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# THE CHRISTIAN.

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

Vol. VI.—No. 2.

SAINT JOHN, N. B., DECEMBER, 1888.

Whole No. 62

## The Christian.

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ST. JOHN, N. B.

EDITOR:

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

CO-EDITOR:

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

FINANCIAL MANAGER:

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

BRO. HUBERT DEVOE is now laboring with the church at Tiverton, Nova Scotia.

THE BRETHREN at Kempt speak very highly of Bro. Cooke and his work in their midst.

OUR CORRESPONDENT who asked for an explanation of Acts xiii. 48 will be interested and profited by reading Bro. Ford's article on page 5.

WE ARE rejoiced to learn that Bro. H. Murray has so far recovered from his severe illness as to write us an article for the columns of THE CHRISTIAN.

BEFORE ANOTHER issue of THE CHRISTIAN the holidays of the season will be among the things of the past. We wish you A Merry Christmas and A Happy New Year.

OUR YOUNG Bro. Charlie Devoe, who left us a short time ago for Lexington, Ky., to prepare himself for the work of the Lord, has been confined to his bed by reason of sickness for five or six weeks. He is slowly recovering, and our prayer is that soon he may be restored to perfect health, and that this affliction will but ripen him for the work in which his heart is set.

A CORRESPONDENT, whose name we would willingly give, had we permission, sends ten new subscribers to THE CHRISTIAN, and says: "I have the names of others, but am not sure of their address. I hope to have some more soon. Quite a number say they take more papers than they can read. I tell them to drop what is not good and take THE CHRISTIAN. I will get as many as I can for the commencement of 1889, for I pronounce THE CHRISTIAN a gem. I am especially interested in Nova Scotia, as I am from that province, River John being the nearest to my native place. May God bless you and your fellow workers is the earnest prayer of —."

THE FOREIGN CHRISTIAN MISSIONARY SOCIETY, in its thirteenth annual report, gives the following summary of the work and workers: "Number of missions, 6; stations, 24; male missionaries, 24; female, 13; helpers, 22; whole number of paid workers, 59; additions during the year, 798; number under care of the society, 2,473; children in Sunday school, 2,689; in day school, 380. Most of those

reported lost have been lost by removal. They are lost to the local congregation simply and not to the cause. Many of them will carry the light of the Gospel of the glory of Christ wherever they go. No statistics can show all the results. Much has been accomplished that will be recognized only at the Judgment day."

EDUCATIONAL FUND—Christmas is near at hand when we are accustomed to give to each other presents of some form or another, as expressions of our good will. Brethren, send a few presents to this Fund; it needs it, and you will be helping others in a good work. As some one has said:

The smallness of our gifts need not deter us from giving, for the Book does not tell us that as many as had plenty gave, but as many as were "willing-hearted," and "every one whose heart stirred her up, and whose spirit made willing." It is that willing-heartedness we need most of all, that heart-stirring that will make us not only willing but anxious to give all that we have and all we are to Him who hath loved us.

GOLDEN WEDDING.—A few friends having learned that Friday evening, Nov. 23rd, would be the 50th anniversary of Bro. and Sister Benjamin Lowe's wedding day, called at their home, corner of Princess and Carmarthen street, to offer their congratulations and to present them with a token of good will. After partaking of the "marriage supper" the evening was spent in pleasant conversation—comparing the present with the past, and the recalling by those who were able the scenes of 50 years ago. After a short talk by the writer, the presentation of a purse of gold—gift of the friends and a reply by the son, Charles Lowe, prayer was offered that God's richest blessing might still attend the aged couple in their declining days and at last bring them safe to heaven.

ON MONDAY morning, Nov. 12th, in response to an invitation, we started for East Florenceville, Carleton Co., N. B.—distant something like 160 miles. Arriving there about 4 o'clock, P. M., we had about three hours before the time announced for the preaching.

The audience was very small, due somewhat to the cold snap that had suddenly come upon us; in some few cases to sickness among children keeping parents home; to the demands of the court then sitting at Woodstock requiring the presence of some of the villagers, but due largely, perhaps, to a want of interest in a strange preacher with, perhaps, a strange doctrine. Unlike the Athenians of old that met on Mars Hill, they, even if they had the spirit, had something else to do than to spend their time in nothing else but either to tell or to hear some new thing.

On Tuesday evening, however, we were greeted with a much larger audience, and on Wednesday still a larger one. The announcements were but for three nights, and the work home required my return, and if I had stayed another day, there could have been no meeting at night, as the rain came down in torrents.

As we became acquainted with the people we found them intelligent and kind. Through their hospitality our visit was made pleasant, and the many kind words and—"Won't you come again and preach for us—we'll be glad to see you?"—awakened within us a warm attachment for our friends in Florenceville. We had the pleasure of

meeting Sister W. H. Corkens—sorry that Bro. Corkens, whom we met last fall, was not home, business having detained him. These brethren are from Painsville, Ohio, but are now, for a short time, staying in Carleton Co. They understand the truth as it is in Jesus, and are no longer afraid nor ashamed to make it known. Sister Corkens is ever ready to help along every good word and work—May God's richest blessings attend the efforts put forth for the furtherance of His cause.

THE FOLLOWING found in the *Christian Leader* of Nov. 13th expresses so tersely and truthfully our condition in the provinces and at the same time suggests to the brethren in Ohio the necessity of co-operation among the churches, such as is advocated at our yearly meetings and through the columns of THE CHRISTIAN, that we give it in full:

Dear Brethren in Christ,—Do you love the cause of Christ? Then hear us. We are asleep, basking in the sunshine of indifference, while the cause of apostolic Christianity languishes in our district. We have twenty-four congregations in the district, and but one preacher who devotes all of his time to the work. Let us come together in a meeting; have a fraternal re-union as in years gone by, and devise some plan for systematic, concentrated work. The sectarian churches are alive, awake and at work, and soon will occupy the sites once precious and very dear, by sacred and joyous associations, to us, unless we bestir ourselves soon—now! Will we? Oh, what cause like that of the Disciples!—the grandest that has entered the hearts of mortal men since the day of the apostles! and yet we allow it to languish because of a lack in the grace of giving. "Seek ye first the kingdom of God and his righteousness."

A re union meeting is proposed to be held at New Straitsville, O., where some plan like the following will be submitted: There are five congregations without any preaching that can and will raise, on an average, \$160 each, or an aggregate of \$800. There are eight congregations that manifest a disposition for work. If these should each pledge at the rate of \$8.50 a month (or 21 cents per month each to the individual member, at the rate of forty members to the church), this would make a total of \$800 more. So that this plan in working operation would give us two preachers, devoting all their time (at fair salaries) for one year, laboring for churches now languishing for the want of preaching—starving for the "spiritual milk of the word," and with little or no influence for Christ and the saving of souls.

Think over it, pray over it, and act on it, and send a representative to confer with us on the matter, and come yourself to the meeting at New Straitsville, O., on Nov. 21-23. Fraternally,

T. J. WALLACE,  
W. A. ROUSH.

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## Correspondence.

## NOTES FROM THE WEST.

It may be of interest to my friends in New Brunswick to learn something of Minneapolis and my journey thither. Leaving Deer Island Wednesday morning, Sept. 10th, and taking the "State of Maine" to Boston, had a pleasant passage, meeting several friends from different parts of New Brunswick. I remained off two weeks in Boston and vicinity, visiting friends in Stoughton, Brockton, Beverly, Salem, Peabody, Winterhill, Cambridge and Watertown. Spending one Sunday in Stoughton, attended service in the Universalist Church at 10 30 A. M. The Methodist Sunday school meets at 12 M., which I had the privilege of attending, also their social prayer meeting at 7 30 P. M. Their social meetings are lively, hardly a moment's pause during the hour.

As I remained almost a week in Beverly, had the pleasure of attending several meetings. Wednesday evening the Young People's prayer meeting in the First Baptist Church, when I was sorry to find that the pause appeared to occupy the greater part of the time, not more than seven taking part. Friday evening I was present at the social meeting in the Congregational Church; very few took part, but the remarks of the pastor were good. The Sunday services were pleasant and profitable, at least to me. Was to the morning service in the First Baptist Church at 10 30, when Mr. Grant, the pastor, delivered a good practical address. At 2 30 P. M. heard the Rev. Mr. Soule, pastor of the Congregational Church, and at 6 30 P. M. was the sixty-ninth anniversary of the C. C. Sunday school. The decorations of the house were beautiful, moss and fern and flowers in profusion. On the platform were arranged ferns and moss in the form of a bank, on which were the words "Hitherto hath the Lord helped us."

Leaving Boston Oct. 3rd, the day on which the Infantry was called out to see how quickly and strongly they could muster, should it be necessary for them to assist in the settlement of the "school question." The streets were blockaded for quite a distance. Took the Michigan Central line for Chicago so as to have a view of Niagara Falls. Thursday morning came in sight of Niagara; crossing the bridge had a fair view of the "American Falls," and a little later of the Horse Shoe Falls. Five minutes were allowed us to feast our eyes on the grandours of nature. Truly so sublime a sight would raise the thoughts from Nature up to Nature's God.

From Chicago noticed that the climate was milder, and since my arrival in Minneapolis we have had delightful weather with the exception of a thunder storm accompanied with lightning and hail.

The Christian Church in Minneapolis is quite large, active and influential. Of Brother Lhamon, the pastor, I could not speak too highly; but will be content in saying that he is qualified for the important position which he occupies. On Lord's day there are four services—10 30 A. M., the usual morning service, with the breaking of bread; 12 M. the Sunday school and Bible class meet, and I was pleased to see that the greater part of the congregation remained to Sunday school. 6 30 P. M. the "Young People's Society of Christian Endeavor" meets. It is one of the most interesting meetings that I ever attended, being conducted by the members. At 7 30 the regular evening service. On Thursday evening is the teachers and social meeting. Within the last three weeks there has been six additions by letter, etc. The house of meeting is more comfortable than elaborate; but they have a fund for the erection of a new house, for which, I understand, the lot is purchased.

Minneapolis is one of the largest cities in the Union. The population is estimated at 140,000, and the area 35 square miles at least. The natural scenery is grand, including several beautiful lakes, the Falls of St. Anthony and the Falls of Minnehaha. Among its magnificent structures are the West hotel, eight stories high, and occupying a whole block, the Lumber Exchange, nine stories high; the Chamber of Commerce, Tribune building, Temple Court, Stillman Block, Glass Block, etc. etc. I might also mention Oak Park and Lake and Central Park among the points of interest. And yet in this great city, with all its magnificence, it is sad to see stores open, mills in operation and in general little regard paid to the Lord's day. A very small proportion of the inhabitants are church-going people, and certainly not for want of churches, for there are many of different denominations. And yet, undoubtedly, there are enough righteous persons within its precincts to save the city. Let us at least hope so.

S. M. L.

## NOTES BY THE WAY.

## HIGHFIELD.

My last report left me at this place, where in imagination my mind so often revelled, robed in the dreamy light of distant years. Sorrows cast their sombre shades as the time arrived to hush the tender words "good bye!" I left Oct. 16th, accompanied by Bro. Charles Bailey, in whose kind family I had chiefly made my home. Never can I forget their kindness, while oft on memory's wing I'll go back and participate in glad re-unions in the years to come. On the way we visited

## RIVERSIDE.

the home of the McDougalls. Here I enjoyed very much a few hours with the editor of the Maritime department of the *Christian Leader*. It was my privilege also, a few days previously, to meet his mother, Sister Maria McDonald, widow of Elder John McDonald. These pioneers are affectionately remembered, even though they have passed beyond life's bright, flowering spring, or crossed the stormy waves of death to yonder peaceful shore. I love the old pioneers. Many of them are gone, 'tis true. They have gone with the old log cabins in which they once lived. They have gone with their rude implements of agriculture; but, though gone, they still live in noble deeds on the shady shores of memory's quiet land.

Bro. Bailey, with his own horse and carriage, conveyed me a distance of sixty miles. I have not time to speak of the many pleasant reminiscences which now come gliding swiftly over my mind. Kind acts were lavished upon us on every hand. One night was spent in the kind home of Bro. Weston Nelson in Shubenacadie, and another in Truro, where I parted with Bro. Bailey, and took the train for

## ST. JOHN, N. E.

This was my first ride over this part of the Intercolonial railroad. I was much pleased during this trip with the delightful view of the Cumberland mountains. They were beautifully robed in dark gray, crimson and gold, and seldom have I seen anything of the kind that afforded me so much pleasure.

I reached the city of St. John Friday evening, Oct. 19th. Under the circumstances I could not remain longer than fourteen hours. Most of this time, however, was spent in the home of Bro. T. H. Capp. In company with him we proceeded to the ferry, where we parted. I took the steamer and crossed the harbor to take the train for

## BACK BAY.

I preached here three times on Lord's day, Oct. 21st. I was pleased to meet once more Bro. P. D. Nowlan, who is pastor of the congregation

meeting in this village. Our brethren have a good church here, and I enjoyed very much what I saw and heard. In the afternoon, at the Lord's Supper, we had a social meeting, when quite a large number took part and made it very interesting. This congregation presents many indications of prosperity. I have promised to assist Bro. Nowlan in a series of meetings here in a few weeks. Monday evening, Oct. 22nd, I preached in

## L'TANG,

the home of Bro. Nowlan. The prospects here are encouraging, and there is nothing to hinder in building up a *live* church in this very romantic vicinity. I have also promised to assist Bro. Nowlan in a protracted effort here.

## LE TETE.

I was delighted with our congregation. I think a bright future awaits our good brethren here. I do not see anything to prevent the onward march of the truth in this parish. My home was with Bro. Samuel Dick, elder of the church, and a very excellent man he is too. I have also promised to begin a meeting of days here, commencing Monday evening, Nov. 27th. I expect Bro. Nowlan with me, and we are anticipating a pleasant and profitable time—one of rejoicing and one long to be remembered.

Leaving Le Tete I had a most delightful passage in a sail boat owned and managed by a young boy, Temple Lambert, Oct. 24th, over the Passamaquoddy bay to

## LORD'S COVE, DEER ISLAND.

I began a series of meetings here on the 25th and continued them till the 13th of Nov. The frequent showers of rain were a little against us. I believe we have had rain for fifteen Saturdays in succession. Our largest audiences have numbered about three hundred and fifty, and the smallest about seventy-five. On Lord's day afternoon, Nov. 11th, we met at the water to attend to the very impressive ordinance of Christian baptism. There were over three hundred in attendance. After a short address we went down into the beautiful water of the harbor and buried two with the Lord in baptism, that they might arise to walk in newness of life. It was truly cheering to listen to them in the social meetings. Other voices unused to speech also were heard, and we had a time of rejoicing not soon to be forgotten. In the evening the church was nearly filled. The seating capacity was about all occupied.

At the close Elder James Ward arose, and in behalf of the church formally extended a call for me to remain and labor for this congregation. I have concluded to accept it, and continue my work here on this rock-bound isle of the sea. Our meeting closed on the 13th inst. One more made the *good confession*, and we are expecting others to follow. These three are heads of families, and will be quite an acquisition to this congregation. I am delighted with the people here, and feel perfectly at home. Everything in connection with the church building is first class, and recently they placed a marble table in front of the pulpit. This is just as it should be. Nor is this all. They are continuing to gravel and beautify the grounds around the church, and on the whole manifest an enterprise which is truly a credit to this island.

## ELDER W. F. HUGHES.

I have enjoyed very much the society of this noble and earnest pioneer of the Christian church. He was born in the West India Islands in 1803, and is now 85 years of age. He is remarkably strong for one that has passed through so many trials and afflictions. He was formerly a Baptist, and was first taught the way of the Lord more perfectly by Bro. Uhlman, now of Brooklyn, N. S., but formerly of Halifax. Bro. Uhlman is now old and infirm, and was one of the first members of the church in Halifax as far back as 1832. It was my

privilege also to meet him in Brooklyn and hear him tell of his trials, joys and prospects. With strong and unwavering trust he is patiently waiting to cross the tide. Bro. Hughes spoke most affectionately of him. This corroborates what I said in a former report in regard to the influence for good exerted by the Halifax church.

Bro. Hughes has been a hard worker. He toiled two years for the churches in Ontario, and also in some parts of the United States. His labors have been considerable, and now bereft of the partner of his toil, he stands, like pious Jacob of old, leaning upon his staff, patiently waiting till the final change shall come.

His home is now at Lord's Cove, where he is kindly and tenderly cared for in the pleasant home of Sister Anna Cook. But Bro. Hughes is not dependent upon any one for a support. He has been prudent, saving, and economical, and now in his old days he has plenty and to spare. May God grant that his pathway in life's decline may be smooth and cheerful, and may loving hands kindly continue to administer to his wants. To the churches, tenderly and affectionately let me say:

Don't forget your aged preachers;  
Love them as in days of yore;  
When they gently led you onward,  
Pointing to the golden shore.

LEONARDVILLE.

Bro. George Leonard, elder of the church here, shortly after my arrival on the Island visited Lord's Cove and extended an invitation to come and preach for this congregation. Accordingly I came and preached each Lord's day morning, and now I am in the midst of a protracted effort. Our social meetings are first-class, and we are hopeful and sanguine that success will immediately follow. I expect to be in one continuous meeting for several weeks to come; notwithstanding, I will continue my regular Lord's day work on this Island. One confession this evening. We are to baptize to-morrow at Lord's Cove. In faith, hope and love,

W. K. BURR.

Nov. 17, 1888.

## News of the Churches.

### NEW BRUNSWICK.

SAINT JOHN.

Our meetings are well attended and prospects encouraging. The year closes with church in good condition, and in peace and harmony.

On the last Lord's day of the year it is intended to hold a children's service. Bro. Capp will preach a sermon appropriate to the occasion.

Our Sunday school quarterly collection for Home Missions amounted to \$10.50.

### NOVA SCOTIA.

RIVER JOHN.

As the readers of THE CHRISTIAN may wish to know how we are getting along, I will write you a few lines:

We meet every Lord's day and so fulfil the command—Forsaking not the assembling of ourselves together. At our Lord's day meeting we have had as many as fourteen, but when the roads were bad or there was the appearance of rain the number was as low as six. Each Lord's day, however, we contribute to our fund so as to have something for the support of the Gospel during next summer.

Some writers know nothing of the trials of any other church than the cue to which they belong, or they would not be so hard on their brethren elsewhere.

The church at River John is needing some talent to keep up and interest our meeting on Lord's day.

I have no doubt but the brethren in Halifax has that every Lord's day, young smart men, and I understand Mr. Carson is there. I pray earnestly for brethren everywhere, not only in Halifax, but my heart is in River John, and I will pray and labor and trust to yet see the cause prosper in this place. I suppose there are many like me, anxious for the welfare of their home church. I hope and pray THE CHRISTIAN will comfort many hearts and sow the seed of the kingdom to the glory of God and the good of men.

We should like to hear from Bro. P. D. Nowlan and Bro. R. E. Stevens sometimes, as we are so far from any other brethren. We like to hear from the young men, such as Bro. T. S. K. Freeman and Bro. Harding, or any other, in THE CHRISTIAN. THE CHRISTIAN comes as a kind letter from our brethren. Pray for us on the north side of the Province of Nova Scotia, where we will be frozen up without any navigation till spring, but hope our railroad will be completed by the first of the year.

Your sister in Christ,

ISABELLA CARRUTHERS.

NEWPORT.

This is likely the last letter I shall write under this heading for awhile, as my arrangements with the Newport Church closes this month. I regret very much that I find it necessary for me to seek a field of labor elsewhere; but as I am in receipt of letters asking me to come and hold meetings for churches in different parts of the province, I have decided to turn my efforts in that direction, and spend the odd times studying.

I am at present at Shubenacadie holding a meeting. I came here last Wednesday (14th) and took the brethren by surprise. But they were determined to have a meeting that night, so we had one, and it was well attended, and we continued the meetings, and purpose carrying them on this week, if all goes well. There have been seven additions to date (20th), six by confession and obedience, and one restored, and the interest is still good and we are looking for others. There are about twenty-five good brethren, who have organized here, and they are building a snug little meeting house, which they hope to have ready for preaching by the spring.

Correspondents will, for the present, please address me as follows, for I will no longer be in Newport:

W. H. HARDING,

19 May street, Halifax.

MILTON, QUEENS CO.

It is with pleasure I read THE CHRISTIAN, for in it I find many instructive lessons, getting at the same time an idea of the progress the Church of Christ is making in divine life throughout the provinces. It is natural for those interested in the cause to look for some details respecting the prospect of Zion. I esteem it, therefore, a privilege to say that the cause is in a prospering condition in the county of Queens. The Church of Christ never was so successful as at the present time. This is encouraging, especially to Bro. Howard Murray, who has labored hard to build up the cause in this county. We have two preachers giving their whole time to the work. This we never had before—Bro. Cooke in northern Queens and Bro. Murray in southern Queens. The brethren in Kempt and vicinity are getting along grand. The Milton church is having a very good meeting. True our numbers have been small the past few weeks owing to the wet season and sickness keeping some home. We are also deprived from enjoying the presence of some who have gone from us for a while, but we trust wherever they are the blessing of God may rest upon them, and although our numbers may be small we can labor on with the assurance that God will be

with us, as His promises never fail. Another reason we have for rejoicing is that the prospect of Zion is brightening day after day. At Summer-ville the brethren there have built a nice meeting house in which they meet to worship God. Bro. Murray holds a meeting there once a week when the weather permits, sometimes twice a week. While there, a few days ago, he (Bro. M.) had the privilege of baptizing two persons, who were heads of families. This should encourage us to labor on for the Master, knowing that if faithful to the end we shall be crowned at last in glory.

W. R. McEWEN.

KEMPT.

Nothing of special occurrence since I last wrote. We have three services here every Lord's day; the manifested interest is very good. We have occasional week evening services when the weather will permit us. On the fourth of this month I spoke in the F. O. Baptist Church at Caledonia, Queens Co., to a large audience. We have meetings at New Grafton every Lord's day in the month at 11 A. M.; at 3 P. M. in Kempt; at Harmony, two evenings out of the month, at 8.30 P. M., and one evening at Lake May at 7.40 P. M. So this gives us three services each Lord's day in the month, with the exception of one evening. I visit Westport next month for a few weeks, leaving here about the first week in December. We are very sorry to learn that Bro. H. Murray is very ill, but we are glad to say he is gradually coming around again. I am sure I need not request the prayers of the "brotherhood" for him, for I am sure the "brethren," on hearing of his illness, will petition a throne of heavenly grace in his behalf. God grant he may speedily recover. We were in hopes of a visit from him this month, but have been disappointed. As I have not much time to write I will close for the present, hoping to be able to report in the next issue of THE CHRISTIAN.

W. E. COOKE.

HALIFAX.

In my November letter I spoke of asking the brethren for something to the Halifax Church. I have not forgotten what I said, and hope our friends are ready for the giving. Christmas is near, and I want all that read this to send us one dollar as a Christmas gift to our church fund. In our next report will appear an account of what Bro. Tyler is doing for us in this city. The last report received from him was very encouraging. We need to gather in all we can, so as to start in the spring. If all will send in, as they intended, we would know how much to depend upon. It would be unwise for a few poor brethren to undertake to build and not to know whether they are able to finish. A good plan would be for all those who have promised to help us as soon as we commence to at least state on paper the amount they will give when we start. We would then have some idea of our financial standing. Should this suggestion meet the approval of our friends we could start on building in the spring, but if not will be compelled to defer the matter. Let us be up and doing. The day will come when all work will have an end, and many of us will wish we had done more. May the Lord help us to do all we can while we have health and strength. Those that give to the poor lend to the Lord. Trusting to hear from you as soon as possible,

Yours in Christian love,

W. J. MESSERVEY.

### HALIFAX CHURCH FUND.

Sister A. Crocker, . . . . .	\$2 00
Bro. Geo. McGregor. . . . .	60
	<hr/>
	\$2 60

## The Christian.

ST JOHN, N. B. - - - DECEMBER, 1888

## EDITORIAL.

## LOVING JESUS.

So, when they had dined, Jesus saith to Simon Peter: Simon, son of Jonas, lovest thou Me? John xxi. 15.

In the New Testament such a question as this is seldom asked of anyone. Very few speak of their love to Jesus, while very many speak of Jesus love to them. The contrast between the love of the Saviour and the love of the saved is so great that the latter is rather reluctant to speak of his love to Jesus at all, and his sentiments are well expressed by the Indian woman: Me love Jesus Christ a little, and me want to love Him more." Jesus has given the sure marks of those that love Him, and by these marks they are to be known rather than by their own testimony. "If ye love Me keep My commandments," etc. "He that hath My commandments and keepeth them he it is that loveth Me, and he that loveth Me shall be loved of My Father." "Jesus answered, and said unto him: If a man love Me he will keep My words. He that loveth Me not, keepeth not My words," etc. (John xiv. 15, 21, 23, 24). These, then, are the signs of those who love Jesus and those who love Him not. The one will keep His words, the other will not. If we love Him His commandments will be our law, and His promises our great consolation. He judges and decides men's love by their actions, because actions speak louder than words.

But this was a very special occasion on which Jesus asks Peter, "Lovest thou Me?" Peter was always ready to come to the front. As soon as he heard it was the Lord who stood on the shore he would not wait to come in the boat with the rest, but put on his fisher's coat and sprang into the water to go to Jesus, and after Jesus had dined with the disciples He asked Peter the question. It was certainly a proof of Peter's love to cast himself into the sea to come quickly to Jesus. Still He asked him if he loved Him. He had for His stability formerly called him Peter, or Rock. But now He ignored this name and calls him by his old timed name—Simon, son of Jonas. Not only so He asked him if he loved Him more than these. Some understand by "these" the boat and fishing utensil: and that He asked Peter if he loved Him and His service more than he loved the boat, nets and the fishing employment. Had this been His meaning how readily would the impulsive Peter have returned an affirmative reply. But this part of the question he did not answer at all. We have no doubt that Jesus meant by *these* the rest of the disciples present. A short time before Peter had intimated quite clearly that he loved his Master more than did the rest, yea, more than any other man. (Mark xiv. 29). But when the trial came he failed. Now Jesus asked him if he loved Him more than these, according to his former testimony of himself. Peter answered firmly, but only for himself. He had learned a lesson of humility, not to undervalue his brethren's faithfulness and extol his own. And Jesus told him to feed His lambs. Let the weakest of the flock know and feel the tenderness of the chief shepherd.

Jesus repeats the question, but as Peter had not answered the last part of it, He lets it drop, and told him to feed His sheep. When, however, the Lord asked him the same question the third time Peter was grieved. Perhaps he thought Jesus would not take his word any more, after he had so shamefully broken his former promise of going to prison and death with Him, and not denying Him, and then upon every charge denying that he knew the Man. He had three times denied that he knew

Him, and the third time confirmed the denial with such horrid oaths as to make it unnecessary to accuse him further. Jesus asked the question just as many times as Peter had denied Him, and the third asking was fitted to bring fresh to his mind his oaths, and the loving look of his Lord which opened up all the fountains of his heart, and sent him out of the high priest's palace weeping over his ingratitude and crimes.

But grieved though he were, he had no other answer to return to Jesus' question. "Yea, Lord, Thou knowest all things." Thou knowest my former vanity in making rash promises of what I would do instead of asking Thy aid. Thou knowest my cowardice and crime, my inward guilt and condemnation. Thou knowest how Thy loving smile encouraged me, and thy pardoning love kindled mine. Notwithstanding all I have done against Thee, Thou knowest that I love Thee. Had Peter so injured a stranger it might be difficult, if not impossible, to prove his love to him, but Jesus knew his heart and this encouraged him to attest his affection. Jesus' love conquers the hardest enemy and turns him into a loving friend, and it can forgive an erring disciple and bind him still closer to His heart.

The Lord had a great work for Peter to accomplish, but he needed severe training for it. Though he was a rock he was a very moveable one until hewn and prepared for the Master's use. On the coast of Cesarea, Philippi, just after Jesus had called him blessed for the confession he had made, and promised to give him the keys of the kingdom of heaven, he boldly rebuked his Master, because He foretold of His betrayal and shameful death. Jesus called him Satan, and commanded him to get behind Him as an offence to Him, relishing the things of men and not the things of God. When the time drew near Jesus showed that all of the disciples would be offended because of Him. Peter again contradicted Him, and vainly promised that he would go to death itself with Him and not be offended. Jesus told him of his fall and left him to himself. This gave him a proper view of his own weakness and his need of divine power. Being humbled over his own weakness he could feel for the flock of Christ, and patiently fed even the weakest whom Jesus calls "My lambs."

Jesus now admits that Peter loved Him, that he had turned, and charges him to strengthen his brethren. He even shows that what Peter had promised in his own strength he would yet perform in God's strength. He would go to prison and to death for Jesus and would not deny Him. Of this he spoke, signifying by what death he would glorify God. How weak men are in their own strength, how mighty in the strength of God.

How proper for Jesus to put that question not only to Simon but to every one of us, 'Lovest thou Me?' Nothing can be more reasonable than to love Jesus. The law of God requires us to love the Lord our God with all our heart and mind and soul and strength; and to love our neighbor as ourselves. It shows no mercy to transgressors. We have all broken it and are condemned by it. By the deeds of the law no flesh shall be justified. Jesus pitied us and came from heaven and fulfilled the law which we have broken. He then suffered the death of the cross for our sins, died the just for the unjust that we might be brought to God. It is most reasonable to love Him who first loved us. It is also easy to love Jesus. He is altogether loveable. What more could He do than He has done to gain our affection?

Reader, do you love Jesus? Many expect to love Him in the future. This is not the question, but "Lovest thou Me" now?

THE ORIGINAL contribution have crowded Church News on pages 2 and 3.

## Original Contributions.

UNION OF BAPTISTS AND DISCIPLES  
IN CHRISTIAN WORK.

BY B. B. TYLER.

In the November issue of THE CHRISTIAN a contributor asks, "Why cannot the Disciples and Baptists unite their efforts for the advancement of the cause of Christ?" Upon which the co-editor remarks:

To the question suggested by one of our correspondents, Why can't the Baptist and our people unite? we answer, Whatever difficulties are in the way they have been put there, not by God, but by man. We need no basis of union beyond what is already furnished in God's Book. Any other basis of union has necessarily in it the seeds of its own dissolution. If we are wrong let us give up the wrong. If we have erected a line fence let us tear it down. And if our neighbors are in error let us insist that they should do the same. But neither of us should compromise what we understand to be the truth for the sake of mere organization. We should be willing, however, to talk kindly and lovingly upon points of agreement as well as disagreement, and like the Bereans of old receive the word with readiness of mind, and search the scriptures daily whether those things are so.

This is well said. In another part of the same paper is the following exhibition of a most admirable spirit:

If asked, Are you not as liable as others to have wrong views of scriptural subjects? we answer, We certainly are! Not only so, we regard as our best friends those who will give us more light, or will, in a Christian spirit, show us and our readers the points in which we may be wrong, or even the points in which we differ. Our desire is that both writers and readers should "prove all things and hold fast that which is good."

Disciples are not infallible. Baptists are not infallible. Disciples have not completed the curriculum in the school of Christ. Baptists have not learned all that may be learned concerning our Lord Jesus Christ and His religion. Even editors are not wholly free from the infirmities which belong to mortals generally. The Bible is, of all the books in the world, alone infallible. It is safe to believe its doctrine—it is right to obey its commands. The law of the Lord is perfect. In obedience to the commands of the Divine law there is, even here and now, an exceeding great reward. Those alone are truly blessed who walk in the law of the Lord. We are commanded to keep the precepts of the Lord diligently. The way of moral cleansing for any man is by taking heed thereto according to the good word of our God. The presence of the Gospel in human hearts gives strength to resist the sinful suggestions of Satan. Of all the sons of men Jesus of Nazareth "did no sin, neither was guile found in His mouth." He alone is perfect. All Protestant Christians agree in this and in a belief as to the supreme excellency of the Living Oracles. But it is a marked peculiarity of Baptists and Disciples to make, in practice, the scriptures of the Old and New Testaments the law of life. The New Hampshire Baptist Confession, widely accepted by Baptists, especially in the Northern and Western States, contains the following: "We believe that the Holy Bible was written by man divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true centre of Christian union; and the supreme standard by which all human conduct, creeds, and opinions should be tried. President Wayland in "Notes on the Principles and Practices of the Baptists" says that in answer to the questions, "What is the Baptist Creed? it is usual to reply, 'The New Testament.'" Dr. Armitage in his admirable



History of the Baptists" has the following: The "distinguishing principles of Baptists—these may be stated thus:

"I. THAT THE INSPIRED SCRIPTURES CONTAIN THE FULL AND SUPREME AUTHORITY OF CHRIST IN ALL THAT REVEALS TO CHRISTIAN FAITH AND PRACTICE, WHETHER IN DOCTRINE, ORDINANCE, THE ORDERING OF A HOLY LIFE, OR IN THE ADMINISTERING OF CHURCH GOVERNMENT." This sentence he prints in capitals. Then he says, in ordinary type "These alone must be followed; and all legislation, canon, creed or decree, springing from tradition, ecclesiastical authority, or usage of antiquity, not enjoined in the Scriptures, is to be resisted and rejected from whatever source it may spring, either inside the local church or outside, as intolerable in the faith and practice of the churches. We find a wide difference between a simple confession or declaration of what the Bible teaches, and an authoritative creed. What is an authoritative creed? Dr. Armitage says, "that it is an imperative test which must be enforced in the interest of absolute uniformity." Alexander Campbell said in 1832 that "an authoritative creed" is an abstract of human opinion concerning the supposed cardinal articles of Christian faith, which summary is made a bond of union, or term of communion." He said that a Christian ought to oppose every authoritative creed, prepared by philosophers, conferences, synods, or some individual leader," "as opposed to the wisdom and benevolence of Jesus Christ." Twenty-five years after he began to advocate the union of Christians on the original and divine basis. He said: "Our opposition to creeds arose from a conviction that, whether the opinion in them were true or false, they were hostile to the union, peace, harmony, purity, and joy of Christians, and adverse to the conversion of the world to Jesus Christ." Alexander Campbell, Francis Wayland, and Thomas Armitage, speak the same things, in substance, on the subject of authoritative human creeds. The omission of the word *authoritative* from any statement in opposition to human declarations of religious faith renders this statement seriously defective. The opposition of these good and grand men was not to a simple confession or declaration of what the Bible teaches, but to using this "confession or declaration" "as an imperative test which must be enforced in the interests of an absolute uniformity!" or as Mr. Campbell would say, the making of such a document, "a bond of union or term of communion." But was not Alexander Campbell opposed to making any kind of a written declaration of his faith? He was not. He said in 1839, While we are always willing to give a declaration of our faith and knowledge of the Christian system, we firmly protest against dogmatically propounding our own views, or those of any fallible mortal, as a condition or foundation of church union and co-operation." In the *Millennial Harbinger* for 1846, page 385, he publishes a statement of his faith in eight distinct propositions or articles. The fraternal regard of Mr. Campbell for his Baptist brethren in 1853 may be read in his work on, "Christian Baptism, with its Antecedents and Consequents."

The Dedication is as follows, italics and Capitals. *To Baptists of every name and party, in the United States of America and in the British Provinces, who speak our vernacular, as an humble tribute of his respect and esteem on account of their uniform and persevering advocacy of freedom of thought, and speech, and of action, in all that pertains to the rights of conscience, and to civil liberty, as well as for their constant and untiring efforts to sustain the Apostolic institution of "Christian Baptism, and especially to those who plead for the union and co-operation of all who love our Lord Jesus Christ in sincerity, on the basis of "ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD AND FATHER OF ALL, ONE*

BODY, ONE SPIRIT, AND ONE HOPE," this volume is respectfully and affectionately inscribed by THE AUTHOR."

Note this language, "To Baptists of every name, \* \* \* especially to those who, etc." Does not this mean: "Especially to those BAPTISTS who plead for union and co-operation," etc.?

Was this kindly Christian feeling general among those of whom Disciples are wont to speak as "the fathers?" Dr. Richardson, the chosen biographer of Mr. Campbell, said in March, 1866, the year and the month of Alexander Campbell's death, that "ecclesiastically and formerly connected with the Baptists as we were in the beginning, we have never been wholly separated from them; for, in spite of misunderstanding, and the efforts of a few to create differences, there have constantly been more or less intercommunion and fraternal intercourse. At no time have we separated ourselves, or denied fellowship to a Baptist brother, or refused to receive as a member one accredited by letter from a Baptist church. We have, in reality, ever claimed the Baptists as our brethren. We have never admitted that there was any just cause for division between us, and have constantly cherished the hope that a little time would terminate all unprofitable controversies, and sweeten the ascerbity of feeling produced in certain cases by the speculative polemics of a too earnest opinionism." If any man understood "the fathers" Dr. Richardson certainly did. He says that when visiting Mr. Campbell a short time before his death, and speaking to him of union between Baptists and Disciples, "he expressed himself as greatly delighted with it, and earnestly in favor of consummating it upon a true scriptural basis. He said it would indeed be a great achievement if all baptized believers could be united in one communion, and would work wonders in regard to the spread of the truth and the conversion of the world.

New York City.

#### ORDAINED OR DETERMINED—WHICH.

BY E. C. FORD.

And as many as were ordained to eternal life, believed. —Common Version, Acts xiii. 48.

And as many as were determined for eternal life, believed. —Doddridge.

In the discussion of the scripture at the head of this article, two positions are generally taken, which are fairly expressed by the two translations given. The position of those who would retain the word "ordain" in this scripture is thus expressed:

"A divine ordination is the cause, not the effect, of any man's believing." If a "divine ordination is the cause" of our believing, then there can be no belief without this "cause;" and man is thus relieved of all responsibility in the matter. But, will the scriptures sustain such a theory? We think not. If this position cannot be sustained, then it is evident that to translate the word here rendered "ordain" is a mistake. The Word of God is its own best interpreter. "Let God be true," whatever may become of the theories of men.

In Acts x. 34, 35, we read: "Of a truth I perceive that God is no respecter of persons; but in every nation he that fears Him, and worketh righteousness is accepted with Him." It would hardly seem possible to misunderstand this scripture. The spirit of God, by the mouth of Peter, says: "God is no respecter of persons." Does not this plain declaration conflict with the theory under consideration? How can it be true that "God is no respecter of persons," when, at the same time, we are to understand that only such can believe as have been caused to do so by a "divine ordination?" Does He not have a special respect for those whom He "ordains to eternal life," that they may be thus moved to believe, and come to the Lord?

Again, we read from II. Peter, iii. 9: "The Lord is not slack concerning His promises, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." This plain scripture, too, gives no support to the theory that only such can believe, and come to repentance as have been before "ordained to eternal life." The Lord having "died for all," is still waiting, "not willing any should perish," but is manifesting His goodness, that by this men may be led to repentance. "Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance." Rom. ii. 4, 10. Thus it is seen that the "goodness of God" is the cause of men believing and coming to repentance, and not a "divine ordination," as some would have us think.

By these and other scriptures that might be named, it is evident that the theory of a "divine ordination" as the cause of faith, is not sustained by the scripture.

Let us next consider the other side of this question, as expressed by the translation of Dr. Doddridge and others: "As many as were determined for eternal life, believed," and see how this agrees with the word of the Lord. In the first place, let it be noted, that the same Greek word, which, in this verse under discussion, is translated "ordain," is in Acts xv. 2, correctly rendered "determined." Here it is used to express the state of the mind of the brethren. "They determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the apostles and elders about "a certain question that was troubling them. That is they were disposed, or determined, to send these brethren up to Jerusalem to settle this question. To apply this rendering to the scripture under consideration we will see that it makes a complete harmony with all parallel passages, and may thus be relied on as the correct translation of this much disputed scripture.

Again, the very nature of the faith by which we "lay hold on eternal life" involves the will of the believer. There will be no "belief to the saving of the soul," unless there is a desire, a determination, to be saved. Christ says: "If any man will to do His will, he shall know of the teaching whether it be of God." John vii. 17. Men must be willing to believe, and obey God before they can have an experimental knowledge of the Christian religion. Many scriptures might be quoted in proof of this proposition, but the following are thought sufficient for our present purpose. "With the heart man believeth unto righteousness." Rom. x. 10. Again, If thou believest with all thine heart thou mayest. Acts viii. 37. The man of Ethiopia had heard Philip preaching Jesus, and had a desire to obtain eternal life; hence, his readiness to believe the preaching, and to show his faith by his obedience. Being "determined for eternal life" caused him to believe what he heard, and doing the will of God gave him the experimental knowledge, so that "he went on his way rejoicing."

Take again the case of the conversion of the three thousand on Pentecost. Peter had preached Christ to those people, and had convicted them of their great sin, and had awakened in them a desire or determination to be saved; hence their earnest question, "Men and brethren, what shall we do?" Acts ii. 37. The answer was, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Now we read in verse 41 that "they that gladly received His word were baptized." This shows the state of the mind of at least three thousand on that occasion. Doubtless there were many among those who heard that day, who were not disposed to believe, hence they did not receive the word,

As many as gladly received His word, or "as many as were determined for eternal life" believed and were baptized, and were added to the saved.

To recapitulate. We think we have made it clear that to render this verse as in the common version conflicts with the plain teaching of the word of God, hence cannot be correct. We have also shown that the same word which in this verse is translated "ordain," is correctly rendered in Acts xv. 2 "determined." It has also been shown that the word determined, or disposed, expresses a state of the mind essential to a scriptural faith. And from the instances given it is plain that such was the actual state of the heart and mind of those who did believe, and gladly receive, the word of the apostles. We therefore believe it to be in harmony with the teachings of the Spirit to read this scripture as follows: "As many as were determined for eternal life, believed."

Port Williams, Nov 21, 1888.

### THE OMNIPOTENCE OF HEART POWER.

BY W. H. ROGERS.

It is heart that wins. It is heart that conquers. The heart conquers because it wins.

God is love. God is omnipotent because God is love. Man's strength is in man's heart. A mighty muscle is yet a flabby muscle, unless it be filled with the blood of a large warm heart. A mighty brain is yet a weak brain, if underneath it there lie a sluggish heart. A small heart will shrivel a large purse. A large heart will swell a small purse. It takes more power to subdue mankind into loving obedience than it does to dash mankind to pieces. The Almighty's arm can dash man to pieces. It takes the Almighty's heart to build man up and save him. There is no mastery like heart mastery. "I know men," said Napoleon, "and I know that Jesus Christ was not a man. Everything about Him astonishes me. His spirit overwhelms me. Alexander, Charlemagne and I have conquered empires, but upon what rests the creation of our genius? Upon force! Jesus Christ conquered His empire by love, and to-day there are millions that would die for Him."

We talk of the failure of the church to reach the masses. In our towns and cities of the United States, there is a population ranging all the way from fifty-two to seventy-one per cent. that never attends any service of the church, except it be a funeral. In this respect, the church is not like its great Head, even Jesus the Christ, for the common people heard Him gladly. The church is hard and cold, the Master was warm and tender.

The church is concerned with dogma. The Master was concerned with duty to the perishing whom He came to seek and to save.

The church wrangles over theories. The Master was loving and practical. The church has all the brain and all the bullion that is necessary for the accomplishment of its work. It lacks that other B, namely, benevolence. It lacks heart. We talk about the need of system, and of organization, my conviction is that what we most need is life. With more life we can do with less organization. Life will systematize itself with great simplicity. The church has ever been full of the discussion of the details of organization. The Master was full of life. He is full of life.

The church talks about the methods of getting at men. Christ loved men and gave Himself for them.

He gave his infallible teaching. He gave His holy example. He gave His resources of super-human power in miracle. He gave His loving ministries for the sick and sad and weary and hungry. Yes! He gave all these, but He gave more—much more *He gave Himself*. Men give their

money, their doctrines and dogmas; they give their creeds and theories, their counsel and their crochets their opinions; their songs and sermons, their talent and oratory. Christ gave Himself. That was a wonderful life that Paul lived. That was a wonderful service that Paul rendered. How now are we to account for a service so wonderful, a life so full of grandeur? Christ's love was the inspiration of Paul's life and service. The world's salvation is not the triumph of genius, or of intellect. It is the triumph of heart. Abounding as was the life of Christ, it was no match for an unregenerate world until it was poured out for the world.

Christ did not draw all men unto Him by the splendor of His miracles, nor by the beauty of His teachings, nor by the sinlessness of His conduct. He drew all men unto Himself by being lifted up—by the cross. Even God's measureless love had to be focalized before it was sufficient to draw the world. It was focalized at the cross. I care not, my brother, how your life may abound in wealth, in culture, in education or accomplishment. It is all worth nothing to yourself and worth nothing to the world until you lay it down, until you pour it out. The life must not only be filled, it must be emptied also, before it can save a soul, and the largest fulness will come by the completest emptying.

I see Paul as he spends his life and allows it to be spent for the Corinthians, saying, that he is willing thus to do though the more abundantly he loves the less he be loved.

I see him in his stripes and imprisonments, in his stonings, in his perils, by land and by sea; in his perils among robbers and his perils among false brethren; in his hungerings, thirstings and fastings so often. I see all this, and I ask, How did Paul live such a life? Let Paul answer: The love of Christ constraineth me, said he. Paul's heart had been touched. It had been touched by a higher heart, a larger heart. Let Paul answer again: The life I now live, I live not of myself, but by faith in the Son of God who loved me and gave Himself for me.

It was all heart power. Mighty are the triumphs of heart.

### A WORTHY WALK.

To walk worthy of our high calling is to walk in love. We must be of one mind and one heart. The unity of God's children is the essential element in the Christian's life. Without it all else is vain. However we may walk, and whatever may be our service of faith, nothing will avail without a loving united service. "Our work of faith always includes the 'labor of love.' The love of God in our souls is the cement of the church. By this souls are mingled and united as one. And till there is this oneness or unity of hearts all our efforts towards a worthy walk must be vain and worthless. Read carefully Paul's letter to the Philippians. Here you will find that the Christian walk or life hinges on the unity of the church. "Let your manner of life be worthy of the Gospel of Christ that whether I come and see you, or be absent, I may hear of your state that you stand fast in one spirit with one soul, striving for the faith of the gospel." "Fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind." "Nevertheless wheretoe we have attained, let us walk by the same rule, let us mind the same things." I beseech Euodia and I beseech Syntyche to be of the same mind in the Lord." This love and unity with each other brings us into the fellowship with the Father and with His Son Jesus Christ. "If we say we have fellowship with Him and walk in darkness, we lie and do not the truth. But if we walk in the light as He is in the light, we have fellowship one with another." In this we see that our union with God depends

upon our union with each other. To be out with my brother is to be out with God. To walk in the light is to walk in love and peace with each other, and this only is a "worthy walk." There is an apparent unity among brethren sometimes where there is not this "law of love." How do we account for this? The same as in all associations. They are held together by the law of social affinity rather than by love. In all such union you will find only those who are equal in social standing and in natural and like affinities. This is caste, and should be cast out of religious society—and is, wherever love is allowed to dwell. This kind of union or affinity of like natures is not the kind that sits down with "publicans and sinners." The unity of Christian hearts is above the likes and dislikes of unregenerated nature. It is a union begotten by the love that seeks not her own; a love that is without dissimulation, a love that "minds not high things, but condescends to men of low estate." This love of God so deep, so strong, not only unites us to the finite, but to the infinite. We are all one in Christ. The fatherhood of God is always found in the brotherhood of man. The relation of father and son is reciprocal. To become a son or child of God, we become His possession and He becomes our portion. For "the Lord's possessions is His people," and the Lord is the portion of His people." We know that this blessed sacred union and mutual possession can only be effected by love, as persons can possess persons only by mutual sympathy and communion and love. We can say that "thou art mine" only when we say "we are thine." Here is where we see the true Christian life or "worthy walk," a life of love, for love is our life, "what thou lovest thou livest." It is the root, the ground and the centre of life. Hence our life is in God, for wherever we find love we find God, for "God is love." This principle of life is too broad to be narrowed or limited by the narrow ties of blood relation, or to be made subservient to the modern customs of society. It embraces in its domain the world, the rich, the poor, the high, the low, the friend, the foe. It makes of all one new man in Christ, and so makes peace. It breaks down all the divisions that destroys the happiness of man. It destroys all hatred and strife that so mars the prosperity of society. It is the principle that enriches our whole nature, not a part of it, so that we escape narrow-mindedness; and although life's circle is cut into segments, "yet all lines are equal if drawn from the centre to the circumference."

It would be the height of folly to suppose that any life is worth living; that has not this love and unity of hearts. The word of God has no place for a religion that has not this union. It discards in the strongest terms all service that is not actuated with love. "It is as worthless and as useless as 'sounding brass or a tinkling cymbal.'"

We are conscious however of the fact that this unity of life and heart is respected by many, both theoretically and practically. They profess to believe that as we are so diverse in our nature, and so multiform in our ideas and opinions, it would be utterly impossible to be united in heart. The fallacy of this is seen in the history of the primitive church. The early disciples were, evidently, as diverse in their nature as we are, and yet they were one in Christ. If our constitutional and theoretical differences compel us to divide in religious matters, why not divide us in our secular matters? How is it that two or three or more can co-operate in a joint stock company, but in the more important business for the Lord they discover that their likes and dislikes are so different it is impossible to co-operate? An half-eye can see that the difficulty is not in the diversity of nature and opinions, but the lack of love which is the cementing principle. Who would suppose that wood, brick and stone could not be united

by cement because the substances were heterogeneous in their nature? Love, like cement, is of that nature and power that it unites all kinds to which it adheres. When the children of God walk in the love of God then will all differences sink into insignificance. They will be as little trouble as the differences in a well-ordered family.

But we are asked again, How is it possible to unite with those who discard the doctrines of the Gospel? This is another question and foreign to our line of thought. We are talking about the unity of the children of God. He who does not obey the doctrine of Christ is not a child of God, and with such we have no union. He who rejects the truth, through the obedience of which salvation is received, need not expect to find the joy and peace that are found in the union and communion of the children of God. The division we regret and lament, and which we consider the greatest evil in the religious world, is the division among the children of God. This division is not only seen in churches of different denominations, but in churches of the same order. It is this division that is destructive of a worthy Christian life.

The fearful evil of this division is seen in the fact that it is caused by our notions and whims, or our opinions, which we would not dare for our life to hold them essential to our salvation. We might name a number of dogmas or opinions that are dividing the hearts of God's people and destroying the peace and harmony of families, and generating strife, hatred and animosities; and thus destroying the church of God. And at the same time not one of these opinions will save a soul if accepted or condemn if rejected. How strange! How inconsistent that I should withdraw my charity and sympathy from a brother who differs from me, and at the same time admit that he is a Christian, and hence a saved man! If I believe God has accepted him, what am I that I should reject him? "Will I prejudice His justice and become the god of God?"

It was these kinds of mistakes and this kind of church life and Christian walk that gave rise to the grand "Plea" of the Disciples of Christ. This plea is not to lessen the differences by harmonizing, if possible, our understanding of the various opinions, but it is to hold as authoritative only such doctrines as are absolutely essential to our salvation; to make such essential truth only essential to Christian union and fellowship, or, in other words, to make the conditions of salvation identical with the conditions of Christian union. Let us hold to this plea as there is no other possible ground of Christian union. If we raise any objection to a brother's action, viz., to withhold our sympathy and our charity from him, let us be sure that the action is an essential channel of his salvation. But if we will persist in declaring ourselves opposed to certain action and thereby sowing strife among brethren over principles that will not condemn him, let it be understood that such a course is a forfeit of the grandest plea since the world began, and such a life is unworthy our high calling. H. M.

### HOW TO BECOME WISE UNTO SALVATION.

And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.—II. Timothy iii 15.

Thus the aged Apostle Paul wrote the youthful Timothy. The first thing to notice is this, that Timothy needed to be made wise unto salvation, and this we all need—you need it, I need it, everyone needs to be made wise unto salvation. There are many wise men in the world—wise kings, wise rulers, wise judges, merchants, teachers, politicians, but they are not wise unto salvation. They may be wise to make money, and wise to keep it after they have made it, but unless Jesus Christ has

been made wisdom unto them, they are all equally fools as regards salvation; for "what shall it profit a man if he gain the whole world and lose his own soul." Has God made us wise unto salvation? You have been taught a good deal; you know a great many things; do you know Jesus Christ? Do you know God? This knowledge is life; all other knowledge without this knowledge is but fuel for the fire, and adds to the fierceness of the flames.

Secondly, you will see, if you look at the verse, that it is not the Bible that makes us wise by itself. The apostle does not say that the Holy Scriptures are able to make us wise unto salvation, but only in one way—"through faith that is in Christ Jesus," that even the Bible does us any real good. A man may know all the Bible by heart; he may be able to read it in Hebrew and in Greek; he may be able to teach others to understand it, and yet be a fool so far as salvation is concerned. It is not the knowledge of the Bible that saves, or that makes really wise; it is the knowledge of Jesus Christ and God in Him. It is not the mere knowledge of the contents of the Bible, but the belief of what they contain, and especially concerning God the Father, the Son, and the Holy Spirit, that makes us wise unto salvation.

To know is good; it is the first step, but if you stop there you have gained nothing. If you do not go on from knowing to believing, from believing to doing, and from all to loving, you can never be wise unto salvation.

Thirdly, Even a child may be wise unto salvation. Timothy began well, for he began early. He had a godly mother, and he was taught to know the Scriptures when young. Every child should be taught to know the Bible. The mother should teach her little ones to know the Scriptures, as Timothy's mother taught him; "that like him I may become wise unto salvation," and if young in years and have no mother or can find no teaching at home, then go to Sunday school, ask your teacher to be a mother to you, and to teach you as Timothy was taught. Your teacher will open the meaning of the Word to you, and through God's blessing on your mutual efforts, you may become wise unto salvation. But, best of all, there is no teacher like God. If God does not teach you the teaching of the most godly mother and all her prayers will be in vain. If God does not teach you by His Holy Spirit all the labors of your minister and of your teacher are in vain. They may make you wiser and better, but it is only God the Holy Spirit who can make you wise. Ask God, therefore, to be your teacher. They are well taught whom God teaches. I know one who wrote these words: "Thou, through Thy commandments, hast made me wiser than mine enemies." And this same man wrote: "I have more understanding than all my teachers." And the reason he gives is this: "For Thy testimonies are my meditation." Now, if you ask God He will give you the Holy Spirit; He will come into your heart; then He will open your understanding; He will open your mind in the knowledge of Jesus; He will touch and bend your will; He will quicken your conscience, and through belief of the Word He will make you wise unto salvation.

Fourth. It is the Holy Scriptures alone which are able to make you wise unto salvation. Other books will make you wise in other things. One book tell you how to get rich; another how to get well when you are ill. One tells how you may become elegant, graceful, learned; another tells you all about foreign lands, and how to get there. But the Bible alone tells you how to get to heaven, how to escape hell, how to be rich in the next world, having your treasure and your heart in heaven; the Bible alone tells you how you may be wise unto salvation. M.

Halifax, N. S., Nov., 1888.

### PAUL'S DESIRE.

And the very God of Peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of your Lord Jesus Christ.—II. Thess. v. 23.

There never was a higher wish expressed in behalf of another than that which the apostle gives utterance in these words. It as far transcends those good wishes which one friend has for another as the epistle itself surpasses in value the communications so common between man and man. The apostle, in the previous chapter, touched on all the great topics connected with the Christian's life on earth, and his hope for eternity. He instructed, comforted and warned those to whom he wrote; and now the blessing which the apostle desires for his brethren is that of entire sanctification: "The very God of Peace sanctify you wholly." If this blessing were enjoyed by all mankind, then the power of Satan in our world would be broken, the wrath of God impending over our fallen race would be removed, misery and death would give place throughout the whole abode of man to gladness and unending life. It is sin which blights every scene of beauty; sin, which is the worm that gnaws at every human heart; sin, which infuses an element of bitterness into every cup of human enjoyment. This prayer is to meet the wants of every man, from the highest to the lowest of mankind. Whatever else is done for man little is effected if he is still left under the power of sin. He may be educated and refined, but sin still ruling in his heart will blight all his happiness. He may be surrounded by all the pleasures which wealth can purchase or imagination can conceive, but left still to the influence of a corrupt nature his joy will be insecure and transient.

Again, the apostle prays that "our whole spirit, soul and body, be preserved blameless unto the coming of our Lord Jesus Christ," or, in other words, filled with the love of Christ and kept by His divine power unto His coming, for we know, according to His word, He is coming with all the holy angels to proclaim that time will be no more. May we then be ready to render our account with joy rather than with grief, so that we shall enter in through the gates to that celestial city where we can praise Him who has washed us in His own most precious blood. W. R. McEWEN.

Milton.

### Married.

McTURRIE-HUNT.—At New Grafton, Queens county, N. S., by H. E. Cooke, Mr. James S. McTurrie, of Pictou, N. S., to Miss Charlotte A. Hunt, of New Grafton, Nov. 19th, 1888.

CAMPBELL-STEWART.—At the residence of the bride's father, James B. Stewart, Esq., Rosneath, Lot 52, Oct. 14th, 1888, by O. B. Emery, Mr. Robert Irving Campbell, Montague, Lot 50, and Miss Laura M. Stewart, all of Kings Co., P. E. I.

CAMPBELL-STEWART.—At the residence of the bride's father, Peter Stewart, Esq., Whim Road, Lot 59, Nov. 28th, 1888, by O. B. Emery, Mr. David Campbell, New Perth, Lot 51, and Miss Ethel M. Stewart, all of Kings Co., P. E. I.

### Died.

McRAE.—At Kildare, near Tignish, on the 26th of October, Bella, aged five years; also, on November 2nd, Rebekah, aged three years, beloved children of Bro. Robert McRae. Bro. McRae cherishes the happy thought of meeting his loved ones in that upper and better world. H. J. S.

GROOM.—At Lord's Cove, November 17th, Sister Lizzie L. Johnson, wife of Mr. Charles H. Groom. She was baptized four years ago by Bro. O. B. Emery and united with the Christian Church. It was my privilege to visit her, with Bro. Hughes, before she died, and cheer her onward to the last lonely reach in life's rugged journey. Her disease was consumption, which she patiently bore, and died in the hope of heaven. The funeral services were conducted by the writer, after which we laid her away to rest in the Mt. Hope Cemetery. W. K. BURR.



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