



# THE CHRISTIAN.

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

Vol. VII.—No. 12

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## The Christian.

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## OUR ANNUAL.

Is it possible that another year has rolled away since in the little "Alameda" we steamed across St. Mary's bay on that dark and foggy night to our meeting at Tiverton! Yes, another year, with its three hundred and sixty-five days, is numbered with the past and with it the long-looked for and much enjoyed meeting at Milton. Though in the folds of the past its influence lives in the present and will give direction, tone and force to our future missionary efforts in these parts. But time and space suggest the necessity of shortening these notes. And to this we willingly submit, for in the first place our time while at Milton was so broken up that it was impossible for us to be at some of the meetings; and in the second place, a correspondent for the *Sun* of this city, having written so many items of interest, leaves it necessary for us to say but little, as we append hereto the correspondent's letter.

Well it was on Friday morning, Sept. 5th, that a number of us with satchels or gripsacks in hand might have been seen hurrying through the streets of St. John, towards the Bay of Fundy Steamship Company's wharf to catch the "Monticello," which was to start at 7.30. On this occasion, as on all such, some came rushing along somewhat overheated, well nigh breathless and almost breakfastless, to find that instead of being late they had fifteen minutes to spare. Others came sauntering along as though they had an hour to go and come on, until awakened to the fact that they were but in the nick of time.

The morning was somewhat cloudy. No prophet predicted with certainty a fine day. The questions and assertions for a time were. Do you think it will be rough crossing to-day? You don't know how I dread crossing the "Bay" when it is rough, for I get so deathly sick. But as an hour or so passed away, the wind from the northeast sprang up, the lowering clouds dispersed, and the waters of the bay became nothing more than nubbly. But, still, a few of our number gave signs of not having found what the poet called, "A home on the ocean wave." In fact, Bro. Bruce, of Eastport, was strongly tempted on several occasions to break a resolution made the day before, saying, "During this trip I purpose keeping my eyes open and my mouth shut." When about seven or eight miles from "Digby Gut," our attention was at-

tracted in a somewhat southerly direction, for yonder, stealing, as it were, along the Nova Scotia shore was the steamer "New Brunswick," from Boston, making her way as speedily as possible to pass through the "gut" before us, and so reach Digby pier first. Our captain, with glass in hand and then to eyes, was watching anxiously from the pilot house the progress of yonder boat, scarcely daring to predict what the result would be. Nearer, and nearer, and nearer together the two boats came. Their prows seemed to enter the strait about the same time—the "New Brunswick" having somewhat the advantage. Volumes of smoke were rolling out of the smokestacks of each steamer; passengers looked up to the pilot house to urge, if possible, the putting on of a little more steam; others felt like jumping up or standing on one foot to lighten the ship or help things along. We had now but two miles to go, and as each vessel, side by side, was ploughing up the peaceful waters, the interest and excitement among the passengers was something more than normal. But in a little while it was noticeable that our steamer was forging ahead, and though on the "Monticello" an American lady was somewhat disappointed at seeing the boat from Boston falling astern and slowing down, and turning off to wait her chance at the pier.

In half an hour we were steaming up the beautiful river towards Annapolis, where we arrived at 12.30. In a short time we were speeding along the rails in the direction of Middleton. The country, or valley, through which we passed was beautiful. Yonder were dike lands, worth from from two to three hundred dollars per acre, and, without labor, yielding yearly (so we were informed) from three to four tons of hay. Here, close to the railway track, yonder and then away off in the distance, were large orchards, and through the openings of the leafy tree tops could be seen peeping, as it were, the fast ripening apples for home and foreign markets. Yes, there seemed to be such a coziness and a homeness in and about the villages and farm homes that involuntarily you would find yourself saying, "How happy these people must be! What a fine country to live in! The lives of these people have indeed fallen in pleasant places!"

When twenty-eight miles from Annapolis we reached Middleton, and in few minutes were on the Nova Scotia Central for Bridgewater, fifty-six miles distant. Although a new road, better cars, easier riding and more obliging officials we have never met—and we have travelled in many parts of the world. The names of some of the stations were, to all appearances, misleading. When "slowing up" to one of them an official called out, "Cherryfield." We stood up to look around for the cherry trees, but not one could we see—nothing but land in its primitive state—so we concluded that a Choke Cherryfield was intended.

On our arrival at Bridgewater, we found awaiting us, Bros. James Prince and Samuel Nelson, and though informed of our number insisted that we should take tea at their homes before our departure for Milton. And their hospitality during our stay of two hours was appreciated by us all.

About 8 o'clock, p. m. the distant rumbling of the stage coach admonished us to slip on outer wraps and be ready. "All aboard" was called out, and soon we were being stowed away in a

large covered coach drawn by three horses. The night was fearfully dark and there was every appearance of rain. "Git up there," and a crack of a long whip was a hint for the horses to start. Well, the rain kept off, but the darkness, especially when we came to the woods, requires for description, words which at this moment, are not at our command. The scenery may have been beautiful, but we saw it not; the farms in a high state of cultivation, but of this we could not affirm; but the unceremonious way in which we were thrown up from our seats or jerked against the supporters of the covering, and the sidling every now and again give to the coach as the horses in the darkness lost the centre of the road, gave us a pretty good idea that the road was not as smooth as the one over which we had but shortly come by rail. For six long hours we sat in total darkness, excepting when a match was struck to see our watches, and so decide who was the nearest at guessing the time. Several things were tried to while away the time, some of our number tried dozing, but their attempts were pronounced failures, including the driver, detailed some of their exploits, but even this was up hill work as no looks of appreciation were visible. We all tried singing, and we did our best but still, owing somewhat to the surroundings, it was not first-class. About 2 o'clock we drove into Milton, the reigning silence was broken by the rolling and grinding of our coach wheels. In a few minutes we were at the home of Bro. H. Murray and in a shorter time than it would take to tell of an incident or two that occurred that night, our brother with lantern in hand, was conducting the visitors to places which, for a few days was to be their homes. Right here is a good place to state that another coach containing some of our party preceded us all the way, but we are not in a position to give an account of their experience. In about an hour, by the additional aid of some of the Milton brethren, who had been aroused by our coming, all were comfortably housed and silence again reigned supreme.

Saturday was just beautiful. The visitors were soon astir and wending their ways to call upon each other. And when they met it was, indeed, soul stirring to see the warm shake-hands, and to hear. Why, I am so glad to see you. When did you come? How did you get here? And how is Bro. and Sister—(Leonard, Smith, Messervey, or Jackson, as the case might be.) Are any of them coming the meeting? Oh, how I would like to see those dear old brethren! But soon the appointed hour for social meeting arrived, and being assembled, Bro. E. C. Ford took charge and announced the hymn. "Ere you left your room this morning, did you think to pray?" Now, could a more appropriate hymn have been selected? We think not. The 103rd Psalm was read, a prayer to the Throne of Grace; "Rock of Ages" was sung; a few remarks from Bro. Ford. Some one then struck up. "We speak of the realm of the blest," and the quickness with which the rest joined in the singing showed unmistakably that many warm-hearted souls were present. In a short time thirty or more had taken part in the meeting. While the speeches were stirring, the prayers the desire of all hearts, and the hymns soul-inspiring—still, the quiet, thoughtful remarks of our brethren, J. B. Wallace, Jabez Freeman, Allan Minard and

Hotherington were the features of the meeting. Bro. Hotherington, now 90 years of age, said: "I am glad to be here. This, no doubt, will be the last annual I'll be with you on earth. But be faithful—Christ's yoke is easy and his burden light," etc. Bro. Minard, too, referred to the pleasure he had in serving the Lord; exhorted the brethren to be faithful, reminding the younger ones that the older ones were passing away, and that upon their shoulders would fall the responsibilities of carrying on this glorious work. The meeting closed by singing, "Lord at his closing hour," etc.

But I must draw these notes to a close for reasons given at the beginning of this letter. But before doing so, will say:—

1. The weather was just perfect; (2) The meeting was equal to any of our former ones, and that is speaking volumes for it; (3) The hospitality of the Milton brethren was the peer of any we ever experienced; (4) Bro. H. Murray did his best to make the meeting a success, and his efforts were crowned with victory; (5) The best of feeling prevailed throughout the meeting; though questions involving difference of opinions were discussed, there was not an unkind expression used, and this is as it should be; (6) The presence of Brother and Sister Bruce of Eastport, and Brother Darst and wife of Boston, added very much to the interest of our annual; (7) The management of our mission work in these two provinces is now in new hands. (8) The importance of the educational fund was discussed and a board appointed to call and disburse its funds for the education of young men; (9) What a profitable thing it would be if the brethren thus find it impossible to attend our annuals by reason of an over rush of business, could be induced to forward to one of the funds, say the educational, the amount of money it would have cost them to attend the annual; they would then have on hand the amount earned by staying home; (10) Our trip home was indeed a pleasant one. Here is the *Sun's* correspondent's letter to that paper,

The Disciples of Christ of Nova Scotia and New Brunswick held their annual meeting with the church at Milton, Queens Co., N. S. The following is almost a complete list of the members:

Halifax—R. Carson, Mrs. H. Carson, Mrs. Cormick, Miss Wallace, Geo. Wallace and N. Graham; Cornwallis—Elder E. C. Ford and wife, A. LeCain, F. Ford, A. L. Etherington, R. Jackson, R. Stevens, Mrs. Woodworth, Mrs. Donaldson, Mrs. F. Wood, Mrs. Stevens, Miss Burbidge, Miss Jackson; Bridgewater—S. Nelson and wife, J. Prince; West Gore, N. S.—Elder J. B. Wallace and wife, J. Simms and wife, L. Wallace; Newport, N. S.—Miss A. Stevens; Northfield—J. Rawding and wife; Brookfield, N. S.—T. Freeman; Grafton, N. S.—W. Freeman, Miss S. Freeman; Harmony—S. Freeman, Miss Whitman; Kempt, Queens Co., N. S.—Elder C. Freeman and wife, E. Cushing and wife, J. C. Wilson and wife; Southville, N. S.—A. Gates; South Range, N. S.—B. Sabin; Tiverton, N. S.—Elder H. A. Devoe; Westport, N. S.—Elder H. E. Cooke, Elder Payson and wife, Elder Peters, E. C. Bowers, Mrs. G. Bowers, Mrs. C. McDormand, Miss C. Payson, Miss E. L. Peters; Summerville, Queens Co., N. S.—R. Hoskins and wife, J. Hoskins, N. Hupman and wife, C. Hupman, W. Clancy and wife, Mrs. Mailman, N. Clancy and wife, Miss J. Hagan, R. Leslie and daughter; St. John—Elder T. H. Capp, Elder J. E. Barnes and wife, W. A. Barnes and wife, J. S. Flaglor; Deer Island—Mrs. Conloy, Miss Richardson; Keswick—Miss Lizzie Garraty; Boston—Elder E. W. Darst and wife, F. Etherington and wife; Lawrence, Mass.—Mrs. H. McDonald.

Rev. J. E. Bruce and wife, of the Eastport Christian Connection, were visitors. Mr. Bruce preached two learned and powerful sermons, and

Mrs. Bruce enlivened and instructed the meeting by intelligent and witty remarks. All agreed that they added greatly to the success of the meeting.

At 7.30 p. m. on Friday the meeting was opened with a song service, led by Mrs. E. W. Darst. The following songs were sung: What a Friend We have in Jesus, Happy Day, Work for the Night is Coming, Love to All. Mrs. Darst, when reading the songs, made earnest, soul-stirring and helpful comments. The singing was most hearty and general. E. W. Darst preached on the Work of Faith, Labor of Love and Patience of Hope. After the preaching, the following committee on arrangements were appointed: Elders E. C. Ford, H. Murray, J. E. Barnes and Bro. E. C. Bowers.

#### SATURDAY

at 10 a. m. a social meeting was held by Elder E. C. Ford. This was an inspiring meeting, the speaking and praying being very fervent. H. B. Ford and J. S. Flaglor were appointed auditors.

At 3 p. m. Mrs. E. W. Darst, of Boston, spoke on foreign missions. She gave facts and figures in support of this work and appealed most touchingly to the hearts of the sisters to organize an auxiliary to the foreign society, so as to help raise the heathen women out of darkness into light. Mrs. Bruce, of Eastport, spoke in favor of women doing more and taking a higher stand in all good work than they had ever done. E. W. Darst also made a strong appeal and called for a collection for foreign work. Although the members were not prepared they collected \$21.50.

At 7.30 p. m. E. W. Darst preached on "The Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many." Christians should minister and if needed give their lives for others.

#### SUNDAY SERVICES.

On Sunday morning early prayer meeting was led by R. Stevens, about 75 being present. This meeting was well conducted and a great success.

At 10.30 a. m. there was preaching by Rev. Mr. Bruce on Repentance needed by the state, church, and individual. He gave a beautiful description of the character and preaching of John the Baptist. The speaker defined repentance as a change of mind manifested in a change of life. At the close of the sermon the Lord's Supper was partaken of by a large number in a most impressive manner, Elders J. B. Wallace and Jabez Freeman presiding.

The Sunday school opened at 3 p. m. with a short song service, Miss Tillie Freeman playing the organ. Addresses were made by Mr. Darst on How to conduct a school, the International lessons and Y. P. Society of Christian Endeavor; Mrs. Darst on how to teach, and Mr. Bruce on teachers. These addresses were entertaining and instructive and will be a great help to the school. After the school was dismissed Mrs. Darst again addressed a large audience on foreign missions. This was one of the best, if not the best address of the meeting. She won all hearts in favor of the work and no doubt a good work will follow.

At 8 p. m. E. W. Darst preached on the great commission of Christ, in which he set forth what an alien had to do to become a Christian, and made an earnest appeal to sinners to do what the Lord required.

By invitation the following sermons were preached in the undermentioned churches: At the Methodist church in Liverpool in the morning E. W. Darst preached from the text "They have taken away the Lord." Infidelity, Rationalism, so-called friends of Christ (Unitarians, Liberalists, Theologians), church authority, ritualism and sensational preaching had tried to take away the Lord. What the Christian world needs is to be more Christian. Aliens need Christ.

At the Liverpool Congregational church, T. H. Capp preached on Growth in Grace. In the even-

ing in this church H. E. Cooke preached on living after the Spirit Life and after the Flesh Death. In the evening at the Liverpool Baptist church T. H. Capp preached on the Prodigal Son, dwelling on how the father received him. In the evening at the Liverpool Methodist church, H. A. Devoe preached on the leaven of the Gospel hid in the heart produces a radical, gradual, final and manifest change in the individual. In the evening at the Milton Congregationalist church, Rev. J. E. Bruce preached on Life more abundantly than ever in Christ.

#### MONDAY'S PROCEEDINGS.

At 10 a. m. the meeting was opened and E. C. Ford was elected president for the 13th year. The minutes of last meeting were read by the secretary, J. E. Barnes, and were approved. Reports were not received from all the churches. Twelve churches in Nova Scotia and four in New Brunswick reported 1,453 members, 84 additions, 20 deaths, 14 removed, and 903 members in the Sunday schools. Reports from the treasurers of CHRISTIAN, home mission and educational funds showed total receipts \$490; paid out \$394; balance on hand \$96.

The following was appointed the missionary board: G. F. Barnes, R. Jackson and J. S. Flaglor.

At 3 p. m. quarterly meetings were appointed as follows: Dec., 1890, with the church at Kempt, Q. Co.; March, 1891, at St. John; June, 1891, at Shubenacadie, N. S. Elders H. Murray and T. H. Capp were chosen a committee to arrange for the next annual meeting. A resolution was passed instructing the churches concerning the next census. Elder T. H. Capp was given control of the educational fund. A resolution was passed advising the churches not to allow strange preachers to conduct services unless they have church letters. A recommendation was made that young men studying for the ministry should attend the colleges in Nova Scotia and New Brunswick in preference to those in the United States. The churches were asked to organize better and do more for foreign missions. H. Murray, T. H. Capp and W. A. Barnes were appointed to prepare a programme for the next annual meeting, and H. Murray to preach the next annual sermon.

At 8 p. m. the annual missionary meeting opened, E. C. Ford president. E. W. Darst told how to organize for work and made a strong plea for more money for missions. Rev. J. E. Bruce told about the success he had had as a missionary. R. Stevens spoke of a good start for the year being made at Milton. Mrs. Darst spoke briefly and encouragingly. Mrs. Bruce told of Elizabeth Fry's work, and said it required disinterested love to make any work a success. T. H. Capp, as usual, was mirthful and made some telling points for mission work. E. W. Darst, on behalf of the visitors, thanked the Milton church for their royal hospitality, and Elder H. Murray for his unceasing attention to the wants of the visitors.

A feeling of gloom was cast over this meeting by the announcement of the death of the aged and beloved wife of Elder Minard. J. E. Barnes, on behalf of the meeting, expressed the feelings of sympathy and regret at the loss of such a well-beloved member of the church. E. W. Darst led in a heartfelt prayer for the bereaved husband. All Hail the Power of Jesus Name was sung at the close. While the audience was retiring the choir sang God be with You till We Meet Again.

The meetings were earnest and enthusiastic and largely attended.

Mrs. Darst organized an auxiliary to the foreign missionary society. Mrs. J. Ford is president; Miss Collie, vice-president; Mrs. Kempton secretary, and Mrs. H. B. Ford, treasurer. Mrs. Capt. Kempton is leader of the Y. P. mission band, and Mrs. J. Morton, assistant leader. There were over 100 visitors present on Sunday. Milton is a pretty town, and a better place to visit is hard to find. I look forward with pleasure, hoping to attend another annual meeting at Milton. X.

N. B. AND N. S. MISSION BOARD.

TREASURER'S ANNUAL REPORT.

The names and places of contributors, with dates and amounts given, having appeared already in the columns of THE CHRISTIAN, an abbreviated form is all that is necessary for the present issue. The accounts were submitted to the auditing committee and were certified as correct. The following are the receipts and disbursements for missionary and educational purposes, from Sept. 9th, 1889, to Sept. 8th, 1890.

RECEIPTS.

Balance on hand last year,	\$153 34	G. W. Archibald, Woonsocket, R.I.	1 00
Collection, Tiverton early meeting,	12 59	Y. P. M. Band, St. John, N.B.	1 75
W. B. Murray, Swampscott, Mass.	2 00	Lillian Lambert, Bartlett's Mills, Coburg Street S.S.	2 00
Sister F. Lambert, Lord's Cove, D. I.	2 00	St. John, N.B.	12 22
Church, Lord's Cove, D. I.	3 07	W. Harding, Halifax, N.S.	1 00
Sister F. Richardson, Lord's Cove, D. I.	1 00	Y. P. M. Band, St. John, N.B.	2 50
L. A. Lambert, Lord's Cove, D. I.	2 00	D. Fullerton & Son, Pictou, N.S.	8 00
J. C. Wilson, Kempt, N.S.	25	Church, Westp't, N.S.	6 00
Sister J. C. Wilson, do.	25	Mary E. Calder, Fairhaven, N.B.	50
H. E. Cooke, do.	50	Sister Alex. Hamilton, New Perth, P.E.I.	1 00
Y. P. M. Band, St. John, N.B.	1 10	Y. P. M. Band, St. John, N.B.	1 10
Church, Milton, Queens Co., N.S.	5 00	Coburg Street S.S.	11 48
Sister C. Jarvis, Moncton, N.B.	50	Y. P. M. Band, St. John, N.B.	2 05
Sister H. Eldridge, Sandy Cove, N.S.	2 00	Church, Cornw's, N.S.	11 00
H. Hill, French Village, N.B.	1 00	W. M. Murray, Kempt, N.S.	1 00
Church, Tiv'ton, N.S.	2 00	F. Whitman, Albany, A. Co., N.S.	50
G. Leonard, Leonardville, N.B.	50	Sister Anthony, Newport, N.S.	1 00
J. W. Powell, Freetown, N.S.	50	G. W. Archibald, Woonsocket, R.I.	2 00
Coburg Street S.S., St. John, N.B.	12 15	A. Friend, Deer I., N.B.	1 00
Church, Milton, N.S.	6 50	Church, Milton, N.S.	6 35
Clara Harlow, do.	1 00	Church, Cornw's, N.S.	6 00
Kate Maston, do.	50	Sister Gray, Milton, N.S.	50
A. Friend, Richardsonville, N.B.	50	Church, Westp't, N.S.	4 00
Sister McNeil, Leonardville, N.B.	25	Sister Dr. Minard, Newport, N.S.	50
Sister D. F. Lambert, Lord's Cove, N.B.	25	D. F. Lambert, Lord's Cove, N.B.	10 00
Sister F. B. Richardson, Lord's Cove, N.B.	75	Coburg St. S. School, Calvin E. Powers, St. John, N.B.	12 26
D. F. Lambert, do.	1 00	St. John, N.B.	1 00
E. A. Lambert, do.	10	Church, Cornw's, N.S.	3 25
Sophie M. Lamont, do.	25		
Y. P. M. Band, St. J.	1 65		
Church, Lord's Cove,	5 60	Total,	\$331 06

THE EDUCATIONAL.

H. Murray, Milton, N.S.	\$3 50	Church, Cornw's, N.S.	5 00
Sister D. McDougall, Selma, N.S.	1 00	St. John, N.B.	50
A. Friend, St. John, N.B.	3 00	Sister W. D. Whitehead, Clinton, P.E.I.	1 00
Sister J. H. Ward, Lord's Cove, N.B.	25	A. D. M. Boyne, St. J.	50
Sister A. Garrison, Chocolate Cove, N.B.	25	J. Flaglor, St. John, Sylvester Leonard, Leonardville, N.B.	1 00
Sister P. Sullivan, Fairhaven, N.B.	50	Sister G. Leonard, do.	50
P. Sullivan, do.	1 00	D. F. Lambert, Lord's Cove, N.B.	2 00
Sister H. Leonard, do.	25	Sister Jarvis, Moncton, N.B.	1 00
G. Leonard, Leonardville, N.B.	50	E. C. Bowers, Westport, N.S.	5 00
W. Murray, do.	1 00	Sister O. M. Packard, N.Y.	2 00
Sister F. Lambert, Lord's Cove, N.B.	2 00	J. Flaglor, St. John, A. D. M. Boyne, do.	1 00
H. M. Leonard, do.	50	C. H. Leonard, do.	5 00
W. Murray, Kempt, N.S.	2 50	A. D. M. Boyne, do.	50
J. A. Gates, Southville, N.S.	1 00	Winslow Richardson, Leonardville, N.B.	1 00
L. A. Lambert, Lord's Cove, N.B.	1 00	Kate Wheatley, A. Campbell, (Tailor) Montague Bdg. P.E.I.	50
Church, Cornw's, N.S.	5 00	W. A. Barnes, St. John, N.B.	5 00
Sister C. Jarvis, Moncton, N.B.	50	Church Kempt, N. S.	10 00
J. Flaglor, St. John, N.B.	1 00		
W. Welch, Leonardville, N.B.	50	Total,	\$69 25

DISBURSEMENTS.

1st Quarter--Sept., Oct., Nov.	
H. A. Devoe, Church, Kempt, N.S., Educational,	\$10 00 20 15 36 36
2nd Quarter--Dec., Jan., Feb.	
P. D. Nowlan, Church, Kempt, N.S., W. H. Harding, Educational,	\$50 40 20 15 20 25 35 49
	126 29

3rd Quarter--Mar., Ap'l, May.	
Church, Kempt, N.S., W. H. Harding, H. A. Devoe, P. D. Nowlan, Educational,	\$20 10 20 20 22 20 10 10 31 87
104 47	

4th Quarter--June, July, Aug.	
Church, Kempt, N.S., H. A. Devoe, Miscellaneous,	\$60 30 46 30 3 50
110 10	

Total, .... \$407 37  
Total Receipts, \$400.31; Total Expenditure, \$407.37; leaving deficit, \$7.06. T. H. GAPP, Treasurer.  
Examined and found correct, H. B. FORD } Auditors.  
J. S. FLAGLOR }

Seventh annual report of the financial manager of THE CHRISTIAN to the Home Mission Board of the Disciples of Christ convened at Milton, N. S., for the year ending, August 31st, 1890.

Number of actual subscribers,	920
" " sent free	60
RECEIPTS.	
Balance on hand at last report,	\$ 69 46
Received for subscriptions,	285 76
" " advertisements,	58 00
	\$413 22

EXPENDITURE.	
Paid for Publishing,	\$240 00
" " Postage for all purposes	15 83
" " Miscellaneous expenses	12 00
	\$267 83
Balance on hand,	\$145 39

Respectfully submitted,  
J. E. EDWARDS,  
Financial Manager.  
We have examined these accounts and found them correct.  
Signed  
J. S. FLAGLOR, } AUDITORS.  
H. B. FORD. }

GATHERED FRAGMENTS.

As others will give an account of our late annual, we will content ourself in gathering a few lessons that were emphasized and intensified at the meeting.

1. While there has been success during the past year somewhat encouraging, yet we have not done what we might and ought to have done.

2. Being conscious of our failure in doing what we ought to have done, how sad will be the judgment unless we do what we confess is our duty.

3. There never was so favorable a time for getting the ears of the people and enlisting their attention and affections as at the present. "Know you not that Ramath in Gilead is ours, and we are still and take it not."

4. That Christianity means work. All the good it can be to any one is in the use of it. To abide in the word of faith and not abound in the work of faith will be worse for us than not to know the faith.

5. The work of the Church is greatly paralyzed by so many who have to be begged and coaxed and honeyed before they will work.

6. That grumblers are never workers, and that in nine cases out of ten the objections raised against the way in which the work is done are only fig leaves to cover the deformity and indolence of the objectors.

7. That it is very foolish for the workers to get discouraged because the drones outnumber them.

8. That there is a great want in the Church on the part of the official leaders to bring out and utilize the young element in the Church. There is great danger of blasting the zeal of the young by a cold breeze of criticism.

9. That there is a great want of system. The better we are organized the more life there will be, and hence greater success. "We are workers together." "The whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part maketh increase of the

body unto the edifying of itself in love." This shows us that whatever we do must be done together; hence the great need of organization.

10. That the reason there is so little given to support the cause of Christ is because the preachers say so little about it, and the reason the preachers do not say more about it is because the people don't like to hear it.

11. That it is just as much a Christian duty to give as to pray, and as we do less of giving than praying it is more important to preach on the subject of giving. If the brethren don't like to hear it, let them do their duty, and then there will be no necessity of preaching about it.

12. That the man who is active and earnest in doing what he thinks is right is better than the man who is careless and negligent in not doing what he knows is right.

13. That brother and sister Darst kindled a fire in our hearts that, we trust, will never be extinguished. Their devotion and enthusiasm was really contagious. They have wonderfully increased our interest in the Boston Mission.

14. That our meeting in some respects stands the peer of any of its predecessors.

15. That the harder one works for the cause of Christ the more objections will be raised against him. But as some one has said: "If a person prefers to be an owl in the woods, we should be generous enough to let him hoot, but wise enough not to hoot with nor at him."

17. That every indication seem to warrant the conclusion that a new era has dawned on the Mission work in our Provinces.

18. That many of our co-workers are dropping out of the ranks and laying their armor by, and exchanging it for the habiliments of immortality; and while we sadly regret our loss, yet our regrets and sorrow are largely mitigated by the very encouraging fact that we have a number of young brothers and sisters who are nobly filling the ranks. May the rich blessings of our heavenly Father attend the efforts of our young brethren.

19. That all hands were delighted with brother and sister Bruce. Our hearts burned within us as we listened to their earnest, pointed, cultured remarks.

Correspondence.

NOTES OF TRAVEL.

As I write these notes I am both sorry and glad; and if you ask me what is the cause of my mingled feelings? I make answer, that I am sorry that I was not at the annual meeting at Milton; but I am glad to be able to tell you that the Lord has blessed my labors since my last notes were written, and thirteen have been added to the church, and we hope for more. I will give you a few particulars. Immediately after writing my last to the CHRISTIAN I left Halifax for P. E. Island. I spent one Lord's Day in Tryon and preached a few evenings during the week. We had very good audiences, and as an immediate result two were baptized. I am going to hold a meeting with the church here soon, and I hope to see some of the prejudice which now surrounds this little church broken down and sinners added to the saved.

I spent one Lord's Day with the church at Summerside. One young man made the good confession and was immersed. From here I went to Montague, stopping at Charlottetown on my way. I called to see Dr. Knox, who is well and hearty. Arriving at Montague I was taken care of by Bro. Robert Devans until Lord's Day, when Sister Stewart took charge of me, and have been under her kind care and keeping ever since. Her son, Bro. John A. Stewart, spent a whole week or more in driving me around the different places. I am still in Montague, where we are having some good meetings. Ten have made the good confession so far. There are many others who should. The question is: Will they?

W. H. HARDING.

## The Christian.

ST. JOHN, N. B. . . . . OCTOBER, 1890.

## EDITORIAL.

## THE GIVER AND THE GIFT.

Who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works (Tit. ii. 14.)

In the context the apostle speaks of the grace of which brings salvation to all men. He says that grace has appeared, teaching us to deny ungodliness and worldly lusts, and to live righteously and soberly and Godly, and to look for that blessed hope and the glorious appearance of the great God and our Lord Jesus Christ. It seemed impossible for him to think of Christ without stopping to gaze on the cross and linger on what he did, and he vents the deep emotions of his heart in these words, "Who gave himself for us," etc., etc.

The proper receiving of a precious gift awakens feeling both for the gift and the giver. We value the gift and esteem the giver. In this case the gift and the giver are one. "He gave himself for us," and the very name of Jesus will stir the redeemed soul forever.

The gift of a friend in need is the measure of his sympathy for us. If by fire or flood we lose our all, and two men equally able befriend us — one gives us a dollar and the other gives ten — we can easily decide which of the two feels most for us. Our dearest friend will do the most for us. Christ loved us and gave himself for us. This gift eclipses every other. The highest and rarest gift of man is that a man should lay down his life for his friend; but here is the Son of God freely dying for his enemies, showing a love that has no parallel. But the gift of himself is as just as it is benevolent.

No created being can justly give his life for another, for the simple reason that it is not our own to give. He has received his life from God, and holds it in trust till God calls for it. A man for a trifling offence challenges another to a duel. The other declines, saying: I can never take an important step without the approval of my reason and conscience. Were I to fall I can see no justice in giving away the life that God has given me for other purposes. My country needs my life, my family needs it, and I am not at liberty to give it away. Should you fall in the fight your life would be gone, and nothing would be left but your carcass, which could be of no value to me. You would lose all, and no one would gain anything by it, and so I decline. Here was true courage — a man daring to reason and to do right regardless of popular opinion. No created being has a right to give up his life only at the call of the Creator. Were an angel to offer his life for man's salvation it would be rejected both on the ground of injustice and inefficaciousness.

Christ was not created. His life was his own, and he had power to lay it down and power to take it up again. No man could take from him what was his own and undivided. He gave himself; hence the justice and dignity of the gift. The life of Jesus, his actions, his words and his tears always testified that he came not to be ministered unto but to minister, and to give his life a ransom for many. His face was always toward Calvary, and what he constantly declared in his life he confirmed on the cross.

But the gift of himself was not rash or hastily made. It had the eternal wisdom of God in it, because the ord to be accomplished, he regarded as commensurate with the sacrifice. It was for the joy set before him that Jesus endured the cross; and the Holy Spirit through the prophet declares that "he shall see of the travail of his soul, and shall be satisfied." (Isa. liii. 12.)

That he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works is the declared purpose of Jesus' gift; a purpose so great as to cause and to justify even such a gift. Our sins have been a monstrous wrong and injustice to God and the universe and ourselves. To redeem us from all this iniquity he gave himself, and also to purify unto himself a peculiar people zealous of good works. Though he made and owns the principalities and powers in the heavenly places he sought to redeem unto himself a peculiar people, and all "the eyes of whose understanding will be so enlightened as to know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints" (Ep. I. 18) will forever admire both the gift and the purpose of the giver. The riches of his inheritance in the saints has a glory as peculiar as are the saints themselves from all the other intelligence in Christ's boundless dominion.

Although eye hath not seen nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him, (Cor. II. 9), yet God hath revealed to the apostles by his spirit of the peculiarities of Christ's own people, some of which we may now consider:

1st. They are peculiar in their relationship, being the bride of Christ. The Lamb's wife. This is described in Revelation and other parts of the New Testament, and largely treated in the fifth chapter of Ephesians. No other intelligences claim such relationship to Christ as his bride.

2nd. They are peculiar in their nature, being the children of God and the brethren of Christ. He was in the form of God, and thought it not robbery to be equal with God, . . . but took upon him the form of a servant and was made in the likeness of men, etc., (Phil. II. 6, 7.) The Word was made flesh and dwelt among us, etc., (John I. 14.) When his own (nation) received him not he gave power to every one who received him to become the sons of God. John says: "Now are we the sons of God, and it doth not yet appear what we shall be," etc., etc. Jesus, then, has a human and a divine nature, and is the same yesterday, to-day and forever. So, with his own people, whom he purifies unto himself. They and they alone will have the human and divine nature sweetly blended forever.

3rd. They are peculiar in the fact that they are redeemed and forgiven much, and will have much. They will sing salvation to our God and to the Lamb (Rev. vii.), and praise him who has washed them from their sins by his own blood. None will be able to sing redemption's song but the peculiar people whom Jesus redeems and purifies unto himself.

4th. This people will have a peculiar home. Having a divine nature, being his bride and like Christ, and seeing him as he is, they will be with him to behold his glory (John xvii. 24). Although his Father's house has many mansions he has gone to prepare a place for his own people, and will come again and receive them unto himself, that where he is there they may be also (xiv. 2, 3.)

In the 7th of Revelation this people are graphically described, their countless number, their peculiar place (before the throne), their song, their harps and white robes, whence they came and the Lamb feeding them and leading them to living fountains of water, and God having wiped away all tears from their eyes.

This peculiar people are characterized on earth by doing good, "by good works." Jesus their God and living head "went about doing good," and they love to follow him. They not only do good when it happens in their way, but they find out ways and means of doing good. They are "zealous of good works." They have been with Jesus and learned of him, and are most interested in what most interested him in seeking and saving that

which was lost. This will be a blessed death. "Yea saith the Spirit that they may rest from their labors and their works do follow them." (Rev. xxiv. 13.)

## Original Contributions.

## GOSPEL POWER.

According to divine revelation we tell the story everywhere that the gospel is the power to save those that believe. This can be easily vindicated, because the Holy Spirit has made the statement. Nevertheless there are many who question this statement, and ask for an explanation as to how the gospel saves. It is an easy matter to impress this fact upon the mind of the inquirer, if the mind can be induced to forsake all prejudice ideas. The salvation of the soul depends on knowing what to do and doing it. The old theological idea of waiting for the windows of heaven to be opened, and the power to come with irresistible force and wake the dead in trespasses and in sin has become so prevalent that many, in spite of gospel light, hold to this phantom idea with great tenacity. We who claim that the gospel is the power to save, freely submit all questions concerning this claim to severe and critical investigation. We are not afraid to submit our claim to the most severe scriptural investigation. False conclusions are just plausible to him who reads wrong as true ones are to him who reads right. Nowhere upon the pages of the New Testament are we commanded to believe in the spirit as an abstract power to save the soul. But the command is prevalent to believe in the gospel as the power to save. How then can we avoid censure should we advocate that the spirit alone is the power? Should this statement undergo a scriptural test? The work of man's redemption is a completed work. Also to complete this great work, there were co-operation of the three powers of the Godhead. These three official agencies are the Father, Son and Holy Spirit. The work of these divine agencies were combined to complete the scheme of redemption. The Father designs the work. The Son executes the Father's orders. The Holy Spirit consummates and seals the design. The Father sent the Son according to his design. The Son came to earth clothed in a garb of our weak and sinful nature, and for sin condemned sin in the flesh by dying in the presence of witnesses whom he had chosen. This was to satisfy and meet the demands of the Father's design. After death he went into the grave. Three days later the Spirit, according to the Father's will, brings him back to life, and into his hands is committed all authority of the Godhead in heaven and in earth. The Son now becomes the designer and the promoter of the remaining work of man's redemption. The Son being invested with all authority, he remains long enough among his chosen work — man — to prove his identity with the same Jesus that bled and died upon the cross, and to leave with them the commission they were to execute. He ascends to his throne in the heavens to reign until he shall have put down all rule and power. Seated at the right hand of God in power he sends his advocate, or the Holy Spirit, to those chosen workmen according to promise. This power or advocate was to be in them (John xv. 17.) He was to speak through them. He was to take charge of their hearts, minds and tongues. He was to guide them into all truth. We stop now for a moment to ask, What did the advocate from the heavens do, and where did he go, and to whom did he come, and who did he convert, and how did he convert? Did he come with power and fill the place where these chosen men were gathered. Was not his miraculous descent confined to the



upper chamber where the disciples were gathered together? Did he not sit upon each of them? Did he not enter into them and cause them to speak with tongues the wonderful works of God, and these works were the works in detail accomplished through the Father and the Son in completing the work of atonement. This story in detail was that which had effect upon the hearts of the vast multitude to whom Peter spoke and which is called the gospel. It was spoken according to the Spirit's dictation; it convicted them of righteousness and of judgment, they believed and were led to cry out, Men and brethren, what shall we do? Peter, with the divine message upon his tongue, and by whose authority, answered, Repent and be baptized in the name of Jesus Christ for the remission of sin, and you shall receive the gift, or the benefits of the Holy Spirit. So we see in this transaction of divine operation the Holy Spirit did not make a personal interview, or work in a clandestine manner. The Holy Spirit did not operate independent of testimony or gospel, for he was under authority of Jesus, the King, at that time enthroned at the right hand of the Father with all power. And his office was to work through those chosen ambassadors of the King in order to finish the work he was sent to do. Now, these men being authorized and qualified, what did they do? Did they begin to teach the theological dogma of abstract spirit operation? Did they say, You can do nothing until you are visited by convicted power from on high? Did they say, You must wait for the spirit to move independent of any other medium? If so, how many souls would have been born into the kingdom of our Lord and Saviour Jesus Christ? Who can show us that there would have been one from Pentecostal outpouring to the Gentile household at Caesarea in this way? But not so. They preached Christ and him crucified, or the gospel of his power, and the Holy Spirit owning the means used, men were converted and made Christians by obeying the advocate from the King, coronated in power on high. The advocate or Holy Spirit bore witness to the preached word by signs and wonders. And this continued until the Church or kingdom of Christ was thoroughly established. As all authority was given unto him in heaven and earth, he was to reign coronated King of Heaven while his kingdom, or Church, was to be on the earth. After this was accomplished and his ambassadors called home to be crowned with him, the Holy Spirit having attested to the word spoken by his authority through them, seals the gospel as the power of God unto salvation to every one that will believe and obey it. To-day the spirit speaks on this wise: Say not in thine heart who shall ascend into heaven to bring Christ down (he has come), or who shall descend into the deep to bring Christ up again from the grave (he has been there.) But what does it say? Why the word is nigh thee even in thy mouth, and this is the gospel which we preach (Rom. x. 6, 7, 8)

The gospel is the power to-day to bring men to Christ. The Holy Spirit owns the gospel, and bears testimony to it wherever it is told in purity and with faith. And this in the lives and hearts of those who faithfully receive and obey it and live it. Hearing the gospel we hear in revelation the design of God the Father. Hearing the gospel we hear in revelation what the Son did in executing the design of the Father. Hearing the gospel we hear in revelation what the advocate or Holy Spirit was sent to make known to the chosen apostles. Believing the gospel we believe the Father's design and acknowledge his authority. Believing the gospel we acknowledge the atonement made by the Son in obedience to the Father. Believing the gospel we believe in the Spirit as the advocate for the Son, and author of the gospel. In obeying the gospel we obey the will of the Father. In obeying the gospel we obey the divine commands of

the Son. In obeying the gospel we become the recipients of the Spirit, and our hearts becomes temples for his indwellings.

By hearing the gospel we believe that Jesus is the Christ, for faith comes by hearing the word of God (Rom. x. 17.) Faith leads to repentance, repentance to obedience, and obedience makes us one with Christ. All this is done through the Spirit operating and attesting to the declaration of the gospel, which truly is the power of God unto salvation to every one that will believe it.

H. E. COOKE.

#### COMMENTARY AND COMMENDATORY TO W. S. FREEMAN.

Dear Brother,—I read with pleasure your letter, in the July CHRISTIAN, calling attention to the unscriptural nature of the late innovation of "majority rule" in the congregations of Christ. We find there is still need—urgent need—that we "earnestly contend for the faith which was once delivered to the saints." "The faith" here means the gospel—in all its parts. It includes the provision which the Lord has made, the directions he has given for ruling in the churches. "The Faith" is the most precious treasure ever committed to the care and guardianship of God's creature—man. To defend it may—and surely will—cost us great self-denial and personal sacrifice. To rise up in defence of the "The Faith" means open conflict with *professed friends* as well as with avowed enemies. But, as good soldiers of the cross, we are bound to hold up the banner of the faith and defend it with our lives, if need be. If we shun to do this we are cowards and traitors. Ah! how many of this class do we find, skulking in the rear, avoiding the conflict, and when "The Faith" is assailed *keeping quiet as they can!* Oh, how pleasant it would be if the Lord had not ordered it, so that "all who will live godly shall suffer persecution;" that "through much tribulation we must enter the kingdom!" How much more agreeable it would be if the Lord did not oblige us to engage in earnest contention for "The Faith!" If we could only "be carried to the skies on flowery beds of ease, while others fight to win the prize."

But, no, we cannot get there that way. We must fight if we would reign. We must defend our banner. Let us pray—"Increase our courage, Lord!"

Judas betrayed his Master with a kiss! The banner of the faith has always suffered most from its professed friends. Hence, we need not be surprised, but we must be prepared for constantly recurring demonstrations of this fact. And so we find among other latter-day departures from "The Faith," being taught and introduced in some places, the practice of "majority rule," ruling the churches by majority vote of the members! And this idea, though utterly unhinted at in the New Testament, though unconceived in the apostolic age, and though still unheard of for many ages after, has now some advocates that say, It is impossible to run a church or any organization without the ruling of the majority! This is equivalent to saying that what was done in apostolic times, and in all ages since, and what is now being the more universally done, is impossible! Churches are not now, and never have been, generally ruled by majority vote of their members. Our schools and our country ARE NOT thus governed by majorities. Go into any school room and see if the school is ruled, discipline administered, etc., by majority vote of the scholars. In this case, those ruled have absolutely no voice in the ruling. In like manner our citizens have no direct voice or vote in the government, the ruling of the country. Two parts of the government are appointed without reference to the voice of the people. One part, men supposedly wisest and best fitted to rule,

is chosen by *duly qualified electors* among the people, to act with the other two parts in ruling the country. So in the churches of Christ, a plurality of elders, men wisest and best fitted, were appointed in every church "to rule." Their qualifications and functions are so specifically prescribed that no excuse remains for those who seek to subvert the apostolic order. The elders or overseers are to rule "not as lords over God's heritage." Christians are to have only "one Lord." When elders begin to assume the functions of "lords," to make laws, pass edicts, etc., they transcend their prerogative. The limit of their prerogative is to execute the law of their Lord; or to rule in the churches according to his law. It is their prerogative and their duty to rule out every improper thing. To decide what is improper and rule it out, (no matter if a majority of the boys and girls desire it), is their right and duty. Let it be distinctly understood that whenever in the churches there is any ruling necessary the elders are the only ones authorized to do it. The venerable and saintly Joseph Ash well asks, "Of what use are elders if boys and girls can vote them down?"

Now, let us examine the principle, or rather want of principle, which underlies "the one-man pastorate." Let us see. The majority should rule! The majority of what should rule? Should it be a majority of frivolity, of youthful vanity, of waywardness, of ignorance of the scriptures, of immature judgment, of unborn graces and of un-grown piety? Should a majority composed of these rule? They generally do where a majority of numbers rules; for that class of persons who in the largest proportion possess these qualities are unquestionably and universally in the majority.

What elements then *should* rule? Should it not be rather a majority of piety, of mature judgment, of knowledge of God's word, of wisdom, of the fear of God, of long tried and proved faithfulness, of every grace and virtue matured—ripened and bearing fruit in Christian life? This latter class of qualities, as everybody knows, is in a very small minority in the churches, AND SHOULD THEY EX VOTED DOWN BY THE FORMER CLASS? Certainly these latter are the qualities which should rule; and a majority of these is not ascertained by taking the majority of numbers. In a church of a hundred members the majority of these is with a dozen or half dozen individuals. Thus we can see the wisdom of the divine arrangement in committing the rule to none but properly qualified elders.

As already intimated, this pet, "majority rule," is the offspring of the one-man-pastorate. The "pastor"—with a crowd of raw recruits from the Babylonish camp, and numbers of young disciples, who have scarcely learned a single lesson in the school of Christ, with the light-top, fickle and worldly minded, so common in every church. With these united he overwhelms the wisdom and piety of the church and gains his end. Let no one suppose that this description of the "majority vote" business is fancied or overdrawn. It is true to life in scores of cases. If any one doubts, an array of cases can be given, with results so sad that even the fallen angels must weep—and devils pity.

The "majority rule" is a very useful invention to the modern, popular, "progressive pastor." With a little tact he can get a majority vote for anything which the caprice of his ambition or folly may dictate. He may be a mere stripling, a beardless dude, and yet, with this invention he can ride over the wisdom and authority of the eldership, and gain whatever foolish object he may desire.

Now, dear brother, let us speak the things which become sound doctrine, and while we live hold fast the form of sound words, that we may be able to convince the gainsayers. Let us always be ready to speak a word of kind approval to the deserving, to "weep over the erring one," to "lift up the fallen," and to defend The Faith, with stern rebuke to them who dare assail it.

D. McDougall.

## Selected.

## THE LORD'S DAY.

BY HIRAM WALLACE.

The subject allotted to me on the programme is "The Lord's Day", a subject in respect to which there is considerable discussion in this country at present. It is a question of much scope, and, in order to its proper consideration, it requires more time than can be given to it to-day.

The relation which this day sustains to the Sabbath, or seventh day, makes it necessary to consider the Sabbath question. In the second chapter of Genesis we read that on the seventh day God ended His work which He had made; that He rested on that day from all His labor, and that He blessed the seventh day and sanctified it. It was to Him a Sabbath from all His creative work. That it was then given in the Garden of Eden to man, or observed by him down to the time of the Exodus of Israel, we are not informed in the sacred writings. The first mention of the rest day is in Ex. xvi: 23. Israel had come to Mount Sinai where, accompanied by the most sublime manifestations of God's presence, the law was about to be given. Moses, by divine direction, anticipates one of its commands, and gives them the Sabbath. "This is that which the Lord has said: To-morrow is the rest of the holy Sabbath unto the Lord: See, for the Lord has given you the Sabbath; therefore, He gives you on the sixth day the bread of two days. So the people rested on the seventh day." This is significant, as it is the first case recorded in which man was required to keep the Sabbath, and where that command was obeyed.

Now, it is not necessary to dwell on the fact that the seventh day was given by divine authority to Israel, and was required for ages to be sacredly kept by them. The question now is this, "Is the church of God now under obligation to keep that day?" There are those in this country who believe, affirm, and with much zeal advocate the observance of the Sabbath. They make what seems to some a strong plea in defence of this position, and in some places their number is slowly increasing. There are three positions held by Christian people regarding the Sabbath.

1. The one to which I have just referred. The law given at Mount Sinai says in the fourth commandment: "Remember the Sabbath day to keep it holy." That law, some say, is still binding. No part of it has been changed; therefore, we should keep the seventh day.

2. The second position affirms that the decalogue is still in force, and that the Sabbath law is unchanged; but the advocates of it assume the untenable ground that the day has been changed from the seventh to the first day of the week, and that instead of keeping the seventh day, as the law commands, we should keep the first day.

3. The third position takes the ground that God, according to promise, has made a new covenant, that the Sabbath belongs to the old covenant, and with it has passed away, and that instead of it we have the day of the Lord's resurrection, with all its new relations, associations and sacred memories.

These positions are not in harmony with one another, and cannot all be in agreement with God's word. The second is held by more believers in the Bible than either of the others. Those therefore, who call the Lord's Day the Sabbath, and who apply to it the fourth command of the law, have the advantage of numbers, but a fuller study of the Sabbath question is leading many to abandon that position and to defend the claims of the first day on other and more substantial grounds. To show the untenable character of that position, it is only necessary to ask *when, where and by whom* was that change made, by which the first day

of the week was substituted for the seventh? It is very evident, then, that if the Sabbath law is obligatory, it enforces the keeping of Saturday and not Sunday.

Let us consider next what claims, of any, the Sabbath of the law has upon us. Whatever obligations there is that the Sabbath should be kept is found in the decalogue. It is there that the law of the Sabbath is found, and some hold that we should keep that day, because the fourth command says, "Remember the Sabbath day to keep it holy." The argument is this: The ten commandments given at Mount Sinai are now binding upon all men. The Sabbath law is one of the ten commandments; therefore, the Sabbath, or seventh day, is binding upon all men. Of course, if the premises of this syllogism are correct, the conclusion must be valid; but if either premise is wrong, the conclusion must be wrong. But is the first premise "The decalogue is binding upon all men," correct? Were these laws ever given to the world? I am not considering the moral principles which they contained, and which were always to be observed. But *when and where* were these ten commands which were pronounced from the fiery summit of Sinai, and around which all the other statutes of the law of Moses gathered, ever given to the world? Look at Ex. xx: 1. "And God spake all the words saying, I am the Lord thy God who have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other god before me," etc. I have noticed that those who print the ten commandments in large letters and hang them up back of the lecturer, always cut off the first two verses, and begin with "Thou shalt have no other gods before me." What is more important to the reader or hearer than to know who is addressed? Why not let them read, "I am the Lord thy God who brought thee out of the land of Egypt?" That would show that God was speaking to the Israelites whom He delivered, and to no others. Why take laws given to a nation nearly three thousand five hundred years ago, and try to bind them on men to-day? Is there any justification of such a course?

Many years after the giving of the law, Moses, referring to these events at Sinai says: "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us who are all of us here alive to-day." Deut. v. 2, 3. He then repeats the decalogue, showing what he means by the term "covenant." This law, then, was not given to those who lived before the events at Sinai, but to Israel, "to us who are alive this day." That was the day when Moses repeated the law to them. Now, then, can it be shown that the law of the Sabbath was ever given to the world? Much less can it be proven that it is yet binding on all people.

It is affirmed of these that they are fundamental, or the basis of all law. But are they? That they have moral principles, which must always have a place in all law, is evident; but they are not, all of them, moral laws. The Sabbath is a positive, not a moral institution. Moral laws are right in themselves; positive laws are right because commanded. It was right to keep the seventh day, only because God commanded it. This explains why, when we turn to the New Testament, we discover that all of the ten commandments are given in some form, *except* the Sabbath. It is not there commanded. Jesus was asked which was the greatest commandment. He does not give one of the ten, but says: "Thou shalt love the Lord thy God with all thy heart, etc. On these hang all the law and the prophets." These are higher, broader, greater than the decalogue. These are never repealed. They are immutable; but what hangs on them may be taken down, changed or removed.

That the decalogue has been repealed is taught

with great clearness in the New Testament. A few references will make this clear. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ." Rom. vii 4. Also verse 5. "That now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Where now the obligation to keep any part of the law of Moses, if they were dead to it and it to them?

But we are told that this was the "ceremonial" law. Men have, for their convenience, made a division of the law into moral and ceremonial, while Paul speaks of the law without any such distinction. In close connection with the words quoted he says, "I had not known just except the law had said, Thou shalt not covet." This was the tenth commandment.

I now turn to 2 Cor. iii. 1-17. I cannot now take time to read the verses to which I refer. Paul draws a bold, clear contrast between the law and the Gospel. He speaks of the Gospel as the *New Testament*, and affirms that it is written by the Spirit of the living God, not on tables of stone, but on the tables of the heart. He declares that it is of the Spirit, and therefore gives life; that it is the ministration of the Spirit, and therefore glorious; that it is the ministration of righteousness, and therefore exceeds in glory. The law he calls "the letter," and says of it that it "kills." He calls it the ministration of death and as if anticipating the readiness with which, in order to support a special theory, men would apply his teaching here to the "ceremonial law," he defines it to be that which was written and engraved on stone. Of the first—the Gospel—he says it remains; of the second—the law—it is abolished—done away. With equal clearness the same apostle discusses this question in the Galatian letter. In the third chapter, he speaks of the covenant made with Abraham, and of the law given 430 years afterwards, that the law was added because of transgression till Christ came. Thus the law was a school-master till Christ, so that people might learn and come to Him. But after faith had come, we are no longer under a school-master. I wonder if Christ intended that the Jews, who had been kept so long "under the yoke," should be freed from it by His Gospel, and that the neck of the Gentiles should be placed under it instead? Paul continues his argument for the benefit of those who desire to be "under the law," and gives the allegory that represented the two covenants, and those respectively under them, and draws his conclusion in the words, "Cast out the bond woman and her son, for the son of the bond woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond woman, but of the free." Hence his memorable words, "Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage." Then the law, moral, ceremonial, civil with all other distinctions which men have made in it, has passed away. The Sabbath is no longer in force, since Christ has nailed that old institution to the cross. "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath, which are a shadow of things to come." (To Be Continued).

## GREAT MEN DELUDED BY CHRISTIANITY.

There goes Saul of Tarsus on horse-back at full gallop. Where is he going? To destroy Christians. He wants no better play-spell than to stand and watch the hats and coats of the murderers who are stoning God's children. There goes the same man. This time he is afoot. Where is he going now? Going on the road to Oseas to die for Christ. They tried to whip it out of him; they

tried to see it out of him; they thought they would give him enough of it by putting him into a windowless dungeon, and keeping him on small diet, and denying him a cloak and condemning him as a criminal, and howling at him through the streets; but they could not freeze it out of him, and they could not sweat it out of him, and they could not pound it out of him, so they tried the surgery of the sword; and one summer day in 66 he was decapitated. Perhaps the mightiest intellect of the six thousand years of the world's existence hoodwinked, cheated, cajoled, duped by the Christian religion. Ah! that is the remarkable thing about this delusion of Christianity — it over-powers the strongest intellects. Gather the critics, secular and religious, of this century together and put a vote to them as to which is the greatest book ever written, and by a large majority they will say "Paradise Lost." Who wrote "Paradise Lost?" One of the fools who believed in this Bible, John Milton. Benjamin Franklin surrendered to this delusion, if you may judge from the letter he wrote to Thomas Paine, begging him to destroy the "Age of Reason" in manuscript and never let it go into type; and writing afterward, in his old days, "Of this Jesus of Nazareth I have to say that the system of morals He left, and the religion He has given us are the best things the world has ever seen, or is likely to see." Patrick Henry, the great electric champion of liberty, was enslaved by this delusion, so that he says, "The book worth all the other books put together is the Bible." Benjamin Rush, the leading physiologist and anatomist of his day, the great medical scientist, what did he say? "The only true and perfect religion is Christianity." Isaac Newton, the leading philosopher of his time, what did he say? That man, surrendering to the delusion of the Christian religion, cried out, "The sublimest philosophy on earth is the philosophy of the Gospel." David Brewster, at the pronouncement of whose name every scientist the world over uncovers his head — David Brewster says, "O! this religion has been a great light to me — a very great light all my days." President Thiers, the great French statesman, acknowledged that he prayed when he said, "I invoke the Lord God, in whom I am glad to believe." David Livingston, able to conquer the lion, able to conquer the panther, able to conquer the savage, was conquered by this delusion, this hallucination, this great swindle of the ages, so when they find him dead they find him on his knees. William E. Gladstone, the strongest intellect in England to-day, unable to resist this chimera, this fallacy, this delusion of the Christian religion, goes to the house of God every Sabbath, and often at the invitation of the rector, reads the prayers to the people. O! if those mighty intellects are overborne by this delusion, what chance is there for you and for me? — *Selected.*

**News of the Churches.**

**NEW BRUNSWICK.**

**LETETE.**

Learning from Bro. Murray's letter in the CHRISTIAN, and from other sources, that the cause of the Master was not prospering in these parts as it should be, and that they needed help, I concluded to make a visit here and see what could be done. I have always felt a deep interest in the place since first I came among them nearly fourteen years ago. About eight weeks ago I left my home for LeTete. When I arrived I found that the meetings had all been given up, and only a small Sunday school was being conducted by Mr. G. Chubb. Everybody seemed to be discouraged. Nearly everyone asked me if I could not remain, and some seemed very anxious in the matter. I have tried to direct them both in public and from

house to house to the work of the Lord. I do not find any serious difficulty in the way. I can see an improvement, and I hope that when more of them shall be at their homes, and circumstances shall be more favorable, I may have good news to report. In the meantime we will labor on, looking to God for his blessing.

In connection with my labors here, I have preached at Back Bay once each Lord's Day, and appointed and attended a social meeting on Saturday evening. Here the religious interest is very much divided. The Salvation Army is working vigorously here at the present time. Their music (if we can call it such) and their antics attract a certain class of people that makes our meetings very quiet. Then the Baptists have an interest in the Bay, led by the Rev. P. D. Nowlan. These, with of the Disciples, of which there are a few, make three interests in a small community. Praying that the Lord may direct me, and, its being his will, I purpose to labor in these parts for a time.

J. A. GATES.

LeTete, September 22nd, 1890.

**NOVA SCOTIA.**

**CORNWALLIS.**

Since our last report two others have made the good confession, and, with the nine already reported, were baptized in the presence of a large concourse of people. The last Lord's Day in August was, indeed, a happy day for the Church in Cornwallis. We all greatly enjoyed the presence of Bro. and Sister James E. Barnes, of St. John, who was making us a pleasant visit of a few days. After the sermon, and extending the hand of fellowship to the newly baptized, Bro. Barnes, at the request of elder J. N. Wood, presided at the Lord's table, and added much to the interest of the meeting. We thank God and take courage.

E. C. FORD.

Port Williams, September 24th, 1890.

**OUR VISIT TO MILTON.**

Wife, son Loney G., and myself started on Thursday morning to attend the annual meeting at Milton. We were pleased to have Bro. Judson, son and wife accompany us.

Mrs. Wallace visited her uncle Murphy's at Windsor until Friday morning; then they conveyed her to the station where she boarded the train to Middleton, thence to Bridgewater where we again met on the way to our destination. About two o'clock we drove into Milton, and just behind us were two coaches from Bridgewater full of passengers from St. John and other places. There we were, four teams with their living freight all in the street at once taking our Milton brethren by storm in the dark stillness of the night. After a desperate struggle they surrendered most heroically. Bro. J. C. Ford conducted us to the pleasant home of his brother L. Ford, Esq., where we were cordially received and royally entertained. If any one wants to meet some of the best people on earth just go to Milton. The meeting had begun before our arrival and as I was somewhat the worse of the trip I had not the benefit of all the meetings. As we had to leave before the close of the meetings we could not join with the other visitors in the vote of thanks. So we take this opportunity to thank the people of Milton for their kindness, and for all their favors conferred upon us.

We visited Bro. Allan Minard, and saw his dear wife agonizing in the cruel embrace of death. She did not recognize us and passed away the next morning. Elder Minard has our sympathy and our prayers. Our loving Lord will bear him safely through this vale of tears. We also visited Bro. James Murray who had kept his bed for three years. He suffers severely most of the time. But O! he is the very picture of patience, hope and love. He is showing how a faithful Christian can

suffer. His aged mother who is a widow, and who has lost all her other children, is living with him, and assisting his dear devoted wife in waiting upon him. May the Lord comfort and sustain them. Very sorry we could not visit our aged sister Morton who could not attend the meetings. May the Lord comfort and bless her to the end. Many other do. ones whose names are written in the Lamb's book of life we longed to visit in their homes but time would not permit. We reached home Wednesday evening, having spent a week away. As others will report the meetings of our grand annual, I shall not take up more of your valuable space at present.

Yours as ever in hope of everlasting life.

J. B. WALLACE.

**P. E. ISLAND.**

On returning to Montague, found Bro. Harding in a successful meeting, which has been running now three weeks, with thirteen confessions to date, and many more to follow. May the work prosper.

O. B. EMERY.

September 24th, 1890.

**Married.**

TRECARTON — COOK — At the residence of the Bride's mother, Lord's Cove, Deer Island, Sept. 7th. Mr. Thomas L. Trecarton, Custom's Officer, to Miss Ardella Cook. All of Lord's Cove. J. A. Gates.

**Died.**

CROCKER. — At Western Cornwallis, Aug. 21st, 1890, Adonijah Crocker, in the 80th year of his age. Thus another of the old "land marks" has been removed. Bro. Crocker has for many long years been a member of the church of Christ in Cornwallis. He was of a quiet and retiring disposition, but enjoyed much the society of his Christian brethren. There was always room in his home, and a place at his table for the weary traveler, and none were more welcome than the preacher of the gospel. When no more convenient place could be found, his home was freely opened for the preaching of the gospel. In a word, he was a good man. He leaves an aged wife, and two sons, and four daughters to mourn a kind husband and father. But they "sorrow not as those who have no hope." May God comfort our aged sister in her afflictions, and sustain her by His grace the little while she may linger yet.

E. C. F.

Port Williams, August 21st, 1890.

MINARD. — On the morning of Sept. 9th, our beloved sister Mary Minard, wife of our elder, Allan Minard, departed this life in her 72nd year. She was a great sufferer before she died; but she endured her suffering with true Christian fortitude. She came down to the dark river of death in perfect peace. She was ready to lay down the labor and toil of this life and enter into the joy and rest of the life beyond. For her to live was Christ and to die was eternal gain. She has gone to meet the large part of her family, as there are only three living out of a family of eleven. These three who survive her, and the lonely sorrowing husband as well as the other relatives and friends, have the memory of her Christian life as a legacy more precious than gold as well as the assurance of her abundant entrance into the everlasting kingdom. May the blessed promises of God be to them all a source of comfort in this hour of their sorrow, and may they lean upon the arm of God as trustingly as did she whose loss they mourn.

H. M.

BARR. — At South Maitland, Hants Co., N. S. August 23rd, 1890. Sister Eliza Barr, wife of Bro. John Barr, aged 66 years and six months. She was buried at West Gore. She has left a husband and four sons, and we know not how many other kind friends to mourn. But thanks to God, "They may not mourn as those who have no hope." Two of her sons are away in California. O! what sad news to them. Our brethren Barr and sons have the sympathy of many friends in this their most painful bereavement. "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Rev. xiv. 13.

J. B. WALLACE.



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