. This is not written for an unwelcome dun but for the information of brethren who will feel anxious to help in a good work those who are so determined to help themselves, and thus strengthen the bands of Christian brotherhood. The cause is likely to prosper in Tignish.

Three months ago the prospect for laborers on this Island for the ensuing year was very gloomy. But God who comforteth those that are cast down, comforted us by the coming of Bros. Emery and Mitchell, and not by their coming only but by the cheering indications of His gracious approval. May our fondest hopes of their labors be realized.

D. C.

N. B. & N. S. MISSION FUND.

Receipts since the Annual:—

Yearly M., Milton, (Sept. 7th) N. S.	\$11 70
From THE CHRISTIAN, (Sept. 7th)	39 82
Henry Hill, French Village N. B.	2 00
Annie Welch, Leonardville, N. B.	2 00
Church, East Rawdon, (Oct. 17th) N. S. ...	10 00
" " " (Oct. 25th) " " " " " " " "	2 80
Harris Wallace, West Gore, N. S.	5 00
Church, West Gore, (Oct. 28th) " " " " " " " "	19 00
Church, Shubenacadie, (Nov. 3rd) N. S. ...	8 44
Mrs. P. Williams, Shubenacadie, " " " " " " " "	1 00
Mr. P. Williams, " " " " " " " "	25
Church, Newport, (Nov. 15th) " " " " " " " "	4 41
John Anthony, Newport, N. S.	2 00
Levi Lockhart, " " " " " " " "	25
Benj. Vaughan, " " " " " " " "	5 00
Ida Barues, (Children's Mission Circle)...	05
Total.....	\$142 72

T. H. CAMP, Treasurer.

P. E. ISLAND MISSION FUND.

Jacob Ling.....	\$9 00
Collections.....	81 20
Interest on Bank deposit.....	11 00
Island's share of profits from first year's publication of THE CHRISTIAN.....	34 66
Amount received and already reported....	598 40
Total.....	\$728 26
Amount paid M. Gunn for one year's labor in the mission field.....	\$700 00

Subscribers to the above fund who have not yet paid up will please forward.

FRANK BOYER, Treasurer.

The Christian

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SAINT JOHN, N. B., DECEMBER, 1885.

EDITORIAL.

ON THE OPENING OF THE HEART.

The heart of man was made to be filled and satisfied with the love of God, and nothing else can fill it. But sin has closed the heart against His love, and man is doomed to eternal dissatisfaction. Such is the testimony of the Bible, and this testimony is confirmed by the experience of all men in every age.

Prophets spoke of the stony heart, deceitful above all things and desperately wicked, and pronounced that man a fool who trusts to his own heart. They foretold how the Messiah would be treated by his own nation. "Who hath believed our report, and to whom is the arm of the Lord revealed; for I shall grow up before Him as a tender plant, and as a root out of a dry ground. He hath no form nor comeliness, and when we shall see Him there is no beauty that we should desire Him." (Isa. 53.)

How often have we wondered why those who saw the Saviour and His mighty works saw no beauty in Him, and that those who did not see Him, but believed on Him through the apostles' word, were so moved by His love as to willingly die for Him. Why He had so few followers before His death and so many after His resurrection! The death of other great men was the end of their greatness, but the death of Jesus began His triumphs. Death meets others to crush and conquer them, but it met Him to be crushed and conquered by Him. He felt all the power of death, but unstung this enemy and rose to die no more. He laid down His life, but it spread life to unnumbered millions. It was the life of the world. "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." (John xii. 24.) Hence it was by His death His followers were increased.

There was a veil over the hearts of the Jews which as much kept out the love of God as a thick veil keeps out the light from the eye. The Lord opens the heart by removing that veil, and letting in His love, which Paul thus describes: "For until this day remaineth the same veil, untaken away in the reading of the Old Testament, which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn unto the Lord the veil shall be taken away." (2 Cor. iii. 14-16.) While the Jews read Moses and looked to him as their only mediator and lawgiver, their hearts were hard and dark, the love of God was excluded, and they could not look to the end of that which is abolished. They read of their fathers pleading with Moses to stand between them and the Lord when He came down in awful majesty amidst thundering, lightnings and earthquakes on Mount

Sinai to deliver His law. They could not endure the sight, and if so much as a beast touch the mountain it shall be stoned or thrust through with a dart. "And so terrible was the sight that Moses said, I exceedingly fear and quake." (Heb. xii. 21.) "Let not God speak to us lest we die," they pleaded with Moses. When the Jews read these things the veil was on their heart. God appeared to them as a consuming fire. Not as a God of infinite love, but a God of awful justice. They read on and find a man gathering sticks on the seventh day of the week. What did the people do with their erring brother? Do they tell him of God's love to sinners and join with him in pleading for mercy? No; there is no pardon for him. "Every transgression and disobedience received a just recompense of reward." "Let the congregation stone him that he die," was Jehovah's mandate. Would the man feel the love of God while thus suffering? No; nor would the people who were neither to pity nor spare him, but stone him to death. It was not a display of God's love, but of His displeasure; and the reading of such left the veil upon their hearts.

Let the reading turn to Christ and what is displayed? We see a Being of infinite amiableness coming to a world for ages steeped in odious corruption and crime. His Father sending Him not to condemn the world, but that the world through Him should be saved. We see Him seeking out the suffering to heal and bless them. Mingling freely with the poor, Himself the poorest of them all. When weary and worn with other's burdens, He had not where to lay His head. In every word and action of His life, condemning sin, yet pitying the sinner and waiting to pardon every one who came to Him. As pure as the throne of God, yet meekly enduring the reproaches of those who charged Him with every crime. He revealed the Father's justice and mercy so clearly that every one who saw Him saw the Father. The study of the life and death of our Saviour removes the veil and causes God's love to flow into the heart. His death was painful, lingering and reproachful. It was the death men inflicted on the vilest slaves. It was a death accursed of God. He was made a curse for us. Divine justice appeared at the cross, not in the stoning of the transgressor, but in the crucifying of the Lord of glory that transgressors might be pardoned and purified and glorified in Heaven.

When Moses was preached every Sabbath day to the Jews the veil was on their heart. They looked no farther. When Christ was preached to His very murderers their hearts were pierced; the love of God entered and they were saved. Saul of Tarsus read Moses, and his heart was so veiled that he hunted to prison and to death the followers of Christ. When he read Christ and Him crucified that veil was taken away. So with all others who read and believe on the Lord Jesus Christ, the veil is taken away. What was Paul's determination is that of every true Christian: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

As the followers of Christ we are relieved from preaching Moses even when showing men their sins. God's inflexible justice shines clearer at Calvary than at Sinai. There we see the enormity of our sins when "it pleased the Lord to bruise Him," to "lay on Him the iniquity of us all." There is no other message so powerful to convince us of our sins as the Divine message sent by Jesus Himself in the Gospel, viz.: "Christ died for our sins according to the Scriptures," &c. (1 Cor. xv. 1-4.) And there is no other message to mankind so full of God's wondrous love to all. Paul was not ashamed of the Gospel of Christ, not because it was a power of God, but the power of God unto salvation to every one that believeth. It is the grand

work of the children of God to spread that Gospel, and by their Christ-like deportment to influence others to believe it to the saving of their souls. Oh! that all would earnestly inquire, What am I doing to forward the work? and be faithful.

Very many who desire to be Christians are discouraged because they do not love the Saviour. They see that none can be saved unless they love Him, and often think the more they strive and even pray for that love the harder grows their hearts. How wise and good was the Saviour in not making the sinner's love the condition on which he would save him. He knew that no man, by willing and resolving, can directly either produce or obtain that love in himself; hence, if that were the condition on which Christ would save him he must perish. No Christian is satisfied that he loves the Lord as he ought to, and hence talks about the love of Christ, and trusts more to it than to his own love to Christ. When Peter was asked, "Lovest thou me?" he felt his own love to be so very far below Jesus' love to him he could only say: "Yea, Lord, thou knowest that I love thee." Though his love was so small, Jesus knew it, and could kindle and fan the spark until it became an ever-increasing flame. No wonder that the sinner would feel his love to be very very small when he thinks of Jesus' immense love to him.

But as Jesus will not save him who has no love for Him, what is the kind and degree of that love which He will accept? Jesus has answered this question clearly and positively: "Hear ye Him." "He that hath my commandments and keepeth them HE IT IS THAT LOVETH ME," &c. And "If a man love Me he will keep my word, and my Father will love him, and we will come unto him and make our abode with him; he that loveth Me *not* keepeth *not* my sayings." (John xiv. 21: xxiv. 25.) No man could speak plainer than this. Jesus tells what He regards as love, or who it is that loves Him, and what will follow. He and His Father will love him and come unto him and make their abode with him. He has told the sinner in the commission what He is to do, and those whose hearts the Lord opened did those things as recorded in Acts of Apostles, and then had Jesus' promise. Jesus saved them, and He and His Father abode with them. This was not because they loved the Lord as much as they ought, but because He died for their sins and took a delight in saving them when they obeyed Him. Those who continued in His word and kept His commandments through life had the love that He accepts, and had the presence of Him and His Father increasing that love and shedding it abroad in their hearts by the Holy Spirit. Such shall never perish, for no man is able to pluck them out of the Father's hand.

Reader, if you have not yet accepted of Christ, be wise and obey His Gospel, and He will forgive all your past sins and wrongs, even your want of love to Him. He waits to be gracious to take you into fellowship with Himself that He may give you His Spirit and strength and every thing you need. He is able to save you and keep you from falling, and to present you blameless before His throne. To Him be glory forever and ever. D. C.

About two years ago we wrote giving it as our firm conviction that the modern methods of raising money for church purposes are not only unscriptural, but that they exert a baneful influence over the people, religious or irreligious. Since that time we have been watching very closely the ingenuity displayed in what might be called church advertisements; and also to find out whether the final results were commensurate with the efforts put forth. Now, saying nothing as to the necessary expenses for beautifying the room; the cost of toilet for setting off to advantage the persons actively engaged in the proceedings; and leaving out of consideration the anxiety and worry, the toil and

labor, the possibility, yea probability on such occasions for misunderstandings of one sort or another to arise, and then compare the cost of things furnished for bazaars, &c., &c., with the amounts realized by carrying out the proposed scheme and it will be found that in most cases, it could not be called a financial success. Many of these methods are far, far beneath the dignity of the Gospel. They have a withering effect upon the piety of those who are earnestly engaged in pushing them forward so as to gain the desired end. They leave an impression that the church is but a *mere human organization* and as such, having no Divine assistance, *must* of necessity use every artifice and clap-trap of the day, that will excite curiosity or appeal to the *stomach* and *drag* from the people the money if it would save its life. Sometimes it is argued that such measures are necessary, because the church, or churches are groaning under heavy burdens of debts. True, but how were these burdens brought about? The answer is, that in nine cases out of ten, not by necessity, but through extravagance suggested by pride, but for the want of zeal in the Master's cause, there is a failure to meet the indebtedness. That we are not alone in our convictions is evident from the following resolution which came lately before the Presbytery of Sydney, C. B.

Whereas, The practice which at present prevails of raising money for the Lord's work by tea-meetings, pic-nics, bazaars, etc., is not, in our opinion, the proper way; and

Whereas, It appears that there has been of late dancing and frolicking in connection with some of these gatherings; therefore

Resolved, 1. That no such festivals be held in any congregation within the bounds of this Presbytery for the object of raising money for the Lord's work, but by consent and under the supervision of the session of the congregation. 2. That dancing or any other sinful practices shall not be tolerated at such meetings. 3. And that the people be instructed to give systematically toward the maintenance of God's ordinances in our midst.

The other evening while quietly reading the evening paper there came a sudden sharp ring at the door-bell. The door being opened a well known voice said, "Does the Rev. Mr. Capp live here?" On being assured that Mr. Capp was within, the voice continued, "Well—a—Miss—and I with a few friends have called and would like to see him—may we come in?" and without waiting for a reply about sixty young people came running up stairs in a gleeful mood, each one carrying a present. The rooms were soon arranged for their accommodation and were quickly taken possession of. And, judging from their movements and the peals of laughter during the evening, we have an idea that a very pleasant evening was spent. Somewhat later in the evening, after partaking of a lunch, they returned to their respective homes, leaving in our pantry many things both useful and necessary, and our hearts cheered to think that we are so kindly remembered by our young people.

The National Rabbinical Convention of the Reformed Hebrew Church, held during the past month in Pittsburg, Pa., if we mistake not, passed a resolution declaring that "there is nothing in the spirit of Judaism or its laws to prevent the introduction of Sunday services in localities where the necessity for such appears or is felt." From the resolution and its preamble, we should judge that it was not intended by the Convention to set aside the usual Jewish observances of the Sabbath, but when circumstances urge and policy demands they could, without violating the spirit of their religion and, perhaps should recognize in some religious form or other the "first day of the week," called Sunday. Should this resolution meet the general favor of the Jewish people, it would not be long ere the present religious services of the Sabbath would be entirely neglected by the Jews.

We are on the third volume of THE CHRISTIAN with encouraging prospects for the future. We find our friends willing to sustain the paper and quite unwilling it should die. In proof of the readiness of the people to take it and encourage those who will canvass for it, we may state that we spent two days at Montague and vicinity in June, 1884, and took fourteen subscribers; and on our visit there and to East Point in September last we got twenty-six new subscribers, besides the renewal of old ones.

Brethren, we are more than willing to do what we can in writing for THE CHRISTIAN and spreading it among the people, waiting till the resurrection for the recompense. We ask your kind sympathy and assistance in circulating it and increasing its usefulness. D. C.

How delighted we are, as our readers will be, to learn that our beloved Bro. Ryan has been blessed by God in his work of faith and labor of love. From a private letter we take the liberty of clipping a few lines:

"I have just closed a very pleasant meeting with a church about eleven miles from the city—one of the old Christian order heretofore but now on the high road to the practice of Apostolic Christianity. I was with them twenty-five days, with the exception of Sunday evenings, when I preached at home. The meeting resulted in forty baptisms and two persons being restored to the church. I expect to labor with them regularly in connection with my work here during the present year, and hope to see many more brought into the kingdom."

THE Church of England clergymen throughout England are very much exercised over the ever growing and determined efforts of the people to bring about what is called "Disestablishment." Sermons have been preached against it. The Marquis of Salisbury has written a letter on the church question and urges that in the coming elections that support of the church be a test question above all others.

THE kind words from the church at Leonardville under "Church News," concerning Bro. and Sister Emery, will be very encouraging to them and will show that though absent they are not forgotten.

THE December Quarterly will be held with the Church at LeTete, beginning on the Friday before the first Lord's day in December.

ORIGINAL CONTRIBUTIONS.

THE PROSPECT BRIGHTENS.

It has been with genuine heartfelt feelings of joy that I have read and re-read the encouraging reports of the progress of mission work of our brethren in the Maritime Provinces, as spread upon the pages of THE CHRISTIAN for October. Perhaps the most cheering of all the reports at the last Annual at Milton was that of the Woman's Christian Missionary Society. To my mind the inception of this phase of the mission work is but the dawning of a new era of greater success for the churches in that important field. For years our sisters in the United States have wielded a growing power and a developing influence in the great work of saving souls, that to-day is one of our grandest means of propagating Gospel truth. It is a well-known historical truth that Christianity has elevated woman to the highest point of social equality and social dignity. Prior to the religion of Christianity, even among the most refined, enlightened and cultivated nations of the world, woman's life was not a social life. There was no commingling of the sexes in social interests. The wife held no common interest in the concerns of

her husband, nor the daughter with the father, nor the sister with the brother. Socially there was almost complete isolation; but with the introduction of Christianity her condition was raised to the highest dignity of social equality and respect. Infidels and sceptics have found fault with the Bible on account of the humble sphere therein occupied by women, while they at the same time forget, if they ever knew, what the Word of God teaches on the subject. The New Testament looks upon every man and woman, acknowledging Christ as the Saviour, as children of God, without distinction, and thus the highest honor that can be conferred on the human race is conferred on woman as well as man. She is considered as man's help-mate and aid in every department of Christian activity, and on more than one occasion we find the inspired writers singling out certain women of the early church and commending them publicly for their energy and devotion to the cause of Christ.

Is it really true, as I have heard it affirmed by those from whom better things ought to be expected, that we have no command or intimation showing that woman was recognized as taking part publicly in either Jewish or Christian worship? No one will deny but that prophets were public proclaimers of those things shown to them. The gift of forecasting, or prophesying, was conferred on women as well as on men. We have an account in Exodus of Miriam, the sister of Moses and Aaron, possessing the spirit of prophecy, and leading the women of Israel in their acts of worship and thanksgiving to God at the destruction of their enemies, the Egyptians. In Judges mention is made of Deborah, a prophetess and wife of Lapidoth, who dwelt under a palm-tree, between Ramah and Bethel. God summoned Barak, of the tribe of Naphtali, by means of the prophetess Deborah to release Israel from the yoke of Jabin, King of Canaan. God fought upon the side of Israel in the battle that ensued, and the song jointly of Barak and Deborah chronicles their victory. Huldah was the name of another prophetess living during the reign of Josiah. In the New Testament, Anna, the daughter of Phanuel, a constant attendant for years at the daily worship of the temple, was blessed with a sight of the infant Saviour and inspired to publicly announce to many who anxiously awaited his coming, the advent of the promised Messiah. Elizabeth, the wife of Zacharias, and mother of John the Baptist; Mary, and the four daughters of Phillip, all seem to have received for a time the spirit of prophetic inspiration. I consider that it is by no means a difficult matter to prove by inductive reasoning conclusively that women were not only tolerated as earnest active workers in the cause of Christ, but highly esteemed and strongly commended for their work. Paul, when writing to the Philippians, enjoins that "those women which labored with me in the Gospel" were to be helped. And we find this same apostle admitting that women had the liberty to prophecy and pray, clad in such manner as to indicate her sex. See 1 Cor. xi. and xiv.

Woman treated, educated, and held in that esteem she merits, and in that social position that Christian civilization accords her, possesses a power and wields an influence that is peculiarly and intrinsically her own. I have long since discarded from my own thoughts and feelings the semi-civilized idea that she is in every sense the "weaker sex." Weaker she may be physically, but how often have we not all seen that wife, that mother, with all the sense of tenderness and with all the sense of dependency, sensitive to every thorn and unevenness in the path of life, nerve herself in body and soul to cheer, watch, and comfort, day after day, and night after night, the husband or child, and stemming with an almost superhuman energy, the cruel tide of adversity, encouraging by her cheerful devotion and dispelling the clouds of

adversity by her radiant tenderness. It is a truth, the statement of which fears no contradiction, that for patience and fortitude, integrity of character and constancy in purpose, woman is stronger often than man. How many thousands of successful enterprises to-day can be traced to their inception and found to have had their designs and plans laid, matured and developed by the ardent spirit of some woman whose whole-souled energy breathed and infused life into that which ultimately redounded to the honor and glory of man. It is only the dwarfed and boorish mind that to-day underates the mental capacity of woman. Her intellectual acumen, her keen perception, her tender sensibilities, her ready ability to grasp and grapple with hidden difficulty, her quick and ready discernment of right and wrong and her keen understanding of the relationship between an action and its consequences, show her not only to be the peer of man, but in many respects his superior, and as fully calculated as he to illustrate by life, precept, and example, the religion of Christ.

As I have already intimated, it was with pleasure I read the reports of a well begun work among our sisters as reported in the last CHRISTIAN at Milton. May this be but the beginning of a grand movement inaugurated under such auspicious circumstances and with so much wisdom and determination. All honor to such women as Sisters Christie, Barnes, Barker, Gates, Owen, Wilson, Kempton, Harlow, Murray, and others as worthy of mention, who are pushing the good work in the Provinces. May their devotion and earnest example incite those to follow to deeds and lives as true and noble.

T. H. BLONUS.

Jacksonville, Fla.

THE FAMILY.

HE CARETH FOR US.

If I could only surely know
That all these things that tire me so
Were noticed by the Lord,
The pang that cuts me like a knife,
The noise, the weariness, the strife,
What peace it would afford.

I wonder if he really shares
In all my little human cares,
This mighty King of kings?
If he who guides through boundless space
Each blazing planet in its place
Can have the condescending grace
To mind these petty things?
It seems to me, if sure of this,
Blent with each ill would come such bliss,
That I might covet pain.

Dear Lord, my heart hath not a doubt
That Thou doth compass me about
With sympathy divine.
Thy love for me once crucified,
Is not the love to leave my side,
But waiteth ever to divide
Each smallest care of mine.

—The Young Church.

THE PALACE OF SIN.

A NOVEL ILLUSTRATION FROM ONE OF SAM JONES'S SERMONS.

Once, when I was stepping free and lost to all sense of accountability, the devil took me by the hand and led me up into a large, capacious palace. I looked around at the magnificence and splendor of that palace; the beautiful, flowered carpets; the clear, rounded windows; the beautiful pictures on the wall; the chair of ease; the table of pleasure, and the sofa of contentment; and as I looked around and around at all this display of comforts, the devil said to me: "If you will follow me all this is yours." I looked around again, I viewed the situation, and

then said "Well, if all this is mine, what do I care for God and Heaven and everlasting life?" And I took possession.

I walked out of there one day, and when I came back somebody had taken my chair of ease. Somehow or another I never felt so easy in there afterwards as I did before. I came back another day, and somebody had taken out my sofa of contentment, and I never was well-contented in there after that—I couldn't tell you why. I came back another day and my table of pleasure was gone, and somehow or another I never did have much pleasure in there afterward. Came back another day and one of the beautiful pictures had been wafted away. Another day and another, and by and by I came back one day and one of the windows had been taken. I could see it was perceptibly darker in there. Another day, and another window gone—darker still. Another day, and one of the doorways was missing. I didn't have as many ways of ingress and egress. Another day and other things were gone, and I staid in that palace until the last window had been removed and the last piece of furniture gone, the carpets removed and the last door taken out but one, and I walked out of that palace one day to see my father die. I have never been back in there since. A man staid in there a little longer than I did. He staid in there till every window was removed and all the doors removed, and then the walls of that large, capacious palace commenced coming down together, day by day, hour by hour, and one night about 2 o'clock, in the last agonies of death, he admitted with his dying breath, as the walls of the palace crushed together on him, that the wages of sin was death, and he entered eternity unprepared, forever and ever.

EIGHT REASONS WHY I GAVE UP SMOKING.

1. When I saw church members paying from six to ten dollars for tobacco, and only two to four for the Gospel per year, I thought that if a man will rob God of his tithes and offerings from love of his pipe, it was high time to cast to the moles and the bats "idols" that claimed such a supremacy.

2. It often seemed to me that smoking clouded the light of God's countenance in Christian experience and dampened the fire of love and zeal in God's cause.

3. When I saw preachers seeking a secret place to "puff," I would think if the deed is justifiable, why not do it publicly, or was it that they felt guilty and ashamed to be seen?

4. When I saw boys and young men, and women too, smoking the pipe, I felt that I could not say anything against it.

5. When I saw the drunkard and the profane likewise, I would say, "I am a companion with these characters, in the pipe at least," then my conscience would smite me.

6. That for the church wholly to abstain from both smoking and drinking, and set an example of total abstinence to the world, would remove two great hindrances to a more general outpouring of the Spirit of God and hasten the latter day glory.

7. Then when at devotion I smelled my own breath, I wondered if God would accept the incense of tobacco.

8. That if it be as hard for the drunkard to give up drinking as for me to give up smoking then I should have more feeling for the poor drunkard, and how can I consistently advocate total abstinence while I am intemperate in smoking?

After duly weighing all these facts and arguments I determined to try to abandon the pipe. After I got the victory I could not help praising God for the deliverance I have often wished for, but never thought I could obtain; and now I feel better in health, more lively in spirits, less peevish and fretful—have a clearer intellect and better memory, a peaceful conscience, a brighter and

sweeter evidence, and nearer communion with God and His church. And (now say to all: If I have conquered, so may you; only rely on Divine strength; for you will need it, if smoking is as hard a habit for you to give up as it was for me. The victory will be yours and the result the same, —Sel.

A TELLING INCIDENT.

A certain New England church recently became the scene of much wrangling and contention. One of the deacons had made himself obnoxious in secular affairs to several members, and the good brethren were determined to oust him. Nearly all the members had taken sides for or against the deacon, and the church seemed on the verge of dissolution. At one of the evening meetings in which the prayers and testimonies were of a decidedly personal nature, a venerable man of eighty arose, and told the following story:

When I was a boy, our family lived on a small farm over in York State. One day in the fall of the year, father and mother went away, and left us children to our own devices. They told us not to go away from the house, but to pick over beans until we were tired, then to play quiet games in the kitchen.

It didn't take us long to get tired of picking over beans, and we soon growled ourselves hoarse playing menagerie; then, by common consent, we went to the barn and began hunting hen's eggs. One old hen was sitting, and refused to leave her nest. My brother was of an inquiring turn of mind, and very stubborn. He was determined to know how many eggs old Nancy had under her. He seized her energetically by the tail feathers, and tried to drag her from the nest, but she picked him in the face so fiercely that he was glad to retreat. Soon a bright idea suggested itself to him, and he shouted triumphantly, "I know what I'll do, I'll burn her off." He ran to the house for a match, and we looked on admiringly while he set fire to the hay. You can readily imagine the result. We routed the hen, but we burned the barn and the house.

Now, brethren, will you persist in having your own way, and destroy the church? It seems just as though the Lord had left us to our own devices, and we aren't willing to work for him, so we find time to meddle with our neighbors. Let us pray, brethren, that we may not consume the church in fire everlasting.

The old man knelt, and the rest of the evening was spent in a real prayer meeting.—Selected.

WHAT SORT?

What sort of morality is that which satisfies a man in the non-payment of a debt as long as his creditor refrains from "dunning?"

What sort of morality is that which satisfies itself in the non-payment of a debt because it is a small amount—a trifle?

What sort of morality is that which calls the attention of the creditor to an overcharge, but is silent about an undercharge?

What sort of morality is that which seeks to evade meeting his creditor lest he should be more plainly reminded of his indebtedness?

What sort of morality is that which satisfies itself in the non-payment of a debt because the creditor is presumed by the debtor not to need what the debt calls for?

What sort of morality is that which satisfies itself in the non-payment of a debt because of a failure in farming, or other enterprise or undertaking?

What sort of morality is that which gets offended when asked to pay a debt which the debtor promised to pay long before the time of dunning?

What sort of morality is that which provides for his own wife and children by defrauding the wife and children of another man, dead or alive, to whom he is justly indebted for things which have been used by the debtor's family for their own enjoyment or profit?

What sort of morality is that which ignores moral obligations as to a debt, and pays only when the civil law compels?

What sort of morality is that which lightens the obligation to pay a just debt in proportion to the length of time since it was contracted?

In short, what sort of morality is that which disregards the command, "Thou shalt not steal?"—*Christian Neighbor.*

BE KIND, BOYS.

Horace Mann talks to the boys as follows: "You are made to be kind, boys—generous, magnanimous. If there is a boy in school who has a club foot, don't let him know you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part of the game that does not require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright one, be not envious of him, for if one boy is proud of his talents and another is envious of him, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you and is sorry for it, forgive him. All the school will show by their countenances how much better it is to have a great heart than a great fist."

THE OLD DOCTOR'S STORY.

"I have a little story to tell you, boys," the old doctor said to the young people the other evening. "One day—a long, hot day it had been, too—I met my father on the road to town.

"I wish you would take this package to the village for me, Jim," he said, hesitating.

"Now, I was a boy of twelve, not fond of work, and was just out of the hay-field, where I had been at work since daybreak. It was two miles into town. I wanted to get my supper, and to wash and dress for singing-school.

"My first impulse was to refuse, and to do it harshly, for I was vexed that he should ask me after a long day's work. If I did refuse, he would go himself. He was a gentle, patient old man. But something stopped me—one of God's good angels, I think.

"Of course, father, I'll take it," I said, heartily, giving my scythe to one of the men. He gave me the package.

"Thank you, Jim," he said; "I was going myself, but somehow I don't feel very strong to-day."

"He walked with me to the road that turned off to the town; as he left, he put his hand on my arm, saying again, 'Thank you, my son. You've always been a good boy to me, Jim.'

"I hurried into town and back again.

"When I came near the house I saw a crowd of farm-hands at the door. One of them came to me, the tears rolling down his face.

"Your father," he said, "fell dead just as he reached the house. The last words he spoke were to you."

"I'm an old man, now, but I have thanked God over and over again in all the years that have passed since that hour, that those last words were, 'You've always been a good boy to me.'"

No human being ever yet was sorry for love or kindness shown to others. But there is no pang of remorse so keen as the bitterness with which we remember neglect or coldness which we have shown to loved ones who are dead.

Do not begrudge loving deeds and kind words, especially to those who gather with you about the

same hearth. In many families a habit of nagging, crossness, or ill-natured gibing, gradually covers the real feeling of love that lies deep beneath.

And, after all, it is such a little way that we can go together.—*Selected.*

CURRENT EVENTS.

DOMESTIC.

Halifax will shortly be connected with Bermuda by cable.

Lady Macdonald, in the C. P. R. special car, arrived at Fredericton from St. John by the regular train at 11 a. m. Monday.

Sir Frederick Middleton, by invitation, witnessed the performance of *The Mikado* at the Institute (St. John) Monday night. He was warmly greeted on entering the hall.

The Antimony mines, which are situated about eight miles from Harvey station, York county, will soon be operated again. It is intended to bring the metal to St. John, from whence it will be shipped.

At present a great many separations are being applied for in court at Montreal by wives from their husbands. No less than eight cases of this kind have just been entered on the docket of the Superior Court for a hearing. The majority of the applications are against hotel, restaurant and saloon keepers.

The department of marine has given a contract by tender for the construction of four steam fog whistles to Cleish, Trowes & Co., of Truro, N. S. One of them will be stationed at Cranberry Island, Guysboro county, to supplement the fog whistles at that point in case of accident; a second will be located at Cranberry Island, near the entrance to Sydney harbor; the third will be placed on Big Duck Island, Grand Manan, and the fourth at Point Lepreaux, Bay of Fundy.

On Saturday afternoon, Dr. Wm. Christie, of Portland, N. B., was summoned to attend Mrs. Patterson Seely, who had swallowed a solution of Paris green, the previous afternoon. The doctor did all he could for the woman but it was in vain, as she died about 8 o'clock on Saturday night. Just before her death Mrs. Seely told her sister-in-law that she had drunk the poison by mistake. No motive for suicide can be assigned. Mrs. Seely, whose maiden name was McCutcheon, was a native of Clones, Queen's Co. She leaves a husband and one child.

The smallpox epidemic in Montreal is rapidly disappearing, the average deaths daily during the present week being 10, against 20 the previous week, 25 the week before and 33 the first week in this month. To perfect isolation and vaccination is attributed the reduction in the number of deaths and new cases. Nothing will be left undone to extirpate the disease, and the medical experts engaged think that in a week or two at most its ravages will be at an end. The amount expended by the health board up to the present, contributed by the city treasury and private citizens in stamping out the scourge, exceeds \$100,000.

The Charlottetown, P. E. I., *Examiner*, of Nov. 27th, says:—"Two weeks have passed since the cry of 'smallpox' was heard on our streets. The sad record of the time shows eighty-one cases and twenty-one deaths. In the past three days, however, only two or three new cases have appeared, and these in the old centres of the contagion. We do not care to cry before being out of the wood, or to say anything which may have the effect of making the people less careful than they have been. So long as there is a single case of smallpox in town or country, so long will it be right to use due vigilance and care; for our object should be not merely to abate the epidemic, but to stamp out the disease. But in the assurance of the physicians that 'the worst is over,' in the fact that the whole population is under vaccination, in the ready compliance of the bulk of our people with the regulations of the board of health, in the calmness and prudence of all sorts and conditions of men—with few exceptions—and above all in the reduced number of new cases, we think we have sufficient grounds for thanking Providence and congratulating ourselves that the progress of the plague is stayed."

FOREIGN.

The obelisk unveiled at Birmingham in memory of the late Colonel Burnaby is fifty feet high, and is adorned by significant symbols, including a moulding of primroses. The memorial was contributed to by men of all shades of political thought, and the money was chiefly given by the working classes of Birmingham.

INDIANAPOLIS, Dec. 1.—Vice-President Hendricks was buried to-day with impressive services. An immense concourse of people attended the obsequies. Delegations were present from the Cabinet, the United States Senate, the House of Representatives, the Supreme Bench, the army, navy, and many states and territories.

NEW YORK, Nov. 29.—Jay Gould officially announces his coming retirement from Wall street, after twenty-two years of continuous and prosperous business. The firm of W. E. Connor & Co., in which he has been a partner for the past ten years, will dissolve by limitation on January 1, 1886, and Mr. Gould will then withdraw from business, leaving his eldest son, George J. Gould, who has been in active training for the past five years, to look after his enormous interests.

The proposed ship canal across Ireland would be 127 miles in length, and would contain thirty locks. For ships of 1,500 tons the cost would be \$40,000,000; for ships of 2,000 tons \$60,000,000; and for ships of 5,000 tons and upwards, \$100,000,000. If built on this scale the canal would be 200 feet wide on the surface and 100 feet at the bottom. The passage through the canal would be effected by a system of towage, and it is estimated that the passage of a ship from Galway Bay to Kingston would occupy between thirty-four and thirty-six hours.

RANGOON, Nov. 27.—The British expeditionary force has captured Nyeenyau after a sharp fight with the Burmese. Three of the British were wounded.

The British expedition reached Nyeenyau on the 25th inst., and proceeded for Mandalay the same evening. The Madras sappers, supported by the Hampshire regiment, gallantly scaled the earth works at Pagan and the enemy bolted into the jungle. The Burmese were strongly entrenched at Nyeenyau, their line extending two miles. They opened a sharp fire on the British flotilla and the latter promptly replied with shell. After two hours' bombardment the enemy fled into the jungle, leaving 13 men killed and a large number wounded. The Burmese leader hastened to Mandalay. It appears that the Burmese imported their ammunition in biscuit and sardine tins and their rifles as consignments of machinery. The inhabitants are delighted at the arrival of the British.

LONDON, Nov. 26.—A despatch from Belgrade says that King Milan denies that he will abdicate.

Advices from Sofia say that the Servians to-day sent a second flag of truce to the Bulgarian lines proposing an armistice. The Bulgarians refused to entertain the proposition until the conditions named yesterday should be complied with. These conditions were the evacuation of Widden district by the Servians and the settlement of the amount of war indemnity to be paid by Servia. The onward march of the Bulgarian force continues.

The Bulgarians report that 2,000 Servians were killed at Widden.

VIENNA, Nov. 26.—It is reported here to-day that the Bulgarians have crossed the frontier and captured Macklenberg, destroying the Servian ramparts.

BELGRADE, Nov. 30.—Gen. Leshjaren continues to bombard Widden. It is expected severe fighting will be resumed in a day or two in disregard of the armistice, as Prince Alexander demands the possession of Zaitchar and Pirot, as a guarantee of payment of an indemnity by Servia. The Servian ministry has resigned. Col. Herbatovitch, Servian minister at St. Petersburg, has arrived here to take command of the forces and reserves are going to the front.

RANGOON, Nov. 30.—King Theebaw, of Burmah, becoming alarmed at the rapid approach of the British expeditionary force under Gen. Pendergast, notwithstanding the resistance offered by the Burmese, has sent a messenger to Gen. Pendergast, begging him to grant an armistice for the purpose of peaceably settling the difficulty between Burmah and the Indian Government. Gen. Pendergast, in reply, demanded the surrender of the Burmese army and Mandalay, the capital, stating that only then could he entertain any request. King Theebaw thereupon surrendered the Aven forts with 28 guns, to be turned over to the British. A garrison was placed there and the British proceeded to Mandalay on the 28th inst.

Cough no more, but get a bottle of Minard's Honey Balsam. It is the best remedy for coughs, colds, hoarseness, influenza, croup, &c., that has ever been offered to the public.

RECEIPTS FOR NOVEMBER.

Mrs. Robt Johnston, 50 cents; Mrs. John Wisdom, 50; Alex. Wallace, 50; J. H. Withrow, 50 Wesley Sim, 50; Joseph Fonton, 50; Mrs. Brentnell, 50; Hiram Wallace, \$1; James McAuley, 50; John Mercer, 50; Robt. Purves, 50; Mrs. E. Callbeck, 50; Wm. Arthur, 50; Reuben Bulman, 50; Chas. Murray, 50; A. Smallwood, 50; Mrs. W. F. Frazor, 50; John Crawford, 50; J. A. Lord, 50; Benj. Rayner, 50; Miss A. Maynard, 50; Mrs. Henry Wittington, \$1; James Porter, 50; Wm. S. Hogg, \$1; R. W. Stevenson, 50; Archibald Campbell, 50; Walter Leonard, 50; John Leonard, 50; Wentworth Wilson, 50; Angus Sillars, 50; Helen Sillars, 1.00; Isabella Carruthers, 50; Charles Allan, 50.

I have used Minard's Liniment for rheumatism with great success. Please send by express 1 dozen bottles, as I cannot purchase it here.—W. H. SHERRWOOD, Boston, Mass.

DEATHS.

JOHNSTON.—At his home on Deer Island Monday morning, Sept. 13, 1885, Brother Wm. Johnston, aged 84 years and one month.

Bro. Johnston was for a number of years connected with the Baptist Church, but afterwards united with the Church of Christ at Leonardville. As he drew near the end of the earthly journey, he expressed his entire trust in Christ as his all-sufficient Saviour. He has left a widow and a large circle—children, grand-children and friends to mourn their loss. O. B. EMERY.

Montague, P. E. I., Oct. 20, 1885.

LEONARD.—At the residence of John and Dorcas Leonard, Leonardville, Gladia C. Leonard, died October 6th, aged four months. "Suffer little children to come unto me and forbid them not."

CLINE.—Mr. William Cline, pilot, died at Leonardville October 29, aged 78 years, leaving two sons and one daughter to mourn the loss of a kind and loving father.

McNEILL.—At West Gore, November 11, 1885, Bro. John McNeill in the sixty-second year of his age. Thus death has again broken into our ranks and taken away one of our firmest members. An inward tumor had been for years invading and undermining his constitution, but its work was so slow and concealed that it gave no alarm apparently, till within a few weeks of his death. Several doctors were called during his sickness, but nothing could be done to save his life. But "we mourn not as those who have no hope, for we believe that they who sleep in Jesus will God bring with him." Bro. McNeill was highly esteemed—as was shown by the long procession that followed his remains to their resting place at Center Gore. After the burial we went into the Wesleyan Chapel and discoursed to the people as appropriately as we could from the latter part of the sixth chapter of Hebrews, especially the eighteenth verse.

We visited our brother several times during his illness and found him calm and composed and strong in the faith of Christ. One day before he became too weak for talking, he spoke freely of the time he and his faithful companion came out and obeyed the Gospel. He said he had never regretted it, but was always glad and thankful for the Gospel privileges he had enjoyed. Our mind went back over the years of the past to the day we led our beloved brother and his wife down into the waters of baptism. And we were more than ever assured that no one on a death bed was ever sorry for having obeyed the Gospel.

We trust our widowed sister and her children will receive strong consolation from the precious promises of the Gospel. JOHN B. WALLACE.

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New Glasgow, P. E. I.
Sold by Druggists and Dealers at \$1 a box.

CURES RHEUMATISM,



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Sciatica, Neuralgia, Headache, Earache, Toothache, Cramps, Bruises, Sprains, Coughs, Colds, Quinsy, Erysipelas, Colic, Croup or Rattles, Hoarseness, Burns, Bronchitis, Numbness of the Limbs, removing Dandruff and producing the growth of the Hair, and as a Hair Dressing is unequalled.

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offered for a better article, or the Proprietors of any remedy showing more Testimonials of genuine cures of the above diseases in the same length of time. There is nothing like it when taken internally for Cramps, Colic, Croup, Colds, Coughs, Pleurisy, Hoarseness and Sore Throat. It is perfectly harmless, and can be given according to directions without any injury whatever. Minard's Liniment For Sale by all Druggists and Dealers. PRICE 25 CENTS.

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SOLE LEATHER, UPPER LEATHER, LINING SKINS,
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Etherington's Adjustable Spring Bed.

The Spring Bed consists entirely of

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which lock on the slats of a common bedstead; making a most DESIRABLE BED WITH BUT A SINGLE MATTRESS, thus a saving in the price of bedding. They are the best laying, the most easy, most comfortable, most elastic, the cleanest and the easiest cleaned, the best ventilated (therefore the most healthy), the most durable, the cheapest and the easiest repaired. Most adjustable, as it fits all bedsteads without regard to width or length, and is perfectly noiseless. It can be packed in a trunk 16 inches square, so the most portable; no hiding place for vermin, no sagging to the centre, no slats to become bent and remaining so, but can be adjusted to the unequal weights of the occupants, permitting them to lie on the same level. On all points of merit we solicit comparison with any other Bed in the market.

All orders by mail will receive prompt attention.

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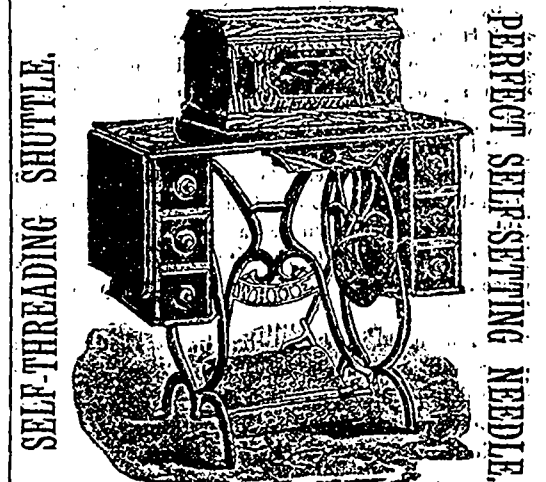
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