



# THE CHRISTIAN.

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

Vol. IV.—No. 4.

SAINT JOHN, N. B., FEBRUARY, 1887.

Whole No. 40

## The Christian.

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

TERMS: - 50 Cents Per Annum in Advance.

All communications, intended for publication, to be addressed:

"THE CHRISTIAN,"

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SAINT JOHN, N. B., FEBRUARY, 1887.

The Temperance people of St. John, have nominated for Mayor of the City a temperance candidate. A man thus will, if elected, enforce the present License System.

STILL NOT SATISFIED - Recent statistics, given in a contemporary, shows that the Romish Church in Ireland receives annually from the public funds nearly £700,000, in addition to £21,000, being interest accruing annually from the capital given the Maynooth college at the time of the disestablishment of the Irish church

PLEASE examine the narrow slip of colored paper that appears on each number of THE CHRISTIAN and see if you are in arrears. Should you find on the slip accompanying your name Nov. 85 it means your time expired at that time; Nov. 87, you have paid in advance, which on our part, at least, is very desirable and necessary.

The exciting times of election will soon be on us. Let every follower of Christ be careful to walk worthy of the vocation wherewith he has been called. How often has a Christian destroyed his influence for good by allowing himself at election times to be excited beyond measure, talking excitedly and at times almost frantically. Brethren, let us be temperate in all things; let our moderation be known unto all men.

The Christian Standard of January 15 has the following: "Just as we go to press a card comes from Bro. Neil McLeod of Evansville, Indiana, giving the sad news of the death of his dear wife. He writes on the train, as he is on his sorrowful journey to Bethany, W. Va., taking her body there for burial. She died on the 9th inst."

The brethren of P. E. Island, especially those of Summerside, will deeply sympathize with our Bro. in this, his sad affliction. Summerside is only a few miles distant from Bro. McLeod's birth-place, the place where he obeyed the Saviour, and up to the time of his going to college, was his home church.

HUMAN creeds as bonds of union are a failure. That but little importance is now attached to them is shown from the fact that in many churches, professing (when questioned) to have them they are seldom if ever seen in these latter days. The words of the *Central Christian Advocate* (Methodist), are, to use Paul's phrase, words of truth and soberness: "The statements of Christian beliefs, which are giving some churches so much anxiety just now, are treated as if they were a later revelation, and had peculiar authority, when they are simply the opinions of good men who lived long ago, and nothing more. They were neither wiser nor more spiritual than some men of to-day, nor were they quite so well prepared to penetrate to the exact meaning of the Scriptures. The tenacity with which men cling to them shows how deep is the bondage into which men have been brought by an unreasonable doctrine of churchly and ecclesiastical authority."

WHILE we have at times some things to discourage us, and who hasn't? still every now and again some kind brother or sister gives us a word of cheer. Here is one of many; it came from a brother on P. E. I.:

"I think those labels a very good method of letting each one know just how they stand. I may say again, the only fault I can yet find in the paper is, it don't come often enough. I hope and trust that during this year we are just entering upon, it may receive the large measure of success which it merits, and thus enable its editors to see their way clear, in the near future, to edit, at least, a semi-monthly. From my own personal experience with it in the past, I can assure them its arrival would then be as eagerly looked for and its pages as carefully read as at the present time

THE mission work in China is certainly making rapid progress. It was in the autumn of 1808 that Robert Morrison was the first missionary to set foot in the empire. After six years of ceaseless toil there was but one convert. For over thirty years the work went slowly on, the growth being almost imperceptible. But during these years the seed of the kingdom had been sown and the Bible translated into the Chinese language. From 1842—regarded by some as the year in which the work really began—the growth has been wonderful. In 1853 there were 350 converts; 1863, 2,000; ten years later 8,000; and now over 22,000 that have renounced idolatry and professed their faith in Jesus as their Saviour, and, as stated in our Dec. issue, over thirty-one of the inmates of the palace have turned to the Lord.

It is to help carry on this grand work that Bros. E. T. Williams and F. E. Meigs, with their companions in life, will leave their homes this coming Fall. May God's richest blessing attend their every effort.

THE question of union among the religious bodies has come to stay. Each day it becomes a more vigorous topic of discussion. Its possibility and necessity is being conceded on all sides. The men who can look approvingly upon the divided condition of Christendom as an army with its infantry, artillerymen and cavalry, are behind the times. In

the near past, more so, perhaps, than now, their various divisions appeared to us as so many armies contending against each other more than against a common foe. It has been said, a strong opposition makes a strong government. True, but we don't want discordant elements in the government. We have enough opposition in the devil and the agents and means he has at hand. In keeping with the foregoing, are the words of the *Christian World*: "Christian people are becoming more ashamed of the appearance which they present as wrangling sects, to the great scoffing hosts of worldliness. \* \* \* \* May we not hope, too, that a truer perception of the meaning of the prayer of Christ, that His disciples may be one, and a deeper reverence for its spirit, are taking possession of His disciples?"

A CORRESPONDENT to the *Liverpool Times*, N. S., referring to the marriages mentioned elsewhere in this issue, says:

All Milton was astir at two o'clock on Wednesday (Jan. 19) to witness the double marriage of Mr. Rufus Morton to Miss Belle, youngest daughter of Mr. Leander S. Ford, (brother of E. C. Ford); also Mr. Harley Ford to Miss Jennie, only daughter of Elder H. Murray. The Christian Church was handsomely decorated with plants and flowers. The ceremony was performed by Elder Howard Murray assisted by Rev. H. Goddard, and was attended by as many of our village and townfolk as the seating capacity of the edifice could comfortably accommodate. At 2.15 the music from the organ announced their arrival. The bridegrooms entered, followed by the brides, each leaning on her father's arm. After the ceremony Mr. Morton and wife left for their future home, Minneapolis, Minn.

To these young people, with three of whom we have the pleasure of a personal acquaintance, we extend our congratulations and wish them every happiness in this life, and trust that among that number they may be found, to sit down at the great marriage feast of God's dear Son.

Knowing that some facts contained in a private letter from Bro. Ira C. Mitchell will be of interest to his friends in these parts, we take the liberty of presenting the following:

On Dec. 17th, he (to use his own words), "was called upon to assume the duties and dignity of a grand father"—his son's wife giving birth to a son. On the 29th of the same month his own family was enlarged by the advents of another daughter. The church at Wellsburg has extended to him an invitation to settle permanently as their preacher, with permission to go out and hold protracted meetings whenever he may deem it advisable.

While rejoicing with Bro. Mitchell in the above good fortune, we are remembered by the following note that the bitter is often mingled with the sweet—if a Christian having finished his course and gone home can he call bitter. Still our Bro. will feel keenly the loss of his father, and in this we sympathize with him. My father, Nathan J. Mitchell, died at Loch Haven, Pa., Dec. 10th, 1886, at the age of 78 years and 9 months—50 of which years were devoted to the proclamation of the ancient gospel.

— THE "CHRISTIAN" AND THE "MESSENGER AND VISITOR."—A few weeks ago we made a little innocent "jotting" about the "Disciples" of P. E. Island. In it were the following expressions:

"On the Island the 'Disciples' have a larger following than in any other place in the Dominion. . . . It is a pity they could not give up the idea that a man is not saved until faith has been supplemented by baptism, and join with us in the belief that baptism is an act of obedience for one already saved."

THE CHRISTIAN, a little monthly sheet of the "Disciples" of the Maritime Provinces, takes us to task for these statements. It declares our first erroneous, because

"According to the census of 1881, New Brunswick has twice as many as P. E. I., Nova Scotia three times, and should the number found on the Island be multiplied by 25, there would be a balance in favor of Ontario."

But our contemporary forgets that New Brunswick has three times, and Nova Scotia over four times the population of P. E. Island. Our remark is true of the Maritime Provinces, but it does not hold of Ontario, where the "Disciples" are a little more numerous, in proportion to population, than on the Island. We are glad to be corrected in this latter case.

It is a pity they (Disciples) could not give up the idea that a man is not saved, &c. This did not please THE CHRISTIAN. This is the important part of the criticism:

"The idea advanced that 'baptism is an act of obedience for one already saved,' is not a scriptural one. That Jesus in his great commission supplemented faith by baptism in order to salvation is evident from the words, 'He that believeth and is baptized shall be saved.' On the day of Pentecost, Peter said: 'Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sin, and ye shall receive the gift of the Holy Spirit.' Surely their sins were not remitted before the baptism! Ananias to Saul: 'And now, why tarriest thou; arise and be baptized and wash away thy sins.' From these, and many other passages, we are led to believe that baptism preceded by faith that purifies the heart, and repentance that produces a reformation in the life, and a public confession that Jesus is the Christ, the Son of God, is for the remission of sin."

Before we advance one step there must be a clear understanding of the term "saved." We used it to describe the state of those who should go to heaven, were they to die. The issue between us and THE CHRISTIAN then, is simply this: Our contemporary holds that a believer will not go to heaven, but to hell, when he dies, unless baptized; we hold that a believer, although unbaptized, would go to heaven, and not to hell, were he to pass away. Let us explain one case, however. A man professes to have believed, admits that baptism is a command of Christ, and still refuses to obey. What would you say of him? it may be asked. Just this: He is probably deceived; he is not a believer; for all true believers obey Christ's commands. He has no sufficient evidence that he is in a saved state. The trouble is not that he is not baptized, but that he is not prepared for this ordinance.

But to the question at issue between us. We wish to judge of the case, however, not by a few isolated texts; but by the general teaching of the New Testament.

Let us appeal first to the Gospels. Lu. viii. 12, in the parable of the sower, it is believe and be saved. Leaving out Jno. iii. 5., which THE CHRISTIAN will, no doubt, admit, has no meaning to aid his belief, we have reference in John in any number of cases to belief or faith as saving, and not the slightest reference of baptism as having anything to do with it. We refer to a number of them: chapter iii. 15, 16, 18, 30; iv. 39, 41; v. 35, 40, 47 &c. Now, the question is, if our Lord knew that faith did not save without baptism, why did he declare that faith alone saved, in these, and so many other passages in His teachings? Take one instance, as a sample of the other cases: In chap. iii. 16 "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." If these words do not mean that faith saves, what do they mean? That is what they say. Had our Lord believed that baptism was necessary to salvation, in addition to faith, why did He not say so? It will not do to say that our Lord supplemented this teaching elsewhere. He, or John inspired by Him, here says that faith, of itself, saves. He gives here the full prescription for the dying sinner. To say that our Lord gave supplementary teaching elsewhere, to be added to this, would be

the same as for a physician to give a prescription to a patient lacking one of the essential ingredients, and say in excuse that he had mentioned the other drug in some part of his published works. With this general view of our Lord's teaching, what must we understand of the passage, "He that believeth and is baptized shall be saved?" We shall not certainly suppose that He means to contradict His previous utterances, and teach that faith alone does not save. Certainly, he that believeth and is baptized shall be saved; but this does not say that a man is saved by the belief; it only necessarily implies that an act of obedience, in addition, will not make him any the less sure of salvation.

The foregoing, with but few abbreviations, is the Messenger and Visitor's reply to a criticism we offered on what it has since been pleased to call an "innocent jotting." Our paper being a monthly, and somewhat small, we are compelled to condense our remarks, and to leave unnoticed some of the assertions of our critic. In passing, we would say—if the 'jot' had stated what its author *now intimates* was his meaning (larger following according to population) no reference would have been made to it. The statement as it first stood was not true; with the explanation it is not far out. If over 50 per cent. can be called a "little," then no objections should be raised to "the Disciples are (in Ontario) a little more numerous."

(1) In reviewing the reply to our criticism, we find our contemporary making what is sometimes termed a change of base. The "jot" expressed a pity—not that the Disciples taught that a believer will not go to Heaven but to hell unless baptized, but for supplementing faith by baptism, and in not making it an act of obedience for one already saved. If our contemporary had stated in his "jot" what he now affirms to be the issue between us, we would have met it as we do now with square denial. In reply, we simply said, and say now, the idea advanced by the M. & V. is not a scriptural one.

(2) The issue between us we thought to be this—In the case of a penitent believer presenting himself for baptism, does the remission of sins take place before or after baptism? Our contemporary says—Certainly, "he that believeth and is baptized shall be saved," and the man refusing to obey the command is not a believer, he has no sufficient evidence that he is saved, and then goes on to argue the doctrine of salvation by faith alone; and that a person can get to heaven just about as well without baptism as with it—seeing that it is but an "act of obedience that will not make him (candidate) any the less sure of salvation!"

Surely the M. & V. is not voicing the sentiments of its people in these parts. If such be their sentiments, why put forth such strenuous efforts to present to the world the subject of baptism? Why seek to influence as many as possible to submit to this ordinance? Where is the consistency of arguing that baptism is unnecessary to salvation and then conclude by saying, "Let us hold it as strongly as though it were necessary to salvation?" Why not join with the Baptists of England and discuss seriously, as they are doing, the propriety of granting to a candidate the choice of modes? If baptism is of such little importance, why did our contemporary condemn in such severe terms the Salvation Army? Here is what he said a year ago:—

"Does the Army consider baptism as a duty that must be performed? it is replied, "DECIDEDLY NOT." "The Army only considers one baptism essential to salvation, and that is THE BAPTISM OF THE SPIRIT" Eph. iv. 5, where all Bible students suppose water baptism is meant, is given as proof. This sacred ordinance, is plainly commanded by our Lord as anything can be, is flung aside as having a place with shaving the head, washing the feet, etc., "which were never intended to be binding on our practice or consciences."

Has the M. & V. changed its views? Does it now agree with the Salvation Army, that baptism is a duty that need not be performed, and that only one baptism is essential to salvation? Unless such

a change exists we are somewhat puzzled to harmonize its remarks of a year ago with these of a recent date. If the above criticism on the "Army" had appeared in one of our papers it would be quoted as confirmatory evidence of the statement—they (Disciples) hold that a believer will not go to heaven but to hell unless baptized.

(3) We affirm no such doctrine implying that a person under no circumstance whatever can get to heaven without baptism. We simply go according to orders—"He that believeth and is baptized shall be saved." Here faith (or belief) is supplemented by baptism, salvation or remission is placed not before but after baptism.

As to the question whether a person under certain circumstances will not be saved unless baptized, we trouble not ourselves—shall not the Judge of all the earth do right? We have desires and expectations favorable to some who have died unbaptized. But then the question comes, "How far were they censurable for the circumstances?" Not finding in God's word any explicit statement as to how He will treat such cases, we just say—we don't know. Surely there is a wide difference between *we don't know* and "they will not." Our contemporary, if we understand him correctly, says—not to the unenlightened only, but to others also: "You can go to heaven without obeying this command; but in submitting to it you will not make less sure your salvation."

(4) The question is asked, "Why did the Lord declare that *faith alone* saved?" We, too, will ask a question, "Where did the Lord say so?" True, God has promised salvation on faith as a condition, but *not on faith alone*. Salvation by faith does not exclude, but includes, the obedience of faith. But after examining the passages quoted by our critic to substantiate "salvation by faith alone" for the purpose of excluding baptism, we have this to say: (a) The word "*alone*" is not to be found. (b) Not one of the passages present a case of salvation by faith alone. (c) If "*alone*" appeared, would there not be a direct conflict with such passages as, "Faith without works is dead, being '*alone*.'" Ye see then how "That by works a man is justified and *not* by faith only. And in Jno. xii. 42 we have a case of *faith alone* and the men were not saved.

Will the answer be, "Faith is the only thing mentioned, implying thereby the only thing required." Well, by a similar course of reasoning, we would have but little trouble in proving that even faith is not necessary. For example, faith is not mentioned in the following: Matt. x. 32; Rom. viii. 24; Ep. ii. 5; and 1 Peter iii. 21; "The like figure whereunto even baptism doth also now save us, &c. For us to say that *confession alone; hope alone; grace alone; baptism alone*, will save a man, would be no more unscriptural than to say, *faith alone*. It is true that a man is saved by faith, by hope, by grace, by baptism; but that he is saved by any one of these *alone* is not true

(5) As to the illustration of the physician we have this to say: We have no objection to the position assigned us therein—that of looking around for supplementary teaching to find out the meaning (or ingredients) of the prescription. But when the same physician, after an elapse of two or three years, makes them known, (or, better perhaps, gives a *new one*), our critic looks back for another prescription in order to leave out, if possible, one of the ingredients of the last given.

(6) Here is a fact that no one will feel like calling in question: That an act of obedience in addition to faith (will not make him any the less sure of salvation.) For example, a teacher says to his scholars: "You that attend regularly and are good, shall receive, at the end of the year, a prize." A question is started among the scholars whether *good* is a necessary condition for obtaining the prize. Says one, I

argue it is not from the fact that a similar announcement was made yesterday and good wasn't mentioned. But, one replies, you know the character of our teacher, and his treatment of pupils in the past, and in his statement to-day good is made a condition. What do you do with it. Oh, says the first, taking it in the light of the first announcement, it only necessarily implies that good behaviour, in addition to attendance, will not make the scholar any the less sure of the prize.

This of course did not settle the dispute. It was but a statement of a principle so universally and evidently true that but few of the pupils thought it necessary to make. And with a somewhat amused surprise they scan their comrade's face to see if the utterance on this occasion was anything more than an outburst of a humorous feeling.

Other criticisms of our contemporary, with a further reply from us, will appear in our March number.

### The Family.

#### THOUGHTS ON HEAVEN.

I've been thinking to-day of heaven,  
That beautiful city of God,  
Its joys and pleasures unspeakable,  
Its streets the redeemed have trod.

Oh! beautiful, beautiful city,  
The abode of the saved from sin,  
The palace of Christ our Saviour,  
By whose way we must all enter in.

Its walls of polished jasper,  
And its streets of glittering gold,  
Have visions and fancies for me,  
Which the tongue cannot unfold.

I long to a well in heaven,  
To be with my friends over there;  
To meet in a grand reunion,  
In a land so bright and fair.

O send, my dear Redeemer,  
Thy seraphim along,  
To carry my anxious spirit  
To the home of the glorified throng.

Then I shall be with Jesus  
Within His portals ever more,  
And sing the song of the redeemed  
On that bright and happy shore.

HAMMOND J. SMITH.

Charlottetown, Jan., '87.

#### THREE GOOD LESSONS.

"One of my first lessons," said Mr. Sturgis, the eminent merchant, "was in 1818, when I was eleven years old. My grandfather had a fine flock of sheep, which were carefully tended during the war of those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of his book than the sheep, was sent with me, but left the work with me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained about it. I shall never forget the kind smile of the old gentleman as he said, 'Never mind Jonathan, you shall have the sheep.'

"What does my grandfather mean by that?" I said to myself. "I don't expect to have a sheep." I could not exactly make out in my mind what it was, but I had great confidence in him, for he was a judge, had been in Congress in Washington's time; so I concluded it was all right, and went back contentedly to the sheep. After I got into the field, I could not keep the words out of my head. Then I thought of Sabbath's lesson, 'Thou hast been faithful over a few things, I will make thee ruler over many things.' I began to see through it. 'Never you mind who neglects his

duty; be you faithful, and you will have your reward.'

"I received a second lesson soon after I came to New York as a clerk to the late Lyman Reed. A merchant from Ohio who knew me, came to buy goods, and said: 'Make yourself so useful that they cannot do without you.' I took his meaning quicker than I did that of my grandfather.

"Well, I worked upon these two ideas until Mr. Reed offered me a partnership in the business. The first morning after the partnership was made known, Mr. James Geery, the old tea merchant, called in to congratulate me, and he said, 'You are all right now; I have only one piece of advice to give you: Be careful whom you walk the streets with.' This was lesson number three."

And what valuable lessons they were: Fidelity in all things; do your best for your employer; carefulness about your associates. Let every boy take these lessons home and study them well. They are the foundation-stones of character and honorable success.

#### BRADLAUGH AND THE BIBLE.

The true story of how Mr. Bradlaugh was discomfited in his quotation of 1 Kings xx. 5; now that its authenticity is vouched for by Canon Courtenay Moore) appears to be as follows:—Some time ago, Mr. Bradlaugh went to lecture at Nottingham, when his thesis was—the Bible is an immoral book, and God its reputed author—consequently, an immoral Being "I prove this," said the lecturer, "from the Bible itself—e g, the Bible speaks thus: 'David did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life.' Now (said Mr. Bradlaugh) you all know what sort of a man David was; that he was a murderer and an adulterer, and yet this Bible of yours says, he did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life.' Now what do you think of your Bible and its author? Are you not ashamed of it and Him? What have you to say for yourselves?" Mr. Bradlaugh having bantered his audience in this way, there was silence for a long time, which was at last broken by a voice from the end of the hall, which said: "Finish the verse—finish the verse!" "I have no Bible," replied Mr. Bradlaugh: "finish it yourself." "Nor have I one," said the speaker, "yet I can finish it; and the conclusion which you omitted is this: 'Save only in the matter of Uriah the Hittite.'" The feeling against Mr. Bradlaugh, in consequence of this exposure of his "handling the Word of God deceitfully," was so strong that he hurriedly left the hall, and took himself out of Nottingham at his earliest convenience. The young man who replied to him so ably and readily was a native of County Kerry in Ireland, where he had been brought up under the care of the Protestant Orphan Society. The Ven. Archdeacon Orpen, rector of Tralee, Kerry, can certify to the truth of this incident, which deserves to be generally known.—*The Christian Guardian*.

#### TO MAKE A HAPPY HOME.

1. Learn to govern yourselves, and to be gentle and patient.
2. Guard your tongues, especially in seasons of ill-health, irritation and trouble, and soften them by prayer and a sense of your own shortcomings and errors.
3. Remember that, valuable as is the gift of speech, silence is often more valuable.
4. Never retort a sharp angry word. It is the second word that makes the quarrel.
5. Learn to speak in a gentle tone of voice.
6. Learn to speak kind and pleasant things whenever opportunity offers.

7. Study the character of each, and sympathize with all in their troubles, however small.

8. Do not neglect little things, if they can affect the comfort of others in the smallest degree.

9. Avoid moods, and pets, and fits of sulkiness.

10. Learn to deny yourself, and perfect others.

11. Beware of meddlers and talebearers.

12. Never charge a bad motive if a good one is conceivable.

13. Be gentle and firm with children.

14. Do not allow your children to be away from home at night without knowing where they are.

15. Do not allow them to go where they please on the Sabbath.

16. Do not furnish them with much spending money.

#### A LADY.

The word "lady" is an abbreviation of the Saxon "*Laff-day*," which signifies "Bread-giver." The mistress of a manor, at a time when affluent families resided constantly at their country mansions, was accustomed once a week, or oftener, to distribute among the poor a certain quantity of bread. She bestowed the boon with her own hand, and made the hearts of the needy glad by the soft words and the gentle amenities which accompanied her benevolence. The widow and the orphan "rose up and called her blessed;" the destitute and the afflicted recounted her praises; all classes of the poor embalmed her in their affections as the "*Laff-day*"—the giver of bread and the dispenser of comfort—a sort of ministering angel in a world of sorrow.

Who is a lady now? Is it she who spends her days in self-indulgence, and her nights in the dissipation of folly? Is it she who rivals the gaiety of the butterfly, but hates the industrious hum of "the busy bee?" Is it she who wastes on gaudy finery what would make many a widow's heart sing for joy, and who, when the rags of the orphan flutter before her in the wind, sighs for a place of refuge, as if a pestilence were in the breeze? This may be a woman of fashion; she may be an admired and admiring follower of the gay world; but, in the ancient and most just sense of the word, she is not—alas! she is not—"a lady."

She who is a lady, indeed, excites no one's envy, and is admired, esteemed, and loved by many. She stands on the pedestal of personal excellence, and looks around on the men and women beneath her as her brethren and sisters, "formed of one blood" in the family of the Creator; she is "kind," "pitiful," and "courteous" to all; "she stretcheth out her hand to the poor, yea, she reacheth forth her hands to the needy;" "she openeth her mouth with wisdom, and in her tongue is the law of kindness." This is the true "*Laff-day*," whom hundreds or thousands vie with one another in raising to grandeur, distinction, and to far more celebrity than was ever won by mere rank, or wealth or title; and if she have grace and wisdom to distribute among hungry souls "the bread of life," to tell the poor of the love of Christ, and to draw the hearts of the needy to "the Father of mercies and God of all comfort," then is she an "elect lady"—one of those choicest of all women, who shall be ever distinguished, and "held in everlasting remembrance."—*Our own Gazette*.

A TEACHER recently asked her class, "How many are several times several?" They took the question home with them. When it was put to them again the next day one little girl looked intelligent and answered, confidently, "More than four." The surprised teacher scented a course of logic behind this reply and asked the child why she thought so. She was rewarded with, "It says in the dictionary that several is more than two; and several times several must be more than four."

## The Christian.

## EDITORIAL.

## THE SIGHT OF JESUS THAT SATISFIES THE SOUL.

And there were certain Greeks among them which came up to worship at the feast. The same came, therefore, to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and taketh Andrew and again Andrew and Philip tell Jesus. And Jesus answered them saying, the hour is come that the Son of Man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. John xii. 20-25.

It was very unusual for Gentiles to desire an interview with Jesus, and still more so to express that desire to His disciples. When He sent them out to preach "the gospel of the kingdom" He charged them to shun the Gentiles, and go to the lost sheep of the house of Israel. Philip, not knowing how Jesus would regard that interview, and thinking it might be attended with danger, would very naturally seek the counsel and company of Andrew that the two together might break it to the Master. Philip could easily observe how eagerly the chief priests and Pharisees had watched every word and action of Jesus with ill intent, and if He were seen at the feast in conversation with the Gentiles they might point it out as proof of all their charges against Him and make it the cause and signal for His arrest. They had scornfully asked "whither will He go that we shall not find Him? Will He go unto the dispersed among the Gentiles and teach the Gentiles?" (John vii. 27.)

To Jesus the news was neither alarming nor unwelcome. He rejoiced that the time was near when the weary and heavy burden of all nations could have such a sight of Him as would give them rest unto their souls. Of that time He speaks with deepest emotion and we hear nothing of His telling the disciples to introduce those Greeks.

It is hard for the young and unexperienced to realize the great advantage of seeing Jesus now, over that of seeing Him in the flesh. They think it the very acme of happiness to see Him as men did on earth.

"What would we not give (they think) to be near Him when He taught the waiting people by the sea."

To see Him when the winds and waters obeyed His command. To hear Him speak to diseases and demons and they fly at His word. How many a boy has resolved, "If I ever become a man, and can command the means I will go to Palestine, the land of the Saviour's birth. Since I cannot see Himself I will find out the road on which He travelled, the mountains where He taught His disciples, the brooks and the gardens He frequented, and the spot on which He was crucified. Oh how happy must the people be, who seen His size and form, who could speak to Him and hear Him speak in return." In these voices and feelings we are mistaken.

In his 53 chapter, Isaiah foretells how the sight of Jesus would affect the people. "He hath no form nor comeliness, and when we shall see Him, there is no beauty that we should desire Him." We hid as it were our faces from Him, He was despised and we esteemed Him not, etc. What reason have we to think we would be an exception to the general rule? The people who saw Jesus were one moment excited with His lonely words and actions and would turn the next and revile Him. In the synagogue at Capernaum all bear Him witness and wondered at the gracious words which proceeded out of His mouth, but ere that meeting adjourned they were filled with wrath and rushed to throw Him over the precipice (Luke iv. 29.) Many saw Him feed thousands with a few loaves, and ate and were filled and followed Him round the lake, but after they heard His teaching rejected

Him. Many of His own disciples called His words hard sayings and turned away and walked no more with Him. Multitudes who saw Him heal the sick, and lame and blind, exclaimed, "He hath done all things well" but when the question was put in the high priest's palace they all said, "He is guilty of death." Even Peter with bitter oath, denied Him. Jesus, like the corn of wheat, remained alone. Would these Greeks had they seen Him, then, be an exception? The Son of Man was not yet glorified. Whatever was the attachment of the eleven to their Master, they lacked that union by which in after days their life was hid with Him in God. Their concern for themselves cut off their sympathy for Him. Like the Spartan's artificial man which would neither stand nor walk—they "lacked the principle within." When He told them of His death they rebuked Him, when He spoke of rising again, they worshipped what He meant. They only knew Him after the flesh, in a fleshly dispensation. They expected Him as a Jew to establish the region and polity of a nation and crush all other people. They savored the things that be of men, and hoped for fleshly honors in their imaginary kingdom. But these hopes fell as the trial of Jesus advanced, and when He gave up His spirit, they died and sank with His body into Joseph's tomb. One of them, in after years, exclaimed, "Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy hath begotten us again into a lively hope by the resurrection of Jesus Christ from the dead" (1 Pet. i. 4.) So when these men were left forlorn with buried hopes, they were the blessed God and Father of our Lord Jesus Christ in his abundant mercy, begotten unto an undying hope of an incorruptible inheritance by the resurrection of Christ. Here began their new life. The death of the cross which had been so loathsome to them that they would not bear to hear of it, now became their glory and triumph. They felt in themselves, and saw in others, that life which came from Jesus' death and by the fellowship of His sufferings they arined themselves with the same mind. The man who had quailed before a silly girl now charged the very rulers of a nation with the murder of his Lord, and when he and his associates were beaten and threatened with death they rejoiced to be counted worthy to suffer shame for His name. They were glad to learn that the kingdom which was founded on the sufferings and death of the King was to be extended by the self-denials and labors of its subjects, and that the man who refuses to endure sufferings and self-sacrifice for Christ, will make his life a failure and an eternal loss. "He that loveth his life shall lose it," etc. The corn of wheat which is preserved will never increase.

The apostles no longer knew Christ after the flesh. By the hands of Jews and Gentiles He suffered that death that broke down the middle wall of partition between them to make in Himself of twain one new man, so making peace. Neither knew they any man after the flesh. Their noblest type of manhood is the new creature in Christ Jesus. He whom they had once known as a Jew is made perfect by His sufferings for the human race and has become the author of eternal salvation to all them that obey Him. All fleshly and national distinctions are annihilated at the cross, and He is now the only mediator between God and man, the Man Christ Jesus.

In the 2nd of Philippians, Paul says that Christ was in the form of God and thought it not robbery to be equal to God, but made Himself of no reputation, and humbled himself step by step until He reached the death on the cross. In the 2nd of Hebrews he sees Him on that descending course passing by angels, taking on the seed of Abraham, and still proceeding until in death He allies Himself to "every man." When made a little lower

than the angels it was for the sufferings of death, the bitterness of dying for our sins. "We see Jesus who was made a little lower than the angels for the sufferings of death, crowned with glory and honor, that he by the grace of God should taste death for every man." Had we a just appreciation of what the eternal God esteems as honorable and glorious, then could we profitably contemplate the gems that adorn our Saviour's crown—jewels of eternal glory and honor.

The gospel now calls all men to look unto Jesus wearing that diadem of glory—His Father's reward for bearing our sins in His own body on the tree. That death destroys all our enmity to God and justifies a loving Father in forgiving all our sins against Him. God pleads with us all to look to the death of the cross, and accept of a full and free pardon. Dying sinner, will you refuse pardon on such blessed terms? Please don't pass by this lightly, stop and think a little. God who loves you calls you to behold His dear Son dying on the cross to save you from your sins, and to look at Him now glorified in heaven. You are willing to behold any other object of interest, why not behold Him who loved you so much, and is now so anxious to make you eternally happy in Himself? Why not commit to Him what is slipping through your hands, and have your life hid with Christ, in God, so that when Christ your life shall appear, you also may appear with Him in glory.

In His answer to Andrew and Philip Jesus gives the laws of His kingdom. The King is glorified by dying, thereby giving life to all the subjects. The kingdom is spread and increased by the labor and self-sacrifice of the subjects. All that we can learn of Andrew and Philip is, that their life which was spent in hardship and labor, in leading the Gentiles to Christ was closed in martyrdom. If this be so, Jesus has declared their destiny, which He will confirm on the day of judgment. Let all who name the name of Christ keep those questions constantly alive. Are we looking to Jesus, the author and finisher of our faith? Have we the earnest of the spirit in our hearts with Jesus' promise of eternal life? Are we denying ourselves, and laboring to speak His light and life among the dying. Or are we keeping our life? Let us in these matters deal faithfully, for He is faithful who has promised.

The life which countless millions have gained from Jesus' death is but the sheaf before the general harvest. "For the hour is coming in which all that are in the graves shall hear His voice and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

D. C.

## News of the Churches.

## NEW BRUNSWICK.

## ST. JOHN ITEMS.

On New Year's it rained all day—snow had fallen the night before, which made the walking very disagreeable—notwithstanding, according to our usual custom, our prayer and social meeting was held at 10 o'clock, a. m. There was a fair attendance, considering the very wet day, and we had a very profitable and interesting meeting.

Since we have entered upon the New Year our meetings have been well attended. On Tuesday evening the 11th instant, at our young people's meeting, one young man—a member of the Sunday-School, made the good confession, was baptized, and united with the Church.

It was suggested by some of the brethren, that we hold a short prayer-meeting after the evening service on Lord's day, and on the third Lord's day in January we commenced the meeting. They are being continued, and exceed our expectations.

Tuesday evening, 18th Jan., at the conclusion of the Young People's Meeting, while the invitation hymn,—

"Now is the accepted time,  
Now is the day of grace;  
Now sinners come without delay,  
And seek the Saviour's face,"—

was being sung, a young woman arose and made the good confession, was baptized and united with the church. This makes two additions to the church from the Sunday-School.

Bro. H. A. Devoc, who has been residing in Boston for some months past, has been on a visit to his home during the Christmas holidays. We were all glad to welcome him at the first young people's meeting in the New Year, and to hear him speak of the Master, and his desire still to do the things that are well pleasing in His sight.

Bro. Geo. F. Barnes, who has been confined to his bed through sudden illness for the past week, we are glad to say is improving, and will soon be able to leave his room.

W. A. B.

### NOVA SCOTIA.

HALIFAX.

We have no additions so far to report this month. But we are not idle in the Master's cause. We are scattering the good seed around, and wherever it takes root, it is sure to grow, but it must take root in the good and honest heart before it can bear fruit to the honor and glory of God. We are not weary in well doing, for we have the promise—in due season we shall reap if we faint not. Let us then take courage and be brave, knowing we are fighting in a battle where there are trophies to be won. My advice to all who have put on the whole armour, is not to allow his or her armour to get rusty, but to keep bright. And in the language of Jesus—Let your lights so shine before men that they may see your works, and glorify our Father who is in heaven.

W. J. MESSERVEY.

FROM CORNWALLIS.

Many of your readers, I doubt not, will think that we are in Florida long ere this (as we expected to go and make it our home.) But through the earnest solicitations of dear ones, we have decided to remain (health permitting) in Nova Scotia, this winter. We have been stopping in Cornwallis the past six weeks and while here are endeavoring to stir the brethren up to the work of the Lord. We found a few of the brethren occasionally meeting together on Lord's day. We trust our being with them may be of some benefit as it is now known that the meetings will be permanent. We have a cottage prayer-meeting once a week, which is becoming quite interesting. That there are drawbacks here we know for the brethren are scattered over some twelve or fourteen miles and it is difficult for all to get to the meeting-house now in winter time. But brethren, when the heart is full of love to Christ the way is not so hard.

As our brother E. C. Ford has decided to come here and labor with this Church, we hope his labors may be greatly blessed to the salvation of very many precious souls, is the prayer of your brother in the Faith.

HENRY CARSON.

Port Williams, Jan. 23rd, 1887.

THE TIVERTON QUARTERLY.

Dear Christian: It is in order to give your readers a report of the Quarterly held with the church at Tiverton. My preaching brethren saved me the trouble of reporting their attendance and work, by remaining at home. Had it not been for our good Bro. Steele of Southville, and Mrs. Ford, we would not even have had a representative from any place. It was very much like the case we read of: "One bought a farm," another "bought a yoke," if not of oxen, of another kind; and still another "married a wife," so none of them could come. But we had looked forward to this meeting with strong hope of having a good meeting, and though we were all very much disappointed in not seeing Bro. Capp, who

had arranged to be with us, we began our meeting on time. It did appear that even the weather had conspired against the success of our work. But the Lord stood by us, and we were encouraged to work on. The brethren came up to the work in earnest, and when we had gotten fairly into the work, we saw that success was sure. Already there have been eleven baptized, and one more confession since. The interest is good, and the meetings are very interesting, and we confidently look for a number more to come to the Saviour before this meeting shall close. I thank God for the success of this meeting. It will put the church here in a better condition than it has ever been. I am the more rejoiced at this, as I expect to leave this spring, and can now do so feeling that they can do good work for a time, even though they should have no regular preacher. But wherever I may be I shall not lose sight of these dear brethren with whom I have labored so long, and who have so large a place in my heart.

When we shall have finished this meeting, I expect to go to Westport and hold a meeting with the brethren there. May the Lord bless us in all our efforts to build up His cause.

E. C. FORD.

Tiverton, Digby Co., Jan. 25, 1887.

### P. E. ISLAND.

On calling lately at a carriage factory in New Glasgow, to settle for a buggy recently purchased, it was found that sixty dollars were paid on the bill, as we suppose, by friends in the place, although their names are unknown to us.

This is one of the many tokens of Christian remembrances received from New Glasgow brethren and friends during our sojourn amongst them. These gifts are increasingly valuable considering the anxiety of these people to avoid show and publicity in their hestowal. Our feelings helps us to judge of the enjoyment of the donors when we remember the words of the Lord Jesus, how he said "It is more blessed to give than to receive."

D. C.

### BESIEGED.

It was my privilege, about the beginning of the New Year, to attend a social gathering at the residence of Bro. John B. Wallace, senior and preaching elder of the Church of Christ worshipping at West Gore. His neighbours and friends gathered in swarms around him, literally filling the pastoral hive. But these people, although in the minister's house, under the immediate influence of his presence, were not so spiritually minded as to forget the longings of the natural man,—as many groaning but smiling tables testified.

After much enjoyable social intercourse and some excellent singing, Bro. Steven Langell, in a neat speech, presented to Bro. Wallace—not a cup—something more capacious—a *preserve dish*, containing about *eighty-four dollars* cash.

In response Bro. Wallace feelingly expressed his thanks, and after addressing the company in general, and touchingly alluding to the work of his calling, directed his remarks particularly to the young people, giving them some very excellent and practical advice—that in all departments of life they should carry with them true business principles, honesty, candour, good honesty and fidelity.

The church at West Gore has been signally blessed by the ministration of Bro. Wallace. Being a safe and sound Bible man, set for apostolic teaching, worship and methods, he has, with the hearty co-operation of his associate officers, steered the church clear of dividing influences, and maintained throughout a fair and steady degree of prosperity, so that last year a new house of worship was erected and finished without outside aid, regular preaching sustained and a respectable surplus sent abroad for evangelizing.

The number of heads of families in this church is not large, most of these are poor and none wealthy. This year the church is determined to do better than ever, having in its last annual meeting decided to

adhere strictly to the scriptural plan of giving weekly, as the Lord prospers, into the Lord's treasury, for the support of all the wants of the cause, and to resort to no other means for this purpose.

Concluding, we wish our Brother the bountiful blessing of kind Providence, and many returns of a Happy New Year.

D. McDOUGAL.

Riverside, Jan. 15th, 1887.

### NEWS ABROAD.

A farewell reception was given Isaac Errett, Editor-in-chief of the *Christian Standard*, in the Richmond Street Church of Cincinnati, on Thursday evening, the 18th of January. The churches in the city and suburbs combined to make the entertainment pleasant in every respect, and brethren came from abroad to join in the exercises of the evening, both at the platform and at the tables that were spread for all—about four hundred in numbers. After prayer by R. S. Grooves of Hamilton, O., addresses were given by quite a number present. The speeches were all brief and appropriate to the occasion. When Dr. Joyce had finished his address, the guest of the evening was called upon to utter some parting words which he did in language befitting the occasion.

After the addresses, all repaired to the lecture room, where the ladies of the Church, aided by the ladies of the Central and the Church at Walnut Hills, had spread tables for all. Coffee and sandwiches, ice cream and cake abounded, and an hour was most delightfully spent. The large and excellent choir of the church furnished music during the evening, that had been selected with appropriate significance and sweet religious melodies gave effect to the speeches that breathed the full fervor of the bond that existed between the departing guest and the many friends who had assembled to bid him God-speed.

Bro. Errett sailed from New York Jan. 22nd, accompanied by Bro. Z. T. Sweeney as his chosen travelling companion.

W. A. B.

### Original Contributions.

#### THE CREED QUESTION.

BY B. B. TYLER, NEW YORK.

The creed question is one of the live questions in the year of our Lord 1887. A Christian must have a creed. A creedless Christian would be an anomaly in the world. What shall be the character of the creed? human or divine? this is the question. Joseph Parker, D.D., of London, England, Congregationalist, was quoted in a late number of THE CHRISTIAN in the subject of Christian union and also in the creed question. Hear him again on the last named topic. "What is your Christianity? A letter, a written creed, a small placard that can be published, containing a few so-called fundamental points and lines! Is it an affair of words and phrases and sentences following one another in regulated and approved succession? If so, and only so, there is not one drop of Christ's blood in it! it is not Christianity, it is a little intellectual conceit, a small moral prejudice." Dr. Parker thinks that if Jesus were to appear in the world to-day while the church is divided into denominations and broken up into sects He would not meet with a warm reception from those who call themselves Christian. "If Jesus Christ came amongst us now He would have to call upon the leaders of the various denominations, and if He did not happen to begin at the right quarter He would have but scant hospitality. If He called upon the Independents first, the Plymouth Brethren would decline to see Him; and if He called upon the Primitive Methodists in the first instance the Independents would urge the claims of an earlier ancestry. He would find us in pugilistic attitude, separated by cobwebs, or bickering and chaffering with one another over high walls, and pinning

sheets of paper over little crevices in those walls lest any of the saltny air should get through to the other side." My brethren, these things ought not so to be. By this shall all men know that ye are My disciples, said the Master, because ye have love one for another. The religion of Jesus is a life. Christianity is a practical system. The inspirations of the holy Christian life is love which manifests itself in service to God, and in service to man for Christ's sake. Dr. Parker puts this thought in this way. "I now ask a man to put down on paper what he believes, then I take it up and examine it, and I say, 'You are orthodox.' To another man I say, 'Put down on paper what you believe,' the man writes it. I examine it, and say, 'Heterodox.' The orthodox man has gone out of Church. I ask him to bring in his week's report of work done, and he says, 'I bound your certificate on my forehead. I went amongst man as orthodox, and I have sent at least two hundred people to hell for not believing what I believe. I got them to put down on paper what they believed, and I found that they did not know what they did believe, and so I sent them all to perdition, and I have waked up the church; and I will do the same next week.' Heterodox man, bring in your report. How does it read? 'Visited ten poor families, gave each of them five shillings and a word of encouragement, and told them to send for me if I could be of any help to them at any time. Saw a poor woman sitting on a door-step, without a friend or home in the world—

'O it was pitiful,  
Near a whole city full;  
Home she had none.'

Made an appointment with her, gave her something to be going on with, and I intend to see this woman as often as possible until I get her established in life." Then Dr. Parker exclaims, "Who is the Christian?" James, a servant of God and of the Lord Jesus Christ, says in the New Testament that, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Good old Adam Clarke, the Methodist commentator, says:

"Ye different sects who all declare,  
Lo! Christ is here and Christ is there;  
Your stronger proofs divinely give,  
And show me where the Christians live."

Human creeds do not tend to produce such lives as are commended by Dr. Parker and Dr. Clarke. It is faith in Jesus as the Son of God and the Saviour of man, and not the belief of theological dogmas, which produces such characters as are most like the character of our Lord Jesus Christ. It was affirmed by our eminent Christian teacher in the United States in 1843 that "human creeds, as bonds of union and communion, are necessarily heretical and schismatical". In the meeting of the American Congress of churches in 1885, president Noah Porter, D. D., LL. D., of Yale College, said in discussing the topic: The historical Christ considered as the true centre of theology. "I honor very greatly the memory of one Dr. Tuchney, a prominent member of the Westminster Assembly, and one of the most positively Calvinistic, having been active in formulating the confession, who says of himself, 'In the Assembly I gave my vote that the confession of faith put out by authority, should not be sworn or subscribed to, we having been burnt on the hand in that kind before.' That man's name, said Dr. Porter, deserves to be immortalized. Then he continues: "What mischief and division would have been spared the Christian church if every scholastic and theological creed had been uttered and received simply as a declaration of the opinions of those who sent it forth, instead of being imposed by authority on other men and other generations. What frightful fashions and desolating divisions and sects and schisms would have been avoided!"

"Prof. Schaff says in his great work, the Creeds of Christendom, that "the church is not founded on symbols but on Christ, not on any words of man, but on the word of God, yet it is founded on Christ as confessed by man, and a creed is man's answer to Christ's question, man's acceptance and interpreta-

tion of God's word. Hence it is after the immovable confession of Peter that Christ said, 'Thou art Rock, and upon this rock I shall build my church,' as if to say, 'Thou art the confession of Christ, and on this confession, as an immovable rock, I shall build my church. Where there is faith, there is also profession of faith. As faith without works is dead,' so it may be said also that faith without confessions is dead."

"But," Dr. Schaff says, "this confession need not always be written, much less reduced to a logical formula. If a man can say from his heart, 'I believe in the Lord Jesus Christ' it is sufficient for his salvation. (Acts xvi. 31). The word of God, apprehended by a living faith, which founded the Christian Church, was at first orally preached and transmitted by the apostles, there laid down in the New Testament scriptures, as a pure and unerring record for all time to come."

With this original, divine creed, and this 'pure and unerring record' let the Disciples of Christ be content. Thus will we know God, and secure the salvation of our own souls, and the salvation of the souls of the people. It was this creed which made the multitude of Christ's disciples in the Apostolic age of one heart and one soul and filled them with such a spirit of unselfishness as to hold their earthly possessions in common so that there were none in that holy community who lacked.

#### FOR THE MESSENGER AND VISITOR.

My attention has been called to an extract from your paper, headed "jottings from P. E. Island." The writer says, "it is a pity the Disciples on the Island would not join with the Baptists, in the belief that, 'baptism is an act of obedience for one already saved,' thereby effecting a union which would strengthen several weak interests."

I was not aware that the Disciples had advanced so far in the esteem of a Baptist writer, that the only bar to their union with Baptists, is, to believe that a sinner is saved before baptism. The only thing that I know, to prevent the Disciples from believing that statement, or any other, is want of evidence. We think that the promise of salvation is plain, and the conditions clear. Moreover, we find the way of approach to God unchangeably stereotyped in the Jewish Tabernacle. And we deny the authority of Baptists or any others, to remove the brazen laver from its place in the "court," and put it in the "Holy Place."

But how does a Baptist preacher know when a person's saved? It must be either by the testimony of the candidate, or by the spiritual discernment of the preacher.

I have heard persons whose sincerity I had no reason to doubt, declare their assurance of acceptance with God, and of present and eternal salvation. But I would be ashamed to occupy your paper with the grounds which they gave for that assurance, much less to accept those grounds as evidence. When Baptists occupy such ground, they destroy every argument for their own existence, and assist in raising up a class of proud presumptuous boasters; who are fitly represented by a captain in the "Salvation Army." It will be a dark day for the Disciples when they leave the solid foundations of Divine promise, to wander in the dreary regions of doubt and uncertainty.

But I happen to know too much of the genuine piety, and love of Divine truth, among the Baptists to accept such "jottings" as a representation of their views. And in this connection I would say, God forbid, that the "perverse disputings," and inconsistent conduct of so-called Disciples, should represent the numerous and noble workers who have successfully contended for a return to the faith and practice of the first churches. But unless I am greatly astray in my observations, the Baptists have advanced at a rapid rate towards the views of the Disciples within the last forty years. At that time more was frequently preached about unconditional election and reprobation, than about "Jesus Christ, and Him crucified." And more appeared to be known about the secret decrees of God, than

about His revealed will. As far as my acquaintance goes, that kind of teaching among the Baptists is among the "things that were." I rejoice in their progress towards the standard of perfection revealed in the New Testament. I would even be glad to see them outrun the Disciples. This they might do, if they would lay aside their human rules, and party name, as needless encumbrances. My hope and prayer is, that it may happen to Baptists and Disciples, as it did to the disciples on the mount: "When they had lifted up their eyes, they saw no man but Jesus only."

Yours in the truth,

ROBERT STEWART.

Lot 48, P. E. I.

[Accompanying the above was a note saying—that the enclosed article was sent to the *Messenger and Visitor* for publication, but for some reason unknown to the writer, no notice had been taken of it.—T. H. C.]

#### WOMAN LECTURERS AND PREACHERS.

To ED. CHRISTIAN.—

Dear Bro.: After having heard many ladies lecture and preach, I have asked myself the question,—do these women accomplish as much good as if they remained at home and attended to making it as attractive as possible for the husband and growing family?

We hear but little said in public about retiring, modest, loving mothers, who remain at home endeavoring with their husbands, to "bring up their children in the nurture and admonition of the Lord." Have these women missed their calling? Are they not doing a great work? However, while listening to these lecturing women you would be led to think that our mothers—those women who labor in their homes—have been all these years lying dormant and useless, because they have not taken the public platform. Are these politico-religious lecturing women alone in the path of duty? Alone revolutionising the world? Alone to be admired for intellectual brilliancy and courage sufficient to dictate on the great issues of the day?

We were not a little amused a few evenings ago, by a female temperance lecturer (and they are legion in this country) who would relegate all the evils in the land to the male sex and have us know the "dear things"—the lecturing class of course,—were better calculated to legislate for the public good than the men whom she seemed so much to despise.

It is pleasing as well as commendable in a lady, to find her kind and gentle in her manner instead of being guilty of much sarcasm, tinged at times with that which approximates rudeness.

Did Solomon make a grievous blunder in his description of a noble woman? Perhaps had he lived in our times he would have spoken very differently (?)

He says, "Her children shall rise up and call her blessed," but how can they do this, if she is found away from home trying to act the man?

Again he says, "She looks well to her household." This would be an impossibility while away peregrinating the country. Neither could she make "fine linen" while riding along with strangers. How can "her husband be known in the gates among the elders of the land," if he is compelled to be at home attending the children and doing the household work by reason of the wife being away lecturing or preaching, or both, as the case may be.

Is she not leaving him to such influences as may be the ruin of that union made by God, when they joined hands and pledged vows to be true to each other until death would cause a separation.

Has the apostle Paul spoken incorrectly to Titus? He there orders the "young women to be discreet, chaste, keepers at home, obedient to their own husbands, that the word of God be not blasphemed."

It is more becoming in a woman to be engaged at home than in our legislative halls. Nevertheless we were informed by our lady lecturer that several women now occupy that position in the country. Where are their husbands, if they have any. Perhaps they are not blessed with them. But if among the fortunate, then they should love and respect.

them sufficiently to stay with them at home and hide their weaknesses rather than depose them by going to the legislature. The husband may be grandly successful in other vocations. Let him struggle to know that for which he is best suited and the wife assist him, and devote her energies in raising sons who may adorn positions their father could not fill.

There are spheres for action when much more good can be accomplished by woman than travelling far from their homes. There is the cause of temperance, the Sunday schools, Home and Foreign Missions—to be assisted about the home in ways to which they can give their spare moments and at the same time be afforded a healthful recreation. Then will the home be protected by a mother's love and watch-care and the family become the great centre from which will radiate a power for good.

One of the crying evils of our day is that the home-circle is being broken up and is attracting the attention of all thoughtful and observing men. Now who can protect this sacred spot like mother? She is the queen upon the throne, but if the throne be vacated the results must be disastrous.

Women, send your husbands out to do the lecturing, preaching and legislating, and you yourselves be engaged in work agreeable to your modesty, at the same time rear truly noble sons and daughters who will rise, and, finding you at home, call you blessed and attribute their greatness to a mother's fostering care. There are many mothers who have been so blessed by such sons. "A good mother," said George Herbert, the English poet, "is worth a hundred schoolmasters."

This is true in every instance and would to God all homes were blessed with such mothers.

Yours truly,

R. W. STEVENSON.

Mankato, Minn., Jan. 18th, 1887.

### RIGHTEOUSNESS.

M. B. RYAN.

"Let me die the death of the righteous and let my last end be like his." Num. xxiii. 10.

These are the words of Balaam when contemplating God's ancient people Israel. He had been sent for by Balak to curse the Israelites, but instead thereof he had blessed them.

I think these words voice the honest sentiments of every heart. The righteous man may be the subject of ridicule when living, but when he comes to death's door, he has a victory that even his enemies must envy him. I have seen the righteous die, and I have heard of the death of the wicked, and my choice is expressed in the words of the text. The Scriptures confirm this choice. The righteous man has hope in death, Prov. xiv. 32. There is a reward for the righteous, Ps. lvi. 11. They shall shine forth as the sun in the kingdom of their father, Matt. xiii. 43. They shall go into eternal life, Matt. xxv. 46.

Those being facts, it is well for us to investigate the matter of righteousness. Let us see then:

I. WHAT IT IS NOT. It is not infallibility. That a man is a righteous man does not imply that he cannot sin. Men never reach that point of perfection in this life when they are beyond the possibility of sinning. Even Paul was under the necessity of watching himself, lest after all his preaching he should be a castaway. And yet we know that Paul was a righteous man. He had a righteousness which was not his own, or of his own manufacture, but righteousness of God, by faith in Jesus-Christ.

II. WHAT IT IS. It is rightness. To be right and to do right habitually; to have the heart right in the sight of God and the life right in conformity to His law; to sustain right relations to God and our fellow-men;—this is to be righteous.

III. THE SOURCE OF IT. Not ourselves. Paul says of men as men—"there is none righteous, no not one." So that in addition to being unrighteous ourselves, we find all other men in the same sorry plight, and there is "no eye to pity nor arm to save" among all the sons of men. The source of righteousness is Christ. He "is the end of the law unto righteousness to every one that believeth." Rom.

iv. 3. He "was made unto us, wisdom from God, and righteousness and sanctification and redemption." I. Cor. i. 30. You cannot be righteous independent of Christ. While you ignore Him, His sacrifice, His claims, His authority, His mediation, you are all wrong in the sight of God. You may be self-righteous; you may, like the Israelites of Paul's day, seek to establish a righteousness of your own; but while you neglect Christ, you are ignorant of God's righteousness, and free from it.

IV. HOW IT IS OBTAINED. It is not breathed into man, as God breathed into his nostrils the breath of life, in the beginning. It does not come down from heaven like the lightning, striking a man here, and another there. It is not caught by one from another, as we catch an infectious disease. But in its acquisition, man is involved in the exercise of his intellect, sensibilities, and will. Man has something to do in obtaining righteousness, or in being made right. With the heart he believes unto righteousness. Rom. xi. 10. So that, if a man is righteous at all, his righteousness, like Paul's, is "that which is through faith in Christ, the righteousness which is of God by faith." But it don't stop at faith. Faith alone, makes no man righteous, or right. He must present himself as a servant of obedience unto righteousness. Rom. vi. 16. He must obey that form of teaching, &c., before he can be made free from sin and become a servant of righteousness. Rom. vi. 17-18. No man is right before God who does not believe in His Son and obey. Faith in Jesus and obedience to Him makes a man right. Then his righteousness is not his own, but God's, through Christ. Tit. iii. 5-6.

V. HOW IT IS MAINTAINED. The obedient believer becomes a servant of righteousness. Rom. vi. 18. Then his life should be devoted to the practice of righteousness. This was the purpose of Christ when he redeemed him. I. Pet. ii. 24. He should be filled with the fruit of righteousness. Phil. i. 11. He should follow after righteousness. I. Tim. vi. 11, II. Tim. ii. 22. God helps his people in the pursuit of righteousness. He strengthens them by His Spirit in the inward man, thus enabling them to resist temptation and preserve their integrity before Him. Eph. iii. 16-18. When they need correction He chastises them, that being "exercised thereby" they may enjoy the peaceful fruits of righteousness. Heb. xii. 11. If they sin He is willing to forgive their sins, and has appointed them an advocate, Jesus Christ the righteous, who is the propitiation for their sins. I. Jno. ii. 1-2.

The secret of a righteous life, then, is a faithful obedience to Christ and a confident reliance on Him. Brother and friend, if you wish to realize the prayer of Balaam in a righteous and peaceful death, you must make that possible by living a righteous and godly life.

### A LETTER FROM BRO J. B. WALLACE.

DEAR BRETHREN,—As we are always glad to hear from you, we suppose you will be pleased with a few words from us. There is a nearness and a dearth of relationship between the members of our Lord's body which we cannot fully describe. Each member of the Lord's family is deeply interested in the welfare of every other member. The household of faith is the best regulated, the most united, and the happiest family on earth. This family has done, is doing, and will do more to bless the world than any other in existence. God, the great creator of the universe, is the Father; the Lord Jesus, the Christ, is the elder Brother; and all the faithful followers of the Lord Jesus are members of this family. Every member of this glorious family is an heir to an inheritance incorruptible and undefiled and that fades not away. Oh! what an honor to be a son or daughter of the Lord Almighty, to be a member in the royal family of the King of kings.

Dear brethren, let us endeavor by the favor of God to walk worthy of so high a calling; worthy of our Lord who redeemed us with His own precious blood; worthy of the work of redeeming love. The Lord Jesus is the master workman, and all the

children of God are co-workers together with Him in rescuing the perishing. Oh! let us not neglect the great salvation. God our Father has not neglected it; Christ has not neglected it; the Holy Spirit has not neglected it; the apostles and prophets have not neglected it. And surely we, the recipients of so great a blessing should not neglect it.

May our Lord at His glorious appearing find us all at work, with our lamps burning bright, and ready to go in to the marriage supper of the Lamb.

### Marriages.

MORTON-FORD.—At Milton on Wednesday, by Elder Howard Murray, assisted by Rev. H. Goddard, at the Christain Church, Mr. Rufus Morton, of Minneapolis, Minnesota, and Miss Belle Ford, daughter of L. S. Ford, Esq.

FORD-MURRAY.—Also at the same time, Mr. Harley Ford and Miss Jennie Murray, daughter of Elder Howard Murray.

### Died.

CROSS.—Suddenly at Black's harbor, Charlotte Co., N. B., Dec. 27, 1886, Bro. George Cross in the 64th year of his age, leaving a large family of children to mourn the loss of a kind father. Bro. Cross was a deacon of the church worshipping, at the place and much esteemed as a faithful Christian brother, and as the church is small their loss will be deeply felt. The writer met on the 30th in their very neat and commodious little meeting house with a large and deeply sympathizing audience who met to pay the last tribute of respect to a brother, a friend, and a neighbor: and as we looked upon the face of the sorrowing ones we were reminded of the words of Paul—I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not even as others which have no hope, for if we believe that Jesus died and rose again even those also which sleep in Jesus will God bring with him. Oh, how many precious promises we find to them that are in Christ Jesus. The apostle says if any man be in Christ he is a new creature, old things are past away, behold all things are become new. And again if you are Christ's then are you Abraham's seed, heirs according to the promise. When the shout and the voice of the archangel and the trumpet of God shall be heard, then the dead in Christ will rise first. John says, I heard a voice from heaven saying unto me, write blessed are the dead which die in the Lord. Though millions have explored, none but the Son of righteousness has illumined the dark valley and shadow of death. Though millions have been bound by the narrow limits of the grave until Christ came none had burst the bars of death, though thousands had dreamed of future glory. None but Emmanuel has brought life and immortality to light. This corruptible must put on incorruption and this mortal must put on immortality then shall come to pay the saying that is written, O death where is thy sting; O grave, where is thy victory.

A. W. RIDEOUT.

HARVEY.—At Newport, N. S., January 11, 1887, Bro. John Arch. Harvey, aged 75 years and 10 months. Bro. Harvey was for many years an active and devoted member of the Church of Christ at Newport. But in later years his reason was sadly impaired at times. He was stricken down with paralysis about nine or ten months ago, since when he has been entirely speechless, and failing gradually, a part of the time almost helpless. Our departed brother had been down in the dark valley of the shadow of death before, but now he has gone down into the cold dark valley of death. How sad to his friends, especially to his wife and granddaughter who waited upon him, that he could not speak a word to tell them of his aches, or pains, his hopes or fears.

Whatever he intended  
Must ever remain unspoken.  
His mortal life has ended  
"The golden bowl is broken."

Hope looks beyond this sadness,  
To Christ our Lord's appearing,  
When Christians meet in gladness  
All speaking, seeing, hearing.

From every earthly fetter  
Immortal life relieving;  
To be with Christ is better,  
A crown-of-life receiving.

J. B. WALLACE.

PROSPEROUS.—The business of the Ontario Mutual Life Co., for 1886 shows an increase of 50 per cent. over that for 1885. This company's record for reliability and promptness will doubtless make their eighteenth year a still greater success. Mr. E. M. Sipprell manages their business for N. B. and P. E. Island.



Women suffering from rheumatism should use Minard's Liniment. Mrs. Prathers was not able to sweep her own room, but after three applications of the Liniment she chased her husband half a mile with a pitchfork.

I have used Minard's Liniment for bronchitis and asthma and it has cured me, I believe it the best.—  
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GENTS.—In February last I took a severe cold, which settled in my back and kidneys, causing great pain. After using several preparations and being without sleep four nights through intense pain, I tried your Minard's Liniment. After first application I was so much relieved that I fell into a deep sleep, and complete recovery shortly followed.  
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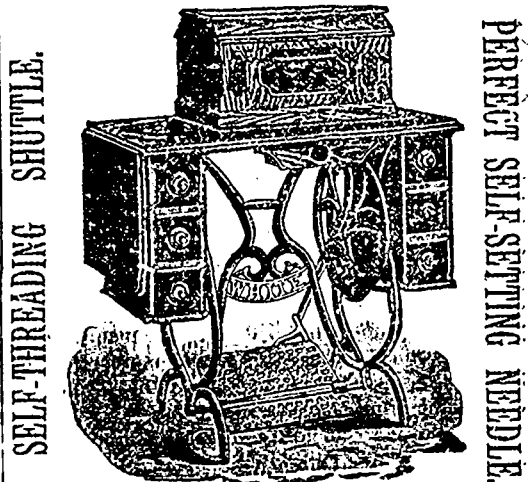
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