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THE CHRISTIAN.

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

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P. O. Box 106,

ST. JOHN, N. B.

EDITOR:

DONALD CRAWFORD, - - - NEW GLASGOW, P. E. I.

CO-EDITOR:

T. H. CAPP, - - - - - ST. JOHN, N. B.

We are informed that Bro. H. Murray is intending a short visit to the States.

The fourth annual convention of the New Brunswick Sunday-school Association will be held during the present month at St. Stephen, N. B.

SHOULD our subscribers have any cause of complaint and will write us, we will try and rectify the mistakes before commencing the new year of THE CHRISTIAN.

FROM several sources we are pleased to hear that Bro. W. K. Burr is doing a good work among the brethren and friends at Newport, West Gore and the surrounding country.

THANKS to the brethren for their many words of enquiry and encouragement. Our health is to a great measure restored. In fact, we feel well again—the trip to P. E. Island did us much good.

BRO. CRAWFORD, writing from New Glasgow, P. E. I., says: "I went from Summerside to Malpeque and preached there two nights to large and attentive congregations. It was my first visit there and must say that I was favorably impressed with the people. How hard it is to see promising fields that must be left for want of laborers."

WITH this issue THE CHRISTIAN closes the fourth year of its existence. With the November number it will start afresh on a new year. Let each subscriber ask himself or herself: "Do I owe any money to THE CHRISTIAN—am I in arrears?" If the answer be yes, then hesitate not a moment but send at once, and then you can say No. There is no better time than the present. Address—THE CHRISTIAN, Box 106, St. John, N. B.

THE PRESIDENT of the United States in company with his wife and some officials, left Washington for the West at 10 o'clock Friday morning, Sept. 30th. The train is said to be the finest ever seen—consisting of three Pullman Palace cars equipped elegantly, and assuring both comfort and safety. The cars are joined together by vestibules, making the train one continuous car. An observation-room, barber-shop, bath-room, reading-room, dining-room, smoking-room and a private bed-room are provided. Even a piano and writing desk are among the conveniences of the train. It is lighted throughout by electric lights.

We have, at present writing, three young men attending the Bible College at Lexington, Kentucky—Bro. Stewart, of Lot 48, P. E. Island; Bro. Weaver, of Digby County, Nova Scotia; Bro. Ellis Barnes, of St. John, New Brunswick. From all accounts we learn they are delighted with the College and are doing well. Our young Bro. Freeman, of Milton, N. S., has decided to take a course of study in the Garfield College, Kansas. Our readers may expect to hear from them through the columns of THE CHRISTIAN. Brethren, let us remember these young men when we appear before the "Throne of Grace."

BRO. W. H. ROGERS, of Swampscott, after his return home from our Annual in St. John, writes a very interesting letter to the *Christian-Standard*, from which we clip the following in reference to our paper:—

"THE CHRISTIAN, edited by D. Crawford and T. H. Capp, and published at St. John, is their religious organ. It has 925 subscribers, and earns a balance of one hundred dollars yearly, after all publishing expenses are paid, which balance goes into the home missionary treasury. THE CHRISTIAN is an excellent paper, free from personalities and from unprofitable discussions. Its tendency is to instruct, to inspire, to promote harmony and to win hearts. It is at once scriptural in its make-up, and practical in its aim, and thus it builds up the churches. It is not a tearing-down paper."

THE following item was sent us by Bro. Johnson for publication. As to the merits of this college we cannot speak definitely. Its system is highly commended by such men as Morgan Morgans, of Mo., Hugh Black, of Rockford, Ont., J. L. Parsons, of Ind., and Hertzog, of N. Y. We judge, therefore, the following to be worthy of attention by those seeking such instruction:

The Correspondence Bible College furnishes a full course of Bible instruction by mail. It has an extensive patronage in U. S., Canada and Australia. During the next thirty days, the first lesson will be sent to anyone for examination, who will send references and agree to return it promptly and in good order if he does not enter the course. Address, Ashley S. Johnson, President, Knoxville, Tenn., U. S. A.

THE following is one of the random thoughts found jotted down in a memorandum book belonging to the late poet Longfellow:

"What discord should we bring into the world if all our prayers were heard and answered! Then we should govern the world and not God. Would we govern it better? It gives me only pain when I hear the long, wearisome petitions of men asking for things they know not what. As frightened women clutch at the reins when there is danger, so do we grasp at God's government with our prayers. Thanksgiving with a full heart, and the rest silence and submission to the Divine will."

Upon this "The Christian at Work" offers kindly and justly too, a timely criticism in the following words:

There are very many foolish prayers, wicked prayers, no doubt, based upon purely worldly selfishness; and these the dead poet rightly condemns.

But not all will go so far as to say that silence and submission are alone to follow the denial of requests. Even their prayer comes in and turns the denial into a positive blessing. Doubtless in season we shall thank God quite as much for prayers denied as for petitions granted.

IF VOLTAIRE were living to-day and could have seen the room in Geneva (in which on a certain occasion he predicted that before the 19th century Christianity would have disappeared from the earth,) and beheld that same place as a Bible repository; could he but witness the marvelous strides of Christianity; could he but read the recent reports concerning the present circulation of the Bible with that of fifty years ago—what would he say? Would he not realize, and painfully, too, that Justice long since has rightly classed him not simply among the false prophets, but as one of their chieftains.

The Earl of Harrowby, President of the British and Foreign Bible Society, in a recent address, gave some very interesting facts connected with the Society, during the reign of Queen Victoria. Here are a few:—

Fifty years ago our receipts were £100,000; now they are nearly £225,000. Fifty years ago the Auxiliary Societies at home amounted to 2,370; now they are over 5,300. Abroad there were then 260 auxiliaries and branches, now 1,500. Fifty years ago the issue of the Bible and portions of it from this Society was 600,000; now it is about 4,000,000. The cheapest copy of the book was then about two shillings; now the price is sixpence. The cheapest Testament was twopenny; now a penny. Fifty years ago, 14 fresh languages of Europe had been honored by Bible publications; now the Bible is published in 12 fresh languages in India, 14 in China and Mongolia, 19 in the Pacific, 30 in Africa, 30 in America. In this fiftieth year of the Queen's reign there is only one great language which has not a complete translation of the Scriptures, namely, the Japanese. I am told that by midsummer the complete Bible will take its place in the Japanese language.

BE MAGNANIMOUS.

It is said of Saint Paul, "He is always ready to yield, when it is only his own personal ease or pleasure which are concerned; he is immovable as a rock when the interests of truth and justice are at stake." He thus gives expression to this noble trait of character: "For though I be free from all, yet have I made myself servant unto all, that I might gain the more. . . I am made all things to all men, that I might by all means save some. And this I do for the Gospel's sake." Such a disposition evinces the true Christian spirit, and is essential to manliness. A willingness to yield a point, or preference, where no principle is involved, for the sake of harmony or the well being of another not only reveals character, but contributes to the development of real moral greatness. What men sometimes count weak and compromising, God regards as heroic. It is a great thing to overcome the little, petty annoyances of life. The way in which we meet and master these is a touch-stone of strength and a seal of our manhood. It pays to be magnanimous. —*Buffalo Christian Advocate.*

Correspondence.

Dear Christian:—I mentioned in my last that a serious disturbance had occurred at Tonga between the members of the Free Church of Tonga and the remnant of the Wesleyan Church still left there. The Rev. Mr. Baker, Premier of Tonga, and a Wesleyan minister of many years standing, but who of late years has not been in sympathetic accord with the chief authority of that body, some time ago induced or, rather, permitted the King and a large section of the people of Tonga, who had been converted to the Wesleyan faith to throw off their allegiance to that body and form the Free Church of Tonga. A considerable section of the inhabitants still clung to the Wesleyans under the conference representative, Rev. Mr. Moulden. The Free Church party, headed by the King and chief officers of the State, have been carrying on a mild species of persecution of their Wesleyan brethren in order to induce them to come over to the new church. Mr. Moulden seems to be a man of great energy and resented very fiercely all such attempts. So bitter did the strife become that an attempt was made to take Baker's life some two months ago. He and his son and daughter were driving out in a buggy when an armed party in ambush fired upon them. Both Miss Baker and her brother were seriously wounded, but Mr. Baker, son, escaped unhurt. Young Baker is now nearly well, but Miss B., it is believed, will not recover. This unexpected act of lawlessness caused immense excitement in the little kingdom. A number of those implicated in the attempt on Mr. Baker's life were tried in a very summary manner, and six of them shot by the King's orders. The Wesleyan party made it appear that they were in danger of being completely annihilated by the King's party, and the British Government sent Sir Charles Mitchell, Commissioner of the Pacific, with a man-of-war to hold an inquiry into the whole matter. He has returned, and reports unfavorably of both parties. He prevented more of those who were implicated in assault on Mr. Baker being put to death by advising their removal to another island, which has since been done. This unseemly quarrel has been a matter of sincere regret to all interested in the success of missionary enterprises. The gratifying progress which has been made in the spread of the gospel at Tonga has been frequently referred to in religious circles. It is generally believed that the trouble has been caused in a great measure by a too rigid enforcement of ecclesiastical authority by the rulers of the Wesleyan Church in Australasia, by whom the Tongan mission has been carried on. The Wesleyans of Tonga, led by the King and Mr. Baker, applied to be allowed to form a conference of their own. This was denied them, hence the split and other succeeding troubles.

In New Zealand religious matter are nearly as depressed as worldly affairs. The Roman Catholics are more active in promoting their church interests in this country than any other section of the religious world, at the present time. A new see has been created, making four in this country, presided over by four bishops, one of whom has been recently made an archbishop and primate of New Zealand. Additional priests are constantly arriving in the country, and new schools and churches being built by this persistent denomination.

I think I have before mentioned the difficulties which we experienced in these colonies in obtaining the services of good preachers for our churches. Many of our young men have gone to American colleges to fit themselves for the work but very few of them return. A movement has been on foot for some years to overcome this difficulty by the establishment of an Australasian Bible College, at which young men desiring to engage in the work of the ministry may do so without

going away from the colonies. It is proposed to establish the college in Melbourne, where students will be able to avail themselves of the advantages of the Melbourne University as well as of the Bible college, which will confine its operations chiefly to the study of the Scriptures and kindred subjects. Already a considerable sum has been collected towards endowing the new college, but not sufficient to justify the managers in commencing operations. By the last mail steamer which left here for San Francisco, Bro. M. W. Green was a passenger, bound on a visit to the Churches of America to solicit contributions to the college endowment fund. Brother Green is a good preacher, (though he never went to college,) exceedingly energetic about any matter entrusted to his care, and will, I feel sure, give a good account of himself. He is a very old friend of mine, was one of the first to welcome us to New Zealand. He was then working as a carpenter, and worked hard too, but found time to preach very regularly, until he was induced to devote himself wholly to the work of a preacher. He has been very successful in winning souls to Christ. Has held several public debates with free-thinkers and spiritualists, all of which have added to his reputation as a speaker, thinker and Christian teacher. If any of your readers should have a visit from Bro. Green I have much pleasure in commending him and his work to their brotherly consideration. He expects to spend twelve months in travelling.

We have had some excitement in New Zealand through the advent of a preacher, the Rev. Mr. Dowie, in the character of a "Faith-healer." I think most sensible people voted him a fraud, although some professed to have been cured, but one unfortunate, whom I knew, who was nearly blind, came to his death through a cold caught by exposure in a cold room trying to get cured of his blindness by the faith process. Such pretensions do not do much for the cause of religion.

I think this letter is now long enough and will therefore conclude.

Yours fraternally,
L. J. BAGNELL.

Miscellaneous.

ABOUT NEWSPAPERS.

Give up many things before you give up your religious newspaper. If any one that ought to take such a paper does not, I hope some one to whom the circumstance is known will volunteer the loan of this to him directing his attention particularly to this article. Who is he? A member of the visible church and voluntarily without the means of information as to what is going on in the church? A follower of Christ, praying daily, as his Master, "Thy kingdom come," and yet not knowing or caring to know what progress that kingdom is making? But I must not fail to ask if this person takes a secular paper? O, certainly he does. He must know what is going on in the world, and how else is he to know it? It is pretty clear, then, that he takes a deeper interest in the world than he does in the church; and this being the case, it is not difficult to say where his heart is. How can a professor of religion answer for discrimination in favor of the world? How defend himself against the charges it involves? He cannot do it, and he better not try, but go immediately for some good religious newspaper; and to be certain of paying for it, let him pay in advance. There is a satisfaction when one is reading an interesting paper to reflect that it is paid for. But perhaps you take a paper and are in arrears for it. Now suppose you were the publisher and he was in arrears to you what would you think he ought to do in that case? I just ask the question. I don't care about an answer.—
Dr. Nevins.

MY OWN CANADIAN HOME.

BY E. G. NELSON.

Though other skies may be as bright,
And other lands as fair;
Though charms of other climes invite,
My wandering footsteps there,
Yet there is one, the peer of all,
Beneath bright heaven's dome;
Of thee I sing, O happy land,
My own Canadian home.

Thy lakes and rivers, as "the voice
Of many waters," raise
To him who planned their vast extent
A symphony of praise.
Thy mountain peaks o'erlook the clouds—
They pierce the azure skies;
They bid thy sons be strong and true—
To great achievements rise.

A noble heritage is ours,
So grand and fair and free;
A fertile land, where he who toils
Shall well rewarded be,
And he who joys in nature's charms,
Exulting here may view
Scenes of enchantment—strangely fair,
Sublime in form and hue.

Shall not the race that tread thy plains,
Spurn all that would enslave?
Or they who battle with thy tides,
Shall not that race be brave?
Shall not Niagara's mighty voice
Inspire to actions high?
'Twere easy such a land to love,
Or for her glory die.

And doubt not should a foeman's hand
Be armed to strike at thee,
Thy trumpet call throughout the land
Need scarce repeated be!
As bravely as on Queenston's Heights,
Or as in Lundy's Lane,
Thy sons will battle for thy rights
And freedom's cause maintain.

Did kindly heaven afford to me
The choice where I would dwell,
Fair Canada that choice should be
The land I love so well.
I love thy hills and valleys wide,
Thy waters' flash and foam;
May God in love o'er thee preside
My own Canadian home!

St. John, September, 1887.

MOTHER AND SON.

An incident occurred recently in one of the police courts of Chicago, in which a street boy's devotion to his mother was touchingly shown.

A woman had been picked up in a state of intoxication and carried to a police station, where she spent the night. The next morning she was arraigned before a magistrate. Clinging to her tattered gown were two children, a boy and a girl, the former only seven years of age, but made prematurely old by the hardships of his wretched life.

"Five dollars and costs," said the judge sternly. "Seven dollars and sixty cents in all."

Instantly the little fellow started up, and taking his sister's arm he cried out:

"Come on; we's got to git that mony, or mam'll hev to go to jail. Jest wait, Mr. Jedge, and we'll git it!"

The children hurried out of the courtroom, and, going from store to store, solicited contributions to "keep mam from going to jail," the boy bravely promising every giver to return the money soon as he could earn it. Soon he came running back into the court-room, and laying a handfull of small change on the magistrate's desk, exclaimed:

"There's two dollars, Mr. Jedge, and I can't git no more now. I ain't as big as mam, and I can't do as much work; but if you'll jist let me go to jail, stead o' her, I'll stay longer to make up for it."

The bystanders wiped their eyes, and a police man exclaimed:

"Your mother sha'n't go to jail, my lad, if I have to pay the fine myself."

"I will remit the fine," said the judge, and the woman, clasping her boy in her arms, sank upon her knees and solemnly vowed that she would lead a better life and try to be worthy of such a son as that.—*Winslow's Monthly*.

HOW TO SPOIL CHILDREN.

Scene in a library—gentleman writing; child enters.

"Father, give me a penny?"

"Haven't any; don't bother me."

"But, father I want something particular."

"I tell you I haven't got one about me."

"You must have one; you promised me one."

"I did no such thing. I won't give you any more pennies; you spend too many. I won't give it to you, so go away."

Child begins to whimper. "I think you might give me one."

"Do go away; I won't do it, so there's an end to it."

Child cries, teases, coaxes—father gets out of patience, puts his hand in his pocket, takes out a penny and throws it at the child.

"There, take that and don't come back again to-day."

Child smiles, looks shy, goes out conqueror, and determines to renew the struggle in the afternoon, with certainty of like result.

Scene in the street—two boys playing; mother opens door; calls one of them, her own son.

"Joe, come into the house instantly."

Joe pays no attention.

"Joe, don't you hear me? If you don't come I'll beat you good."

Joe smiles and continues his play. His companion is alarmed for him and advises him to obey.

"You will catch it if you don't go, Joe."

"Oh, no, I won't; she always says so, but never does. I ain't afraid."

Mother goes back into the house greatly put out, and thinking herself a martyr to bad children.

That's the way, parents. Show your child by your example that you are weak, undecided, and untruthful, and they learn aptly enough to despise your authority and regard your word as nothing. They soon graduate liars and mockers, and the reaping of your own sowing will not fail.—*Presbyterian Banner*.

A GOOD JOKE.

Boys are often fond of playing practical jokes. Such may sometimes be done, but never to any one's inconvenience. In one of our colleges a professor, who made himself very friendly with the students, was walking out with an intelligent scholar, when they saw an old man hoeing in a cornfield. He was advancing slowly with his work towards the road, by the side of which lay his shoes. As it was very near sunset, the student proposed to play the old man a joke. "I will hide his shoes; we will conceal ourselves behind the bushes and see what he will do."

"No," said the professor, "it would not be right. You have money enough; just put a dollar in the old man's shoes; then we will hide behind the bushes and see what he will do."

The student agreed to the proposal and they hid themselves accordingly.

When the laborer had finished his row of corn,

he came out of the field to go home. He put on one shoe, felt something hard, took it off and found the dollar. He looked around him but saw no one, and looked up gratefully toward heaven. He then put on the other shoe, and found another dollar. He looked at it, and looked all around him, but saw no one. He then knelt upon the ground and returned thanks for the blessings that had been conferred upon him. The listeners heard from his prayer that the old man's wife and one of his children were sick, and that they were very poor, so that the two dollars were a great relief sent to them from heaven.

"There," said the professor, "how much better this is than to have hidden the old man's shoes,"—*Christian Advocate*.

HOLD UP THE LIGHT.

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

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

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

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

TRUSTFULNESS.

In the still small hours of the night I was awakened by the touch of my little boy's hand; he said, "Mamma, I don't know what's the matter, I can't sleep, and I've tried ever so long." I took him in, laid his head upon my breast, and folded his hands in mine; in a few moments he was sleeping the sweet sleep of happy childhood. Mother's embrace and touch of her hand, with his implicit confidence brought repose. As I listened to his quiet breathing, I wondered why we grown-up, restless, vicious children could not in our troubles cast ourselves thus confidently into "the everlasting arms." It cannot be that we doubt His ability to care for us, for we know that He is omnipotent, thus able to do all things—a complete God. It is not that we doubt His love, for every day convinces that, and we have His word that though the mother may forget her child, yet His love will never fail us.

It must be owing to our want of trust, when we should ever feel perfect confidence in our God Father.

The way may be dark, the body very weary and the feet sore from the thorns in the path, still we

should remember that all our trials are disciplinary—no atonement through suffering is worked out by us, but by our sorrows our characters are rounded, polished and perfected. This trustfulness of little children would often reveal a loving Father to us, even in this world, and when "the leaves of the judgment book unfold," how clear will be the revelation—all in love!—*Christian at Work*.

BE A REAL MAN OR WOMAN.

BY MRS. J. T. LEACH.

In going through the world it would seem that while many meet with many discouragements, a proportionately large number seem to have little else to contend with than encouragement, and therefore have smooth paths to labor in, no matter in what direction their work may lie.

With the latter, destiny must certainly be far pleasanter than the former, still the rough and stony path may be fraught with good, which causes many human natures to shine out more brightly than though their paths were utterly destitute of jar, trial or struggle.

All are not constituted alike, therefore cannot do the same work, but, oh! let me urge the boy or girl of to-day to meet any obstacle bravely if they would hope for success in life. If you are a weak, clinging nature, pattern so far as is right from the pushing, go-ahead character. Do not yield to discouraging lines which cross your path, but say to yourself, "God helping me, I will overcome this or that difficulty."

You will find plenty to discourage you in any undertaking, but few to encourage; therefore, aim to advise with those who have something else to offer you than a cold water bath.

I believe this very thing sends many on the downward course through life, while an encouraging word would promote aspirations of a higher and nobler nature.

When opportunity offers, educate yourself in something else than that of which you possess knowledge already, for you know not what circumstance may place you where your present knowledge will be of no avail, and if you have been satisfied without acquiring something more you will be obliged to lay by and rust, while some one else will go on to success.

Strive to be able for the latter. Never yield up yourselves to a life of ease in youth, for that will bring misery in old age. Be not shams, but real men and women—

"Real in sickness, real in health,
Real in poverty, real in wealth,
Real in joy and real in woe,
Real where'er through the world you go."

—*The Christian at Work*.

ABOUT EARTHQUAKES.

This continent has been visited during the last six months with shocks of earthquake, extending from Montreal down to Valparaiso. It was most severe, however, on the Isthmus of Panama. The people there left their shaking homes, and lived in tents outside the city limits. While the quaking continued the people slept partly clothed, so that they could run into the streets when the shocks came. An earthquake panic is said to be the severest ordeal a human being can go through. All one's ideas of the stability of the world disappear when the earth in which we live becomes an apparently fluid mass, and shakes like a ship in a gale. The cause of earthquakes is as mysterious now as ever. Science has its surmises, but no one theory has as yet been verified respecting the abnormal occurrences.

The Christian.

ST. JOHN, N. B., - - - OCTOBER, 1887.

NON-TRANSLATION AND NEUTRALIZATION OF A PART OF THE SCRIPTURE.

We cheerfully devote the editorial column of this number to the excellent article of President C. L. Loos in the *Christian Standard* of the 10th of September, on Judson's Burmese Bible, as we think it will be interesting and instructing, especially to our aged readers who can remember the persecution endured by our Baptist brethren fifty years ago for their fidelity to God and His word, in refusing to hide from the millions of India the last command of the ascending Son of God. The Baptists were the pioneers of eastern heathen missionaries, and their translations the first among the Hindoos and Burmese. They had, as far as possible in their power, given a faithful translation in their own language to each nation, of every word as they found it in the original, not excepting the word *baptizo*. So things went on for a time. At length pedobaptist missionaries followed, and often found it very difficult to satisfy their converts with sprinkling. Whereupon they informed the societies who supported all the missionaries from funds gathered for the purpose, of their trouble. These societies were anxious for these translations to be called in, and the word *baptizo* to be transferred as in the common English version, and urged the translators to do this. But the translators could not do this, but they and their friends wished their translations to be tested by the severest criticism. They asked them to call in the most approved pedobaptist scholars and let them decide on the merits, but persisted that they could not, dare not, hide God's truth from the nations. After much deliberation and conferences were held between the agents of the societies and the friends of the missionaries, the latter were cut off from all support from the funds collected from Baptists as well as others. Thus they were left penniless. The societies, especially the American, kept the funds, but left these true men to starve in a foreign land.

How strange that when Jesus sent His gospel to every creature, and declared that "he that believeth and is baptized shall be saved," that there should be such a determination on the part of so many to hide from the people the meaning of that positive action. Will they not, can they not, see that no one can have the assurance that they have obeyed Christ.

How strange it is that when Jesus sent His gospel into all the world to be preached to every creature, and declared that "he that believeth and is baptized shall be saved," there should be such determination by his professed friends to prevent the people understanding what He meant by being baptized.

Will they not, can they not, see that no one can have the assurance that they have obeyed Jesus in a positive command, unless they understand what was the positive thing which He has told them to do?

We desire to bring to the attention of our readers a correspondence between the Bishop of Rangoon and Secretary Murdock, of the American Baptist Missionary Union, and also correspondence between the latter and British and Foreign Bible Society, both concerning the Burmese New Testament—the translation of Judson—published by the Baptists for their missions in Burmah.

Judson's Burmese Bible is known to be an admirable translation, and, if we mistake not, the only one yet existing, at least so far as the whole Scripture is concerned. The Baptists have hitherto had the Burmese mission field to themselves, and hence no trouble has thus far arisen about the use of this version in the Christian missions in that land. But now, it seems, other missionaries, not Baptists, are preparing to enter Burmah, at present,

from Great Britain, and the English Bishop of Rangoon has opened this correspondence with the American Baptist Union about the use of the Baptist Burmese Bible. Of course the Baptist Union can have no reasonable objection to any other Christians also establishing missions in this fruitful territory, thus far so successfully occupied by them alone. Nor would they hesitate a moment to furnish to these new missions Judson's Bible. But Judson translated the word *baptizo* into Burmese, and correctly, by a word signifying to immerse; hence a serious difficulty with these new missionaries about using this version. There is no other one at hand, and to make a new translation would be a task of immense magnitude and cost.

The Bishop of Rangoon, therefore, asked the Baptist Union whether it would not consent to the publishing of an edition of the Burmese New Testament owned by them and allow "the use either of the Greek word or some neutral word in those few passages which make it so difficult for us to use this excellent translation."

The other correspondence relates to the same serious "rock of stumbling." The (Baptist) Burmah Bible and Tract Society applied to the British and Foreign Bible Society for an appropriation to circulate Judson's Bible. The latter at once agreed to furnish the solicited aid, so far as the Old Testament is concerned; and the New Testament only on the condition of transferring the troublesome Greek word, or rendering it by some neutral word; if the Greek word be used, this note might be placed in the margin, "Some translate by *immerse*" (i. e., using a Burmese word meaning this).

The American Baptist Missionary Union, which has the entire control of this matter, promptly rejected these proposals. It would not allow Judson's translation to be thus corrupted, either for the sake of pedobaptist missions in Burmah, or to obtain aid in its own work, from the British and Foreign Bible Society. And this is as might have been expected. The American Baptists have long since shown their devotion to conviction and conscience in this matter, in the hard-fought controversy with the old American and British Bible Societies, especially the former, occasioned by the very translation, now in question, a controversy which gave birth to the separate American Baptist Bible Society.

It is rather surprising that such a proposal should be made by the Bishop of Rangoon and British Bible Society. It is a proof that it is well-nigh impossible, even yet, for pedobaptists to understand and take into clear, strong consciousness, the conscientious, unyielding convictions of immersionists, on this important point of Bible teaching. But it is a quality of our nature; one man cannot thoroughly comprehend another in whom he is not in sympathy, and in strong sympathy. Every day's experience gives us accumulated evidence of this. Those who have been reared and educated in loose, undefined, indifferent notions about baptism, especially as to the "external form," can not understand why "Baptists" should be "so bigoted about immersion."

Dr. Murdock, Secretary of the Baptist Missionary Union, gives a full and fitting answer to the Anglican Bishop and to the British and Foreign Bible Society. To the Bishop he says: "All Christian scholars worthy of a name agree with Meyer in his note on Mark vii. 4, that *everywhere* in the New Testament *baptizo* means *immerse*. The Union is now asked to substitute for the translation the Greek word, which means nothing to the unlearned reader, or some neutral word which means nothing in particular. And to effect your purpose, you must change or neutralize not only words but sentences."

It would be better to all who profess the name of Christ to adjust their sentiment and action to the Word of God, rather than seek to change the word to suit their convenience. We must maintain that conservative literalism, both in translation and interpretation, which takes the word of God as it stands, and seeks to conform all Christian rites and politics to plain teaching." In the answer to Dr. Wright, Secretary of the British and Foreign Bible Society, Dr. Murdock says, "We can not consent to obscure or neutralize the plain meaning of our Lord's command. The leading authorities, both in classical and New Testament Greek, define the word *baptizo* by words signifying to immerse or to dip. In such a question we must be guided simply by a sense of loyalty to Him who gave the Word, and not by a desire to conciliate those who, in this respect, seem to disregard His authority, much as we desire, under other circumstances, to meet their wishes. We can not, we dare not, deliberately obscure or neutralize any word of Christ."

It is cheerful and invigorating to hear words like these in the midst of so much unfaithfulness and indifference to the strict demands of divine author-

ity, of so much compromising with false views and concession to popular opinion.

And now, is it not a sad exhibition of the woeful effects of inveterate error to see eminent Christians, entire bodies of enlightened, "evangelical," earnest-minded believers, active in gospel missions, treat the things of God, the doctrine of Christ, in divine ordinances, as is done in those instances by this Anglican bishop and the representative of the great British and Foreign Bible Society? that the words which by divine choice embody an ordinance and a doctrine, of such high prominence in the Christian religion, so sacred in its significance, so momentous in its vast importance in the life of individual Christians and in the great history of the Church, should not be allowed to be translated, i. e., their simple meaning should not be permitted to be given to the Church of these modern ages; that they should not be translated as the rest of the divine revelation; or that they should be represented by "neutral words," that is, such as have no definite meaning, that express really nothing! Can it be believed that so great and significant an ordinance, and one that is a command enjoined on every soul, *exceptionally* (and why this?), should have no exact definition in the Word of God? Can it possibly be that the word embodying it is so obscure, so indefinite, so ambiguous that it is—as the anti-immersionist view really implies—impossible to determine its sense? Would this not be the strongest anomaly in all the Bible? Could any other such instance be cited in its entire extent? But such is the weakness and vice of the anti-Baptist position on the meaning of *baptizo*; and it is one of the saddest aberrations in Christendom, one of its most grievous blots.

Let the advocates of the "non-translation," the "neutralizing" of the Word and law of God, learn once for all, that we shall never yield to the breadth of a hair in this matter; so clear does this ordinance and the law of God in regard to it stand forth in the Holy Scripture; so universal is the consent of all Christendom, in all its history, to this truth; so firm, so beyond all question and doubt is our conviction of the correctness of our position as to the meaning of the word baptism, and the law of God that enjoins on us fidelity to this conviction.

Original Contributions.

MISSION.

The Monday evening meeting of our Annual was in the interest of missions. Seven of the preachers improved the time. Many good things were said, and well said. One thought was especially emphasized, i. e., that the command to GO and preach the gospel is as important and essential to the salvation of the saint as the acceptance of the gospel is to the sinner. We say, unless you repent and obey the gospel you cannot be saved. The word of God makes this obligatory, not more so, however, than the duty of the dissemination of the gospel. The going into the highways and hedges of life is as necessary for our own salvation as the coming is to those we call. We are too apt to think that the great loss is on the part of those who do not hear the gospel. But a second thought will open our eyes to the fact that the most serious side of this question is on the part of those who do not interest themselves in the salvation of others, who are not enlisted in the mission work. It is infinitely worse to know our duty and not do it than not to know it. The necessity of being actively engaged in the cause of missions in order to our own salvation can be seen very plainly in the co-operative order of the church. We know the church of Christ is one. The fact of the different congregations in different localities does not vitiate in the least, the order or unity of the church. In Acts ix. 31, according to the new version, we find all the churches or congregations were called "the church." We see by this how impossible it is for us to be interested in ourselves if not interested in others. How can the member of the body promote its own interest unless it promotes the interest of the body of which it is a member, and how can we promote the interest of the body unless it be through the members of the body? Every member must be a fellow-helper of each other in order to the health of the body. This

is strictly true of the church. To help ourselves we must help others. To neglect others is to neglect the body from which we receive our own strength. We are workers together. Every one members *one of another*. Many members but only one body. We believe in church independency, but not so independent that it will destroy our dependency. The churches of Christ in these Provinces are one, and upon our unity of action depends the success of the cause of God. The door is open to us in these Provinces for a most successful work. If we do not enter it the loss will be to our own souls as well as of others who are now unsaved. The work of greatest importance before us now is the united effort of the church. Let our brethren understand this and act accordingly, and we shall soon see success that will make us exceedingly happy. It requires all the members of the body to do the work of the body. If any of the members are sick or inactive the first thing to do is to restore them to their healthy normal condition. The reason we have not accomplished more in our Provinces is because the few are trying to do the work of many. We hope to make this particular feature of the work a specialty until all our brethren will be workers in the church, which is pre-eminently a missionary society. Let us all pray for this work. Say right out in your prayers, "O Lord, bless our mission work. H. M.

SOME THOUGHTS.

On the first day of September, we left our home in Montague, P. E. Island, to attend the Annual Meeting in St. John—the place of our early friendships and associations. Even now, although there are many changes, we expect, on a visit, to see many whose kindly greeting, cheers, although a shade of sadness tempers our joy, because we think of other days and friends, who will be seen no more on earth. Yet we look forward to the time when partings of dear ones will be forever lost in the glad reunion around the throne of God.

While we were in St. John, one member of the family of our heavenly Father was removed from earth. It is true, the body remains—the form was laid in the grave, but not the living principle—that departed. The dust returns to the earth as it was, but the spirit returns to God who gave it.

What a glorious thought that our loved ones are not lost, but have only passed on a little in advance of us, who follow after, to meet them on the other shore?

In other days, when we visited St. John, we met father, mother and others whom we shall meet no more on earth. In the weakness of our common humanity, they have gone down into "the valley and the shadow;" but thanks be unto God who giveth us the victory, through Jesus, the prince of life—they will be raised to glory, honor and immortality. "As in Adam all die, even so in Christ shall all be made alive." Death will be abolished, sin will be destroyed; and, clothed in righteousness, the saints of God shall triumph in redeeming love throughout the endless ages.

On the way from Charlottetown to Summerside, brethren Crawford and Freeman joined us, also going to the St. John meeting. This was both pleasant and profitable, as we had time for conversation on the way, which we failed to find at the New Glasgow meeting.

On the evening of the second day from home, (it required two days on this route to travel a distance of about 212 miles). We arrived at the home of Bro. Jas. E. Barnes, where, with a number of other visitors, we enjoyed a very pleasant time during the meeting.

There were eleven preaching brethren in attendance, besides a great many other delegates and visitors, and I am persuaded the meeting was one

of the best which I have ever attended in these provinces.

I will not particularize, as this is not a report of the meeting—a report has come from another—but I cannot pass without saying that all the meetings were fine—the prayer, preaching, missionary, and especially the informal meeting, on Saturday morning, to talk of ways and means of making our work more successful, in building up saints, winning souls to Christ, and deepening and extending the influence of our holy religion in the hearts and lives of men and women.

This was a grand meeting, and, I trust, powerful for good. The talk on prayer-meetings cannot easily be forgotten. I believe that each worker present will return to his or her home better prepared to work for the Master, and especially in this department. I wish that every "prayer-meeting killer" throughout the length and the breadth of the land—whether preacher or "layman" or whatever may be their mode of killing—the "pharisaical prayer," or the "sermonising mode"—had been present, so as to have their mode of killing, killed, without the possibility of a resurrection.

A church can no more live without prayer-meetings than a Christian can live the Christian life without prayer.

But, again! A prayer-meeting cannot continue to live, if every speaker arises with the thought in his mind that it is necessary for him to preach a sermon, and every brother who bows before God in prayer takes his model from the old man who used, in the days of Jesus, stand and pray at the corners of the streets.

Our meetings throughout were good. Thank God for the communion of saints, and for the hope of eternal glory.

Bro. Capp, as most of our readers know, has just passed through a severe illness, and is not yet thoroughly recovered, but is fast improving. All who know Bro. Capp well, know how courageous he is. He attended every meeting, although many thought it was dangerous for him to do so. I am glad to say that instead of his being injured by his exposure, he gained strength every day.

The meeting is over. Who will attend the next annual gathering, and who will have then crossed to the other shore? "Shall we meet beyond the river?" Shall we stand among the redeemed?

This is written on the steamer between St. John and Eastport, as we go to see old friends on Deer Island, and may be a little unsteady in its gait, but most of those who have travelled much by steamer, will be able to make allowances. We purposed spending one Lord's day on Deer Island, one in St. John, and then—to our home and friends in Montague.

MORE THOUGHTS.

The last items given, were written between St. John and Eastport, on the International steamer, while wife and I were on our way to Deer Island, to rest.

Arriving at Eastport, I was told by Mr. Fred. Leonard, who came to take us to the Island, in his beautiful fast-sailing boat: "There is an appointment for you at Leonardville to-night." "All right," was the answer. A good congregation greeted us, but I must confess I felt much more inclined to go around in that congregation of old friends, and have a good talk with each, than to stand up and do all the talking myself.

On Lord's day morning, preaching again at Leonardville, and in the evening at Lord's Cove. The house at Leonardville was open during the four evenings following.

On Wednesday evening when the invitation was given, a young man of much promise responded, and from what we knew of him before, we hope and pray for fruit, an hundred fold. A young woman also, of most serious thought, came forward

to give herself to Christ. She had some two years before made a profession of faith in Christ, and receiving what is sometimes called baptism, had become a member of a church. She soon, however, became dissatisfied and expressed her mind to that effect, but was quieted for a time by members of the church with which she had united. There came a time, however, when her awakened conscience could be stilled no longer. She must have her doubts removed, and know that she is infallibly safe, so, with readiness and firmness, she came forward to give herself wholly to Christ. When she had obeyed from the heart the form of doctrine delivered, Rom. vi. 17; when she had been buried with Christ by baptism into death, etc., Rom. vi. 4; when she had been baptized into Christ, Gal. iii. 27; no more doubts remained. She had full confidence that there is now no condemnation to them that are in Christ Jesus. Rom. viii. 1.

Is it not strange that, if doubts remain in reference to this matter, men do not give themselves the "benefit of the doubt," and stand where they know they are infallibly safe?

Why do not teachers of religion declare the whole counsel of God; and speak, not from a denominational standpoint, but looking simply to the glory of God and the salvation of men, speak the truth in love.

I pray for the time when every partition wall being taken down, and every dividing line obliterated, they who love the Lord Jesus Christ can come—not near to each other—but together, and standing on the one foundation—the rock of ages—glorify God by keeping the unity of the spirit in the bond of peace.

The Church at Leonardville is doing well. The Young Peoples' Meeting, which, by the way, was somewhat mixed—many older disciples and others being present, was a rich treat, and cheered my heart which was sometimes anxious for their welfare.

Bro. Wm. Murray came there just before I left, and will remain with the church some time. I have no doubt he will do a grand work.

The church building at Lord's Cove is nearing completion, and will soon be opened for worship, then I hope for a grand good time among the disciples there, although I am sorry I can not be present.

I was glad to meet on Lord's day evening there, a great congregation of the old friends, a part of whom were in the house and a large number outside for want of room in the house. I hope if the Lord will, to visit the brethren on Deer Isle, at some future time, and be able to see more of them at their own homes. I could not have seen so many as I did, in the short time at my disposal, were it not for the kindness of Elder Geo. Leonard, who placed his horse and buggy at my disposal, during my stay.

Some of the friends of old I did not see. If the Lord permits me to return, some again will have passed beyond my reach.

On our return, spent a pleasant Lord's day in the old church in St. John.

The congregation there is very much changed since, nearly twenty-five years ago I took membership there. It is prosperous, and Bro. Capp, its devoted pastor, has a right to thank God and take courage.

Leaving St. John, we had a pleasant travel to Montague, where awaited us the kindly greetings from loving hearts of those, who, two years ago, were strangers to us.

O. B. EMERY.

Sept. 25, 1887.

How loving, how sympathetic, how great-hearted and all-encompassing is God. The clouds, the veil of His face; the sea, the aquarium of His palace; the stars, the dew-drops on His lawn.—*Talmage*.

PREACHING.

NO. III.

The one great and grand object of preaching should constantly be kept in view, and that end should be recognized to be the salvation of souls, their translation from the kingdom of darkness into the glorious light and liberty of the regime and rule of Christ. There are other and many fields and opportunities of useful activity to the preacher, and with many of these he may enter with profit to himself, and to others. But such labors are incidental, and are concomitants to the main issue. His special work is saving souls by warning them to flee from the wrath to come, and inviting to except Christ as their Saviour—the grandest work vouchsafed to man. For this noblest of all employments, there are elements of character transcendently important.

The preacher of the gospel must not only be as we have shown in a former article, a man of practical common sense, with a burning love for the work, but he must have pre-eminently elements of power. There should be a reciprocity of feeling, and spiritual sympathy between the heart and soul of him who utters the truth, and the spirit from whom the truth proceeds. Without this the most serious truths may be to the hearer but as "sounding brass or a tinkling cymbal." To secure this, as we have shown in our first article, two things are indispensable: The preacher must himself first have been brought under the powers of divine truth, and when he speaks he must also be strongly under its influence. This latter element brings us to that part of a preacher's character which is the fruit of an intense earnestness of purpose, genuine religious zeal. He cannot have too much of it. He cannot stand up between the living and the dead, and utter the message of Heaven aright, and be other than an earnest zealous proclaimer. The most effective preachers of early or modern times, were for the greater part characterized by a high degree of enthusiasm. How little real, soul-stirring preaching is there to-day, in the prosaic, essay, perfunctory disquisitions of learned doctors of theology, whose sermons are more tinged with the high-sounding phraseology of so-called "modern thought" and "progressive theology," than with the all-pervading "passion for souls," which fired the Apostles with unquenchable zeal, and bore them onward and upward with their grand work with resistless force till they laid down their lives. A sermon may be thoughtful, beautiful, and attractive, and yet not effective. The fault may be not so much in the matter of the subject presented as in the manner of presentation. Words are only the true symbols of thought and feeling when they are tremulous with life, and when the very soul goes out with them, and when they tend to awaken responsive thought and feeling in the soul of the auditor. We have to-day a paandering to a vitiated human taste in the pulpit, in the aspiration to please by ornateness of style or in the introduction of new and attractive theological systems. In the first, too much beauty is often a hindrance to usefulness. The Damascus blade wreathed with flowers is less useful than the naked steel, and as to the second the fact that we stand upon the shoulders of all past generations and perhaps see farther than they saw, does not prove that new revelations have been specially created for our sight. The truth is we want to-day men so full of enthusiasm in their Master's work, that the contagion of their spirits will melt and sway individuals and multitudes alike, and then as of old, the converts to Christianity will be counted by thousands and tens of thousands. The dull platitudes and dry sermonic lifeless pulpit work of the age has had a great and fearful tendency. Sin has been robbed of its hideousness, the power and simplicity of the gospel has been lost sight of in the speculations and the-

cries of modern systems of thought, crude and dangerous utterances concerning the higher criterion and so-called scientific evolution, have unsettled the ancient faith, and many pulpits have almost ceased to present the gospel at all. There is a frigid tameness too common in the religious teaching of the age, which seems to be satisfied if religion receives an outward respect, but which never attempts to en throne its principles in the heart. But on the contrary what mighty powers have been given by God to the ministry, in the divine revelation of His character, the solemn attributes that belong to Him as God, the character, history and devotion of Christ to mankind, the felicities and glories of Heaven, and the powers of the life to come. There is heard on earth no human voice so powerful, so enlightening, so absorbing in its influence, and so mighty in its power of truth as the voice of the minister, who, faithful to his trust, proclaims to the perishing sons of men the certain truths of God's revealed will. The blessed and saving influences of true religion comes to us from Heaven permeated with Heaven's life and power; it comes to make the wilderness glad, and desert to blossom as the rose; to break the hard and stony heart, and to set the soul-imprisoned free, and to set the liberated spirit faultless before the throne of God's glory. How all other missions, works and aspirations shrink into comparative insignificance when compared to the grandeur of this sublime work and mission! How all speculations and teachings, thoughts and tendencies dwindle before the effulgence of that sunlight of revelation—God's eternal truth! How short sighted and short-armed is every human design and desire to clove and educate mankind when placed beside the elevating and educating powers of the Bible! I is from the never-failing sources of heaven-born truth that the faithfully consecrated preacher drinks the inspiration that fills heart and soul with the harmonious interaction of co-ordinate forces, and that enables him to preach the gospel with earnestness, affection and with a heart warmed by his subject, not thinking of himself, not seeking applause, but solicitous for the welfare of mankind, deeply impressed with the value of the soul, and with the misery and ruin into which it will be plunged by irreligion and vice.

T. H. BLEWIS.

Jacksonville, Florida,
Sept. 22nd, 1887.

THE TRANSFIGURATION OF CHRIST.

This indeed is a foretaste of Heaven, and was given at the time for a particular purpose; and the record of it is useful and helpful for all time.

Looking at what immediately goes before, it would appear that this manifestation was intended to prepare Christ and His disciples for the solemn events which were now fast approaching. Satan had formerly shown Christ the kingdoms of this world and the glory of them; and now God gives Him a passing yet realizing view of the Kingdom of Heaven—that, seeing its surpassing excellency, He might the more cheerfully endure the cross. It was also given for the sake of His disciples that had followed Him in His temptations, and though much had occurred to stagger them, yet they had not wavered. Still it is evident that there was much carnality in their views.

Luke, the historian, says: And it came to pass about an eight days after these sayings, He took Peter and James and John and went up into a mountain to pray. Christ had no closet; no secret chamber of his own, therefore He resorted to the distant mountain-tops. He took with Him to this retirement these three disciples which seem to have been more eminent for grace, zeal, and love to Christ than the rest, and therefore He admitted them to more intimate fellowship, and employed

them in more important services. The same principle holds good to-day—"Them who honor me I will honor." May we all, therefore, seek in this world to be open-hearted like Peter or James, who counted not their lives dear to themselves, or like John in whose heart glowed a seraph's fire, if we wish close communication with God. "Jesus went up to pray." It was while He was in the act of prayer that the blessing came; "and as He prayed the fashion of His countenance was altered, and His raiment was white and glistening." His body became brilliant with divine glory; the tabernacle of clay which had been a veil became transparent, clear as crystal, revealing the fulness of God that dwelt within; the glory of God did lighten it and the Lamb was the light thereof. He was indeed the sun of righteousness. He, unlike Moses, shone not with a borrowed light; He shone with His own glory. Yet, see the price which must be paid. The face which now shines as the sun will ere long be covered with reproach; the raiment which is now white will be crimsoned with its owner's blood. "And behold there talked with Him two men, which were Moses and Elias, who appeared in glory, and spake of His decease which He should accomplish at Jerusalem." Many other saints were in heaven, but it was Moses and Elias who came to see on Mount Tabor what they had not seen in Heaven—God manifested in the flesh. They had honored God in their day; they had been eminent for self-denial; and now God honors them.

The subject of this interesting conversation is about Christ's decease or exodus—the same word which is used regarding the departure of Israel from Egypt—the one being the antitype of the other. By Christ's decease His people had their deliverance. Jesus had looked forward to it, and had spoken of it. He had studied the law and the prophets and knew what they said about His sufferings and the glory that should follow. We learn that Moses had taken a leading part in the exodus and had seen the enemy destroyed. Elias had been delivered from death and the grave and had entered into Heaven without experiencing the power of either. And it came to pass as they departed from Him, Peter, ever ready to speak, and wishing to prolong his happiness, forgot that there was work to be done on earth, said unto Jesus: "Master, it is good for us to be here; let us make three tabernacles, one for Thee, one for Moses, and one for Elias." When Christ prayed the glory came; when Peter spoke unwisely it began to vanish.

Says Matthew: "There came a bright cloud [sign of divine favor] which overshadowed them, and they feared as they entered into the cloud." They did not fully know the way of acceptance; or how near and dear the friends of Jesus were to God. But God speaks to them out of the cloud, "This is My beloved Son in whom I am well pleased;" and Jesus bids them not to fear. It matters little what we are or where we are, God can in a moment surround us with glory. He can give us days of Heaven on earth—when we draw near in the name of Jesus, confessing our sins and laying hold of the promises set before us in the gospel. It is then that our burdens are removed; our hearts are lightened, thus giving us the assurance that God is on our side—that we may enjoy happiness here in this life and in the world to come eternal life.

W. R. McEWEN,

Milton.

There are hearts hard enough to resist the force of wrath, the malice of persecution, and the fury of pride, so as to make their acts recoil on their adversaries; but there is a power stronger than any of those, and hard indeed is the heart that can resist love.

THE PRIZE OF OUR HIGH CALLING.

Many think only of the conscious felicities to be enjoyed in the heavenly world; the fellowships to be renewed, and the absolute removal of all irritating evils such as belong to the present life. But while these, doubtless, will enter into that eternal bliss, they will not constitute the full prize of our high calling. That prize is nothing less than absolute perfection of character—character formed after the infinite pattern. We are to be like our blessed Lord. He gave to truth supreme exaltation when He was upon earth. We will be able in the heavenly world to follow Him perfectly in this respect. While here He accepted the will of the Father without hesitation. In Heaven our souls will exult in the divine will, according to Christ's standard. He passed through this life with an utter abandonment of self. We will know what this is when we gain our prize. He loved souls for their own sakes, regardless of their blindness and their sin. We will be raised to the same blissful condition. There is a distinction to be made between the completeness of our salvation and the completeness of our characters, fashioned according to Christ's image. The former we may all enjoy in this life. "Create in me a clean heart, O God," is the scriptural prayer that every sincere soul may offer. Abundant provision has been made to fulfil in us this desire. But perfection of character is yet to come. This probationary life, rightly understood, has this in view. Its tears and its disappointments are the light afflictions that "work for us" an eternal weight of glory.

L. M. N.

Deer Island, Sept. 22d, 1887.

News of the Churches.

NEW BRUNSWICK.

SAINT JOHN.

Bro. Capp has returned from P. E. Island much improved in health. During his absence Brethren Emery and Minnick ministered for us.

Bro. H. A. DeVoe preached for us for the first time last Lord's day. His discourse was much appreciated by all. We look for grand results from Bro. D.'s preaching in the future. He deserves the encouragement of all our brethren.

Our young people will visit Waterloo Street Free Baptist Young People's Meeting next Monday evening. We have already received a visit from them and had a very interesting and profitable time.

BACK BAY.

I feel it my duty to report through THE CHRISTIAN a hasty visit made among the brethren and friends of Charlotte Co., N. B.; and although my stay was necessarily limited, yet nevertheless I visited upwards of fifty homes, where, as usual, I was heartily welcomed.

I find the church in Back Bay still alive and continuing to uphold the worship of our heavenly Father with a zeal worthy of such true-hearted Christians as are to be found in this community.

In LeTang I find a very fine Sunday-school, as also in Black's Harbor, which bespeaks much credit to the people in those communities. Financially I find the people in quite a prosperous condition, for which blessing, no doubt, they feel thankful to the Giver of all good. And I must also say that before leaving this people, in order to resume my work in River John, they gave me a loving token of their kindness and good wishes for my welfare by presenting the proceeds of a picnic and pie social, made at Back Bay and LeTang, amounting to about forty dollars. And my prayer will be that Providence may continue to bless and prosper so kind a people.

P. D. NOWLAN.

I arrived at this interesting and picturesque spot in our Province during the month of September, and found a fine house of worship, surrounded by people who seem eager to hear the ever new, yet old, old story of Jesus and His love.

I here met our esteemed brother and fellow-laborer, P. D. Nowlin, who was spending a week or two among his many friends in these parts, prior to returning to his field of labor at River John, N. S., having come to St. John to attend the Annual Meeting lately held with the Coburg Street Church.

Before he left for his home we held five meetings together, all of which were well attended and interesting.

There is room enough in Back Bay and vicinity to keep some earnest Christian worker very busy. They have no regular preacher since Bro. Nowlin left last spring. While here he has become so deeply seated in the hearts of the people (judging by what we saw and heard for ourselves) that we believe could he see his way clear to again labor among them, that a great and good work might be done in the name of the Lord and many souls gathered into His kingdom.

We visited many families in Back Bay, LeTang and Black's Harbor, and were kindly received wherever we went. At Black's Harbor we found our good and faithful Bro. Jarvis Johnson in poor health, but improving daily. Here we found a very neat and handsome little house of worship, which is a great credit to the few brethren in this vicinity.

In Back Bay we made our home with Elder John Cook and family, and were made to feel ourselves very much at home, too. This good brother has ever proved himself a faithful soldier of the cross, has endured many and severe family afflictions, has overcome many trials and difficulties in the divine life, yet in his old age he stands firmly to his trust, and seems strong in the Lord and in the power of His might.

H. A. DEVOE.

NOVA SCOTIA.

HALIFAX.

We have to report that we are still plodding onward, meeting every Lord's day and once through the week. Since arriving home from the Annual we have been trying to inspire the minds and hearts of the brethren here with more love and energy in the good work. Speaking personally, I can say that I have been very much strengthened and refreshed, and that in a time when I very much needed it, by meeting with so many of the brethren. And the desire of my heart is that I will not soon lose the influence of those meetings nor forget the very many valuable lessons learned; but that in the future be more earnest in the work of the Master, more determined to use whatever ability God has given me in His service. It has been the desire of my heart for years to do public work for the Master, and that desire has been renewed and made to burn more brightly since my visit to St. John. I am, however, quite willing to leave the matter in the hands of Him with whom we have to do, and work in whatever sphere or station I may be placed, feeling sure that He will do all things well.

Words cannot express the feeling I have for the kind way in which the brethren and sisters in St. John treated us. It is beyond our expression. I cannot close without remarking that I am indebted to some of the brethren and sisters from different churches for kind companionship in my spare time, more especially some of the brethren at Tiverton; the only regret I have is that our acquaintance had to come to such an abrupt termination. But we hope to see them all at another Annual, and trust the coming winter may be a prosperous one with us here and that we may have the pleasure of making

encouraging reports from time to time. May the Lord bestow upon the churches in the Province His richest blessings that at our next meeting we shall all come, bringing in some sheaves.

WM. HARDING.

SHUBENACADIE.

Yes, that axe has been ground, and the work of building a church house at Shubenacadie, or more properly speaking, at Mill Village, has not stopped there. Nor does it appear as if the brethren of that place intend to stop until they have a house of worship of their own. It is the intention to finish the outside this season, which work is nearly performed. The work of furnishing and seating will occupy the winter months. It does not take any one of very far seeing to predict that in a few months or a year at most we will have a neat place of worship, free from debt, in Shubenacadie.

We would not forget our good sisters in the work. Their zeal and untiring energy, together with their encouragement, have greatly helped us in forwarding the work, to say nothing of the money they have, from time to time, placed in the hands of the committee.

We sincerely trust that this house will stand, not only as a house to worship God in, but also as a humble monument of the efforts of the faithful few who are trying to push forward the good cause, the greatest of causes, even the cause of our dear Saviour. That it may be so is the wish of one who is deeply interested in the cause at that place.

COXBY.

CORNWALLIS.

We are glad to be able to report two additions by baptism since our return from the Annual. One of these was my son Frank, and the other a promising young man in whom we all feel an interest. There are yet others, we think, who are not far from the kingdom. Our prayer-meeting last night was very interesting; indeed, all our meetings are encouraging. We are very thankful for what we have seen and hopeful for the future.

E. C. FORD.

Port Williams, Sept. 28, 1887.

HALIFAX CHURCH FUND.

We are trying hard to raise funds to build a meeting-house; and all monies received by me for this purpose—I wish to credit through THE CHRISTIAN. I have written 200 letters (have some 700 more to write) to the brethren, asking them only for ten cents each—and hope the appeal will not be in vain. Up to Oct. 1st, have received the following:

W J Messervey,	\$50 00	Mrs Henry Harding,	25
TS K Freeman,	10	Elder E C Ford,	10
G J Hiseler,	10	Mrs E C Ford,	10
J B Prince,	15	Miss Susie Ford,	10
Henry J Borge,	10	Frank Ford,	10
Harris Wallace,	10	Miss Carrie Parsons,	10
H Alberta Wallace,	10	Mrs James Donaldson,	25
A A Hiseler,	10	Daniel McLean,	10
Geo Davidson,	10	Mrs D McLean,	10
T D Cooke,	10	Laura McLean,	10
H M Rood,	10	Cassie McLean,	10
H E Cooke,	10	Geo McLean,	10
Mrs J A Harvie,	30	Sadie McLean,	10
Mrs W Reid,	10	Lena McLean,	10
Mrs T S K Freeman,	35	Bessie McLean,	10
Mrs H F Worrall (col. by A Craig),	10 00	Malcolm McLean,	10
Mrs O M Packard (col. by E Wallace),	2 00	Eaton McLean,	10
Mrs M M Berry (col. by H E Cooke),	2 00	Scotty McLean,	10
Capt Robert Reid,	25	Mr & Mrs Jas Stephens,	25
Renold Fultz,	25	Mr & Mrs David Stevens,	20
Mrs Chas Weeks (col. by Mrs Wisdom),	1 00	Mr & Mrs F W Stevens,	20
		Geo Wellner,	10
		Mr & Mrs J J Ullman,	20
		Capt Edward Gillie,	25
		Total,.....	\$70 70

W. J. MESSERVEY.

Married.

BLONUS-ROBERTSON.—At Canning, Kings Co., N. S., at the home of the bride's father, by E. C. Ford, Arthur Blonus, brother of T. H. Blonus, and Miss Mary Robertson, all of Cornwallis, N. S.

GLOBE HOTEL,

12 Buckingham Street,
HALIFAX, N. S.

FIRST-CLASS FAMILY HOTEL

For Transient or Permanent Guests.

Parties arriving by Train can take Horse Cars to door.

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Highest prices paid for all kinds of Raw Furs.

H. E. COOKE, Manager.

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The Spring Bed consists entirely of

STEEL SPIRAL SPRINGS,

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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NEW CARPET WAREHOUSES**NOW OPEN!**

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Oilcloths and Linoleums, Rugs, Mats, Curtains, Cornice Poles, etc., in all qualities at bottom prices.

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Is that which stands by you when put to the test in the hour of need.

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For General Debility and Nervous Prostration. Also, in Hawker's Balsam of Tulu and Wild Cherry, for all throat and lung affections. They will always be found reliable when put on trial, which hundreds can testify to.

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SOLE LEATHER, UPPER LEATHER, LINING SKINS,

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Gauges, Injectors, Bolts, Nuts and Washers,

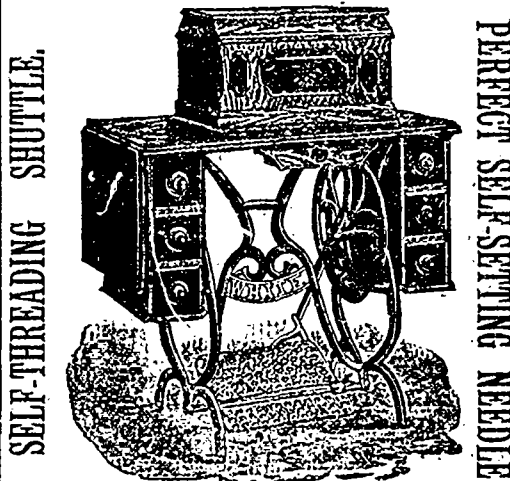
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1870,.....	\$6,216.00.....	\$521,650
1874,.....	38,721.00.....	850,500
1878,.....	142,619.00.....	1,885,311
1882,.....	427,420.00.....	5,419,470
1886,.....	909,489.73.....	9,608,648

The policy-holders contributed the capital, own and control the assets and enjoy the entire profits.

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St. John, N. B., General Agent for N. B. and P. E. I.

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For lameness in horses it stands pre-eminently above all preparations used by Horsemen as a remedy for

SPLINTS,
SPAVIN,
CURBS,

RINGBONE,
SIDEBONE,

STRAINS of the
BACK SINEWS,
HOCK, KNEE,
FETLOCK.

PASTERNA and
COFFIN JOINTS, Etc.

Every well regulated stable should keep a supply of the Essence on hand. PRICE 50 CENTS.

St. John, N. B., July 8th, 1881.

Messrs. T. B. Barker & Sons:

Sirs,—I willingly bear testimony to the efficacy of Fellows' Leeming's Essence as a cure or helper in very many cases of Splint, Ringbone, Spavin, Strains of the Back Sinews, Stifle, Fetlock, Pastern and Coffin Joints, Etc. Every horseman should have a supply of the Essence in his Stable.

S. T. GOLDING, Livery Stables, St. John.

St. John, N. B., Jan. 18th, 1882.

Messrs. T. B. Barker & Sons:

DEAR SIRS,—I have used Fellows' Leeming's Essence for several years past with great success, and therefore most cheerfully recommend it as one of the very best remedies in use in all cases for which it is prescribed.

J. B. HAWK, Proprietor of Sale and Livery Stables, St. John, N. B.

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

Messrs. T. B. Barker & Sons:

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. PETERS, Proprietor of Victoria Livery Stables, St. John, N. B.

MONT. McDONALD,

Barrister & Attorney-at-Law.

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