

The Christianian.

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

Vol. 2.

SAINT JOHN, N. B., FEBRUARY, 1885.

No. 4.

The Christianian.

BROTHER SKINFLINT'S SOLILOQUY.

BY KNOXIAN.

The Church is in a bad way. A man must have his hand in his pocket all the time now. In the good old days the Government built the churches, and paid the ministers. One could sit in the church for years in these happy times and never put his hand in his pocket. Those were the days when religion flourished and the people could put their money in mortgages at twenty per cent.

Things are much worse now than when this country was settled. In those early times ministers got three or four hundred dollars for stipend. It was enough. The arrangements for collecting the stipend then were much better than now. Part of the stipend was often paid in produce. If a man had anything that he could not sell for money on the market he could always take it to the minister. It was so handy when one had small potatoes or produce of any kind that would not sell to take it to the minister; when the collector came around one could always say, "I paid in produce." The plan of paying in kind was a good plan. It was far better than the envelope system. The envelope system makes a man keep his hand in his pocket all the time. That is the weak point about the envelope system. The envelope system was devised by worldly-minded men, who say that one should pay for the Gospel by the week instead of putting one's money in the bank, or lend it on mortgages at twenty per cent.

I read in the *Mail*, that I borrowed from one of the neighbors last week, that the Church is in a state of decay. The *Mail* says the Church has lost its influence in the world and blames Huxley and Darwin and men of that kind for making the Church so weak that, like Wellington at Waterloo, it calls for night or Blucher. The *Mail* does not understand the question. Darwin and his people have not injured the Church to any great extent. The injury has been done by the envelope system. The worldly-minded men who devised that system shows how weak we are by dividing our annual subscription by fifty-two and showing how small the quotient is. The quotient is often weak, so weak that you have to handle the little thing tenderly or it might die. I have always paid four dollars a year for my pew, which holds nine. Taken as a lump sum my contribution looked respectable. I always liked to hand it to the minister himself. I wished to produce a feeling of dependence in him, and keep him from spiritual pride. It was his spiritual good I had in view. Our congregation elected a worldly-minded man for treasurer, and he introduced the envelope system, and divided my contributions by fifty-two. He said the quotient was only about seven cents per Sabbath for the Gospel for the family, or three and a half cents for those who went to church twice. Then he tried to divide the seven cents by the number

of my family, and he couldn't get any quotient at all. He was a very worldly-minded man, that treasurer, but, he couldn't find any quotient. Such carnal devices as dividing one's contribution by fifty-two should not be allowed. The Church will always call for night or Blucher until the envelope system is abolished.

Some of our ministers say too much about the Scheme. I was always a liberal supporter of missions. I never allowed the plate to pass me on collection day without putting five cents on it. Never. Dr. Cochrane came here a short time ago, and made such a fuss about Home Missions that I had to double my contribution. He spoke nearly two hours and so worked up the people that several liberal contributors like myself, had to double up. He said that "half farthings were just coined to give Scotchmen a chance to contribute to charitable and religious institutions." I deny the charge. I never gave less than a cent for any religious or charitable purpose in my life. I am afraid Cochrane is a worldly-minded man like these who introduce the envelope system and divide by fifty-two.

I have no great admiration for Mr. Macdonell. I am afraid he has a touch of worldly-mindedness, too. He goes up and down through the Church speaking on augmentation and making the people believe that a minister should have \$750 a year and a manse! The worst thing about it is that a great many people do believe him. He has a terribly earnest way about him and makes his points so clear and plausible, that simple-minded good people are carried away by him. He is a dangerous man to come into a congregation—about as dangerous as Principal Grant. Any man who takes the ground that a minister should have \$750 a year, is worldly-minded. I can hire a man to do all kinds of work for half that sum.

Why cannot our colleges be supported by the Government? If Mr. Mowat is not willing to give us part of the surplus, then why should not the Church try Sir John? I always had the good of the colleges at heart and am perfectly willing that either Government should endow and support them out of the public funds. Farther than this no man can reasonably be expected to go.

I don't like much of the preaching of these modern times. There is too much about gratitude, and obedience and self-sacrifice and all that sort of thing. Why don't our ministers preach more about the Jews? They were a wicked people and should be condemned. Judas was a very wicked man. If he had been the right kind of a man he would have kept the thirty pieces of silver and lent it at twenty per cent. Our ministers should dwell more on these early times. A preacher who has proper regard for the feelings of good people, will not come within five hundred years of the present time.

I like controversial sermons. It does me good to hear a preacher pitch into the Catholics and warm up the Methodists. Sermons of that kind do Catholics more good

than French Evangelization. They do not cost money and French Evangelization does. The Catholics should be pitched into quite often. It does me more good to hear a preacher pitch into the Jews and Catholics than to hear him preach about duty and love and obedience and gratitude and self-sacrifice and that sort of thing. I conclude as I began—the Church is in a bad way.—*Canada Presbyterian.*

THE INSCRIPTION ON THE CROSS.

BY REV. S. F. SMITH, D. D.

The inscription placed upon the cross by Pilate is recorded by all the four evangelists, and by each of them in a different form. Matthew puts it (XXVII; 37), "This is Jesus, the King of the Jews;" Mark (XV; 26), "The King of the Jews;" Luke (XXIII; 38), "This is the King of the Jews;" John (XIX; 19), "Jesus of Nazareth, the King of the Jews." The question is often asked, "Whence this difference?"

The difference in these statements has often been urged against the evangelists as an inconsistency. But it is far otherwise; each statement is in harmony with truth and fact. It is to be accounted for from the fact that the inscription was in three different languages, in Hebrew, that it might be read and understood by the Jews; in Greek, for the strangers in Jerusalem at the time of the great feast, who generally spoke Greek; and in Latin, as the language of the court by which Jesus was condemned; and the evangelists give it to us as they read it in the different languages.

Matthew, formerly an officer of the Roman Government, and therefore familiar with Latin, plainly gives us the translation of the inscription in Latin,—"*Hic est Jesus, rex Judaeorum*"—"This is Jesus, the King of the Jews." Mark, who wrote especially for Gentile Christians, translates also the Latin inscription, putting it briefly, as comprehending the whole, "The King of the Jews." Luke was a Greek by birth and of heathen origin. He was therefore familiar with the Greek language, and it was natural that he should translate the Greek form of the inscription, "This is the King of the Jews." John, a Hebrew by birth, gives us the inscription in Hebrew, his mother-tongue,—"*Jesus of Nazareth, the King of the Jews.*"

Hence the apparent difference between the evangelists arises from the difference of the original form which each translated. If the inscription in each case was different, being in different languages, and each of the evangelists translates a different original, then the translation must in each case be different. It is wholly natural that it should be so, and would be unnatural if it were otherwise. Hence this difference, which may seem to the unlearned an inconsistency, is, on the contrary, a proof of the genuineness of the gospels. It is also noticeable that, notwithstanding the difference in their translations, the evangelists agree as to the substance of the record, and are wholly consistent one with another.

The inscription itself is of great importance and significance. It reveals Jesus in His humility and His exaltation, in His humanity and His divinity. It describes Him as "Jesus," the Saviour of sinners and the true Messiah; as to His human nature, the Nazarene, despised for our sakes, who bore our sin and shame; but at the same time also "the King of the Jews," that is of the people of God, given Him by the Father—a king, as He confessed Himself before Pilate. So the inscription proclaims Him the true Messiah and the King of the Jews.

While Jews and Gentiles by this inscription sought to brand the Lord Jesus with guilt and shame, God employed it at the same time to proclaim His righteousness and His honor and the guilt of those who crucified Him.

The fact that the inscription was in the three languages most prevalent at that period seems to foreshadow the fact that not only should all nations hear of the death of Jesus Christ and have an interest in it, but also that He should in the future reign over all nations. While other kings in dying lay down their power, Jesus Christ in dying triumphed over all His enemies, and therein, as never before, entered upon His universal reign.—*Translated from the German of Moritz Geissler.*

DOES DEATH END ALL?

Mr. Cook having adjusted his charts so that the audience would have a full view of them, Rev. Mr. Read invoked the Divine assistance. The chairman, Dr. Macrae, then introduced the lecturer in a few appropriate and complimentary sentences.

Mr. Cook, in stepping to the front, protested against what he termed the undeserved kindness that had been shown him while here. He would carry back most delightful memories of the Maritime Provinces; also of Montreal, joining these memories with those of the rich region of the Saskatchewan Valley and Vancouver Island. He anticipated a great future for the Dominion.

A little while, said he, in opening his subject, we were not in the world, and a little while hence we will be here no longer. Shall we be nowhere? Is there no Thomas Carlyle anywhere in existence this moment? No Lord Beaconsfield; no George Eliot; no Nugent; no Wilberforce; no Robert Burns; no John Knox; no Longfellow; no Washington; no Lincoln; no Garfield; no Sumner? Is death then like the breaking of a flask? Is there for those now occupying a prominent position in the world's stage,—a Bismark, a Tennyson,—no more personal immortality than a consumed candle? These questions come home to every man's bosom. It raises the question what is the relationship of the soul to the body. Is it that of a harper to a harp, or that of harmony to the harp? Materialists assert that the connection is analogous to that of the harmony to the harp; and as when the harp is gone the harmony is lost, so when the body dies there is nothing left alive. What is materialism? Any doctrine which makes mind the product of matter. Voltaire says, "Can the song of the sparrow revive, after the eagle has eaten the bird?" You know that some fishes and eels have power to give an electric shock. You drive your horse to the edge of the water and trample on one of them, the electric cells are destroyed forever. The same way with death, say materialists. More strong men are choked with that kind of skepticism than we dream of. Having pointed out what Thomas Carlyle had to say on the subject, he said that he was not anxious to prejudice his hearers against materialism. If materialism prevails it will upset everything. Most men will say:—Is there no second life? It will be very difficult for people to keep their hands out of each other's pockets if materialism prevails. If materialism is the truth Robert Burns was a fanatic when he penned his ode to Mary in

heaven. So with Dante! That Queen, that widow, that mother,—God bless her—is a fanatic when she expresses a hope to meet her Prince Consort on the other side of the vale. "I know not," said the lecturer, "how many eyes before me weary the heavens for a sight of dear departed ones, but I know my eyes do." If materialism prevails we will never see that mother, that father, that wife, that daughter, that fair-haired little boy. Though it should sear out eye balls the truth must be looked at. If materialism be the truth we cannot die as brave as Socrates. If it be the truth there cannot be in existence any Socrates, any Plato, any Paul, any John the beloved, or any Jesus the Christ. Does death end all? Is the soul not immortal? It may be that death does not end all and that something else does. We have no reason to believe that death ends all. Having proved this to our satisfaction we have a right then to turn to the materialist and ask him, what does end all. If death does not end all immortality must follow. "I would ask you," said the speaker, "to ascend to the vestibule of the temple before entering the Holy of Holies. You will pardon me if I keep the Bible shut at this stage. It has been to the earth what the sun has been to vegetation, the sunlight of the earth." Look at Rome in her highest estate. When Julius Cæsar was sentencing Cataline he objected to death, because he claimed that death ended all. He wished for a long torture for the conspirator. Cicero heard it, Cato heard it, yet there was no answer from any of the benches. Now, the lecturer believed, the stars are less clouded on this theme than they were in Cæsar's day. "You know," said he, "that the moonlight is so bright in the tropics at times that the eagle mistake it for daylight and rise to the heavens. If I can make some eagle arise to-night I shall not have spoken in vain."

His argument he said, was drawn from three sources—conscience, physiology and revelation. "You ask me to close the Bible, you do not ask me to close Shakspeare. I find in it a very strong argument on behalf of conscience. I never go to a theatre, but I read Shakspeare." The lecturer pointed out that in Macbeth, King Lear and other portions of Shakspeare's writings, he found treatises on conscience. Shakspeare says: "There is an undiscovered country from whose bourne no traveller returns." Again, "Conscience makes cowards of us all." He does not say that Buddhism, or Brahminism, or Confuciusism makes cowards. It does not make cowards of Greeks, or Romans, but of us all. The argument in a scientific form may thus be stated. Where there is a fin we have water to match it, where the migratory instinct climate to match it, where the eye light to match it. And so on. Where there is a strong tendency in nature you will always find something to match it. So you may reason with the same instinct to rewards and punishments hereafter. Christianity strengthened this tendency, but it existed before Christianity. Exercise will strengthen the muscle of your arms, but you can't strengthen it unless you have an arm. He cited Emerson's theories on this point. Barton Tennyson is said to have a supreme contempt for any man who does not believe in immortality. His argument is that he has reason to believe God is good and wise. Just as the migratory instinct in the bird points south, so the organic instinct of conscience points to something—to Heaven. On this argument he would stand. He had never studied the laws of self-defence, but if attacked he would throw himself into a fighting attitude. Just so with the young eagle. It is an organic instinct which makes the eaglet fly. It is an organic impulse in man which points to a supreme power. It points directly to a personal God. He maintained that in conscience there is an organic instinct. Bishop Butler in his comments on human nature, was cited. Herbert Spencer was also quoted. He says man is an animal, but the

lecturer would reply that man is a religious animal. If there is nothing beyond death the moral sense of the race is a lie. Will God not keep his promises? There is more of conscience in this age than any other. He once heard a German professor say to his class, that it was not so much that men has conscience, but that conscience has man. The lecturer replied to what he termed the vulgar materialistic theory that conscience was hereditary. Conscience is in man as man. All history proves it. Having disowned Darwin's theory on this point, the lecturer asked, if we distrust conscience why not distrust all our other faculties. If the 999 cords of the harp are right, why not strike the 1000th cord and say it is right because it sings of Heaven. He parted from this argument by calling upon Æsop to weave an allegory. Here is a swan—a 19th century swan—which should fly south. But it doubts. "How do I know there is a South? I never saw it. I can only be sure of what I can touch with my wings. I am an agnostic." If the bird were a reasoner, it might reason from the impulse that it has to go south, that there must be a south, and if it does not it must be a goose.

(To be continued.)

NEWS OF THE CHURCHES.

NEW BRUNSWICK.

ST. JOHN ITEMS.

CONUNG 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 8.

Our services still continue interesting and profitable. Since last month's report, five others have obeyed the Saviour.

Our attendance last Lord's day evening was considerably over the average. Bro. Capp's discourse on "Union" was listened to with great attention.

The next quarterly meeting will be held with the church here. We are anticipating a good meeting. G. F. B.

OAK BAY.

DEAR EDITORS.—I receive the CHRISTIAN monthly, and will be glad when it becomes a weekly visitor. I never read its pages without feeling more desirous of working for Christ. I am glad to hear of the success of our brethren in different parts, and, although, our minister at Deer Island was silent in the last two issues, I trust he is meeting with success in his endeavors to win souls for Christ.

As the travelling on the Island is generally poor, during the winter season, the sisters thought it better to wait until spring before organizing a "Missionary Aid Society," but as the winter has brought us so little snow, I hope soon to hear of a Society being formed; and if once we get interested in this grand work, our labors will be crowned with success. There are no Disciples where I am at present, but I have my missionary box and cast my mites in that.

Dear friends, if each of us would resolve to give to the Lord one cent each day, do you not think we would have a larger surplus at the close of this year than we had last? I am sure you will answer in the affirmative.

Jan., 1885.

Yours truly,

A. WELCH.

NOVA SCOTIA.

HALIFAX.

DEAR CHRISTIAN.—Our committee in whose hands the church property at Halifax is intrusted, feel it their duty to inform their brethren

throughout the Province and elsewhere, of their action in disposing of the church property, considering the very perishable condition of the building. As it needed very extensive repairs in order to preserve it, it was thought better to dispose of the building if possible, in order to free the church of a burden that would not in all probability be removed for some time to come. Accordingly it was disposed of to the best possible advantage; owing to the decline in real estate, at present, it did not bring its real value. The house sold for \$1,800. The furniture, &c., (after reserving a portion to furnish a smaller room if necessary) realized \$54.07. There were bills against the church including interest to the amount of \$278.07. Also a mortgage debt of \$1,400 all which was paid off, and the balance placed in the Savings Bank, and made payable to trustees of property.

Although the Church House is gone the church still lives; a few of the brethren meet every Lord's day at 8.30 p. m., in private rooms for prayer and social exercises, and breaking of bread; also on Tuesday evening for Bible reading.

On December 28th two were added by obedience to the Gospel, a man and his wife, who were formerly Methodists, and on January 11th their son made the good confession and was also buried with his Lord in Baptism to arise, we trust, to walk in newness of life.

Submitted by order of committee.

Yours, &c., E. WALLACE,
Jan. 14th, 1885. Church Clerk.

WEST GORE, HANTS CO.

DEAR BRETHREN.—We are happy to be able to report that we had the pleasure of a visit from our beloved and much esteemed brother E. C. Ford of Westport, Digby, Co., N. S. Although we had all kinds of weather and roads indiscrutable, yet we had some excellent meetings between the storms. If the weather and roads had been favorable, the meetings would have been larger and Brother Ford could have visited more of the brethren. We think he did all any one could do under the circumstances, and made a fine impression at the different places where he labored.

Having only one month to spend in this county, and work needed at so many points, no protracted effort could be made with the view of adding to the churches. The preaching was mostly to strengthen and build up the brethren on their most holy faith; and yet, we trust, the good seed was sown in good ground, which will spring up another day, bringing precious souls into the kingdom of God's dear Son. He preached in East Rawdon, West Gore and Newport and visited as many of the brethren as he could in these places. We are sorry that he could not visit the brethren in Millville, North Salem and at other points. The co-operation of the churches in mission work is a specialty with Bro. Ford. And he has raised quite an interest in the minds of the brethren on this subject which we hope will go on and increase and bring forth fruit to the glory of God. Bro. Ford is not laboring to build up a missionary society with a life membership and paid officers; but he is laboring to build up the churches, and to encourage them to co-operate in supporting evangelists. May the favor of God through our Lord Jesus Christ, be ever with our faithful and efficient Brother Ford and with all the holy brethren that work with him in such "labors of love and patience of hope in the kingdom of our Lord and Saviour Jesus the Christ."

Dec. 26th, 1884.

J. B. WALLACE.

WESTPORT.

DEAR CHRISTIAN.—Since my last notes from here I have have spent four weeks with the churches in Hants County. To me this visit was very enjoyable and I trust not altogether without profit to the brethren. Of weather we had all sorts: cold, rainy, snow storms, calms, and blows, with roads to match. Still, I managed to keep pretty busy preaching, as opportunity would offer, and in visiting the brethren at their homes and talking with them in the interest of the Kingdom of God. I visited and

preached for the brethren at West Gore, East Rawdon and New Port. At each of these places Bro. John B. Wallace, than whom we have none more worthy, preaches as his strength and time will permit.

The object of my visit was to encourage the brethren in this work of faith, and also to enlist their co-operation in our Home Mission work. In this last I was particularly encouraged. I laid before the brethren, both publicly and at their homes, the nature of our work, and what we were anxious to do, and never have I found brethren more ready to respond to the call of duty. I have not room in the short space allowed in your columns for such a communication as this, to say many things I have in my heart to say. I met so many warm hearted brethren, and since, as it appears to me, met fine opportunities for successful labor, that I would like to tell all about it, but I must forbear for the present.

The church at West Gore is strong in good men and women. They are just now about building a meeting house. This is much needed, as the old one is not large enough to accommodate the present growing congregation. This will tax the brethren quite heavily for the present year; still they will take hold of our mission work and will contribute regularly to its support. At East Rawdon also the few brethren that we have there, have promised their support, and I have no doubt will give a good report of themselves.

The church at Newport has suffered much in late years in the loss of its leading men. They are just now mourning the loss of our dear friend and brother Dr. L. Minard. To learn how much he had endeared himself to the brethren in that county, one has only to go among them and hear the many kind words they have to say of him, and the heartfelt regrets that he has so soon been called away. I called to see Sister Minard and found her, as we should expect, lonely and sad. But how I missed the genial face of my dear friend and brother. But we shall meet again. Then there will be no sorrow, pain, nor crying; but in the presence of God and our Saviour, and re-united with those we have loved on earth, we shall enjoy eternal happiness. The church at Newport is greatly in need of help. We have as good brethren there as we have any place, but they are so scattered, and have so little help that they can hardly hold their own. As far as I could see, and talk with these brethren, I find them ready to help the work. They have pledged liberally toward the support of the mission work. In all my efforts while in Hants County I was heartily seconded and encouraged by our faithful co-laborer, John B. Wallace.

I have nothing of interest to write from Westport. Our meetings are fairly well attended, and we are encouraged to work on. I have now entered on my 14th year with the church at this place. May the God whom we try to serve direct us in all things, so that our work may be well done. Our Sunday School is growing in interest and members. The best members of the church, as a rule, come out of the Sunday school.

I plan to hold some meetings with the church at Tiverton, and also at Westport during the winter months, and trust we may have some success to report. The CHRISTIAN is still a welcome visitor. Everywhere I go the brethren speak highly of it. In my judgment it grows better as it grows older. Let us all work on till the Master calls us home.

Jan. 20th, 1885.

E. C. FORD.

CHANGES.

Soon after closing "Notes by the way," written from Southville for the January number of the CHRISTIAN, I left the loved friends of Southville and vicinity for my home in Le Tote via St. John. I have but little to say of this trip except that the weather was as pleasant as could be desired for travelling and remarkably mild for the time of year. I arrived at St. George by the G. S. R. R., at noon, Dec. 30th, and at once pushed my way

toward Le Tote by the best conveyance I found disposed to go in that direction. After nearly two hours of urging forward through the mud, and nearly prostrate from the excessive heat I stayed my steps at the home of an old friend where I was soon supplied with those things necessary to restore my wasted powers of body. Not much sooner had those urgents been met than I was told that Mr. Andrew McGee, the kind and accomodating merchant of Back Bay, had called for me with his horse and carriage. I soon answered his call and by his invitation was soon seated by his side. I would say in regard to this conveyance that it was easier and more pleasant than the one which had brought me safely thus far but not so reliable. I reached my home and greeted my loved ones before the sable curtain of night had been drawn around our earth. At ten o'clock on the morning of Jan. 2nd a number of friends gathered at our home and began to remove our furniture from the house to a small vessel lying in the harbor and at two the family followed the furniture. The captain gave but little time for bidding adieu and soon we left our friends weeping on the shore, while like a thing of life our little bark bounded from wave to wave. Three hours of a pleasant sail and we cast our anchor among the fishing fleet at Flags Cove, Grand Manan. Here we remained on account of the severe cold until Sunday morning at four o'clock. While we tarried at this place I met our good Bro. Lawson and conversed with him of things pertaining to the kingdom of God. While here we were invited to enjoy the hospitality of this brother and others. Having no appointments for the Lord's day I would fain have spent my time in sleep but an uncomfortable sensation in the region of the stomach and the uneasiness of my wife and children, made it an utter impossibility. But as all thing earthly have an end so had our trials here. On Lord's day evening we met kind friends on the N. S. shore and soon our home was established among them. I spent two Sundays in Digby Co., one at South Range, where I was met by attentive congregations morning and evening, and met in the afternoon with about a dozen of the followers of Christ to break the loaf and worship together. We were comforted and encouraged by our gathering with these brethren. At our regular social meeting on Wednesday evening our hearts were gladdened by hearing the confession of one who had decided to follow Christ. On Thursday the ice was cut away from the shore of the lake and she was buried with Christ in baptism and raised to walk in newness of life. Leaving my home again on Monday last, parting from the loved ones, bidding adieu to all, I returned to my labors here after an absence of over three months. Hoping that God may bless me in my labors here and that I may be able to send you cheering news soon.

Le Tote, Jan. 24th.

J. A. GATES.

Bro. Tecumseh's article cannot appear unless the name of the author is known to the Editors.

THE N. B. AND N. S. MISSION.

RECEIPTS SINCE LAST REPORT.

East Rawdon, Hants Co., N. S., collection,	\$9 00
Mrs. E. H. Harvey, "	1 00
W. G. McDonald, "	1 00
West Gore, " collection,	6 00
Michael A. Wallace, "	2 00
Mrs. David Stevens, "	1 00
John Anthony, "	1 00
Newport, " collection,	4 10
Frank C. Ford, Westport, N. S.,	1 00
O. Thompson, " "	1 00

Total, \$27 10

T. H. CAPP,
Treasurer.

The Christian.

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P. O. Box 83,
St. JOHN, N. B.

EDITOR:

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

CO-EDITOR:

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

SAINT JOHN, N. B., FEBRUARY, 1885.

EDITORIAL.

(The glory which thou gavest me, I have given them.—
John XVII—22.)

Among our Redeemer's many crowns, the many glories which he possesses, and the names he wears, there is one glory which can never be shared, and one name which no man knew, but he himself, (Rev. XIX; 12, 13) This name and this glory John mentions when introducing Jesus to mankind, "In the beginning was the Word and the Word was with God, and the Word was God. All things were made by Him, etc." Here is declared with inimitable clearness and sublimity, Christ's equality with God in creative power and eternal glory. This name is the only name never shared by another. Who but He is ever called "the Word?" Who else is said to be in the beginning with God, or to be God? This glory is undivided and uncommunicable. It is essentially his own. He laid it aside for a time, and to accomplish a purpose, and in view of its accomplishment, asks His Father in this prayer to restore it, (v. 5.)

But Jesus here mentions another glory, which is derived and communicated, the glory which the Father gave Him, and He gives to His disciples. After John had declared the glory of the Eternal Word, he proceeds: "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. This glory we are now considering more particularly. The apostles saw this glory. It is thus expressed: "God manifest in the flesh," "God with us," "He was found in fashion as a man," etc., etc. It is a mysterious union of the human and divine nature; so that he who saw Jesus, saw the Father, because He was the image of the invisible God, the express image of his person. He had also in full perfection, everything essential to manhood. The human and the divine shone gloriously in the man Christ Jesus, and that glory He gives to his disciples.

In the 1st of John, we have in epitome both the history and philosophy of Redemption. He describes the original glory of the Word, then the glory of His incarnation. He also tells in verse 12th and 13th how He gives that glory to men. When He was in the world which He had made, and it knew him not; when he came to his own (nation) and his own received him not; to as many as did receive Him, believing on His name, He gave power to become the sons of God. They had both the right and ability to receive from Christ a divine nature, to be born of God. Not as some affirm, that the moment they believe, they are the sons of God, but rather that they can then take the steps necessary to the heavenly birth. The unbeliever has neither the ability nor right to become a son of

God; the believer has. If he use this right, he will become a son, as Jesus describes it to Nicodemus, chap. III. If he will not use the privilege, he will never become a son, as was the case with those believers described in John, VIII; 30, and XII; 42. Both faith, and the obedience of faith, are necessary to become sons of God. Nothing could be made plainer than this appears in the Lord's last commission, Mark XVI; 15, 16, in the apostles preaching and the conversion under the preaching.

It was a beautiful glory which the apostle beheld in Jesus, so completely filled with GRACE and TRUTH, as to exclude every foreign element. Being with him night and day, they beheld that glory, full of power to the last. "He pleased not himself," "did nothing for himself." Everything He said, and did, and suffered, was to honor God and benefit man. Grace filled every action of His life, and every feeling of His heart. Selfishness fled at His approach, as night before the rising sun.

His treatment of His disciples was full of grace and truth. With a patience that knows no discouragement, he labored to make known to them all things which he had heard of the Father. His gentle reproof of their foolish strife about which of them should be the greatest, drew them closer to himself and to each other. When Peter, in the priest's palace, denied him thrice, and his horrid oaths, strongly chimed with the sentence of the multitude, who all said he is guilty of death, Jesus looked on him with such infinite sweetness, as to start the deep fountain of a penitent heart. He went out and wept bitterly. Peter was especially invited to the next meeting which Jesus held with His disciples on His rising day, when they were begotten of God into a lively hope, by the resurrection of Jesus Christ.

But Jesus' crowning glory was His death, full of grace and truth. All that was severe and good in bleeding sacrifices, and all the glory that filled the Tabernacle and the Temple, culminated in the cross. Whatever glory shone from the law of Moses, was swallowed up in "the glory that excelleth." If divine glory was displayed in lifting up the serpent in the wilderness, which at once shut death's flood-gates, and turned the dying wail of a whole nation into universal rejoicing, how did this glory shine when the Son of MAN was lifted up for all nations, and for all time, that whosoever believeth in Him should not perish, but have ETERNAL LIFE. Blessed are their eyes that saw that joy, for wise men and kings desired in vain to see it. Jesus gives men the glory which His Father gave Him. He came to earth, that we might rise to heaven; took human nature that we might gain the divine. Nor will his mission fail; His apostles received the divine nature, without losing the human. What they had heard and seen and handled of the Word of Life, they declared unto us, that we also might have fellowship with them; and truly their fellowship is with the Father and His Son Jesus Christ, (I John, 1-3.) Paul said that the reading of Moses left the veil upon the heart of the Jews, but the reading of Christ removed it. It surrounds us with a divine compassion that melts the heart and leaves on it the divine image. "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory as by the spirit of the Lord," (II. Cor. III; 15, 18.) From glory to glory is the Holy Spirit's process. From beholding the glory of the Lord, we are made like Him, and the "new man is renewed in knowledge after the image of the Creator, (Col. III; 10.) John gradually became like Jesus by beholding His glory. In A. D. 32, John hastily forbade a man to expel demons in the name of Jesus, because he followed not with them. He also sought that fire might come from heaven to destroy them that received not his Master, (Luko IX; 49, 56.) In A. D. 33, he rejoiced in being thought worthy to suffer shameful

beating for the name of Jesus, (Acts V; 41) In A. D. 90, bowed down with years of labor and suffering for the Master, and waiting to drink the cup which his apostolic brethren had already drunk, he testifies: "Beloved now are we the sons of God and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like Him, for we shall see Him as He is. And every man that hath this hope in Him, purifieth himself even as he is pure," (I. John, III; 23.) His training for heaven was commensurate with His life, and the nearer He approached it, the more He resembled the only begotten of the Father.

The zealous Saul read Moses with a heart so hard as to beat and imprison every disciple of Jesus he could find, and to look on the death of his first martyr without a pang. When he saw the glory of the Lord, he was so changed as to be as willing to suffer for Him, as he had been to persecute Him. He gladly suffered the loss of all things to gain Christ and lead men to the cross. At one time, to meet the murmuring opposition of heathen brethren, he writes of his many and sore trials for Christ; at another he draws the pen through them all and exclaims: "I reckon that the sufferings of this present time not worthy to be compared with the glory that shall be revealed in us." And why this reckoning? Because he waited for the manifestation of the sons of God, (Rom. VIII; 18, 19) That blessed hope "unsung death itself and turned affliction into a prelude of that far more exceeding and eternal weight of glory."

Neither John nor Paul could describe the future glory of the sons of God any farther than to say, "We know that we shall be like him," and "When Christ our life shall appear, then shall ye also appear with Him in glory," (Col. III; 3, 41.) Their lives are a lesson for all who are seeking to be like Christ. Both had a nature that could neither pity nor spare those whom they regarded as religiously astray. One would kill without mercy all who would receive Christ; the other call down fire to burn up those who did not; an illustration of the state of those who were deceived "living in malice and envy, hateful and hating one another," (Titus III; 3) But these two men became the most united and most amiable and self-denying of human kind, from beholding the glory of the incarnate God. By the cross of Jesus, the world was crucified to them and they to the world. The victory was gained over sin and selfishness, by long and prayerful effort to mortify the flesh by the Spirit, to keep under the body and bring every thought into captivity to the obedience of Christ. And none who now look to Jesus need despair of gaining a divine nature, and overcoming the corruption that is in the world through lust.

The grand purposes for which Jesus gives that glory, we hope to consider in a future article. D. C.

THE REV. JOSEPH COOK, of Boston, gave two lectures in the Centenary Methodist Church, of this city on Tuesday and Wednesday evenings, the 20th and 21st ult. Subjects: "The Seven Modern Wonders;" "Does Death End All?" Mr. Cook was born in New York, and is now in his forty-ninth year. He graduated at Andover in 1855, and since that time has travelled over all parts of the world. He is, we should judge, about six feet high, and weighs about 260 pounds. On the platform he appears graceful, and handles his subjects in a most masterly manner. His ability may be seen from the fact, that for over two hours and a half, without notes, he presented in the clearest light, avoiding all technicalities, the most abstruse principles, without tiring in the least either himself or his audience. Finding in one of our papers extensive notes of his last lecture, we insert them in this issue.

THE FOLLOWING from the *Christian Standard* of January 18th, will carry sadness to the hearts of the brethren in Nova Scotia, where Bro. Orvis was so well known and loved. We are but expressing the

feelings of the brotherhood in these parts in saying that our Christian sympathy goes out to his beloved wife and daughter, and other loved ones, as they are passing under the dark cloud of affliction:

We grieve to learn that Elder E. E. Orvis, who labored so extensively in Nova Scotia and various portions of the United States as editor and preacher, and who is well known to our readers through his frequent contributions to our columns, died suddenly of apoplexy, at Salisbury, N. C., Dec. 27, while on his way from Mayfield, Ky., to Kingston, N. C.

WE PRESUME that reference is made to our brethren in the following—This we do, not that the name is appropriate to us, or that we recognize it as such, but from the fact that some have insisted, for reasons best known to themselves, that we must and should wear this name. If such a movement has been made and any notice has appeared in any of our papers, we have forgotten it:

"The Campbellite Church has purchased 18,000 acres of land at \$1.75 per acre, and taken up 20,000 acres additional, near Redding, Shasta County, California, on which they intend to found a colony."
—*Scottish American Journal*, Jan. 1st, 1885.

THE COUNTIES of Kent, Lennox, Lanark and Addington, in Ontario, and Brome in Quebec, on the same day—January 15th—adopted the Scott Act. An Ottawa despatch informs us that the saloon keepers of Carlton County held a meeting to make arrangements for opposing the Act, which will be submitted to the people of that County on the 20th. Evidently these *whiskey dealers* do not believe that the adoption of the Act will increase the sale of liquors. Surely they are not blind to their own interests!! Is it possible that so many temperance people are working in the interests of the rum element and know it not!!

OUR READERS will notice that, on the 8th page, Bro. Edwards, the treasurer of our paper, has given quite a long list of receipts. We call attention to this with the hope that it will stir up to activity some of our readers whose names have not thus appeared, for the reason they have neglected to send along the price of their paper. Let it be remembered that our desire is to pay for *each number* as it is issued; and to enable us to do this our friends must be prompt in sending along their subscriptions.

THE *Atlantic Missionary*, of Cuckoo, Va., edited by our beloved brother I. J. Spencer, finds a hearty welcome among our exchanges. Judging from the two or three copies received, we can see how fitting are the compliments paid it by the other papers. They contain a variety of matter that exhibits not only the excellent ability of its editor and his associates, but also of its many contributors. It is an eight-page paper, 20 by 18 inches, published weekly, and costs only \$1.50 a year.

WE FEEL pretty safe in saying that while there are quite a number of our brethren who could, by a little exertion on their part, influence *several others* to take THE CHRISTIAN, there is scarcely one but could get at least one other name. Just think of it, how easily the present circulation might be thus doubled!! Let us *all set to work at once* and see what can be done in this matter, and in our March number we will report the progress.

BRO. GARRITY, who has been suffering intensely from the effects of the accident mentioned in the January number, has, we are glad to say, so far recovered that he is now able to move around the room. It will be some time, however, before he will be able to leave the house.

BRO. RYAN has commenced a protracted meeting at Williamsport, Pa., and already the fruits of his labors are beginning to show. We hope to hear from him through the columns of THE CHRISTIAN.

BRO. K. C. T.'s article on *Geography* is indeed a very timely one; and if we follow the suggestions he has given, many portions of God's word will appear to us in a new light.

ORIGINAL CONTRIBUTIONS.

MENDING NETS.

When Christ began His ministry, He began to gather others who should be preachers of His doctrine. He had a work to do and therefore needed *workers* to do it. He found his men among those who were endowed with the gift of work, rather than among those endowed with the gifts of knowledge. This does not justify ignorant and unqualified men for the work; but it does repudiate those who can claim only the smell of books.

Among those whom Christ called, we find James and John mentioned, and it is said of them "they were mending their nets." We are not to suppose that mending was their only work, but that mending was necessary to their fishing, and fishing was their business. And yet we know that mending is not fishing. It is one thing to mend a net, and another thing to use it. The object and design of the net is in its use; the mending is all right when the intention is to use the net. But what manner of good can there be in mending, unless there is the work of fishing; why spend time on the net unless it is to be used. Mending nets will not catch fish. However good and sound the net may be, it will never catch a fish unless used. We would not undervalue in the least, the necessity of mending when it is needed, but would intensify, if possible, the folly of forever mending without any fishing. These remarks may seem, to some superfluous supposing such a weakness on the part of any, entirely out of the question. But think again, dear reader, and see if you cannot find a great amount of mending with but very little using. What is this tempest of words about, so apparent in the religious world? Is it about doctrine or doing, living right or believing right, principle or practice? The question is not how many souls have you blessed, how many have you encouraged, visited or fed, but what is your doctrine? are you sound in the faith, or, using the figure, what kind of a net have you? I am not raising the question as to the necessity of mending the theological nets, as all admit their need of mending, but rather the propriety of giving our time and labor to mending and building up principles that do not build us up. There are many principles advocated, that possess no vitality to bless or build up, and are not therefore worth special attention. Why then give them so much prominence. When we admit a principle or doctrine is not essential to salvation, we will not allow it to divide and destroy the peace and happiness of the children of God. We are compelled to say, however, that it is just such principles that are making the divisions that now exist in the religious world. We have seen cases where persons were refused church fellowship, because they did not receive certain principles and at the same time acknowledged by the same, as worthy, faithful Christians. Such principles are not worth mending. But again, there are vital principles, such as are essential to our salvation here and hereafter, that are forever undergoing the process of fixing and mending, and after all is done, the mender is no wiser nor better, all because he has allowed himself to believe that contending for sound principle was the use of it.

Take the act of baptism; all admit that its design is to bring us into a state wherein we can receive the Divine Spirit. And yet there are cases where the act is seen minus the Spirit, which develops the abuse and not the use of the ordinance. We have seen persons busy mending and fixing baptism, to make it suit only those who fully understood its design, and have thereby destroyed the peace of those who love the Lord, thus destroying the use of a command, the design of which, like all of God's commands, is to promote the peace and prosperity

of the children of God. The institution called the "Lord's Supper" has been undergoing repairs for years and is not mended yet, in the estimation of some. There are those who are sound as to who shall partake and when they shall partake, but who will not partake themselves, when any little trivial obstacle seems to be in their way, or in their mind. Strange, indeed, that any should suppose that their soundness in a doctrine or command would atone for their failure in their obedience or attendance. The great benefit of this sacred institution is in its use; "Do this in memory of me" is the command of Christ. He who will forsake this, cannot expect the blessing of God. He may still continue to pray, but we know God will love us and bless us when we love Him, and we know if we do not keep his commandments, it is because we don't love Him. How can we then ask God to bless us when we refuse to keep His commands. A friend asked the writer not long since, which he thought was the better, "a good theory with a poor practice, or a good practice with a poor theory;" a good practice involves the idea of a good theory; if a man is wrong in theory, he is apt to be wrong in practice; it is possible, however, for him to have a good theory and a poor practice, and herein lies the danger, because the theory is no manner of good without the practice. In fact, the theory without the practice is worse than no theory, or a wrong theory, because "he who knoweth his Master's will and doeth it not, shall be beaten with many stripes."

The abuse of the commands of God, is in supposing there is any benefit accruing from them, without their practical adherence. It is one thing to declare the whole counsel of God, and another thing to receive it and live it. Preaching the truth, and contending for the truth, is not living the truth. Let us remember that it is not ours to improve the gospel or to mend it, for we can do neither; but we can obey it, and follow our copy to the letter, and then will be seen the design of truth in our lives. Too many are reflecting what they seem to think is the truth, but it is only the abuse of it. Truth elevates man, it promotes unity and peace in society; it breaks down the idols of the heart, when not abused. Let us never use the truth as a pillow to rest upon, but as a medicine to heal and cure our souls. We will not be content in simply knowing the truth, but in being deeply in love with it. God and His Word will give us an inheritance among the sanctified when it builds us up, but not without the building.

H. MURRAY.

GEOGRAPHY.

EDITORS CHRISTIAN.—No doubt many think this a very strange subject for a communication to a religious paper. Perhaps you are among that number. If so, you have undoubtedly a convenient place near you, into which this should find its way.

All Christians should like to visit the Holy Land and see for themselves the places, (in many cases the ruins of them) where the events recorded in the Bible transpired. But many do not possess the means, and not a few have too little spare time, to undertake the voyage. Now, though circumstances prevent our going, it is not necessary that we remain ignorant of the topography of that place. We may become acquainted with it in an indirect way. That a geographical knowledge is of some importance in studying the Bible, few will deny. Of course in this, as in almost everything, there are different opinions as to what prominence it should receive.

Many want to know from curiosity—if from no higher motive—the relative position of places famous in sacred history, and to have a pretty accurate idea of the distance between them. By reading that portion of acts describing Paul's mis-

sionary journeys, and his voyage to Rome, a person can see how the apostle was treated, know with what success he preached the Gospel, and, above all, receive information that is able to make him wise unto salvation; but, unless a map be consulted, he may be totally ignorant of the distance Paul travelled, and consequently fail to see the activity displayed by that illustrious ambassador of Christ. This is not unimportant.

How many know where the island of Patmos is, to which John was banished by Domitian, and where he received the revelation of the things that must shortly come to pass? Are there any who think it is near Jerusalem? If there are, they would see their mistake by referring to a map; for it is almost as near Rome as to Jerusalem, and much nearer Athens than to either.

Inquisitiveness would lead many to look for Ararat, Eden, Babylon, Nineveh, Jericho and many others mentioned in the Old Testament.

Some people are under the impression that all the miraculous acts of Jesus were performed, all His discourses and parables spoken, at, or in the immediate vicinity of Jerusalem. By consulting a map of Palestine, and finding the places visited, the mistake would be seen.

That a person cannot successfully study the Scriptures without a geographical knowledge is not stated, neither is it believed. Many who never saw a map have found the way of life, gone on their way rejoicing, and at last entered the rest that remaineth for the people of God. But, though this is true, can we not read more intelligibly many parts of the Bible, and understand them better, when we know the positions of the places mentioned?

Reader, if you approve of these remarks, and do not possess a map of the Holy Lands, get one; then study it. The time spent in so doing will not be wasted, *provided* you neither read the Bible less, nor study it less closely. If those who have maps, but do not use them, concur with me in my views, let the maps be no longer unused; for by a little study of them information will be obtained that will be valuable through life. Let all make it their practice to study the word of God daily. To study it and its geography together is best; to study the former without the latter is good; but to study the latter and neglect the former is positively wicked.

P. E. Island.

K. C. T.

MY REASONS FOR ATTENDING CHURCH ON RAINY LORD'S DAYS.

1. I expect my minister to be there. I should be surprised if he were to stay at home on account of bad weather.
2. If his hands fall through weakness I shall have great reason to blame myself, unless I sustain him by my prayers and presence.
3. By staying away I may lose the prayers that bring God's blessing and the sermon that would have done me good.
4. My presence is more needful when there are few than on those days when the church is crowded.
5. Whatever station I hold in the church my example must influence others—if I stay away, why may not others?
6. On any important business, rainy weather does not keep me at home, and church attendance is in God's sight very important.
7. Among the crowds of pleasure seekers I see that no weather keeps the delicate female from the ball, the party or the concert.
8. My attention to duty during such weather will show on what foundation my faith is built. It will prove how much I love Christ; true love rarely fails to meet an appointment.
9. Those who stay from church because it is too warm or too cold or too rainy, frequently absent themselves on fine days.
10. Though excuses satisfy myself they still must

undergo God's scrutiny and they must be well grounded to bear that.—Luke xiv. 18.

11. There is a special promise that where two or three meet together in God's name He will be in the midst of them.

12. An avoidable absence from the church is an infallible evidence of spiritual decay. Some disciples first follow Christ at a distance and then, like Peter, do not know Him.

13. My faith is to be shown by my self-denying Christian life and not by the rise and fall of the thermometer.

14. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary until thousands never enter a church and yet think they have good reason for such neglect.

15. I know not how many more Lord's days God may give me and it would be a poor preparation for my first in heaven to have slighted my last one on earth.

By a suitable arrangement on Saturday I shall be able to attend church without exhaustion, otherwise my late work on Saturday night must tend to unfit me for the Lord's day's enjoyment of Christian privileges.

G. A. WELCH.

Leonardville, Deer Island, N. B.

WHAT HAS BEEN AND WHAT SHALL BE.

What various and important results are intimated in the word *change*. The history of the creation began by it, darkness was divided by light; Moses tells us, *God spake* "Let there be light" and the power that developed the atoms of light and darkness still keeps them separate. Who can scan that change? He again speaks, and animated nature appears and yet remains—who can search out the results of this change? Yet another and *man* is the result combining nature and its author. This appears to have relative part to an important change, which the inspired pen of the apostle Paul terms the second man, the Lord from heaven; and at the termination of time only will this change be demonstrated. *Paul*, amidst many changes happens to meet with pseudo-wise men at Corinth, who questioned the change as related to second man and a change yet to come, also he is at Athens in the midst of men of astute minds yet ignorantly worshipping many gods of imagination, an one *unknown*; well, exclaims the apostle, whom therefore ye ignorantly worship, him I do declare unto you, and refers to the changes that had reference to the only wise God whose creative power was to be seen in the several events of the only truthful history of the past. The eventful present period proves to us that the "second man" "the Lord from heaven" who constituted a most momentous change, is now, though absent personally, guiding matters so that the future will make manifest a change that will eclipse past changes and answer the sceptical inquirer and disputer, not by an interrogation, "why should it be an incredible matter that God should raise the dead?" Has not the living fact of the absent "Lord from Heaven" sufficient evidence to change the power of unbelief into a firm confidence of His return in His own time and not only to change the earthly body, but also the living body, by His mighty power whereby He is able to subdue all things unto *Himself*. The affirmative is the true answer. As said the poet, "Blind unbelief is sure to err, and scan God's work in vain, He is His own interpreter and He will make it plain." Yes! the preparatory work is going on now, and well it will be with those whose eye of faith is inducing a co-operation in the work that will eventually effect the coming change so soon as the "fulness of time is come." It is said by some of these co-workers, "we look for a new heaven and a new earth, wherein *dwelleth* righteousness." One of these faithful workers, and also a

witness, testifies of this coming change, "The Lord from heaven" behold he cometh and every eye shall see Him, and they which pierced Him, and all kindreds of the earth shall wail because of Him. Dear reader, take time and peruse the last chapter of 2nd Epistle of Peter which with words glowing with fervent truth points with plainness as respects this future and wonderful coming change, which with suddenness, yea! "the twinkling of an eye," and possibly find the money changers counting their coins and exclaiming in a few years we will double this sum, not a thought about the "fervent heat" that will dissolve their corrupting coins; also it will probably find some unreflecting minds amidst that festive throng who are worshipping the heroes of human corruption, or as testifies the word of truth, "deceiving and being deceived." How few are watching for that momentous movement when the earth and heavens shall be removed to be reconstructed for a residence for the "Lord from heaven" who is to dwell among all worthy ones, "that shall be like Him." How important is his admonition, what I say unto you, I say unto all "watch" and wait for the glorious appearing of the Son of God who will change our earthly bodies to heavenly ones suitable to enjoy that inheritance of the future "which shall not *fade away*," being undefiled and eternal; reserved for all who have washed their robes to whiteness by faith and obedience to Him who has become the author of eternal salvation. How important the admonition of the divine council, be patient for the coming of the Lord draweth nigh; again, by patience and continuance in well doing seeking that immortality which through a glorious resurrection all the faithful in Christ will put on at His appearing and kingdom, for this mortal must put on immortality.

I. J. UHLMAN.

AMONG THE BRETHREN IN NOVA SCOTIA.

My former letter closed with a reference to a meeting at Tiverton on Friday evening.

On the following morning, in company with Bro. Ford, having made several visits to brethren not previously seen, and it being decided that I should preach at Westport the coming Lord's day, we waited for the stage coach which soon came dashing along. After hesitating a moment to consider which foot to place first, followed by a little maneuvering I mounted successfully the coach and seating myself alongside of the driver we both commenced tucking the "wraps" around us that we might be as warm as possible while facing the cold drifting rain that was beating upon us. We were soon on our way driving leisurely through Long Island, a distance of about ten miles. But in a short time we were at the terminus of the road, and driving under a shed, kept for the protection of the team, we alighted. The baggage, mails and passengers were soon transferred to the little boat used in crossing the passage that separates Long Island from Brier Island. The trusty ferryman soon made his appearance, and, hoisting the sail, we went skipping over the somewhat stormy waters. On nearing the Westport side I recognized in the distance Bro. Geo. Bowers, who was kindly waiting to welcome me to his home, the comforts of which I enjoyed during the annual at Westport, and the kindness shown me then and since, by brother and sister Bowers has emboldened me to call their home, "My home at Westport." Lord's day was just a beautiful day—the sun was shining brightly—the sparkling waters were playing in the channel—and the waves, as though racing each other up the shore to reach the highest point, kept sliding back as though dissatisfied, but gathering their wasted forces came rushing up time and again, enlisting the sympathy and interest of the bystander to watch and to mark the progress made.

The holy stillness that reigned through the village was somewhat broken, but not unpleasantly so, by the sounding of a bell announcing the time for morning worship. We hurried along and was pleased to find quite a nice congregation. The Sunday-school in the afternoon was very interesting. In the evening, as is usual in these parts, there were even more out than in the morning.

At Monday noon, with the arrival of the stage from Tiverton, came Bro. and Sister Ford. Yes, and with them their son, but my young friend, Frank, whose name recalls to memory some pleasant interviews we have had together. The doors of the "parsonage" were soon thrown open, and I must say that for neatness and comfort but few houses will surpass it; and though many of our readers have seen Bro. Ford under various circumstances, still, if you would see him at his best, you must see him at his home.

That afternoon and the following morning, there being preaching in the evening, we spent in visiting and talking mission work, and here as at Tiverton I was more than seconded by our brother, to whom is largely due the success of my visit to these places. On Tuesday 1.30 p. m., having parted with the friends we were soon re-crossing the passage and on our way back to Tiverton, where taking another boat in a few moments were safely landed on Digby Neck. In about half an hour the stage was in readiness—and the passengers, three of whom were but babies, being arranged by the driver, I was wedged into a somewhat crowded coach, and the apparent uneasiness of the driver as to the safety of the springs caused quite a nervousness among the lady passengers, and called forth such remarks as, "Driver, do you think there is any danger? If so, some of us would sooner walk." Arriving at Sandy Cove about 7.45 p. m., and learning that an appointment had been given out for me, and that the time was more than up for meeting, I hastened at once to the place. After meeting I went to the home of Bro. Eldridge where I stayed for the night. The next morning, 7 a. m., according to arrangement, the stage called for me, and in a short time we were travelling rapidly towards Digby reaching there at 11 a. m. From here we took boat to Annapolis, then the train for Waterville, which I was informed was the nearest station to Woodville. After the train had passed on, I learned that Bro. McLean's home was six miles distant, and night fall coming on, I hastened forward so as to reach there as soon after dark as possible. On my arrival I received a warm reception, and we spent a very pleasant evening together. The following morning, Oct. 8th, I was shown something I had never seen before, an apple tree, Ripston pippin bearing blossoms, buds and apples of various sizes. Bro. McLean's son, George, kindly drove through to Bro. Webster's, then to see Bro. Dwyer, who is now laboring for the church in Cornwallis. c.

CURRENT EVENTS.

DOMESTIC.

Montreal is in the midst of its Winter Carnival now. There are a great many visitors in the city.

Messrs. Clark & Son, of St. John, have completed the Government warehouses on Digby Long wharf. The work has been done in a highly satisfactory manner.

The worst disaster that has happened in the Bay for several years, occurred on Quaco reef, on Wednesday afternoon, when the schooner "Arcana," Capt. Holmes, from Portland, Me., for Annapolis, was wrecked and nine men lost their lives.

If the weather continues favorable the Dartmouth people will see the railway engine running through their own town in a few weeks. It has not yet been decided where the passenger station will be located.

On Tuesday last, Edward Watson dropped dead in the woods while on his way to work, in Dungar-

von, Northumberland county. He was a native of P. E. Island, and leaves a wife and five children.

A fatal type of diphtheria is very prevalent in Upper Kingsclear. Some of the schools are almost closed on account of it. Mr. Thomas Slipp buried three of his children last week. Two died within half an hour of each other, all from diphtheria.—*Capital.*

A bear was captured a few days since near Souris, P. E. I., weighing 350 pounds, by D. McEachern and John Currie, who were armed only with axes. McEachern had one of his arms so badly lacerated that amputation will probably be necessary.

The Supreme Court of New Brunswick completes a century of existence with this month. The first session of the Court was held in St. John on the first day of February, 1785. The judges presiding at that time were Chief Justice Ludlow and Judge Putnam.

Out of 48 law schools in the United States, only 6 have larger libraries than Dalhousie, while 42 have smaller libraries. Last year Dalhousie added more books to their library than any school in the United States. Harvard coming next, with 2,000 volumes.

Another victory for the C. T. Act. On Thursday it was adopted in the City of Guelph, Ont., by a majority of 169.

It has been decided by the temperance people of Halifax to submit the C. T. Act to vote in that City and County. The steps preliminary to a vote will be taken at once. Those who ought to know, believe it can be carried.

Three ice boats, with mails, fifteen of a crew and seven passengers, left Cape Traverso, P. E. I., at 9 o'clock, A. M., Wednesday, 28th, since which time no tidings of them have been received. The wind was in their favor, and the fact of the Cape Tormentine, N. B., boats making their passage, against a head wind, in six hours, makes the Traverso boats being missing almost unexplainable.

FOREIGN.

On Saturday the British Houses of Parliament and the government offices were severely shaken by an explosion of dynamite, and considerable damage was done. There were two explosions, the second came about three minutes after the first. One was near the House of Commons, the other at Westminster Hall.

The prevalent belief is that the destructive agent was conveyed into the House of Commons by some Saturday visitor. The western extension of the House is a total wreck.

There is now no doubt but that the explosive was placed under the Peers' gallery on the government side of the House. All the wood-work in that part of the building was shattered and a wide hole was made through the floor. The gallery was displaced and even the solid stone-work of the doorways was either pulverized or shifted from its position. Every pane of glass in the House was smashed to atoms. The gallery benches were overturned and broken, and the gallery generally dismantled.

Several persons were injured by the explosion, including two policemen.

Cunningham, the first man arrested, was arraigned at the Bow street police court today, charged with complicity in the explosion at the Tower of London. Inspector Abberline deposes that he examined the prisoner at the Tower; that prisoner was confused and gave contradictory answers to questions propounded. A box and bag belonging to the prisoner had been seized by the police, but the contents were not made known. Inquiry by telegraph has revealed the fact that Cunningham is unknown at alleged lodgings at Liverpool. He was remanded until Tuesday, Feb. 3.

All apartments at Windsor Castle have been ordered closed to all visitors. This step was taken by Her Majesty in consequence of the extraordinary precautionary measures generally advised by the ministry.

Official estimates place the pecuniary damages by the explosions in Westminster Hall, House of Commons and Tower at \$70,000.

Jan. 28.—It is rumored that the police have just arrested a woman in the act of entering the Royal Exchange building with a quantity of dynamite concealed on her person. The rumor adds that three men, probably accomplices, were arrested at the same time.

LONDON, Jan. 28.—Intelligence has just been received at the war office that Gen. Stewart's force is entrenched south of Metemneh. The despatch also gives the gratifying information that Gen. Stewart is in communication with Gen. Gordon.

Gen. Stewart's force had several fights with the Arab rebels before it reached Metemneh, and Gen. Stewart himself is badly wounded. Five of the Mahdi's Emirs were killed in fights. General Lord Wolsey's despatch reports the capture of Metemneh by the British. He also says that Sir Charles Welsh has gone to Khartoum on board a steamer to confer with Gordon. It is expected that he will return as soon as possible to report personally to Gen. Wolsey.

ROME, Jan. 26.—It is understood in semi-official circles that Italy is prepared, whenever the emergency arises, to send 25,000 soldiers to Egypt to assist to support British authority there.

A despatch from Gubat says that four steamers sent down river by Gen. Gordon have not been to Khartoum for a month. They have been awaiting the British at the Island about Metemneh. The vessels are covered with heavy boards of hardwood outside, and iron plates inside. They present a battered appearance, being pitted with bullet marks. Each steamer has several hundred plucky blacks on board.

Some of the wounded rebels who were taken prisoner by Gen. Stewart's force declare that the Frenchman, Olivier Pain, is in command of Metemneh. All prisoners state that they consider the Mahdi's cause lost. It is reported that the Mahdi is sending away all his valuables to a place of safety, and this is taken as an indication that he himself is growing doubtful of success.

UNITED STATES.

The Senate of the United States has passed a resolution 69 to 1 expressing indignation at the attempt of Fenians to blow up the British House of Parliament.

CINCINNATI, O., Jan. 25.—About noon to-day a terrible tragedy took place in Newport, Ky. Mrs. Carrie L. Winslow choked her son, seven years old, to death; beat her ten-year-old daughter so severely with a baseball club that it is believed her injuries are fatal, and then cut her own throat with a razor, producing speedy death.

OBITUARY.

RICHARDSON.—At her father's residence, Leonardville, Deer Island, Friday morning, Aug. 1st, 1884, Miss Annie M., eldest and beloved daughter of Bro. Chas. Richardson, aged 18 years and 5 months.

During the weary days and sleepless nights of her long illness, our young friend was never known to utter an impatient word. Many friends sincerely sympathize with the bereaved family. May the God of all comfort and consolation sustain them.

LAMBERT.—Thursday, Aug. 7, 1884, Eva Catherine, only child of Bro. Joseph S. and sister Aggie Lambert, aged 1 year 3 months and 18 days.

GREW.—Died Monday, Sept. 22nd, 1884, Frank Stone, only child of Mr. and Mrs. Chas. Grew, aged 11 months and 3 days.

LAMBERT.—Bro. Albert C. and Sister Abbie Lambert lost their infant son, aged 12 days, by death, Oct. 7, 1884.

"Suffer the little children to come unto me," &c.

LAMBERT.—Died Oct. 22nd, 1884, at Lambert-towd, Deer Island, Bro. Joseph S. Lambert, aged 30 years 10 months and 13 days. Bro. L. leaves a wife to mourn her loss, a mother, also, who has passed through many sorrows, but, being strong in faith yet presses on.

Trusting wholly in Christ, he went to rest.

BOYNTON.—At her father's residence, Northern Harbor, Deer Island, Nov. 10th, 1884, sister M. Lizzie, eldest daughter of Mr. John Boynton, aged 16 years and 24 days.

Through all her sufferings, our young sister's faith in the promise of God and the all-sufficiency of Christ never wavered. At last she had a desire to depart and be with Christ. She had suffered long, and the worn body was very tired—so tired, but patient.

MCNEILL.—Died at her home, Hibernia, Deer Island, Jan. 17, 1885, after a short illness, Mrs. Jane McNeill, leaving two daughters and one son, who mourn indeed as they have lost both father and mother within one short year. May the Saviour, in whom they trust, be their strength and support.

Lord, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am. Psalm 39: 4. "Crossing the river one by one." O. B. EMERY.

Deer Island, N. B., Jan. 20.

DIPHTHERIA CURED.—I hereby certify that Minard's Liniment cured my daughter of a severe and what appeared to be a fatal attack of Diphtheria, after all other remedies failed, and recommend it to all who may be afflicted with that dreadful disease.

JOHN D. BOURNIER.

French Village, Halifax Co., Jan., 1883.

RECEIPTS FOR JANUARY.

M. E. Ryan, 50c; J. J. Carpenter, 50; Wm. B. Wallace, 50; Thomas Wallace, 50; John Barr, 50; Mrs. A. Robinson, 50; Mrs. P. Williams, 50; John W. Wallace, 50; John McDougall, 50; Peter Tulloch, 50; Miss Sarah Holmes, 50; Mrs. G. Helms, 50; Samuel Milberry, 50; John Reed, 50; Annie J. McDormond, 50; George Wagner, 50; Geo. C. Mosely, 50; Mrs. Lizzie Steele, 50; S. P. Freeman, 1.00; Alex. Boyne, 50c; William J. McDonald, 50; Jos. H. McDonald, 50; Benj. McDonald, 50; Angus McDonald, 50; Esrom Williams, 50; Mrs. Mary Minard, 50; David Stevens, 50; Martin Stevens, 50; Mrs. Mager Groeno, 50; James Aube, 50; J. B. McDonald, 50; Joseph Fenton, 50; Thomas Nelson, 50; Mrs. J. A. Harvey, 50; John Anthony, 50; Mrs. Milton Barnes, 50; John A. Ford, 50; John Crawford, 50; J. H. Wallace, 50; J. T. Wallace, 50; M. A. Wallace, 50; Minard Wallace, 50; Robert Fenton, 50; Andrew Pearson, 50; William Wilhaus, 50; George Leonard, 50; A. H. Leonard, 50; James Conroy, 50; Mrs. Daniel Wilson, 50; Mrs. Wm. Reed, 50; Joseph Goolwin, 50; G. W. Dill, 50; Jarvis Johnston, 50; Lemuel Morton, 50; J. J. Christie, 50; Isaac Stockford, 50; William Harding, 50; S. Cormick, 50; Edward Wallace, 50; Nelson Graham, 50; C. A. Merchouse, 50; Mrs. Lizzie Matthews, 50; Mrs. W. Whitehead, 50; Malcolm McLean, 50; Jas. H. Ward, 50; Mrs. Mary E. Stuart, 50; George Richardson, 50; Mrs. E. A. Heney, 50; Mrs. Agnes Lambert, 50; Miss A. E. Haskins, 50; Thos. B. Smith, 50; Mrs. M. J. Todd, 1.00; Mrs. Simon Blackford, 50c; Danford Outhouse, 50; A. Handpiker, 50; Byron Outhouse, 50; Wellington Smith, 50; Geo. Barnsworth, 50; Thos. Oasingor, 50; Milton Outhouse, 50; George McDormond, 50; Mrs. Geo. Denton, 50; Manning Gowor, 50; Ezra Bailey, 50; Chas. McDormond, 50; Geo. Bowers, 50; Chas. Pugh, 50; J. W. Powoil, 50; Rich. McCoubry, 50; Jas. C. Stevenson, 50; Alex. McKay, 50; Miss A. Campbell, 50; M. McDonald, 50; T. McLeod, Robt. McRac, 50; Benj. Haywood, 50; G. Ferris, 50; Robt. Stevenson, 50; G. W. Stevenson, 50; Jacob Ling, Sr., 50; Jacob Ling, Jr., 50; R. E. Bagnall, 50; H. Arthur, 50; Jas. Dickerson, 50; D. Quigley, 50; Jas. Clark, 50; J. J. Crawford, 50; John Rogerson, 50; J. F. Stevenson, 50; J. Houston, 50; Chris. Houston, 50; D. M. Campbell, 50; Jos. D. Campbell, 50; Albert McKay, 50; Thos. Feaman, 50; Robt. Stevenson, 50; Mrs. John Smith, 50; Edina McGregor, 50.

SORE LUNGS.—"I have suffered for years with sore lungs, so sensitive were they that the weight of my clothes hurt them. I used Minard's Liniment freely, internally and externally, and it cured them at once.

MRS. S. MASTERS.

MARRIAGES.

SIM-WALLACE.—At the residence of Mr. James Wallace, the bride's father, West Gore, Hants Co., N. S., Dec. 24, 1884, by the writer, Mr. Lorenzo D. Sim and Miss Ella E. Wallace. J. B. WALLACE.

DEATHS.

PUGH.—At Westport, Dec. 16th, Sister Phebe Pugh, aged 42 years, leaving a husband and three young children to mourn their loss. But they "sorrow not as those who have no hope," for her faith and hope were strong in Christ, and she could confidently say that all was well. This sister was a member of the Church of Christ at this place for about fifteen years, having been baptized by Bro. J. A. Gates, during his ministry here. May the God of all grace comfort our brother, in this his sore trial, and care for the motherless children in my prayer. E. C. FORD.

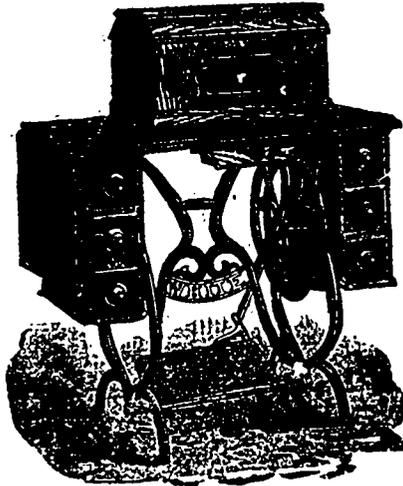
PETERS.—At Westport, Dec. 25th, 1884, Bro. John Peters, aged 91 years and three months. The Christian experience of Bro. Peters runs back over a period of more than seventy years; having embraced the Gospel and united with the Baptists when but quite a young man. About thirty years ago, when Bro. D. Crawford first came to this Island, preaching the Gospel in its ancient simplicity, Bro. Peters took him to his home and made him feel that he was indeed among friends; and though Bro. C. met much opposition in his work, he ever after found in Brother and Sister Peters warm friends, and faithful supporters. A few years later, when Bro. Garaty visited Westport, he found this good brother and sister, with others, already to receive him, having learned the way of the Lord more perfectly by the faithful preaching of Bro. Crawford. At this time, twenty-four years last October, the Church of Christ, at Westport, was organized, with Bro. Peters one of the elders, which position he held till the Great Shepherd called him home. Thus has passed from the family on earth to the family in Heaven this aged father; and as a sheaf ripe for the harvest, was gathered home by the Great Husbandman. To all such death is but the passing away from the body to be "present with the Lord," which is far better. E. C. FORD.

"DOMESTIC."

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offered for a better article, or the Proprietors of any remedy showing more Testimonials of genuine cures of the above diseases in the same length of time. There is nothing like it when taken internally for Cramps, Colic, Croup, Colds, Coughs, Pleurisy, Hoarseness and Sore Throat. It is perfectly harmless, and can be given according to directions without any injury whatever. Minard's Liniment is For Sale by all Druggists and Dealers. PRICE 25 CENTS.

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