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The Christianian.

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

Vol. III.—No. 8.

SAINT JOHN, N. B., JUNE, 1886.

Whole No. 32.

The Christianian.

A PRAYER.

BY A CHILD OF GOD IN HER EIGHTY-FIRST YEAR.

Oh, Lord, to Thee for help I come,
My faith is weak and pain is strong.
Thy promise, Lord, fulfill to me,—
"For as thy day thy strength shall be."

Grant me, Oh Lord, a fresh supply
Of heavenly wisdom from on high;
Thy mercies, Lord, to me extend,
And blessings that will never end.

When I look back and view the past,—
How much of time was spent in waste!
But God was pleased with me to keep,
That I His mercy still should seek.

Now sinner, come, make no delay,
While you've got the gospel day,
Jesus is ready to receive
All who are willing to be saved.

From you no payment He will call,
For Christ has paid the debt for all.
Then let us go while it is free,—
The door may shut on you and me.

Lord, let Thy mercies still abound,
In every sinner's heart be found,
That mercy which will ever be,
Through ages of eternity.

Oh Lord, Thy mercies are so great,
No man on earth can e'er repeat
His wondrous love made known to man,
The Word of God, the gospel plan.

Great are Thy mercies, Lord, to me,
That I am spared this day to see;
My years are past the age of man,
But yet can read and understand.

GRACE ACKLAND.

N. Wiltshire, P. E. I., }
Sept. 13, 1885.

JOHN LELAND'S EXAMINATION.

Up on the heights in the Old Dominion, where the houses are few and many of the mountaineers know little of the settlements below, a man of God lived, who took to preaching the gospel in his own rude way. He was a man of strong character and clear common sense. He could just read the Bible—that was all; but he got at the heart of things as his ministry showed, and drew near to the heart of his Master. He was a very plain preacher, a most careless and unguarded man. He told the people the truth without any apology, with all kindness and tenderness of heart. Many were turned from sin to righteousness; and the presbytery in whose bounds his work was, determined to ordain him, simply on the ground of his efficiency and clear call to the ministry,

though he had no education. He objected. They persisted. Finally the day was appointed, and a large company from the mountains and the valleys below gathered to witness the examination for licensing and ordination of this strange character. All knew there would be something entertaining in his answers. The presbytery assembled, the congregation looking on. John Leland took his place in front, dropping his head into his hands. The Moderator simply stated the object of the meeting; addressing Mr. Leland, the latter looked up and said:

"Mr. Moderator, I'll tell you all I know; it won't take long," and down his head went into his hands again. A smile went round the assembly.

Moderator—"Mr. Leland, do you believe that God had a people chosen and elect before the foundation of the world?"

Leland—"I don't know what God was doin' before He made the world. Don't know anything about it. I ain't an educated man."

Moderator—"Yes, but you must understand me. You certainly believe that God had a people chosen and elect from all eternity?"

Leland—"No, I don't believe that. They couldn't a' been our kind o' folks, anyway; because ours are made of the dust of the earth, you know."

Moderator—"Mr. Leland, we have heard of your Christian life, of your efficiency and success, and we are met to ordain you to the ministry of the gospel. This is a solemn occasion, and you must not make light of the questions. Now, I want to know if you believe in the total depravity of mankind?"

Leland—"No, I do not, if you mean by that that men are as bad as they can be; for the devil ain't any worse 'n that, you know."

Moderator—"You believe in imputed righteousness, and that it is sufficient to save all who have faith?"

Leland—"I don't know any righteousness that will save a man who won't do right himself."

Moderator—"Do you believe in the final perseverance of the saints?"

Leland—"I don't know what that means."

Moderator—"Well, you believe that all who are converted will be kept and not fall away?"

Leland—"Oh, I don't know how it is down in the settlements among the educated, but I tell you up where we live we have the awfulest cases of backsliding."

Moderator—"But, Mr. Leland, you certainly believe that when a man is converted he will be kept in some way and finally saved?"

Leland—"I can't tell much about that till I am saved myself. Don't know anything about it now."

Moderator—"You feel that you are called to preach the gospel?"

Leland—"No, I never heard any one call me."

Moderator—"We do not mean that you heard a voice—anything said—but that you are called."

Leland—"Well, Mr. Moderator, if there wasn't any voice or anything said, don't know how there could be any call. Never heard any."

Moderator—"You believe it is your duty to preach the gospel to all creatures?"

Leland—"No, I don't believe it is my duty to preach to the Dutch, for instance; I can't talk Dutch. If the Lord wanted me to preach to them, in some way I could talk Dutch; but I can't, I never tried."

Moderator—"Mr. Leland, you certainly desire to see all men come to repentance and turn to righteousness. Your acts show that. We have heard of your self-sacrificing spirit, your love for mankind, and all your good works to win sinners to the gospel and repentance."

Leland—"Mr. Moderator, I'll tell you the honest truth, I am a little ashamed of it, but it is God's truth just as I tell you. Some days I do feel that way, and then again some of them act so bad that I don't care if the devil gets half of them."

After the presbytery had retired to take counsel over the matter, they returned and announced that while the answers had not been entirely satisfactory in every respect, nevertheless, in view of his efficiency in preaching, they had voted to ordain him; which they proceeded to do in the usual manner. After it was over, Mr. Leland lifted his head out of his hands, straightened himself up and stood his full height. Looking first at the Moderator, then all around him, he said:

"Brethren, I put you to a heap o' trouble. I don't know anythin' about your doctrines, and I told you I didn't. I've been doin' the best I could preachin' the gospel as I found it in the Bible. Now you see I don't know anything else. Another thing—when the Apostles put their hands on a man's head I read that the man had some power or some sense or some knowledge that he hadn't afore. But now, brethren, honest and true, you've all had your hands on me, and I am just as big a fool as I ever was. But I thank you, nevertheless. I'm much obliged to you."

And so they let him go.—Selected.

THE DISCIPLES OF CHRIST.

But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.—Acts xxviii. 22.

"Tell us something about the Disciples; give us some account of their numbers, their literature, their educational enterprises, and their mission work. Explain to us their origin, their aim, and their methods. Tell us some of the things that are peculiar in their teaching, in their faith, and in their practice."

This I will do, for the request seems to me to be reasonable.

If you think that this little congregation stands alone in the world; if you think that there is no other congregation of Christians like it in its teaching, and in the administration of the divinely appointed ordinances, you are in great error. If you please we will give attention to the following statistical statement, based on the last United States census report. The Disciples of Christ have in the United States 4,861 congregations, 3,658 ordained ministers, and 567,448 communicants. That you may have a more definite idea of their numerical strength, I will give the statistics of seven or eight leading Protestant bodies in this country—the Baptists, Methodists, Lutherans, Presbyterians, Disciples, Congregationalists, and Episcopalians. In this list where do the Disciples stand? Counting the Methodist Episcopal Church and the Methodist Episcopal Church South as one, the Methodists easily lead in point of numbers. The Baptists stand next. But here are the exact figures.

	Congregations.	Ministers.	Communicants.
Baptists.....	24,794	15,401	2,133,044
Methodist Episcopal.....	16,721	9,261	1,680,779
M. E. Church South.....		3,593	828,013
Lutheran.....	5,556	3,102	684,570
Presbyterian.....	5,338	4,020	573,337
Disciples.....	4,861	3,658	567,448
Congregationalists.....	3,689	3,589	383,685
Episcopal.....	3,049	3,242	323,876

The Methodist Episcopal Church and the Methodist Episcopal Church South have 2,508,792 members. In the report from which these figures are taken, the number of congregations belonging to the Methodist Episcopal Church is not given. Hence the blank in the above table.

In the number of congregations the Disciples of Christ stand fifth; in the number of ordained ministers fourth; and in the number of members fifth. In the number of congregations, ministers, and members, the Disciples are stronger than either the Congregationalists or Episcopalians.

When you consider these figures and consider the comparatively brief period of time which has passed since the beginning of this movement, I think that you will agree with me in saying that in the rapidity of its growth, this is one of the marvels of the nineteenth century. What religious enterprise since the establishment of Christianity on the earth has had such a rapid development?

The first Presbyterian church in the United States was organized in Philadelphia in 1703—183 years ago. John Wesley was invited to come to this country in 1735. He came and worked in Georgia about two years and a half. In 1766 there lived in New York, in Barrack Street, near where the present City Hall stands, a man named Philip Embury, a carpenter by trade, who had heard Wesley preach in Ireland, and who was also a local preacher in the "Connection." His first meeting was attended by six persons, and that was the beginning of what we now call Old John Street Methodist Episcopal Church, the cradle of American Methodism. The beginning, therefore, of Methodism, on Manhattan Island, was in 1766—120 years ago. The gospel was preached in this Island in 1712—174 years ago—by a Baptist preacher, and a number of persons were baptized. A congregation was organized in 1724, which, at the commencement of the Revolutionary War, numbered two hundred communicants. The Lutherans began work in this country in 1621. Episcopalians from the settlement of Virginia, in 1607, have been at work in America. King Charles II. granted permission to build what is now known as King's Chapel, in Boston, just across the street from the Parker House, in 1697. Of course the Congregationalists have had a foot-hold on

American soil since the Pilgrims landed on Plymouth Rock in 1620—266 years ago. When was this religious movement on behalf of Christian union by a return to the simple religion of Jesus as He gave it to the world in the beginning—"its faith in its purity—its practice without change"—when, I say, was this enterprise inaugurated?

The first published document in its behalf is dated in 1809—only seventy-seven years ago. This was an appeal by Thomas Campbell, a Presbyterian minister, to evangelical Christians to unite in preaching the gospel to the people. The initial Number of the first periodical, the *Christian Baptist*, bears date August 3, 1823, a publication conducted for seven years by Alexander Campbell, a son of the Thomas Campbell whom I have just mentioned. This periodical was followed by a monthly publication called the *Millennial Harbinger*, which continued to appear month by month until there were forty annual volumes. With these facts before me, if I were to indulge in what some would call denominational boasting, I do not think that you would accuse me of committing the unpardonable sin. It is certainly so small a matter when men ask, "Who are the Disciples? What do they amount to any way?" To be able to reply that in the number of organized churches we stand fifth; in the number of ordained ministers fourth; and in the number of members fifth. I do not, however, place these facts before you in a spirit of party pride. I am asked continually for information concerning the numerical strength of the people with whom I am pleased to be identified, and I reply as above. God forbid that I should glory save in the Cross of our Lord Jesus Christ. For all good, dear brethren, let us humbly and reverently thank God.

As to the periodical literature of the Disciples I find in the *Year Book* the name of twenty-three papers—nine weekly papers, eight monthly, five semi-monthly, and one quarterly. Of Sunday-School papers there are eleven—four weekly, three monthly, one monthly and quarterly, two quarterly, and one quarterly and weekly. These papers are published in the interest of the Disciples of Christ in the United States. We have also papers published in Australia, in Canada, in Scotland, in England, in Jamaica, in Denmark, and in France. The aggregate circulation of each issue of the papers published in this country is estimated at 405,000. I cannot take time to speak of the books which have been written and published by the Disciples. They are numerous, and treat of every phase of the effort which we are making to unite Christians in the simple faith and practice of the Apostolic Era of the Christian Church. Concerning the educational enterprises of the Disciples, I find in the *Year Book* the names of forty-two colleges with 6,595 matriculates for the year 1884-'85.

Our mission work in foreign lands began only about ten years ago. From the first, however, the Disciples have possessed a missionary spirit. We began work years ago in Africa; and established also a mission in the City of Jerusalem, one outcome of which was the publication, by our missionary, Dr. James T. Barclay, of a volume entitled *The City of the Great King*, which is an authority on the subject of which it treats. But we were premature in entering on these missionary enterprises, as up to ten years ago we had all that we could do to preach the gospel to the people of our own land, to organize churches, to build houses of worship, to found schools, and to endow colleges. But since the commencement of foreign missionary work ten years ago God has so blessed us that now we support evangelists in England, France, Denmark, Japan, Jamaica, India, Turkey, and Asia Minor. A worker is now

en route to China, and the way seems to be opening in the providence of God for a participation on our part in the spiritual enlightenment of the Dark Continent. The number of missionaries enrolled is thirty-four, and considering the brief time in which we have been engaged in the work, we are not ashamed of the result. There are twenty-five State organizations for home mission work. And besides these, the General Christian Missionary Convention gives exclusive attention to home missions. It does not, however, establish missions in States where there is a sufficient force to maintain efficient State organizations. The new States and Territories of the rapidly growing West, the States of the reviving South, and the Atlantic Coast, are the fields in which the General Christian Missionary Convention is expected to establish and support missions.

I desire to make emphatic the statement that the Disciples of Christ originated in a feeling of dissatisfaction with the divisions and discords, and hence the comparative inefficiency of Protestantism in the evangelization of the world. It was remembered by pious men in various denominations, chiefly, however, among the Presbyterians, that Jesus prayed that all who believe on Him, through the teachings of the Apostles, might be one as He and the Father are one, that the world might believe that the Father had sent Him. Believers in the days of the holy Apostles were very closely united, and they were wonderfully successful in turning men to the Lord. It was when Christ's disciples were of one heart and one soul that the gospel gained some of its most splendid victories. It was at this time that a great company of the priests became obedient to the faith. In union is strength. Not only did Jesus pray for such a union of His disciples as would impress the world in His favor, but His heaven inspired representatives exhorted believers to live together in unity. The Apostle Paul, for instance, addressing the saints who were in Rome, said: "Now I beseech you brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned and avoid them." And, "Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." * * * "And I brethren could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." * * * "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" And unto the saints in Ephesus: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Thus Jesus prayed, and thus His disciples taught and exhorted. It is not, therefore, a thing to occasion surprise that godly men in the early part of the nineteenth century were impressed with the evils of division among Christians and earnestly and prayerfully sought a remedy. But the question was: *What is the remedy? How can divided Christendom be united?* In answer to these questions the leaders in this effort in behalf of Christian unity and union, said: "Nothing ought to be required as a term of union, communion, and co-operation that is not as

old as the New Testament." They placed upon their banner as a sort of watchword: "Where the Bible speaks, we will speak; and, where the Bible is silent, we will be silent." In this, of course, they referred to the foundation of union and the terms of admission into the Church of Christ; most certainly not to the details of work and worship. They maintained that Christ alone was to be regarded as the *head*; His word the *rule*, and explicit belief of and manifest conformity to it in all things, the *terms* of the desired union. They said: "It is, to us, a pleasing consideration that all the Churches of Christ which mutually acknowledge each other as such, are not only agreed in the great doctrines of faith and holiness, but are also materially agreed as to the positive ordinances of gospel institution, so that our differences, at most, are about the things in which the kingdom of God does not consist; that is, about matters of private opinion or human invention. What a pity that the kingdom of God should be divided about such things! Who, then, would not be first among us to give up human inventions in the worship of God, and to cease from imposing his private opinions upon his brethren, that our branches might *thus* be healed? Who would not willingly conform to the original pattern laid down in the New Testament for *this* happy purpose? Our dear brethren of all denominations will please to consider that we have our educational prejudices and particular customs to struggle against as well as they. But this we do sincerely declare, that there is nothing we have hitherto received as matter of faith or practice which is not expressly taught and enjoined in the Word of God, either in express terms or approved precedent, that we would not heartily relinquish, that so we might return to the original constitutional unity of the Christian Church, and in this happy union enjoy full communion with all our brethren in peace and charity. * * * * * To this we call, we invite our dear brethren of all denominations by all the sacred motives which we have avouched as the impulsive reason of our thus addressing them." Thus wrote Thomas Campbell in his Declaration and Address in 1809. WHEN, THEREFORE, I EXPLAIN TO YOU THE ORIGIN AND AIM OF THE DISCIPLES OF CHRIST, I SPEAK OF A CHRISTIAN UNION MOVEMENT.

M A Y.

To those who love Nature she is always beautiful, but more especially in the month of May, when the fields are clothed in fresh and delicate green. The heart is filled with delight as it views the handiwork of Nature that appears in vale and woods. When Nature appears so delightful, 'tis then we can see the hand of God and catch the spirit divine that inspires the soul. How our hearts burn within us when we view Nature as it now appears, and in it see Nature's God, and know that the hand that gave us this beautiful world is divine.

"Tis Nature's best hour when beauty adorns the field and fragrance fills the flowers," and she seems to be animated with almost human life. What sweet associations the face of Nature revives in the soul! She brings back again the forms of those long since gone, and voices long since silent are heard again. The robin, "sweet harbinger of spring," sings the same note I heard thirty years ago. The little brook that gave my childish heart so much pleasure has not changed its music. The fields, the meadows, the woods, are just the same; the past and the present are linked together. I am a boy again, full of youthful joy and hope. The faces of my dear companions reappear. It is the remembrance of those enchanted scenes of childhood that keeps our hearts fresh and young.

How plainly can be seen the hand of God in the beauties of nature as they now appear. Well has

the Psalmist said that "day unto day uttereth speech." "There lives and works a soul in all things, and that soul is God." We love God's handiwork wherever seen. We see the same hand divine in the book of nature that we see in the book of grace. While the former declares His glory and power, the latter declares His love and mercy. There is complete harmony and unity between God's *work* and His *word*. "His eternal power and Godhead may be understood by the things that are seen." (Rom. i. 20.) Nature declares the power and glory of God. In all its work we see the agency of God. There is great danger of removing God from creation and giving inherent powers to the laws of nature. But natural law is nothing more than the uniform mode in which God works. It is not the power of the law but God's own power that keeps nature in motion and gives life to all things. We do not therefore ascribe all this beauty in nature to nature's laws, but to nature's God, and say with the Psalmist, "O Lord, how manifest are Thy works; in wisdom hast Thou made them all." "These are Thy glorious works, Parent of good. . . . and these declare Thy goodness beyond thought and power divine." If we love God we will love His word and works.

John Ruskin has done more than others in illustrating the beautiful in nature. He says, "The love of nature is the element which belongs to man, and out of it arises the light which will reveal to him the true nature of his life, and the true relations between him and his Maker." To watch the works of God in nature will help us to love Him more. M.

A PUZZLED EVANGELIST.

I was accosted on the street this morning by a charming lady, who was being driven about the city, and called me to her carriage. She introduced herself as an evangelist of the Gospel Army, at that particular time engaged in an effort to obtain a conference of the ministers of the city, and kindly invited me to attend, at the St. Lawrence Hotel, at 11 o'clock. Observing some hesitation on my part, she remarked, "We can have your co-operation, can we not?"

I replied, "Well, I cannot promise until I have investigated your aim and methods; if they are Scriptural, you will most assuredly have my co-operation."

"Well, you can confer with the other Baptist ministers; you are a Baptist, are you not?" was her reply.

"No, ma'am, I am not a Baptist."

"Well, are you a Methodist?"

"No, ma'am; I am simply a Christian."

"Well, I don't understand you at all!"

"Well, we disclaim all names for the people of God except those God gave them Himself—those found in the New Testament."

"Well, but don't you belong to the Baptist, or some of the other Christian denominations?"

"No, ma'am; I belong simply to the Church of Christ, and deny the authority of any uninspired man to give a name to Christ's body. To explain further, madam, we repudiate all human creeds, disciplines, and standards of faith, and know nothing in Christianity but what is contained in the New Testament."

Well, brother, I confess that I do not understand you; but I am here as an evangelist, and would like to have your co-operation."

"But inasmuch as we repudiate all human names, creeds, and standards, and denounce them as sinful, it is embarrassing for those who adopt them to have us among them. Our principles are as hostile as oil and water, and not even a mechanical combination of them is possible."

"Indeed, your position is new to me. I would like to hear more of it."

"If you will call at my residence it will afford me pleasure to explain it fully to you, and to aid you in seeing the truth for yourself. You understand that I am ready at all times to co-operate with any and every scriptural movement for the conversion of sinners. I cannot tolerate any legislation for the Lord Jesus."

"I will call and see you and hear more. God bless you. Good-bye." And the interview closed.

I hope to see more of the lady. She seemed good and earnest in her desire to work for Christ. Would that all human barriers were taken out of the way, so that all who are willing could cordially work together. During this conversation how forcibly did the prayer of our blessed Lord impress itself on my mind and heart,— "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me."

IRA C. MITCHELL.

Charlottetown, P. E. I.

NEWS OF THE CHURCHES.

NEW BRUNSWICK.

SAINT JOHN ITEMS.

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

We are still working along harmoniously in the several departments of church work. Our Sunday-school is in a prosperous condition. We have a good corps of teachers, who are much interested in the work of the school.

The regular annual business meeting of the church was held this week. Reports of the officers were received and arrangements made for future work.

Report from Little Workers.—The Little Workers of the Coburg Street Church had a sale of fancy work on May 5. They have been organized a little over a year, and celebrated their anniversary (as near it as they could) with a sale of their work. At their last meeting a vote of thanks was passed to the ladies who kindly sent refreshments, and to all who assisted; and as I have only been in office a little while, and am a little girl, it would be a good deal of work to send each one a copy of the resolution, so instead I ask you all to accept through THE CHRISTIAN the thanks of all the Little Workers.

Yours truly,

SADIE PHEASANT, Sec.

BACK BAY.

By the guidance of Providence I am once more trying to break the "Bread of Life" to this people; and, although weak in myself, I realize I have a mighty arm to lean upon, One who never leaves nor forsakes. The warm welcome received by the brethren and friends of Back Bay, L'Etang, and Black's Harbor, in which places I am to labor the coming year, gives me the assurance of their co-operation, sympathy and prayers in this most glorious work of saving souls. The church at LeTete has, I understand, engaged the services of Bro. Rideout for the coming year; and I trust our united efforts in this land may tend to the honor of God and the salvation of very many precious souls.

P. D. NOWLAN.

L'Etang, May 25, 1886.

NOVA SCOTIA.

MILTON.

Preached in Grafton Sunday morning, then left for home, reaching Milton in time to baptize one in whom we all had a deep interest and who is very highly respected by all who know her. On Thursday we visited Summerville, about twelve miles from Milton, one of the places where we have labored occasionally. We baptized four there on Wednesday. We expect to organize a church there this summer. The friends will commence the building of their meeting-house this fall. The repairs on the Kempt house will commence the tenth of May. The good work is progressing in this county. M.

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 questions and communications, business or otherwise, intended for publication, to be addressed:

"THE CHRISTIAN,"

P. O. Box 106,

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CO-EDITOR:

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SAINT JOHN, N. B., JUNE, 1886.

EDITORIAL.

THE TESTIMONY OF JESUS.

"All in heaven and earth and under the earth will finally testify for Christ. Every knee shall bow to Him, and every tongue confess that He is Lord, to the glory of God the Father." Phil. ii. 11. "The testimony of Jesus is the spirit of prophecy." Rev. xix. 10. "The scriptures are they which testify of Me." The Lord makes the very wrath of man to praise Him, and the testimony of His enemies condemn themselves, and justify and honor His Son. Judas, like the rest of the twelve, though in a different way, died for the testimony of Jesus. Could the least defect be discovered in word or deed in Jesus' life, Judas, who had been for years his constant eye and ear witness, would be the witness; but neither his own urgent need of a pretext for the betrayal, nor the pressing demand in the high priest's palace brought him to the stand. Instead of this he came and cleared his Master of all guilt, and condemned himself, saying, "I have sinned in that I have betrayed the innocent blood." When this testimony was not disputed, but only coldly despised, he sealed it by self-inflicted death.

We will not now speak of Pilate's testimony to His apostles' purity, nor of the folly and self-contradiction of the false witnesses in the palace, but consider the *final* testimony of the chief priests, elders and scribes. From their education and responsible positions in the nation, we might expect more of them than from the excited rabble. But they stirred up the multitudes to deeds of mean and maddening outrage against the innocent sufferer, watching lest an interval of reason should stop their insults and accusations.

When Pilate asked for His crime, they replied, "If He were not a malefactor we would not have delivered Him to thee," and when He feebly pressed His case, both His voice and His manhood were drowned by the venomous cry, "Away with Him, crucify Him, crucify Him!" and the voices of the chief priests and of the people prevailed. Jesus was now in their hands. When the soldiers had unmercifully scourged Him, mocked Him with the purple robe, the reed, and crown of thorns, until their cruelty was satisfied, they led Him away to crucify Him. Now His hands and feet were nailed to the cross between two thieves and He would soon be dead. But e'er His spirit leaves the body, these rulers stand to declare to a listening universe their reasons for putting Him to such a death. The mocking crowd wagged their heads and charged Him with threatening to destroy the temple and build it again in three days. But this falsehood

seemed too stale and haggled for the priests and elders, and they, in division, draw the attention of all men to two points.

Before Jesus expires He let angels, men and demons hear the culmination of all their accusations—the sum total of all His crimes. *Two facts* express the whole. 1st. *He saved others.* 2nd. *Himself he cannot save.* Whatever falsehoods they had previously testified against Him, or however bitterly or scornfully they uttered their last charges, they were true, grandly true. *He saved others. Himself he cannot save.*

1. *He saved others.* The Jews expected a Messiah, but not one to save. They had no idea of Jesus' mission, or of His morality. His readiness to raise and save the fallen was what excited their jealousy and hate. He proved His power to forgive sins by healing the sick before their eyes. His whole life declared Him to be a Saviour of others. His name was Jesus because He saved His people from their sins, and at His death His crucifiers bear witness to the glorious fact.

But it is interesting to observe how hard the rulers strove to deny that He saved others, and to hear them at last acknowledge it when they brought a guilty woman to Him (Jno. viii.) to try whether He would condemn her or justify her crime. He did neither, but sent them away covered with shame, saved the woman and condemned her sin. When He healed the blind man, (chap. ix.) they used every means to have the fact denied, but failed. Two things were patent to all: 1st. He received his sight. 2nd. It was on the Sabbath day. They reasoned thus: Just say that God healed you and we will join you in praising Him for that good act, and that Jesus did not do it at all. But the man declared that Jesus did it. Then if you must have it so, He is a sinner; that is, if God healed you on the Sabbath, it is a gracious act, for which He should be praised; but if Jesus did it, it is a sinful act, for which He should be punished as a Sabbath-breaker. Still He saved that blind man. Again, when He cast out devils the rulers denied it, until the cases became so numerous and clear that the people *knew* He did it, the rulers admitted it, but said, He casts them out by Belzebub, the prince of devils. Jesus reasoned so plainly and so forcibly as to convict them of a slander against the Holy Spirit so malignant and barefaced as not to be forgiven in this world nor the next, calling the gracious power of the Holy Spirit the power of the devil. They knew that Jesus saved others. When Jesus met the sorrowing sisters of Lazarus, and wept with them, persons were there to charge Him with hypocrisy. "Could not this man who opened the eyes of the blind have cause that even this man should not die?" The groans of Jesus were the answer. When He raised Lazarus they reported it to the priests, who flew to their party, exclaiming, "What do we, this man doeth many miracles, if we let Him thus alone all men will believe on Him!"

They had to acknowledge His many miracles of mercy, which proved Him to be a Saviour of others and which will be vindicated forever by friend and foe. It will be the sweetest song of the redeemed and the eternal wail of the lost. The thought that He saved others and died to save us, but we rejected His offers and His love will envenom the worm that never dies.

2. *Himself He cannot save.* This was so strange to the chief priests that they upbraided Him for it. The reason why He could not save Himself was that either He or others must suffer. Their highest idea of morality was a man loving his neighbor as himself. To love an enemy never entered their mind; Moses never commanded it, nor did he command a man to love his neighbor better than himself. If I and my neighbor are so situated that I can only save one, no law commands me to save him, no man expects it. Save yourself and then do all you can to save your neighbor, is all that law requires or friendship expects. But Jesus brings a new morality from heaven. He teaches us to love our enemy and confirms it by His own life. In this He never failed until He took the place of His enemies and

died for them. Hear what a reconciled enemy deposes of Him, "Who loved me and gave Himself for me."

It is very touching to see the captain of a sinking ship keep the deck until the last passenger is safe in the boat; still he only does his duty because (1) He is the commander and should not leave in time of danger; (2) All the passengers are in his care; (3) After the rest are safe he has a chance to escape. Still it is grand to witness him true in time of danger. This, however, is different from one giving his life for others.

We are told that a few years ago two young Englishmen became fast friends on board of a ship sailing from Australia to England. Both had left England a few years before to improve their health and were now returning. We will call one A., the other B. A. had left a wife and two or three children, and was returning a healthy man. B. was single and but slightly improved. After a time a storm arose and raged from day to day. The ship bravely resisted till at length she began to sink. Having lost some of their boats the remaining ones could only carry a part of the passengers. Lots were immediately drawn, the successful passing to one side, the unfortunate to the other. B. was successful, but A. had to pass to the other side. P. says to A., "You must take my place in the boat and I will stay in yours. Your wife and little ones are long looking for your return. I cannot bear to have their great joy turned into bitter disappointment. Go and make them happy." He asked the captain to allow the exchange, and in the haste of the moment it was so decided. Could any one in that boat sneeringly point at B. saying, "He saved another, he cannot save himself?" Would it not be more natural to see A. with stretching neck and suffused eyes gazing back at him and pointing him out to others as "the one that loved me and gave himself for me."

In this selfish world God permits us to look on rare cases of self-denying love for others which slightly resemble His love to ourselves, though this love has no parallel. It was for a warm friend that Englishman died, but Jesus died for His enemies—enemies who could reproach his weakness and mock Him in death's agonies. Scarce an instance was ever known of one dying for a righteous man—a man exact in all his dealings, who defrauds none and helps none; but for a good man—a man largely benevolent and self-denied to assist the needy—perhaps for such a good man some would defy the cold calculation of human opinion and die. But God has commended His love in a degree infinitely high above all example, "in that when we were yet sinners Christ died for us."

If the rescued man would point his companions to his deliverer e'er he sank from their sight, and would often talk of him to his wife and children, and tenderly think of him through life, is it surprising that those whom Jesus saved by His blood should often remember His dying love, and should by all means let their families and friends have a saving sight of the Redeemer. Blessed Redeemer! He saved not Himself, He pleased not Himself, did nothing for Himself. All He did and said and suffered was to glorify God and to happy man. He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him and given Him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven and in earth and under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

D. C.

The evils of the liquor traffic is felt not only in the United States and Canada but also in Russia; yes, and in Russia also is a growing determination on the part of the people to banish it from their midst. The new liquor law which recently went into effect in the last named country will, if carried out, close the doors of 80,000 drinking-places.

THE paralyzing effect of Sectarianism is everywhere being seen and felt. Evangelists, such as Moody, Sankey, Sam Jones, and others of like type, realize that to be successful they must appear to the public, at least, indifferent to what is commonly called denominationalism. Men are now—and justly too—refusing to be tied down by human creeds, and these supposed advocates no longer insist upon them as being tests of fellowship. Only a short time ago, while in conversation with a gentleman, he remarked that he had been brought up in a given church, but after a while, circumstances being somewhat changed, he concluded to join a church of another order. Calling to see the preacher, he said:—Well, sir, I would like to associate myself with your people, but there is difficulty in my way—I cannot accept your ideas of election and foreordination as set forth in your *creed*. Oh, said the preacher, that need not trouble you—*That did very well forty years ago, but we never preach that stuff now*. The same evils are being felt in Japan as here. The *Japan Daily Mail* of Jan. 28th gives an account of the 13th annual meeting of the Evangelical Alliance; and represents the Rev. George Knox of Toyko as showing how completely the Alliance had failed.

“Now glance at our actual method. In Toyko are 14 missionary societies, and in Japan are 20. We are trying to establish fifteen distinct churches. There is neither co-operation, nor even mutual consultation. Were we laboring only for the saving of individual souls our policy might be intelligible; but if the establishment of the Church be our aim, our policy be fatuous. Only two missionary bodies in Toyko are adequately manned, the others representing various degrees of inefficiency. The cry is ever for more men—more men for evangelistic work, more men for schools, more men for all our varied activity. Each tiny contingent looks to its own needs, manages its own weak schools, and sends its own evangelists through its own little list of stations. Thirty men united would do more efficient service than forty-two missionaries scattered in our fourteen societies; and to-day it is only the Council of the United Presbyterian Missions with sixteen men that feels itself through union in some fair measure master of its situation. *This division of Protestantism is not only wasteful of force in Mission work—it is a positive hindrance to the accomplishment of our aim*. The organization of fifteen churches in Japan is needlessly to continue in the heart of heathendom our sectarian strife. Of necessity in some degree we work at cross purposes, and thwart each other's plans; nor will the warmest desire for unity wholly avert these difficulties until a re-organization at home overcomes the central cause.”

THE *Christian Register*, published in Boston, and oracle of Unitarian views, informs its readers that at the recent dedication services of the new building of the First Unitarian Church of that city there were present one Methodist, two Baptists, and two Episcopalian ministers; and that Dr. McVickar of Philadelphia (Episcopal giant of that city) has, by attending the meeting and in accepting an invitation to sit upon the platform, aroused the indignation of his people, and jeopardized his chances for the bishopric. As a matter of course, the editor is very indignant at McVickar's people, because they are not broad in their sympathies—a want of liberality! Of course we know not the motives that prompted these preachers to attend the above meeting. But still it does appear strange that men professing to accept and to set forth the Saviour as the Christ—the Son of God—could or would so lend their presence as to intimate, at least, a sympathy with a body of people that claim to have “no distinctive doctrine,” thus verifying the statement made by one of their eminent preachers, “Some of us believe a good deal, some

very little, and some nothing at all.” A society that repudiates Christ's divinity, that has very little, if any, faith in the Lamb of God that taketh away the sin of the world, that looks upon the Saviour as a mere man, conceding Him to be, however, the highest type that has appeared on earth. Take from us the Christ of the New Testament—where is the Gospel? What hope beyond the grave? Would we not be of all men the most miserable?

WE have received a pamphlet giving a sermon of Bro. B. B. Tyler, which he delivered before the church meeting on West Fifty-sixth Street, New York. In this discourse Bro. Tyler sets forth the origin, aim, methods, numbers, literature, educational enterprises, and mission work, of the Disciples of Christ in the United States. If space permitted we would gladly give in one issue the whole discourse. In the first part of the sermon is given some very interesting facts—a knowledge of which would be almost impossible for many of our readers to obtain. On another page will be found the first part of the sermon; and in our July number we purpose giving the remainder.

THAT prohibition sentiment is growing in favor with the people of the United States is everywhere apparent. Only last year in the State of Massachusetts SIXTY-THREE towns voted for license, this year only TWELVE out of the SIXTY-THREE.

ANY of our brethren proposing to attend the Annual Meeting of our P. E. Island brethren should keep in mind that it will be held with the church at East Point, commencing the Saturday before the second Lord's day in July.

THE House of Lords, by a vote of 140 to 127, has again rejected the bill to legalize marriages with a deceased wife's sister.

ORIGINAL CONTRIBUTIONS.

TOBACCO.

Now is the season for house-cleaning. Be sure that every one make thorough work of it, and not forget to clean their mouth. Let this season of changes be the time when we shall change this habit of the use of tobacco.

The physical, mental and moral evils resulting from the use of tobacco, and the rapid increase of this habit, calls upon parents and teachers and preachers and churches, to use their influence against it, both by precept and example.

There can be no question that tobacco is a deadly narcotic. A drop of the essential oil of tobacco upon the tongue of a cat or dog will produce death. Place a cigar in a teapot, pour half a pint of water on it, let it stand a little while, and you have a poison that would kill a man, if taken, in one minute. Don't you try it if you want to live.

A celebrated physician has enumerated near seventy diseases attributable to the use of tobacco. It impairs digestion, depresses the mind, and weakens the heart. The most eminent doctors tell us that none who use tobacco before the bodily powers are developed, ever make strong men; and what is still worse, the use of it shortens life. Some contend that this cannot be true because there are old persons who use it. There are cases where persons were bitten by a mad dog and yet escaped the hydrophobia; but does this prove that the bite of rabid animals is not poison and dangerous? When you find a healthy old man who uses tobacco you will find that he was well along in life when he commenced its use. It cannot be true that a poison can be taken into the system from youth without shortening life. This view of the evil makes it a violation of the sixth commandment: “Thou shalt not kill.”

The mortality chargeable to this evil can't be fully estimated, because so many die by the ordinary forms of disease. But the physicians know that many of their patients die of disease from which they might have recovered but for the previous exhaustion of vital powers by this narcotic drug.

If any doubt that tobacco is a rank poison let them consult the physicians. Be sure and have nothing more to do with it. Drop it because it injures your health. Because it squanders your money and injures your mind, and enfeebles your whole system. It is impure. It is an unsavory fluid that often runs down upon the beard and down to the skirts of the garments.

Think of it: wisdom and tobacco coming from the same mouth!! The use of tobacco is slavery. The victims of the habit confess their bondage. It is a selfish habit, and therefore an unreasonable self-indulgence. The use of it violates the laws of body, mind and soul.

Look for a moment at the fearful waste of money. I know a certain town where the people can hardly keep up their schools, and their school-houses are in a dilapidated condition for the want of money. The cry of “hard times” is heard daily; and yet that very town is spending two thousand dollars annually for tobacco. Don't tell this in Gath.

The annual amount spent by the nation on tobacco, including the cost of pipes and other knick-knacks, will amount to at least fourteen million pounds. A young man at fifteen years begins the custom of smoking. He smokes one cigar a day, this is 365 cigars a year, at five cents, \$18.25. Multiply this by 50, supposing he will live 50 years, and we see the fearful waste. Don't do so any more.

H. M.

THE UNION OF GOD'S PEOPLE.

NO. II.

But now another question presses itself upon us, “How can we attain this union?” In answer to this question let us give a little closer attention to 1 Cor. i. 10. These are plain, clear, strong statements from the Apostle Paul to the Corinthian brethren. “I beseech you by the name,” that is, by the authority of Jesus Christ. Could he have any higher authority than Jesus Christ Himself? “That ye all speak the same thing.” How can we do this? We read in 1 Peter iv. 11, “If any man speak, let him speak as the oracles of God.” How? As the oracles of God. How can this be done? When we talk of Bible things, use Bible language. If we are going to tell a poor lost soul how to be a son of God, an heir of heaven, let us use the language of Peter to the Pentecostians; of Paul to the jailer; or of Ananias to Saul, as the case may be. If we are teaching of Christian life, let us teach what is in the letters to Christians. If we speak as the oracles of God, we will all speak as the apostles direct. If we all speak alike, a strong point is gained toward this union. The great trouble now is, we all speak differently, and while this is so, we cannot be one as Christ and His father are one.

The Apostle adds: “And that there be no divisions among you.” Sometimes when we talk of the evil of division, we are met with the statement that it is not about any vital matter that we are divided. But the Apostle tells us there must be *non-division*, it matters not about whether it is vital or not.

The occasion that drew these words from Paul was simply calling themselves after different men. To-day one is a Calvinist, another a Wesleyan, &c. This means division; for if you follow one man, and I follow another, we are going in different ways. Let there be no division, “But that ye be perfectly joined together in the same mind and in the same judgment.” In the same mind: Can

we do this? What does the Spirit teach on this matter. 1 Peter iv. 1. For as much then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind. Phil. 2. v. "Let this mind be in you which was also in Christ Jesus." How can we arm ourselves with the mind of Christ? By studying His life and thus being inspired by Him. The leading thought in the mind of Christ was to bless man by saving him from his sins—not in his sins—and in this way filling his heart with gladness. He taught the people what to do, and He said: "If you know these things, happy are you if ye do them." Paul armed himself with this mind till he could say: "I become all things to all men, that by all means I might save some." If we were all thus armed with the mind of Christ there would be little room left for selfishness, and party spirit would melt away, and divisions would cease.

In the letter of Paul to the Ephesians (iv. 3-6.) are some things it would be well for us to consider. He says: "Endeavoring to keep the unity of the Spirit in the bond of peace." There is one body. What body is that? This is the same body he spoke of in chap. i. 22: "And gave him to be head over all things to the church which is His body, the fullness of him that filleth all in all." We can then say, *there is one church*. This agrees with what our Saviour said to Peter: "On this rock I will build My church." It is Christ's church; it is His body. Jesus Christ has only one body, only one church, and if we are all in the one body, there should be the same harmony and union of action as in the members of our natural body.

There is one Spirit. What Spirit? The Spirit of Christ. If any man have not the Spirit of Christ, he is none of His. That Spirit is in every member of the one body, and that Spirit is in the church to teach and instruct every one in the same way, by the revelation given, called the New Testament. All the members of the one body being instructed by the same Spirit will move in harmony.

One Hope. All who are in the one body, and are partakers of the same Spirit, have one hope, that is, the hope of being with Jesus and being like Him, the hope of heaven with all its joys and glories. What a glorious hope this is. As we think of our dear and loving Saviour, and hope to be with Him forever, it leads every mind to thank God.

One Lord. It is His right to direct us, to give us our laws. Moses said: "A prophet shall the Lord your God raise up unto you from among your brethren, like unto me, Him shall ye hear." At the time of the transfiguration God spoke from heaven and said: "This is My beloved Son, hear ye Him." There is no other laws given in the one body but Jesus the Christ. Everything that Christ has given is found in the New Testament. It is all binding; nothing else is binding.

One Faith. In the religious world to-day there are many different faiths. If you want to know what a man's faith is you will have to study his creed, for this tells what he believes. He may not know himself, but it is there. But here we have one faith; that is, faith in a person. Peter said: "Thou art the Christ, the Son of the living God." The Treasurer of Candace, queen of the Ethiopians, before he went down into the water, said: "I believe that Jesus Christ is the Son of God." Here is the one faith. Believing this we cannot hesitate about receiving His instructions and following them. We are sure He will lead us in the right way and at last take us to Himself.

One Baptism. It seems strange when the Apostle says one baptism that we should find one people teaching and practising sprinkling, another pouring, and another immersion, and each calling it baptism; and stranger still to see one man sprinkling, pouring and immersing, and calling them all

baptism. What is the one baptism? We might examine Lexicons and learned men on this but we forbear. We find in the New Testament that when persons were to be baptized they went to a river, or a place where there was much water, and both the candidate and the administrator went down into the water and then came up out of the water, and the person baptized was buried with Christ in baptism.

Immersion has never been in dispute; all religious people acknowledge that when this is done we have been baptized. It certainly is safe to do what all concede to be right. Any person who is thus baptized is always thereafter satisfied so far as the act of baptism is concerned. All can conscientiously practice immersion, for they say it is baptism. Why then do we not all practice what we all agree is right, and remove one of the greatest obstacles to Christian union. This state of things did not exist in the days of the apostles or they would have written something on the subject. It would have been as impossible for them to mingle together then as now.

One God, &c. This is the God and Father of our Lord Jesus Christ, who, according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

If we will all come into the one body and abide there, be filled with the one Spirit, possess the one hope, be directed by the one Lord, have the one faith, the one baptism, and serve the one God, we will indeed be one.

What benefit will arise from this union? 1. To God's people. They would be a power in the world that Satan could not withstand—union is strength. They would be able to maintain worship in many places where they cannot do so now. The tending to strife and carnality would be lessened. A great amount of means would be saved. In the country and in villages places of worship are built that would not be needed. Four and five meeting-houses are built where one or two, at the most, would accommodate all the people. There would not be so many public teachers necessary. 2. To the world. The greatest cause of infidelity in the world is the want of this unity. Jesus prayed that His followers might become as He and His Father were, one, that the world might believe that the Father had sent Him. Brethren everywhere, let us pray for this union; let us work for it in every possible way and God will bless our labor.

J. A. GATES.

LeTete, April 19th.

BECAUSE HE LOVED ME SO.

Why came the Saviour from above,
To dwell on earth below?
Why suffered He on Calvary?
Because He loved me so.

CHORUS.

He loved me, He loved me,
He loved me, this I know;
He gave Himself to die for me
Because He loved me so.

Why loved He in Gethsemane,
Beneath a weight of woe,
Till bloody sweat bedewed the ground?
Because He loved me so.

Chorus.

Why does He wash my sin-stained heart,
And make it white as snow?
Why does He make His home therein?
Because He loves me so.

Chorus.

Why will He take me up to heaven,
From cares and toils below?
Why give a crown of glory there?
Because He loves me so.

Chorus.

The above is one of my favorite hymns. In it there are seven of the most important questions asked, and one answer to all of them. I propose—

the Lord willing—to write an article for THE CHRISTIAN in each of these verses. The questions asked have a wide range, too wide indeed to be simmered down to the desire you have expressed to correspondents. But I will try to do so. Of course I can only state facts without amplifying much.

It was the love which God bore to dying mortals that brought the Saviour to earth. "Sin is the transgressing of the law," (1st Jno. iii. 4.) and the penalty of a divine law is and was death. That was the penalty in the garden. Death in every case where life animate or inanimate exists, means separation, and life a union or connection. So God said to Adam: "You shall not eat of that certain tree, and if you do not obey my command, that very day you eat of it you shall surely die." This death was of a two-fold nature. 1st. It was literally executed that very day that Adam transgressed. They were separated from God's presence. No more talk, no more communication between them. They were driven out from the garden and from God's presence. We can only imagine the terrible state of mind they were in. Now out in the wide world *alone* to work their way on as best they could, for He told them that by the sweat of their face they should gain their bread all the days of their life. They were mortal, 2nd. and being cut off from the tree of life, they lingered on "or dying, you shall die," and when humanity had worn out at the end of 930 years, Adam's spirit and body were separated and he died. We cannot think that this death reached on through all eternity, for a respite was given in that promise God made to them,—the seed of the woman shall bruise the serpent's head. Gen. iii. 15.

A very delicate and quite obscure question comes up here. Though Adam and Eve had faith in that promise, what works of faith were they to perform to show their confidence in God's promise? There must have been some channel of communication opened for transgressors and their offended God to be brought nigh again. The first hint we have of this is brought out in Cain and Abel's offering sacrifice to God. At what time the institution of sacrifice for sin was inaugurated we are not informed, but from very strong circumstantial evidence we infer, which we have a perfect right to do, that that ordinance was instituted immediately after the transgression. God slew beasts and clothed the naked sinners with skins (Gen. iii. 21), and told them to offer the bodies of those animals as a sacrifice. Every one who has committed sin from Adam and Eve till now has forfeited his life; for that decree, "Ye shall surely die," has never been revoked. While I am writing this every sinner in the universe is under sentence of death—death eternal. He has forfeited his blood. From this we see clearly why Abel's offering was accepted and Cain's rejected. Abel's had blood—the life; and Cain's had none. Blood had to be offered to ransom blood—the blood of the sinner. This sacrificial blood was a type running down through the ages and centered in Christ, the Lamb of God, on Calvary. The blood of beasts could not take away sin entirely, (Heb. x. 3, 4.) but the blood of Christ could. All along there was a remembrance of sin, even after the sacrificial offering had been made exactly according to the law; in these cases the sins of the transgressors remained until the day of Pentecost and were then taken away entirely (Rom. iii. 25) by the sacrificial blood of Christ, the antitype of all types of olden times. The great problem that could never be solved through all the ages of how could God be just and still the justifier of all those who believed in Christ (Rom. iii. 26) before the angels and the court of heaven, and I may say the devil and his host of deceivers, without inflicting the penalty of a broken law, was a problem that the angels desired to look into (1 Peter i. 12). The seed of the woman was

to bruise the serpent's head, not the seed of Joseph nor the seed of man; it required something stronger than that. If Christ had been of the seed of woman and man He would have been all human like any other man, and a human sacrifice would have been as weak and unacceptable as any other animal. It required some one approaching the *divine*, therefore the woman being overshadowed by the Holy Spirit and the power of the Highest, constituted the Son of God, both human and divine, making the sacrificial blood of Christ all powerful to save to the uttermost all that would come to God by Him; and God stands justified before the court of heaven, and Satan completely foiled. As every sinner has forfeited his life—his blood—the blood of the sinner had to be shed or a ransom found; hence a ransom was sought and found (see Job xxxiii. 24; Matt. xx. 28; 1 Tim. ii. 6) in the person of Christ; and He, having died for the sins of the world, bore our sins and carried our burdens on the Cross, made a complete atonement for sin and opened up the new and living way to heaven. As Christ was with the Father before the world was, and in its creation and all things upon it, He had to do in man's creation. When God said, "Let us make man in our image, and after our likeness," Christ had to do in his creation; hence His love to their noblest work was unbounded. His attachment to man was so great that when it was necessary for a ransom to go from heaven to earth, not one of the angels of the highest was worthy of that high honor (see Hebrews 1st and second chapters), but the *logos*, the Word, accepted the position and came. More on this in my next.

JOSEPH A. SH.

SOME CHARACTERISTICS OF PRIMITIVE CHRISTIANITY.

NO. II.

"And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." Acts ii. 42.

This passage of scripture records in a most concise manner, the practice of the primitive Christians in their stated worship. The statement that they "continued steadfastly" in the things mentioned, indicates a stated custom. The things enumerated indicate the features of their worship. Let us look at them briefly in detail.

1ST. THE APOSTLES' TEACHING. The apostles, as all know, were the authorized teachers of the religion of Christ. They were commissioned to perform this work by Christ himself. Matt. xxviii. 18-20. They were qualified for an infallible execution of their commission. Jno. xiv. 26, 16, 13; Acts ii. 4. They were not only to teach sinners the way of the Lord and make disciples of them, but they were also to teach the *disciples* all things commanded them by the Lord. Matt. xxviii. 20. When the church in Jerusalem of which the statement of the text is made, was organized, the apostles were present in person, and in fulfillment of the specifications of their commission they gathered together the newly made disciples and proceeded to "teach them" all things whatsoever Christ had commanded them. Hence it is said that those persons "continued steadfastly in the apostles' teaching, &c."

2ND. THE FELLOWSHIP. We might perhaps better understand this term were it rendered *partnership*, for that is the commonest meaning given to the word in the scriptures, and the most evident meaning in this place. The church is a great co-partnership in which every member is a partner. So that in giving and receiving, each one participates. Those early Christians were partners in each other's joys and sorrows, trials and triumphs, sacrifices and advantages. They had fellowship,

or partnership, in the instruction given by the apostles, in the support of the poor, and in all the exercises of their worship. They continued steadfastly to participate in these things.

3RD. THE BREAKING OF BREAD. This was, without a doubt, the institution of the Lord's Supper. This is the memorial institution of the church of Christ. It is to Christians what the Passover was to the Jews, a monumental feast. Jesus instituted it to preserve His memory among His people, and the apostles taught the disciples to observe it.

4TH. THE PRAYERS. Prayer was an element in all their worship. The apostles taught them to be a devotional people, and doubtless this term is intended to indicate all their devotions.

The plain implications of the passage quoted is, that these were constant elements in their worship. They had instruction in the truth, fellowship with the brethren, the remembrance of Christ in His suffering and death, and devotional exercises. There were the best of reasons existing why all these elements should constantly enter into their worship.

1st. They were ignorant of the Christian life and its duties. Their education had been in an entirely different direction. Educated as Jews, they had been contented to observe the formalism of the Jewish ritual. Now they had passed from the letter to the spirit, from the symbol to the reality, and the duties and responsibilities of their new relation had all to be learned. Hence it was a supreme necessity to them to have teachers who could infallibly instruct them in these matters; and their steadfast continuance in the teaching of the apostles' has its most obvious reason in their own wants.

2nd. They needed sympathy, encouragement, help, and an outlet for their new impulses and energies. Their obedience to the gospel had caused many of them, doubtless, to deny father and mother, brother and sister, friend and helper. Their new position was one which courted, by its superior claims, the most virulent antagonism from its enemies, while it inspired all who held it to a life of self-sacrifice in behalf of others. New friendships must then be formed to take the place of the old, and those friendships must be strengthened by frequent and familiar intercourse. Sympathy was to be sought for among those who had the same aspirations and the same hopes. If material help was needed, it was to be expected from those of like faith who had the ability; while those who had possessions and whose newborn generosity sought for objects of benevolence, could find such objects among the poor of their own number. So they continued steadfastly in the fellowship, sharing equally both heavenly and earthly blessings. For while the apostles dispensed to all alike the heavenly bread of truth, those who had possessions sold them and brought the money and laid it at the apostles feet, and distribution was made unto all according to their needs.

3rd. They needed to be constantly reminded of their Master and their obligations to Him. They were the servants of a King who had gone into a far country and had given each man his trust. And amid the distracting cares of a life of persecution and toil, they needed to be periodically led back to the fountainhead of all their blessings, to the crucified Christ, that they might see the price paid for their freedom, and realize that they were not their own, but His possession.

4th. They needed constant communication with God. They had been trained to worship Him under the Law. They were to worship Him no less under the Gospel. And His worship would have a new significance to them, since they would approach Him through their newly accepted King. They needed, more than ever, the strength which comes from waiting on the Lord, and hence their

very necessity drove them to continue steadfastly in the prayer.

That these elements entered into the worship of all the primitive churches, and largely for these reasons, we have every ground to believe. The teaching of the apostles relative to Christian duty would be uniform in every place, as the wants of the disciples would be in every place materially the same.

This characteristic of primitive Christianity is worthy of close attention. Those things were imposed as duties by divine sanction. Not only so; they were provided as necessary means for the development of the divine life in men. If, then, these features of Christian worship have never been abolished by divine authority, it is evident that they are obligatory on Christians to the present day. And furthermore, since the needs of men are substantially the same, those divinely appointed means of growth and advancement are still a necessity to every Christian. The Christian worship of to-day, then, should be composed of those features. There is no sanction either in divine authority or from the condition of men, for the neglect or abandonment of any one of these features from the worship. When Christians meet together on the first day of the week, as did the disciples at Troas, it should be to "break bread." But along with that exercise, clustering around it as a centre, should be the apostles' teaching, the fellowship, and the prayers. In other words, there should be instruction in the word of the Lord and the duties of Christian citizenship, participation in both the benefits and the burdens of the work, and devotional communication with God. This would not only reproduce the primitive worship in outward form, but would also meet the inward necessities of every heart.

One thought more before I close. Granted that these features are reproduced in the worship, then there must be, in order to effect any permanent good, a reproduction of that *steadfast continuance* in those things which characterized the early Christians. It is good to hold a correct theory about these things. But if our practice does not correspond therewith it will avail nothing. "For-sake not the assembling of yourselves together, as the manner of some is."

M. B. RYAN.

Williamsport, Pa., May 20, 1886,

MISSION BAND.

On Friday afternoon, 14th ult., according to appointment, the Sunday-school class of Sister Miles met with some others in the school-room of the church, on Coburg St. Sister E. Christie, by request, acted as President for the meeting. After some preliminary suggestions and resolutions, it was moved and carried that this organization should be known as "The Young People's Mission Band of Coburg St. Church." That it should meet the last Friday in each month; in order to membership there should be an initiation fee of five cents and a monthly due of the same amount.

A considerable time was spent in the consideration of a motto. Several were presented: "Let us be seen by our deeds;" "Never be discouraged;" "Whatever thy hand findeth to do, do it with thy might;" "Let us keep our Heavenly Father in our midst." Several suggestions were offered as to the character these meetings should take and how the time for holding them should be spent. Both these questions were deferred for another meeting. The meeting then adjourned to be called by the President. The following were elected officers for the ensuing quarter: Sister Lorenzo A. Miles, President; Georgina Murray and Emma McInnis, Vice-presidents; Katie Harris, Treasurer; Josie Morrison, Secretary.

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RECEIPTS FOR MAY.

Richard Hill, 50 cents; James Prince, 50; Mrs. Samuel Milberry, 50; S. McDiarmid, \$1.00.

MARRIAGES.

WICKERSON-CROSS.—At Black's Harbor, Parish of Pennfield, on 28th ult., by P. D. Nowlan, Thomas Wickerson, Esq., to Ida B. Cross, both of Black's Harbor, Charlotte Co., N. B.

FROST-WICKERSON.—At Black's Harbor, on 28th ult., by P. D. Nowlan, Frank Frost, Esq., of Perry, Maine, and Malvina Wickerson, of Black's Harbor, Charlotte Co., N. B.

MCGREGGOR-LEMON.—At the residence of the bride's mother, Mrs. John Lemon, Montague, P. E. I., May 12, 1886, by O. B. Emery, Mr. Daniel McGreggor, Union Point, Lot 51, and Miss Lavinia Lemon, Montague, Lot 59, all of Kings County, P. E. I.

DEATHS.

MCLEOD.—At the residence of her father, Mr. Angus McLeod, Sturgeon, Lot 61, P. E. I., April 30, 1886, after a lingering illness, Sister Norah McLeod peacefully passed to her rest. Our young sister, about five years ago, was baptized by Bro. R. W. Stevenson, and, although he is now absent from the Island, trying to present the claims of Christ to the lost and perishing in other places, and win souls to Him, it will be a satisfaction to him to know that one who listened to the story of the cross from his lips has passed over the river in the full assurance of faith. Sister Norah leaves a large connection of friends, and we trust the tie which bound on earth is not forever severed.
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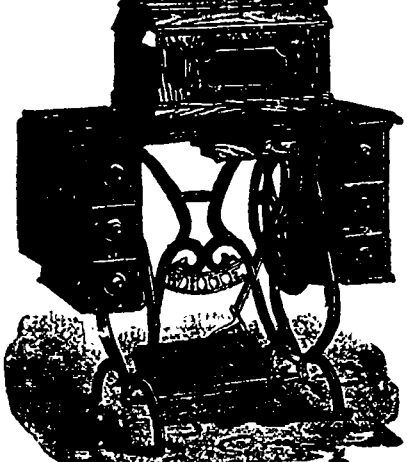
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