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THE CHRISTIAN.

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

Vol. VIII.—No. 8

SAINT JOHN, N. B., JUNE, 1891.

Whole No. 92

The Christian.

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

TERMS: - 50 Cents Per Annum in Advance.

All communications, intended for publication, to be addressed:

“THE CHRISTIAN.”
P. O. Box 106
ST. JOHN, N. B.

EDITOR:

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

CO-EDITOR:

T. H. CAPP, - - - - - SPRINGFIELD, Mo.

FINANCIAL MANAGER:

J. E. EDWARDS, ST. JOHN, N. B.

For the information of our correspondents we simply state that our present address is—530 College st., Springfield, Mo.

THE work in our new field of labor is showing up finely. In our next we may give some of the signs of growth.

THE next Quarterly meeting will be held with the church at Shubenacadie, N. S., on the third Lord's day of June (the 21st.)

THE weather in Missouri during the month of May has been somewhat warm, but June and July, we are told, will give us all the heat we need.

It is sad, but nevertheless true, that one of the necessary qualifications of a preacher is frequently in them conspicuously absent, i. e., SANCTIFIED COMMON SENSE.

YES, for a year or so we are to be in what some persons call the “Far West.” In the near future we'll have something to say of this place and people. After a stay of thirteen years in the Lower Provinces, where but few preachers are interested in our efforts to return to apostolic Christianity, it seems strange to us, when taking a morning walk, to fall in with two or three of “our preachers;” but here such is a common occurrence.

THE man who considers his article so convincing in style, so invulnerable in argument that those opposed to his side of the question are afraid to read or have it read, reminds us of the little boy that ran out of the garden gate with stick in hand to whip the passers-by, but because the man stopped not to chastise the little fellow, or show the impossibility of carrying out his intentions, but walked steadily on, the little chap returned to his playmates saying: Didn't I scare him! Why, he was afraid to look around!!

THE words of Senator Wilson, of Iowa, while, in the heat of an election campaign, deserve to be heralded throughout the world. They are noble words—uttered at a seasonable time—when making a political speech, and referring to the question of prohibition:

“If every political aspiration of my life goes down this moment I will go down also, with a clear conscience. So help me God, no drunkard's pale-faced wife shall point to me as I pass by and say, There goes a man who contributed, by word or act, to my sorrow. No half-clad and hungry child

shall shiver in the cold as the result of any act of mine. I am in favor of rational, consistent prohibition.”

THE other evening while watching an aged brother set out some plants in a garden, he said: “Bro. Capp, in the morning it will be necessary to cover these young plants with something—say these burdock leaves—to protect them from the scorching sun, or they'll soon burn up and die.” Ah! what a lesson, I thought. If the old brethren had looked after the young members of the church—the lambs of the fold—the young and tender vines of God's vineyard, and had shielded them for a while from the storms of life—how few would have wilted, withered and died! Question: Who is consurable for this neglect? How anxious we are to get the young people to obey Christ—to come into the church. What are we doing to keep them there?

DURING the past few weeks a Union Revival has been in progress at this place (Springfield, Mo.) A large tent, holding from twelve to fourteen hundred people, was erected, and the preachers and their peoples were expected to (and to a large extent did) unite their efforts to make the meeting a grand success. All doctrinal distinctions for the time being were to be laid aside; and, with but two or three exceptions, the houses of worship were closed on Sunday evenings in order to swell the numbers at the tent. A Dr. Pierson, of the Cumberland Presbyterian church, and somewhat of the Moody type, was, as the people of Lycaonia would say (Acts xiv:12), the Mercurius of the occasion.

Dr. Pierson's denunciation of sin was admirable. His exposition of certain portions of scripture was grand and inspiring. His boldness in ridiculing some of the orthodoxy of the day bordered at times on recklessness. But, then, again you were astonished at his misconception of other passages, and the manner in which he would state certain things to be facts for which he had no evidences. He had repentance before faith. He affirmed that the Holy Spirit usually operated through the truth, but frequently without it—as in the case of infants, idiots, and Lydia of Paul's time—the Holy Spirit opening her heart, awakening and energizing that heretofore helpless heart.

Several questions will arise in a thoughtful reader: (1) How can repentance come before faith, both being directed to the same person? (2) How does he, or any one else, know that the Holy Spirit works on infants and idiots. (3) Is Lydia's a case of direct operation? (4) Does the scripture say that the Holy Spirit opened her heart?

DR. PIERSON, whose name appears elsewhere among these notes, spoke of the different churches as so many fire companies. Said he: “Yonder one we'll call the ‘Red Ladder Company,’ this one the ‘Blue Ladder Company,’ and that one the ‘Green Ladder Company.’ Yonder is a large building on fire, and at one of the highest windows is a man whose escape from the flames has been cut off. But swiftly through the streets comes sweeping along these various companies to save that poor fellow. Is not that a glorious work? And thus it is with different churches.”

This illustration was received with marked approval by a large portion of those present. But is it worthy of such acceptance? (1) In the light of the present age, when religious conferences and assemblies are proposing and advocating closer relations, even to union; when the heathen are urging our missionaries to return home and settle what is right, and not to plant into their midst so-called Christian differences; in view of all this, is not Dr. Pierson behind the age when advocating, commending or apologizing for the divided state of Christendom? (2) Is such preaching in keeping with the Saviour's prayer, or the exhortation of the great apostle of the Gentiles: “Be ye perfectly joined together in the same judgment?” (3) Does the illustration present the real facts in the case? Certainly not. God has organized but “One Company,” which is sufficient to meet all emergencies; therefore, other companies are unnecessary.

Again: Is there among the churches that unselfish spirit and earnest desire to save the man, as suggested by the Dr.'s illustration? Any one acquainted with the spirit of sectarianism knows better. The condition of affairs is more fairly represented in the following: Yonder is the burning building and the man in danger. The Red Ladder Company in rushing along not only tries to outrun but to keep back, if possible, the Blue Ladder Company. And when the ladder is raised its company needs to watch it closely lest the other company intentionally knocks it away. Yes; frequently one company would rather see the man lost than be saved by the other company's ladder. Such is the present state of affairs. Let us work and pray, as did the Saviour, for that Union which will give glory to God in the highest, peace on earth, good will to man.

THERE are few congregations but need, at least, three or four more “Peace-makers” among their members to counteract, if possible, the evil influences of certain restless, cyclonic spirits.

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STOMACH AND BRAINS.

A short time ago Rev. Dr. Deems dropped into our office on business, and we fell to general chatting for a few minutes. Among other things he said: “I met Dr. Wm. M. Taylor last week. His trip did him good. We began to congratulate each other on our several wholesomeness. I surveyed Taylor from head to foot, and said: ‘Doctor, do you know when I was a boy all my admiration was for brains; but as I grow older I find that shot without powder comes to nothing, and now I admire, I admire—’ he interrupted me by looking at me midway between my brains and hoots, and exclaimed, ‘Stomach!’ ‘Exactly so, Doctor,’ and, looking at him, ‘now my admiration is for men who have good stomachs.’ And, do you know,” said Dr. Deems, with a twinkle in his eye, “that dear Dr. Taylor gave me a glance which made me feel that he took my remarks as a personal compliment!”—Exchange.

Querist's Column.

All matter intended for this column should be addressed to E. C. Ford, Fort William, Kings County, N. S. Questions touching the meaning of scriptures will be gladly received.

Ques 1 Please explain I. John v:6, 8 How did Jesus Christ come by water and blood?

2—And how do the Spirit, the water and the blood bear witness on earth? W. H. A.

ANS—Evidently reference is here made, first, to the inauguration of the ministry of Jesus by His baptism in the Jordan, when the Spirit bore witness to His Divine Sonship. And, secondly, He came by blood when He came "an high priest of good things to come," and entered by His own blood "into the holy place, having obtained eternal redemption for us."

2 (a)—The Spirit ever bears witness to the great facts of the gospel wherever the word spoken by the Spirit is preached. It is only from this testimony that men can know that Jesus died for our sins, and that He was buried, and rose again the third day. When the apostles preached those facts they spoke "as the Spirit gave them utterance," and their testimony is as much the witness of the Spirit to-day as when the word was first spoken by them. Not only does the Spirit bear witness by the testimony of the word, but also by His indwelling influence in the hearts of the children of God. "The Spirit itself beareth witness with our spirit, that we are the children of God."

(b) The water, also, bears witness every time the great facts of the gospel—the death, burial, and resurrection of Christ—are reproduced by baptism. As Christ died, and was buried, and rose again, so the sinner dies to sin, "is buried by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Thus the "form of doctrine" is "obeyed from the heart," and the sinner testifies that he believes the gospel of the Son of God.

(c) The blood, also, represented in the Lord's Supper is bearing witness to the fact that Jesus shed His blood for the remission of our sins. We thus "show forth the Lord's death till He come." But, whether by the preached Word, which testifies of the death, burial and resurrection of Christ, or by our baptism in which we reproduce these great facts, or by the Lord's Supper, which keeps the fact of Jesus' death ever before the world; all bear witness to the truth of the gospel. Hence, they all three agree in bearing the same testimony.

Q—Please explain Matt. x:28. When the soul and body are in hell, where will the spirit be? AGED SISTER.

A—In a few instances in the New Testament, the word soul is used as equivalent to the spirit. For example: "I saw under the altar the souls of them that were slain for the Word of God." (Rev. vi:9.) Again, in Rev. xx:4: "I saw the souls of them that were beheaded for the witness of Jesus." In these Scriptures the word "soul" clearly indicates the spirit of man, and should be so understood in the words of our Lord in the above Scripture.

Q—In Rom. v:7 we read: For scarcely for a righteous man will one die; yet, peradventure, for a good man some would even dare to die. What is the difference between a righteous and a good man in the above Scripture? M. F.

A—This is said to bring out by contrast the great love of God, as seen in the death of Christ. For, while for a righteous man, one who simply does by his fellow-man that which is right between man and man, and nothing more, in whose life there is nothing amiable by which he had endeared himself to any man, scarcely would one die; but for a good man, the truly benevolent man, who gives liberally for the good of others, whose life is devoted to the

welfare of his fellow-men; for such an one some have been known to die. "But God commendeth His love toward us, in that while we were yet sinners Christ died for us."

The editor of this department will be pleased to receive questions for this column from any one interested in the study of the Scriptures. It takes both the questions and answers to make this column profitable.

THE DENIAL.

An armed band now throngs the road
Approaching the high priest's abode;
The man of sorrows, just betrayed
Is now in chains to judgment laid,

The palace doors are open wide,
In haste the prisoner must be tried;
Though false accusers many be,
Their testimonies disagree.

"He said," cried one, "he'd raise the dead
At Lazarus' grave;" another said,
"That's not among his foulest crimes,
He made false promise many times."

"I'll raze the temple," now he says,
"And build a better in three days"
He meant his body would be broke
And pointed inward when he spoke.

The witnesses were not agreed:
Thus foiled, the case could not proceed.
The baffled high priest turned away
To hear what he himself would say.

"I ask before God's searching eye,
Are you the Son of God most high?
When He the blessed truth confessed
The priest the rabble crowd addressed.

"You all have heard the man blaspheme.
What verdict do you find for him?"
"Guilty!" they cry as with one breath,
"Guilty of a blasphemer's death."

But Simon Peter too was there,
Tossed twixt alternate hope and fear,
He heard them all condemn his Lord
But uttered no dissenting word.

He found no neutral ground to tread—
"For or against me," Christ hath said;
"Confess me or deny," He cried,
He chose the last and thrice denied.

Ice melts beneath the solar beam,
And Jesus turned and looked on him—
That loving look so often felt
Caused Simon's inmost heart to melt.

Before his conscience stood arrayed
His promise and what Christ had said,
"This day before the cock crows twice
Thou surely shall deny me thrice.

With bitter grief, reproaches deep,
The fallen man retires to weep,
"Oh faithless, ruined wretch am I!
How could I my dear Lord deny?"

"Might I but once the Master meet
To plead for pardon at his feet,
But enemies will guard him well
And what will follow none can tell."

Of after this he saw the Lord
But too far off to speak a word,
Reviled and charged with every wrong,
The soldier's sport, the drunkard's song.

He saw when he the purple wore,
And crown of thorns his temples tore,
And soldiers in their senseless glee
To Caesar's rival bow the knee.

Far off amazed he trembling stood
And watched them nail him to the wood,
Heard from the cross his piercing cries
Until he bows his head and dies.

In Joseph's tomb his body lay
Throughout that quiet Sabbath day,
When it was past the tidings spread,
"He can't be found among the dead."

He left the grave, did first appear
To loved ones who were early there;
O'er them no more shall sorrow reign
For their dear Lord's alive again.

According to his promised word,
The glad apostles saw the Lord,
His genial smiles and words of cheer
Inspired now love and banished fear.

"I'm going to my Father's throne,
But you will not be left alone,
I will the Holy Spirit send
To guide and cheer you to the end.

"Bid the whole world my grace receive,
Tell all I died that they might live,
And all who will believe, obey,
My blood shall wash their guilt away."

Soon as the promised Spirit came
The twelve stood up in Jesus' name.
The man who once denied his Lord
Is foremost to proclaim his word.

Before the mocking crowd he stood
And charged them with Messiah's blood,
"The man you have condemned and slain
Is raised by God to live and reign.

Thousands of hearts now pierced with guilt
Are healed by the same blood they spilt,
And he who held the keys has showed
Both Jews and Greeks the way to God.

This truth shall grandly shine in heaven—
"He loves much where much is forgiven"—
And those like brightest stars appear
On whom most love is lavished here.

WHY I AM A DISCIPLE.

BY B. B. TYLER,

Pastor of the Church of the Disciples, Fifty-Sixth Street,
New York City.

(Concluded.)

The ordinances were two, and no more, in the united Church of Christ at the time of which I now speak—baptism and the Lord's Supper. The re-united church must be satisfied with the ordinances left by Him who possesses all authority.

The lives of those who were "perfectly joined together," who were of "one heart and soul," were fashioned after the sinless life of the man Christ Jesus. He left an example for His people. The first Christians sought to reproduce in their places and to the extent of their ability, aided by divine grace, the blameless and useful life of the Author and Finisher of the Faith. "Be ye imitators of me," said St. Paul to the Corinthians, "even as I also am of Christ." In another place he says, "Walk in love, even as Christ also loved you and gave Himself up for us." "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus."

I will here attempt to place this subject in clear and definite form before the mind.

I. What is the grand aim? What is the prime purpose? What is the distinct mission of the Disciples? The answer is: To unite in a loving brotherhood Christians of every name, doctrinal creed and peculiar usage.

II. In what way do the Disciples propose to bring about union? The answer is: By persuading Christians to be satisfied with the religion of Jesus, as He gave it to mankind, and as it is described on the pages of the New Testament.

III. To what extent do the Disciples propose a restoration of the Christianity of the Apostolic age? The answer is: Its doctrine, its ordinances, its fruits; or in other words, its creed, its ritual, its life both Godward and manward.

IV. What is the nature of the union for which the Disciples labor? The answer is: It is spiritual. It consists of an unaffected, child-like faith in the Son of God, with an implicit, unquestioning obedience in His every requirement.

V. Is such a union practicable? The answer is: Yes. Such a union existed under the ministry of the inspired apostles, and can exist again if Christians will only be satisfied with what God says in these last days by His Son. Is such a union practicable? Yes. For Jehovah has decreed that the Christ shall have the heathen for His inheritance and the uttermost parts of the earth for His possession. But this glorious result can only be secured by a hearty spiritual union with the Christ, and so with those who recognize His ownership of them.

"And I, if I be lifted up from the earth, will draw all men unto Myself," said the Son of Man. As men are drawn to Him, the common centre, they are of necessity drawn to each other; and herein lies the true solution of the problem of Christian union.

I choose, therefore, to be especially identified with the Disciples in church fellowship and ministerial work, because they seem to me to regard divisions among Christian believers from the point of view occupied by the Christ, and to present the only consistent and practical solution of the confessedly difficult problem of Christian union.

The spirit and basis of this Christian union movement, it will be seen, is catholic. It is removed as far as possible from sectarianism. There is nothing in it necessarily even denominational. There is no reason why any person entertaining the sentiment here presented, and striving for their realization in the life of the Church Universal, should be denied fellowship in any Christian community, church or society. Here is common ground. The Disciples desire to walk and work in fellowship with all in every place who call on the name of Jesus Christ our Lord—both theirs and ours.

I am a Disciple because of the position to which the Christ is assigned in their thought, and worship, and teaching. This is unique. He is the centre, He is the beginning and the end, the first and the last; He is the solution of all mysteries. Every problem in theology, in morals and in religion is studied from the standpoint of the Man of Nazareth. All questions for time and eternity are answered by Him. The Christ of the New Testament is Christianity. He is the Alpha and Omega of revelation. He is the soul of the Bible. God speaks to us in these last days by His Son. Belief in Him is saving faith. A man may believe, from first to last, every article contained in the most orthodox doctrinal creed and be damned, but "he that believeth on the Son hath life." All power, legislative, judicial and executive, in heaven and on earth, belongs to the Son of Man—the Son of God. Receiving Jesus in this sense the sacred literature called the Bible is accepted as true. He is the centre and the circumference of the Hebrew and Christian Scriptures. The fingers of the Old Testament prophets pointed to Him. He quoted the Old Testament as the Word of God. The men who wrote the New Testament were His agents. The Son of Mary was the desire of nations. The Old Testament in its types and shadows, in its ritual observances and its prophetic announcements, is full of the Messiah. He is the seed of the woman mentioned in Genesis. He is the prophet like unto Moses spoken of in Deuteronomy. He is the descendant of Abraham, Isaac and Jacob, in whom the families of the earth were to be blessed. This is the gospel preached to Abraham, of which Paul speaks in the Epistle to the Galatians. He is the root of Jesse and the offspring of David. Remove the thought of the Messiah from the Old Testament Scriptures and but little of value would remain. Directly or indirectly the burden of Old Testament teaching is the coming and reign of Christ. The New Testament describes His coming, His person, His life, His doctrine, His wonderful works, His

atoning death, His triumphant resurrection, His glorious ascension, and His priestly intercession in the highest heaven. The historic Christ is the centre of the best theological thought and teaching. The personal Jesus is the inspiration of the Christian life. Cutting loose from all theological systems the Disciples have from the first, and do now, seek to present a system of faith and life of which Jesus is the centre—a Christology rather than a theology. There is nothing in Christianity of any value apart from Him. Every person seeking membership in a congregation of Disciples of Christ is asked: "Do you believe in your heart Jesus is the Christ, the Son of the living God?" If other questions are propounded they are only intended to bring out more distinctly the thought involved in this enquiry. Jesus is confessed; not doctrines. Belief must lay hold on the personal Christ; not on a set of opinions, good, bad or indifferent, concerning Him. When Disciples baptize penitent believers they do so in obedience to the command of the Christ, and into the name of the Father, and of the Son, and of the Holy Spirit. Baptism is not so much an ordinance of the Church as it is a personal transaction between the baptized and the Saviour. Jesus says: "Come unto me." In baptism the sinner makes his response. "Here, Lord," he says, "I give myself to Thee." At this point in the soul's experience there comes a divine assurance of remission of sins and acceptance of God. This assurance is contained and conveyed in the plainly written promise of the divine Word—"He that believeth and is baptized shall be saved." Baptism is into the name and not alone in the name of the Father, and of the Son, and of the Holy Spirit. In this act of obedience God is formally and solemnly recognized as Father, Jesus as Saviour, and the Holy Spirit as Guide and Comforter. Apart from the Son of God and faith in Him baptism is of no value. For this reason Disciples do not baptize those who are unable to believe—who have not faith. The Lord's table is spread in the congregations of Disciples on the first day of the week in remembrance of Him. The communion is with Christ rather than with one another. Disciples in their treatment of Jesus are peculiar in this—that, while others make belief in Him an essential part of the creed, Disciples, in theory and in practice, make faith in Him the creed, which entitles one to baptism and to membership in any church of Christ on earth. Their thought, as expressed by one of their most highly esteemed and influential ministers, is: "Put Christ in your temple and whatever ought not to be there will depart at His bidding. Is your congregation disturbed by the presence of birds and beasts that defile it? Open the door to Him and give Him full possession, for He alone has power to drive them out. Is the temple of your heart infested with the beasts of selfishness, which show their presence in the works of the flesh? You cannot expel them by your will alone. Put Christ in your temple. There are those who are vainly trying to cleanse the temple of its falsehoods by a scourge of small cords of doctrine spun out by their own brain. * * * There are not wanting those who are seeking to cleanse their own lives by trusting in their own strength. Put Christ in your temples, and whatever ought not to be there He will drive out."

The test of Christian orthodoxy is not what one thinks of the creation of the world, the beginning of the race, the fall of man, the introduction of sin, the composition of the Pentateuch, the inspiration of the Scriptures, ordinances, orders or organizations; not what one thinks about the atonement, the resurrection of the dead, the middle state or the life eternal; but what he thinks of Christ. This was our Lord's test when He was on earth, and it was the only test of orthodoxy employed by those whom He appointed to represent

Him among men after His return to heaven. "What think ye of Christ?" "Whose Son is He?" "Dost thou believe in the Son of God?" "If thou believest with all thine heart thou mayest be baptized." "Every spirit which confesses that Jesus Christ is come in the flesh is of God, and every spirit which confesseth not Jesus is not of God." "Whosoever believeth that Jesus is the Christ is begotten of God."

This practical exaltation of Jesus draws me to, and holds me in personal and ministerial fellowship with the Disciples.

It is this conception of Jesus and their grand purpose which keeps the Disciples from assuming or accepting a human denominational name. They are willing to be known by any of the names applied to and recognized as appropriate by the children of God in the New Testament, but they steadily and universally decline to answer to any denominational designation of human derivation.

In an important sense a product of the spiritual awakening, of which I spoke in the first place, the Disciples have been, and are, an earnest, evangelistic people. In this work, thus exalting Jesus as at once the Son of Mary and the Son of God, as at once human and Divine, as the Prophet to teach men, as the Priest to make intercession, and as the legitimate King, whose rule is a reign of love, they seek to make men simply, only and altogether Christians. To believe in and to obey the Christ, they assume, makes one a Christian. This makes him a Christian and nothing else; not a Baptist Christian, not a Methodist Christian, not a Congregationalist Christian, not a Presbyterian Christian, not an Episcopal Christian, not a Lutheran Christian, not a Roman Catholic Christian, but simply and only a Christian. This, it is thought, is quite sufficient for the life that now is as well as for the life to come. And, besides, this is the only way to union. Christians can unite as such, but they cannot unite as Baptists, Methodists, Congregationalists, Presbyterians, Episcopalians, Lutherans nor as Roman Catholics. I am charmed, and my being is thrilled by this exaltation of the Christ, and I am delighted beyond measure with what seems to me to be the necessary result of such an exalted conception and presentation of my Lord.

There is also an advantage in this practical exaltation of the Christ in our consideration of the social, moral economic problem of our time. The wise men of the earth will yet come to the carpenter of Galilee to learn political economy. He alone can adjust the masses to the classes, and the classes to the masses. He can make the twin one. Under His teaching and government the rights and duties alike of labor and capital will be respected. The rich and poor under His guidance will come into right relations. Of the intricate science of sociology this Galilean peasant teacher knows more than all the world besides. The rights of woman He alone perfectly understands and can vindicate; their wrongs, too, He alone knows and can redress. He knows the true solution of the liquor problem and He will solve it. The temperance puzzle He alone can unravel. To Him all men will yet come for an entirely satisfactory and permanent solution of all their hard questions. Out of chaos and confusion the Son of God, the only begotten of the Father, will bring perfect order.—N. Y. Press.

BIBLE.—The Bible is the rule, the direction, by which man is to work out his own salvation, as the guide-board is the direction by which he is to walk out his journey. Religion is in the man, or it is not anywhere.—Beecher.

CONSCIENCE.—It should lead each man to be "a silent court of justice in himself. Himself the judge and jury, and himself the prisoner at the bar."

The Christian.

ST. JOHN, N. B. JUNE, 1891

EDITORIAL.

CHRIST'S INVITATION.

"Come unto Me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for My yoke is easy and my burden is light." (Matt. xi:28-30.)

At this time Jesus was deeply grieved over the cities which had witnessed most of His mighty works, because they repented not, and He foretold their dismal doom. Their deliberate and persistent rejection of Him was more aggravated than the crimes of Sodom, and they would have a more intolerable judgment than that city. But instead of this hardened treatment turning away His affection from the lost, it only seemed to intensify His love for perishing humanity; and hence this wonderful invitation. When He saw all around Him men laboring for that which is not bread, grasping phantoms, and realizing disappointment and grief, He calls them to Himself, the only home and satisfaction of the soul.

1. We will first consider the party addressed. It is a very large party, embracing all that labor and are heavy laden. Some suppose it to mean only such as are deeply convicted of sin, and who are earnestly seeking a Saviour. Such a party is comparatively small; and if Jesus only invites such, what is to become of all the rest of our fallen race? He sent His gospel into *all the world to be preached to every creature*, but if only those who are deeply convicted for sin are invited to Him the great mass is left out. But this is not Jesus' way. He invites all the world—every creature. God loved all. Christ tasted death for every man, and He invites all to come to Him.

Again, instead of men being truly convicted of their sins before they come to Jesus, it is by coming to Him they gain this true conviction. It is by looking to Jesus dying the dreadful death of the cross for us that we see the enormity of our sins against God, as well as God's wonderful love toward us in giving us such a Saviour.

By the weary and heavy laden we understand those who are seeking satisfaction to their minds in the things which perish, but finding in them no rest to their souls. Everything seen is temporal and cannot satisfy the unseen, which is eternal. But Jesus can save the soul—can satisfy and fill it forever, and all who come unto Him are and will be forever satisfied.

2. "Come unto Me." He that cometh unto God must believe that he is," etc. He that cometh unto Jesus must believe that He is the Son of the living God. When Jesus was entering into public life God said: "Thou art My beloved Son in whom I am well pleased." This is God's record of His Son. This men believe with all their heart, and thus set to their seal that God is true. What a glorious relief to those who are laboring in vain to find rest to their souls to come to the Son of God, who died for their sins and rose again for their justification. Their iniquities are forgiven. They have peace with God through our Lord Jesus Christ. They sup with Jesus and He sups with them.

3. "Take My yoke upon you." A yoke joins two parties together, and is, hence, something plain. The Jews used oxen first by yoking, then by training them for labor. The implement which joined two oxen together was the literal yoke. Figuratively the formula of law which brought them legally under the Roman government was the yoke of that government. The law of marriage was its yoke. Circumcision was the yoke of Moses. (Acts xv:10), and baptism is the yoke of Christ. This is plainly seen by comparing this passage, in which

Jesus addresses the pupils, with the commission (Matt. xxviii:19-20) in which He addressed the teachers. In the commission He says: 1st. "Go teach or disciple," etc. 2nd. "Baptizing them," etc. 3rd. "Teaching them to observe all things which I have commanded," etc. In this passage He says: 1st. "Come unto Me." 2nd. Take My yoke," etc. 3rd. Learn of Me," etc. So for "teach" or "disciple" we have "Come unto Me," for "Baptizing" we have, "Take My yoke;" and for "Teaching them to observe all things which I have commanded you" we have, "Learn of me." It is fortunate that we have the same writer recording the Saviour's words on the same subject under different circumstances, as we can thereby the better understand the matter. All who accepted Jesus' invitation were baptized, so that the Pharisees had heard that Jesus made and baptized more disciples than John. Jesus in this place makes a clear distinction between His yoke and His burden, just as He does in the commission between baptism, which was commanded in order to become disciples, and the *all things* which the apostles were to teach them after they had become disciples. The difference is the same as between taking the oath of allegiance to a government, and attending to the duties of true subjects—between enlisting in the army and fighting his country's battles.

4. "Learn of Me." Disciples, like children, have everything to learn. Their training is for eternity, and their school time is short. Every evil is taught around them, and they are ready to receive what the world is so ready to teach. The old serpent, the Devil, is always on the alert, and will, if possible, by his skill and malice effect their ruin. They need the Saviour. They need Him every hour, and He says: "Learn of Me." He is a leader as well as a Saviour, and the training for eternity He will not entrust to others, but says, "Follow Me." He tells us how He met and overcame every enemy, and shows how we may do it by stepping in His footprints. His life was spent in doing good to others, and if we are His disciples He tells us to study and practice the same. His crowning act was giving Himself a ransom for others, and what He particularly enjoins upon us is to crucify the flesh, with its affections and lusts, positively assuring us that He who saveth his life shall lose it, but he that loseth his life for Jesus' sake shall save it.

But to have the sympathy of Jesus and His teaching is a happiness that turns even self-denial into a luxury. Who can describe the friendship and confidence of Him who gave up the company of angels that He might be his nearest and dearest friend both for time and for eternity. He says, therefore: My yoke is easy and My burden is light. Circumcision was a yoke which, if taken by Gentile Christians would make them debtors to keep the whole law, and the apostle Peter opposed putting it upon the neck of Gentile converts, alleging that neither the Jews nor their fathers were able to bear it (Acts xv:10); but Jesus' yoke is easy and His burden light. All that Jesus commands His disciples is light. It flows from a heart of infinite love and is commanded because it is for the best interest of those who receive it. Their service is a service of love. "Blessed are they that do His commandments that they may have a right to the tree of life, and may enter through the gates into the city."

ARK OF SAVING, NOT SAFETY.—Rev. Dr. Mackenzie says that he has no sympathy with the idea that is commonly associated with the phrase "ark of safety." Not Noah's ark, but Paul's, is the nobler type. The ship did not so much in saving on the stormy Adriatic as did Paul himself. But for him and his great soulful courage and trust in God, all would have been wrecked. Our work is not merely to secure our own safety, but to save others. "Lo, God hath given thee all them that sail with thee."

Original Contributions.

ORGANIZATION.

This subject has been before us a number of years, and the more we agitate it the more we see its importance, and the better we understand what it is, and how to organize. Webster tells us that an "organism consists of parts, of which the functions of each are essential to the existence of the whole, and of each of the parts." Hence, to organize is to "arrange or constitute in parts, each having a special function, act, office, or relation." This may relate to the "human intellect, or to institutions, as a science, a government, or an army," and we may add, or a church. The apostle in 1. Cor. xii:12-20, teaches very clearly the same lesson by telling us the church is a body, which must, therefore, be an organization. The body is made up of many parts or members. "For the body is not one member but many." Each member has its particular place and use. The foot, the hand, the eye, the ear, have their own mission or office; but they cannot say, because they are not of the same office that they are not therefore members of the body or organization, "for they are all members one of another." "The eye cannot say unto the hand, I have no need of thee; or the head to the feet, I have no need of you." In Ephesians iv:16 we read that, "From whom the whole body fitly joined together by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Here we observe the close relation and mutual communion of the members of the body, or church. Here also is seen the *vital* connection that one part, or member, sustains to the other; all orderly, closely, and firmly united to each other. Thus, according to the effectual working of every part maketh increase of the body. Each member is communicating to others of what it has received. Strength and life is conveyed to all in their proportions, and according to the state and exigence of every part. This makes very plain the *true* idea of organization. It is not the idea of a company or assembly, but a living, vital, acting union of *all* the members. Too many of our churches are only assemblies. They have no special interest in each other, and therefore no vital connection, and of such it cannot be said they are "one of another." Such a company of people, however closely they may adhere to doctrine, cannot be called an organization. The Saviour says in John xv:5: "He that abideth in Me and I in Him the same bringeth forth *much fruit*." If the branch does not bring forth fruit, it is because it is not *in the vine*. This is equivalent to the idea above expressed, i. e., that an inactive person is not a part of the body or organization. He may have a formal relation but no living connection, and is not therefore part of the organization. The dead branch has no more connection with the tree before it is cut off than after. In one sense it belongs to the tree whether united or separated from it, but in the sense of union it must be a living branch, and only in this sense can it be part of the tree. There can be no living organization only by *living* members. A dead or inactive member is no part of any organization or body.

When we find professors who assemble, time after time, to worship the Lord and to attend to the ordinances of the Lord's house, and at the same time the church work is neglected, little or no interest is manifested in the welfare of each other or in the growth of the church, we say, unhesitatingly, the trouble is in the lack of organization. As we see just such a condition of things to-day, we are led to make our strong, earnest plea for a better organization among us.

This absolute need of organization, which is the true idea of the church, has given rise to the Y. P. S. C. E. It is not an organization outside, or apart from the church, but is in the church, because it is an organization. It is a society of living, active, united Christians; and this is, as we have already shown, the correct idea of the church, or body of Christ. Let there be church organization, as there should be, and then the church would be an Endeavor Society. Gideon had too many men, i. e., too many of the kind; so he tried them, and shifted them till he got a number who were true, and united, and ready to work together. The rest he sent home. It may not be necessary to call those three hundred men, "Gideon's Band," yet it is true all the same. We may not see the need of calling any number of Christians who band themselves together, and unitedly, and mutually work to build up the cause of Christ, an "Endeavor Society," but this is just what it really is. The Church of Christ is a Christian Endeavor Society, when it is organized, and if not organized, it should not be called a church. We look at the condition of the churches, and then look out upon the fields, already ripe for the harvest, and we are impressed, if not depressed, with the magnitude of the work, and the imperative need of organized, systematic labor. We know that nothing but organized effort can accomplish the work. Three hundred men, all workers, and united, were enough for Gideon to accomplish his mission, but thirty thousand men were too many when not workers. The dead branch, or inactive member, is a positive injury and block to the wheel of success, and should not be counted in "Gideon's Band." This is the principle of the "Busy workers," or "Happy toilers," etc., that none shall be in the number who are not workers together with them. Is this not the idea of the church? And can there be success until this organized effort is established? H. M.

THE CREED FOR WHICH CHRIST DIED.

Text: "The Jews answered him, we have a law, and by our law He ought to die because He made himself the Son of God." John xix.7.

Many have died in martyrdom for Christ; Christ died in martyrdom for himself. He spoke the truth; He said, I am the Son of God. They said, you are a blasphemer, and you shall die. Jesus was true to His divine mission, but that was displeasing to the Jews, and so they crucified Him. He did his Father's will, refusing to do theirs, knowing well that they were braiding a crown of thorns. He might have taken the easy, plausible, complimentary way; He might have been conventional, pleasing the times, serving Satan, seeking a throne like David's or Solomon's or Caesar's. Indeed He had the offer of the world and its kingdoms for worshipping Satan. The offer is not an "allegory;" it is literal. Jesus might have had the world for worshipping Satan in Caesar's or Napoleon's way. However, He chose love instead of hatred; mercy instead of cruelty; forgiveness instead of retaliation; truth instead of falsehood; the healing instead of the hurting of men; set the pulpit against the sword; baptisms of repentance and forgiveness against baptisms of blood,—and for all this He died.

If He was the Son of God all this was right, and in it the Jews had God's rebuke for their wicked worldly ways. If He was an impostor they were right, and might with God's sanction keep to their own sweet will about things. There was no final test of the matter but for them to kill Jesus; He could not be true to himself without dying if they demanded it. How else could He practice the love and forgiveness and mercy that He had preached? If on the cross Jesus had not have prayed as He did He would not have been true to the Sermon on

the Mount; if at their demand He had not have died He would have been an impostor. In death He conquered; His enemies were defeated; three thousand of them confessed it on Pentecost.

The creed for which Christ died was therefore, His life, His truth, His love, His mercy, Himself. Having preached and lived as He did, consistency compelled Him to die as He did. In this sense He died for Himself; He is His own creed; He is the Son of God; He is right.

The creed for which Christ died is the one for which we should live.

1st. Because it is final,—rather, let us say because He is final. Is God infinite? Can we improve on the infinite? Can we make a better creed than God's own Son? We speak of Christ as the perfection of manhood; as "Man at his climax;" as "The moral miracle of history;" as "The mightiest among the holy; and the holiest among the mighty of all the earth;" we declare him to be "The fulfillment of prophecy;" "The Son of man;" "The Son God;" "The King of kings, and Lord of lords;" "The Redeemer;" "The Saviour;" we affirm that never man spoke, wrought, lived, died, and arose from the dead as Jesus did; we accept Him as "The word made flesh," and then immediately we proceed to shelve him, (as though our words had been but flattery and mockery) while we go about the construction of a "Nicene creed," or an "Athanasian creed," or a "Calvinistic creed," or an "Arminian creed," or a "Westminster creed," or "The Thirty-nine Articles," or a "Reformed Symbol," or a "Manual of belief," or a "Confession of faith," or an "Anti-organ Article," the last being the smallest the most insane substitution for Christ ever dreamed of by mortal man since the days of the invention of the pyx and chasuble and rosary.

The apostolic church received Christ as final. The New Testament Christians knew no other creed than Christ. Even the "Apostles' Creed" was not formulated till after the apostles had all passed away. And the dogma of verbal inspiration was unknown to them. Thomas cried, "My Lord and my God!" That was his creed. Phillip preached Jesus to the Ethiopian. Paul "opened and alleged that Jesus was the Christ." Peter proved that He had arisen from the dead, and cried passionately that "God had made Him both Lord and Christ." The apostle John declared Him to be "The Word made flesh, dwelling among us, showing us His glory, the glory as of the only begotten of the Father, full of grace and truth." Beyond Jesus the apostles never tried to go. They sought for no stars while the sun shone in their mid-heavens. To them He was the all in all; the representative of God; the "express image of God." They said "God was in Him reconciling the world to himself." Every creed is a misconception of Christ and a degradation of his mission. He did not die for our theories, or our theologies, or our "isms." We might say rather that His death was intended to put an end to swords and clubs and dogmas, and set men in the harmony of a holy brotherhood to work for one another and the world. He is final as the sun in the sky is final. We, sportings our creeds, are like children marching with torches in broad day-light.

Since Christ is final we cannot as His followers make anything a test of fellowship that is not embodied in Him. For example: we know that love is embodied in Christ; then if Christ is orthodox he who loves is likewise orthodox; he who hates is a heretic. So of truth; the liar is a heretic. So of mercy; the cruel man, the man who applies the thumb-screws, is the heretic. On the other hand we do not know that the Nicene Creed is embodied in Christ; He and His apostles are silent about it, therefore one might either accept it or reject it and still be orthodox. It is a matter, may be, of science, or philosophy, or opinion. One has the same liberty about it that he has about botany, or geology,

or politics. So with the "organ question;" we have the same liberty about it that we have about eating frogs or pork; Christ says nothing. But the moment we begin to dogmatize about the Nicene creed, or the organ in worship, or frogs' hams on our table, and fall to abusing one another, and strive to make such things tests of fellowship, then we are heretics, both parties of us if we both get angry and hateful. He who abuses his brother with club or creed is not orthodox. Let us remember that Christ is final, and that we should neither add to His words nor quarrel over His silences.

2nd. The finality of this creed suggests the futility of other creeds. Judaism was a useful though imperfect system, for Christ had not yet come, and it led toward Him. So, may be, of Greek and Roman history, with their varied philosophies and politics, and with Buddhism and Confucianism. Shadows, types, pedagogues, leading to Christ. "Christ being come we are no longer under a pedagogue." Why then should we trouble ourselves to manufacture systems, having so been freed from them? It is doubtful if Calvinism is much better than Buddhism. At best the Westminster Confession has to be revised now and then to bring it down to date, or hurry it up with the times. We do not revise Christ. We do our best to tell of Him in words and deeds, and at last we say, "the half has not been told."

The futility of human creeds is seen, therefore, both in their limitations and their periodical reshaping. But again, it is seen in their failure to do what they were intended to do. They are intended to keep the church united and its faith pure. They have split the church into hundreds of fragments, and mingled with its sublime and simple faith a thousand errors, extravagances, and limitations. There is no creed that will restrain a brave and brainy man. Trinitarianism so far from whipping every body in will drive somebody into Unitarianism, and we are quite as likely to meet William E. Channing in heaven as Athanasius himself. Calvinism incites to Arminianism, just as a brimstone hell begets Universalism. Extremes beget each other. The old superstitious views of the Bible are goading Prof. Briggs to what his brethren think are extreme views. Today Presbyterians may be found who differ from each other more widely than Presbyterianism itself differs from Congregationalism, or even from Baptistism. And so all round. Dr. Burrel, formerly of Minneapolis, now of New York, at the laying of the corner stone of the St. Andrew Presbyterian church in Minneapolis, quoted Peter's words to Jesus; "Thou art the Christ, the Son of the living God," and affirmed with the emphasis of repetition that "that ought to be the universal creed of the universal church." If it had have been a Methodist meeting I would have shouted.

If from all the lamentable history of human creeds we succeed at last in getting the lesson of their uselessness and even mischievousness then we will have made the only legitimate use of them. When by a thousand experiments we learn that arsenic is really poison, and not food, and when we conclude finally to let it alone, then our experiments are turned to good account, though we did untold mischief by them.

The creed for which Christ died is the one for which we should live if we love Him. Christ the Son of God! His blood is that truth. Remember the text; the Jews said, "We have a law, and by our law He ought to die because He made Himself the Son of God." Loyalty to that truth is loyalty to the blood of Jesus. He who died for us and rose again said "all authority in heaven and on earth is given to me."

"Our Friend, our Brother and our Lord,
What shall thy service be?
Nor name nor form nor written word,
But simply follow thee."

W. J. LHAMON.

Minneapolis.

THE CHURCH AND THE WORLD.

(Concluded.)

We have seen what constitutes the sphere of a Christian. The question arises: How are we to glorify God and render happiness to our fellow men? We may say that the Christian faith is one of obedience. It is demonstrated by obedience, which, in the true Disciple, is the result of love. It is that spiritual centrifugal force that holds the Christian to his God. As the planets are ruled by the sun according to law, so is the Christian ruled by God according to law, and that law is obedience. In glancing through the vista of the ages we see conclusive proof of God's punishment to the disobedient. A few stand out in relief. Witness the fall, the destruction by flood, etc.

Do we accept the Bible as an inspired book? Do we accept it as an all sufficient rule of faith? On the other hand, do we believe it is out of date, that it does not meet the needs of the present time? Do we believe that the church, the bride of the Lamb, moulded by Christ Himself, is not an all sufficient and divinely appointed home for the Christian? If we accept the Bible as our guide we must acknowledge the church of Christ as organized by His design and governed by His laws, as an all-sufficient equipment for the evangelization of the world. On the other hand, if we do not acknowledge this we do not believe the Bible equal to our present wants, and consequently it is out of date. How is it that church forms have become effete and outside helps necessary. It is not certainly because they were wrongly appointed. To grant that would be a reflection on the centre of our faith. It is because of a want of a rational spirit in the members. Many persons think that if they are making a noise about religion they are working according to the spirit of truth. What we require, and what is required of us, is to follow the old paths decently and in order, according to the spirit of Christ and not according to the spirit of the age. Here is the stumbling block to the Christian. He wants to keep one foot, as it were, in the church and the other in the world. Our divine founder knew this when He organized a church and appointed a door through which to enter. As soon as men begin to reason from a human standpoint, so soon will divisions arise, and when they once lose sight of Christ and the gospel judgment is founded on fallacy. Truths are stubborn things. They are unbending and unyielding. No one can make void or cast aside a truth. Men may try to rid themselves of it in some way, but it will still remain unshaken. The gospel is a great truth. The life of Christ is a great truth. Christ's appointments for the Christian are great truths. That the Christian must walk according to the appointment is a great truth. That to be Christ's is to be separated from the world, or to live in the spiritual regions of the divinely appointed church, is a great truth. All these are truths. They are all unbending and unyielding. It is impossible to make void their meaning. It is sinful to distort them beyond recognition. But if this is done, ghostlike they will rise from the debris under which they are buried and haunt the transgressor.

Let us be careful, then, brethren, how we deport ourselves as Christians. If we ever keep before us the one ideal Christ, and work patiently to transform our spiritual body into a Christlike body, with the tools God has given us, or allow the invisible finger of God to mould us by the power of His unbending and unvarying truth into a strong and healthy spiritual existence, we shall all be rewarded by the culminating happiness—eternal life.

S. N. G.

CHRISTIAN.—Alexander the great had a soldier who bore the name of Alexander, but was a great coward. Disgusted with him, the emperor exclaimed, "Either change your name or learn to honor it!" Do you honor the name, "Christian?"

News of the Churches.

ST. JOHN, N. B.

The many friends of Bro. T. H. Capp and family will be pleased to learn that they arrived safely at Springfield, Missouri.

The annual business meeting of the Ladies' Sewing Circle was held at the home of Sister Jas. E. Barnes on Wednesday evening, May 20th. The following officers were elected for the ensuing year: Sister W. A. Barnes, President; Sister Emma Christie, Vice-President; Sister Hattie Banks, Secretary, Sister Jas. E. Barnes, Treasurer. A vote of thanks was unanimously passed for the unceasing work and interest taken in the Circle during the past year.

Bro. Henry W. Stewart, late of Knoxville, Tenn., preached for us during the past three Lord's days. He is on a visit to his home on P. E. Island. At a business meeting held Thursday evening, May 14th, he was unanimously chosen as pastor of this church. He will commence his labors the first of June.

The Woman's Missionary Aid Society held their regular monthly meeting on Thursday afternoon, April 30th. The meeting was opened by singing, reading and prayer. Verses of Scripture were read by each member. Sister Christie read an interesting article entitled, "The Christian Armor." Sister James E. Barnes read a short sketch on "China Missions." Topic for the next meeting in May, "The Christian Woman's Debt." Collection \$7.00.

SOUTHVILLE, N. S.

I spent the second Lord's Day with the church at Southville, preaching six times. Number added since last report: By baptism, 3; restored, 2; from the Baptists, 1. Previously reported, by baptism, 1; restored, 1. Total, 8.

One of those baptized was a lady seventy-five years old. W. H. A.

HOME MISSION NOTES.

"The highest eulogium that Jesus passed on any person during His sojourn on earth, was when He said of a certain woman: *She hath done what she could.* Have you done what you could? Are you doing what you can? The Board is in need of funds. Of course you will do your part. You are a Disciple of Christ. The plea to which you are pledged is the grandest known to man. It is, the special work of the Mission Board to spread abroad among the people in these Provinces the principles of a pure New Testament Christianity, so dear to the hearts of our fathers and to us their children. Of course you will make an offering to assist this good cause, as you are able, and may have opportunity. What will be the amount of your offering? So meagre that you are ashamed to let one of your friends know? But Jesus knows. The Son of Man sits over against the treasury. He observes how the people cast into the treasury of the Lord. He sees the rich with their abundance and the poor with their little. He observes the widow with her two mites." Do not talk about "the widow's mite." She did not get down to one mite. She gave more than any other; even all her living. Jesus did not condemn; He approved. He did not remark on the folly of the poor woman in giving away her last cent; He commended. He is the same yesterday, to-day and forever. Jesus changes not. The things that He approved when He was on earth, He approves now that He is in heaven. Do you believe this? Give then as in His sight. Give in such a spirit and to such an amount that you can be certain of His approval."

Last October the Home Mission Board of the "Disciples of Christ" in the United States reported as follows:

Seven years ago, received \$17,000; last year, \$51,000. Seven years ago we employed sixteen evangelists; last year, sixty-two. Seven years ago we had four hundred additions; last year, seventeen thousand.

This shows a wonderful increase. Receipts were three times as much; evangelists four times as many; and additions over forty times as many.

This year the Ohio Mission Board reports that in the past thirty-nine years they organized two hundred and fifteen churches, and have had over thirty thousand additions.

These reports must cause joy to all lovers of the cause of Christ. Some may be opposed to the plan of doing this work; but surely they must acknowledge that a great and glorious work has been done through these Mission Boards.

The churches where Bro. Applegate labored have thanked the Mission Board for his services, and in doing that they have heartily thanked those who contributed to the fund; for the Board would be powerless if they did not receive the support of the people. We trust all will remember that money is necessary to provide for those who preach the gospel.

On account of THE CHRISTIAN being printed on time, reports from some places will appear next month.

Sister Hunt says: "We are glad to learn that Bro. Wm. Murray is to return to Kempt church June 1st. We hope and pray that success may attend his efforts."

Sister Carson says: "The church in Halifax has decided on a lot, and they are now trying to raise the money to buy it. Sister Wisdom collected \$3.25 toward it last month."

We hope Halifax will be able to secure this lot, and that a house will soon be erected on it. All who can should help them.

RECEIPTS FOR MAY.

| | |
|----------------------------------|----------|
| Previously acknowledged..... | \$369 75 |
| Cornwallis— | |
| R. Jackson..... | 1 00 |
| St. John— | |
| Y. P. Mission Band..... | 1 05 |
| Kempt— | |
| Per Miss Hunt..... | 2 00 |
| St. John— | |
| Coburg Street Sunday School..... | 11 08 |
| Southville— | |
| Per W. H. Applegate..... | 1 00 |
| Halifax— | |
| Per Mrs. Carson..... | 4 00 |
| Westport— | |
| Per Miss Payson..... | 1 50 |
| Total..... | \$391 33 |

J. S. FLAGLER, Sec'y,
Post Office,
St. John, N. B.

GIVING.

Sister — told me she came to the conclusion, after a careful reading of the Bible on the subject of giving, that it was scriptural; and, therefore, as necessary to give one-tenth of our income now as in the old dispensation. Ever since she reached this conclusion she has given to the Lord the tenth of her income. She enjoys her religion much better. She said she was not any poorer, but her business had increased and become more prosperous. We believe she is right in her conclusion, and we know she is happy in her devotion to the cause of Christ. Our observation and experience has taught us that where we devote our substance there will be our interest, and that unless we give to the Lord as He has prospered us, we cannot receive much benefit from the religion of Christ. "Where our treasure is there will our heart be." We cannot worship God acceptably unless our hearts are set upon Him, and this we cannot do unless our treasure is there. To have our treasure in the bank and our heart on God is an impossibility. "He who soweth sparingly shall reap also sparingly, and he who soweth bountifully shall reap also bountifully."

WHAT SO-CALLED "CAMPBELLISM" IS.

It may be well to state briefly what the Disciples hold and teach on certain points, in regard to which they are so frequently misrepresented by their enemies, and consequently misunderstood by the people.

1. That Christianity, as taught and practised by the Lord Jesus and His apostles, is the perfection of divine wisdom and philanthropy, to which nothing should be added, and from which nothing should be subtracted.

2. That this divine revelation of truth and grace, of duty and destiny, was gradually corrupted in a variety of ways—these corruptions culminating in the great apostasy now known as Roman Catholicism.

3. That the attempts of Protestantism to recover Christianity out of these corruptions have been but partially successful, resulting thus far in numerous jarring sects, under party leaders, and in bondage to human creeds which are far more Confessions of Opinion than Confessions of Faith, and abounding in dogmatic utterances of speculative theology, and deductions of human reason, in which men never can agree, rather than in the simple utterances of faith and duty in which the New Testament abounds, and by which the primitive churches are held in one fellowship.

4. That these sectarian divisions hinder the development of a pure Christianity and prevent the conversion of the world to Christ.

5. That loyalty to King Jesus demands the abandonment of party names, party creeds, and party usages, and the restoration, in letter and in spirit, in principle and in practice, of the Gospel and the church of the apostolic age.

As a basis for such restoration, they submit the following to the consideration of Protestant Christendom:

(1.) The Old and New Testaments, the only authoritative revelations of religious truth, and the only basis of Christian faith.

(2.) That the same God who, in former ages, spoke at sundry times and in divers parcels by the prophets, has in these last days spoken unto us by His Son; and that while "the things written aforetime were written for our instruction, that we, through patience and comfort of the scriptures, might have hope," and therefore, these Old Testament scriptures are to be revered and studied for faith and for comfort; still, in point of authority, the New Testament contains all that is now binding on us—and, studied in the light of former revelations, is a complete guide in all that pertains to salvation and to duty.

(3.) That the religion which we call Christianity is not a mere continuance of Judaism in an enlarged edition, except as "the full corn in the ear" may be considered an enlarged edition of the "blade." When the ripe grain in the ear is received, the blade has performed its task, and ceases its functions.

Christianity is, indeed, a new system. Note the following particulars:

(a) A new Lawgiver—not Moses but Jesus (John i:17; Matt. xxviii:18-20; Rom. vii:1-4; II. Cor. iii; Gal. iv:21-31; Heb. xii:18-29.)

(b) A new Covenant (Heb. viii:6-13.)

(c) A new Priesthood (Heb. vii:11; viii:5.)

(d) A new Message (Mark xvi:15-26; I. Cor. xv:1-4; Gal. i:6-9.)

(e) A new Foundation (Matt. xvi:18; I. Cor. iii-11.) The basis truth of the Jewish institution was, one God (Deut. vi:4-5) The basis truth of Christianity is God manifest in the flesh, or the Divinity of Jesus, the Christ (Matt. xvi:18).

(f) New subjects (Heb. viii:11; John iii:3-7; John i:12-13; Gal. iii:26-29; Rom. viii:15; Gal. iv:1-7.)

(g) New terms of membership (John iii:5; Acts i:37-41; viii:26-40)

(h) New Blessings—all spiritual (Heb. viii:10-12; Eph. i:3; I. Peter ii:5.)

(i) A new rule of life (Acts ii:42; Jas. i:25; I. John iv:6; Col. ii:6-8.)

(4.) That the first complete proclamation of the gospel, and the planting of the first church of Christ, are recorded in the second chapter of Acts. Taking this as a general point, we look back to the Old Testament as containing a record of the preparations for the coming of Christ; and to the four books of Matthew, Mark, Luke and John as furnishing a knowledge of Jesus and the means of faith in him (John xx:30,31.) Then the book of Acts shows how sinners were turned to Christ, brought to rejoice in salvation, and gathered into churches. Following this, the Epistles contain instructions to Christians and churches how to walk acceptably in the sight of God. Finally, the book of Revelation unfolds the fortunes of the cause of Christ in this world, and guides us on to the eternal triumph and reward of the faithful.

We argue not against creeds, but against human creeds as bonds of fellowship

We plead for union, but not for that professedly "liberal" unionism, which places the divine and the human on a common level, and sacrifices the former as readily as the latter to the whims and prejudices of men. We hold, with Paul, to "one Lord, one Faith, one Baptism." There can be no Christian union without these.

We profess to be "liberal" only so far as human expedients and usages are concerned. We will insist on none of our own usages or expedients as essential to union, but freely sacrifice them all for the sake of union. But when it comes to divine truth, divine ordinances, and divine laws, we dare make no compromise. We can give away that which is our own; but we must "render unto God the things that are God's."

We preach Christ crucified to sinners, seeking to win men to Christ. When any sinner is ready to forsake his sins and follow Jesus, we accept him to baptism on his own voluntary confession of faith in Jesus as the Christ, the Son of God. We immerse him into the name of the Father, and of the Son, and of the Holy Spirit, by the authority of the Lord Jesus, teaching him to rely on the Saviour's own promise, "He that believeth and is baptized shall be saved." When thus immersed into Christ, he is recognized as a member of the body of Christ, and is taught that as he has "received Christ Jesus the Lord, he must walk in him, rooted in him, and built upon him, and established in the faith wherein he has been taught, abounding therein with thanksgiving." As long as he thus seeks to walk, we hold him in fellowship without regard to any erroneous opinions he may hold. If he is right about Jesus—trusts, loves and serves Him—we have little to fear from his errors in other matters.

As essential to the union of Christians, we insist on:

1. The only book that all Christians agree on—the Bible.

2. The only Leader and Sovereign they all agree in, and whose name is the only name they will all wear—Christ Jesus.

3. The only faith they all regard as essential to salvation—faith in Jesus, the Christ, the Son of God, who died for our sins, arose for our justification, and ever lives a Prince and a Saviour to grant repentance and remission of sins.

4. The only baptism they all agree in—the immersion of the believer into the name of the Father, and of the Son, and of the Holy Spirit.

5. The only test of Christian fellowship they all agree in—obedience in Christ.

6. The only Church they all agree in—the "Church of God," built on the foundation of apostles and prophets, Jesus Christ Himself being the chief corner stone.—Standard.

How DR. TALMAGE STOPPED SMOKING.—No, sir, I do not smoke, nor use tobacco in any of its forms. I once was the slave of the cigar. It ended almost my work and my life. During the first few years I was in the ministry I felt that a cigar was a necessity to me. I could not study, read or write without one in my mouth. Never did a man give himself up more wholly to a debasing habit than did I."

"What was the effect upon your brain and nerves?"

"Most harmful in every way. I became a dyspeptic, a poor sleeper, and so nervous that the creak of the stair as I went up or down would cause me to start. It was killing me. I had smoked myself into eternity, long before this, had I kept on."

"I stopped in this wise: when twenty-eight years of age I was called to a pulpit in a large city. I went to see and be seen. On Monday one of the prominent members of the church, who was engaged in the tobacco business, told me that if I would accept the charge he would supply me, free of cost, with all the cigars I wished to smoke. I thought this thing over, and, on the cars going home, I figured out the expense of the habit, and I thought over the harm it was doing me, and, through my example, the harm it was doing others; then I said, 'God helping me, I will never smoke another cigar,' and I haven't."

"Didn't the abrupt breaking off of the habit affect you seriously?"

"O yes; for some weeks I was in much distress, and went South to visit old friends. I wasn't able to preach; but by and by the effect wore off, and I became a new man. From that day to the present, a period of over twenty years, I have been kept out of my pulpit but twice on account of sickness."

"A good way to divert attention from the fact that you are doing nothing is to keep up a noise about the way in which other people are doing something."

The less we do the more we have to say against those who are workers. When we find fault with the way in which others work, we advertise our own failures. It is the man with a beam in his own eye that is busy pulling motes out of others' eyes. It is certainly a greater sin not to be a worker for God than to work contrary to what other may suppose is the right way.

Died.

MERCER.—On the 24th April, after a short illness, Sister Joshua Mercer in the 81st year of her age. She became a member of the Christian church January 8th, 1835. Her faith was strong in the Lord, for she knew in whom she had believed. "Blessed are the dead who die in the Lord."

WALLACE.—At West Gore, N. S., May 17, 1891, H. Braden, son of Josiah and Ermina Wallace, aged one year, eleven months and ten days. Thus, a few days under two years of age, this bright little boy, the darling of the family and pet of his fond parents, was taken away by the cruel monster, death. A large number of sympathizing friends attended the funeral. Our text for the occasion was: *They shall return again from the land of the enemy.* (Jer. xxxi.16.) Innocent children, as well as others, when death overtakes them, are carried away into the land of the enemy. But how cheering the thought that they shall return again from the land of the enemy. "For Jesus must reign till all enemies are put under His feet. The last enemy that shall be destroyed is death."

"Go to thy rest fair child,
Go to thy dreamless bed,
While yet so gentle, undefiled,
With blessings on thy head,
Fresh roses in thy hand,
Buds on thy pillow laid,
Hasten from this sad and sickly land
Where flowers so quickly fade.
Shall love with weak embrace
Thy upward way detain?
No! gentle angel, find thy place
Amid the cherub train."

J. B. WALLACE.



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