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THE CHRISTIAN.

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

Vol. V.—No. 6.

SAINT JOHN, N. B., APRIL, 1888.

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

APOSTOLIC PRECEDENT.

BY E. C. FORD.

"If any man speak, let him speak as the oracles of God."—1 Peter iv. 11.

What a world of trouble and heart-burnings would be saved if those who propose to speak in the name of the Lord, would heed those words of the Apostle, or what is of the same import, the words of Paul to Timothy: "Preach the Word." And pray, what else would men preach? In the great commission, our Lord has said, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Here the preacher is expressly commanded to teach, or preach, just what the Lord has commanded. This command was given directly to the Apostles, and we are to learn how they understood it by what they taught and practiced while under this commission. And since they were guided into all truth by the Holy Spirit, their understanding of it, as expressed by their act, must of necessity be our understanding. (Otherwise we put our interpretation of Christ's command above that of the Apostles, who were guided by the Holy Spirit.

If all who profess to preach the gospel of Christ would follow Apostolic precedents only, it would be but a short time before the prayer of our Lord would be realized, that all who believe on Christ through the words of the Apostles, "may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me." But it is because men are wedded to the doctrines and commandments of men that the Apostolic precedents are so depreciated.

In conversation, a short time ago, with a prominent member of the Methodist church, he gave me three reasons for being a Methodist. First, he was born a Methodist; second, he was educated a Methodist; and third, he had never tried to learn anything else. Now, had this good brother, and thousands more just like him, a proper regard for the teachings and practice of the Apostles as they were guided by the Holy Spirit, he certainly would measure his present religious education and practice by Apostolic precedent.

I was asked, a few days ago, why I objected to

calling on sinners to stand up and be prayed for? I replied, Because I believe the practice misrepresented God. This, in view of the almost universal practice of to-day, I am aware is strong language; yet I believe it is true. Where in all the teachings and practice of the apostles do we find them doing anything of this kind? Just look at it for a moment. Christ is preached and the sinner is made to feel that he needs salvation. He expresses this when he comes to his feet on the invitation being given. The next step in this practice is to go to work pleading with God on behalf of this poor sinner who wants to be saved. Sometimes this is followed up night after night and even week after week, and I have known some who, after seeking all this time, to give it up because God could not be persuaded to save. True, He had been prayed earnestly to do so, but somehow He was slow to move. Now, in the name of common sense, in what light does such a practice set our blessed Lord before the people. The apostles have presented Christ to us as more willing to save than we are to be saved. They promise through Christ salvation to all who obey Him.

This practice of calling up the sinner to be prayed for reverses God's order as taught us by apostolic precedent. They exhorted men to turn to God that they might be saved. "Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God." The work of the apostles, under Christ, was and is to reconcile men to God. The practice under consideration is an effort to reconcile God to man. Hence we say we cannot favor such a practice, believing it misrepresents our kind heavenly Father and loving Lord and Saviour Jesus Christ, who are ever ready to have mercy on the sinner as soon as the sinner can be persuaded to bow to Christ with all his heart.

Port Williams.

BEHOLD HOW GREAT A MATTER A LITTLE FIRE KINDLETH.

I have been looking over THE CHRISTIAN, and in doing so have been made to rejoice over the small things that are going on among us. For instance, the Halifax Church Fund; also the Educational Fund, both having begun in a small way, and the results have been great and success is sure. Question, How is this? Answer, because all can contribute to these two funds, and it will not affect our pocket very much. Who among us are not able to lay by him or her at least one dollar per year for the noble work of preparing our young men for the fields that have been so long ripe unto harvest.

All that has been asked from each member for the educating of our young men for the work of an evangelist is about one dollar. And it is coming in, and every one who reads the paper, I am sure, feels glad at heart that much good has come out of this small beginning, and in time will kindle a flame that will spread over these provinces of ours as never before, and the prayers of God's people will be fully realized. Let us not despise the day of small things. Behold how great a matter a little fire kindleth. The little spark of love in our hearts needs rekindling and fanning into a flame that will set the Gospel of Christ rolling, until the ends of the earth have been brought to Christ.

How are we to accomplish this grand work that we speak of? How; do you say. By taking an active part in the work. Christ says, Every branch in me that beareth not fruit He taketh away, and every branch that beareth fruit He purgeth it, that it may bring forth more fruit. If we want to be fruitful let us contribute to the cause of Christ. By love to Christ and love to one another and love to perishing humanity around us, we shall be known as faithful servants in the Master's vineyard. Though you have but one talent you can do something for the Master, and ever so little is acknowledged by Him.

Behold how great a matter a little fire kindleth. Brethren, let us keep the fire burning until the hearts of all have become warmed up to their duty towards God and to one another, and to perishing humanity around us. Greater love hath no man than this, that a man lay down his life for his friends. W. J. MESSERVEY.

A WORD FROM WOODVILLE.

We are trying to work on the plan of raising in this county, five or six dollars per month for the Educational Fund. We are meeting in our Aid Society once a week. We do not accomplish as much as sisters in some other places, but we are trying and intend to do our best. I wrote to a good sister on Brier Island to collect what she could for the Educational Fund, and she sent \$8.00—this with other money (4 00) handed me making a total of \$12 00. M. E. GARZ.

N. B. AND N. S. MISSION FUND.

MARCH RECEIPTS.

The young ladies of Lord's Cove, D. I., N. B.	\$7 00
Young Peoples' M. Band, St. John, N. B.,	1 25
Clara Sprague, Vanceboro, Me.,	1 00
G. McFadden, Lubec, Me.,	50
Coburg St. Sunday School, St. John, N. B.	10 03

EDUCATIONAL FUND.

E. O. Bowers, Digby Co., N. S.,	2 00
B. H. Hughes,	1 00
L. C. Bailey,	1 00
E. Titus,	50
T. Hicks,	26
Mrs. O. Collins,	20
" C. Bailey,	50
" F. Lent,	75
" T. Titus,	25
" E. A. Payson,	29
" C. Oggins,	25
T. T. Payson,	25
S. Foot,	25
J. Pugh,	50
G. D. Campbell,	1 00
Mr. Burrill,	1 00
" Ruggles,	50
A. Friend,	10
A. Cosman,	50
A. Friend,	10
A. Friend,	10
A. S.,	70
A. Sater, Cornwallis, Hants Co.,	1 00
E. C. Eord,	1 00
Mrs. H. Murray, (collected) Milton, N. S.	4 00
A. D. M. Boyne, St. John, N. B.	25
J. Flaglor,	1 00
The young ladies of Lord's Cove, D. I., N. B.	10 00
F. K. Etherington, Cambridgeport, Mass.,	5 00
Mrs. F. K. Etherington, Cambridgeport, Mass.,	5 00
Mrs. O. M. Packard, New York,	2 00

Total, \$61 30
T. H. CAPP,
Treasurer.

I AM DREAMING.

W. K. BURR.

I am dreaming, yes, I'm dreaming
Of the gladsome days of yore;
Those bright days so full of sunshine
That have fled forevermore.
Still, in dreams I often wander
Back to childhood days so fair;
Ramble through the groves and meadows
Free from every shade of care.

I am dreaming now of childhood,
And fling open wide the door,
As I view the old home circle,
Loved and dearest friends once more.
And I greet the well known faces,
Friends I loved as when a child:
Visit seems as youthful pleasure,
Of my boyhood free and wild.

I am dreaming now of mother,
As I laid upon her breast;
When I sighed and sobbed for mamma,
And then quietly went to rest.
How I kissed her cheeks so warmly,
Placed my hands about her too;
And I said, my dearest mamma,
No one I love so good as you.

I am dreaming now of father,
Then so full of life and cheer,
Listen to his words of comfort,
Which I ne'ermore shall hear.
Save in dreams I hear him calling,
And his voice I know it well;
Immortal voice! I hear it ringing
In that land where angels dwell.

I am dreaming now of sisters,
Just as in my tender years;
How my fond heart beat in rapture,
While my life was mixed with tears.
Once again I hear the voices
Echoing through our merry home;
And the little feet are bounding,
Here and there—where'er they roam.

I am dreaming now of brothers,
Of companions, old and dear;
When the pleasures of my boyhood
Drove away all thoughts of fear.
O, those years of joy and gladness,
Could I just once more behold
All the form in sunny childhood,
All those loving friends of old!

I am dreaming, yes, I'm dreaming,
And I see the ladder thrown
From this weary earth to heaven,
While the sleeper finds a stone.
O, those years of mem'ry fondest,
Lifts the soul from th' crimson sod;
When 'mid dreams of joys seraphic,
We are stepping towards our God.

I am dreaming, yes, I'm dreaming,
But my dreams will soon be o'er;
Then, the scenes of youthful pleasure
Will be mine forevermore.
Here on earth I'd live no longer,
But would freely lay my head
On the bosom of my Saviour,
And be happy with the dead.

Correspondence.

FROM NEW ZEALAND.

Dear Christian,—The season of depression through which New Zealand, in common with many other parts of the world, has been passing, shows signs of change and a more hopeful prospect is in view. There are, however, notwithstanding the long and loud complaints of dull times, many circumstances which go to cause doubts of the times being so bad as they are represented. One of these is the amount of drinking and drunkenness which is met with. Horse racing and betting also flourishes. The extent to which the latter are carried on in these colonies is simply appalling, and is producing disastrous results, especially among young men. The fascination of betting, combined with the facilities which exist for indulging it, has ruined large num-

bers, and so great has the evil become that efforts are being made to have it put down by force of law. At a recent meeting of the General Assembly of the Presbyterian Church of New Zealand, resolutions were passed urging upon the people and the parliament the urgent necessity for some action being taken to suppress the gambling spirit which is abroad. I feel sure that this is a step in the right direction. There is also strong and increasing tide of prohibition to the liquor traffic, which is making itself felt in various ways. Last week in Auckland at the elections of members of the Licensing Committees, the publican and brewers' candidates were beaten by the temperance party in every district and by large majorities. This means the closing of several of the hotels and the strict surveillance of those that are left. Last year the publican party won by a narrow majority. The temperance workers in Auckland are energetic and practical, and though prohibition is the object aimed at, they are not desirous of forcing it upon the public before they are ready for it. Great progress has been made in the past four years.

"Of the making of books there is no end." Notwithstanding the efforts at Christian Union, this quotation applies to the making of sects professing to be followers of Christ and His Apostles. The Free Church of Tonga, the establishment of which I mentioned in a former letter, as well as the unhappy events which followed, still continues to flourish in spite of the opposition of the Wesleyan Church, to which sect the members of the Free Church formerly belonged. Efforts are now being made to effect a reconciliation, by granting that which the Tongans asked for,—a local conference and freedom from foreign control. It is doubtful whether this will be done, and if not, another permanent sect has been added to the host already in existence. The Salvation Army keeps up its noise and show, but the novelty has worn off, and with it much of the attractiveness both for the saved and the unsaved, and as a consequence some of the former are going back to the latter. I cannot but admire the energy and self-denial which characterizes the work of many of its officers. The movement has done good in many cases that have come under my own observation, but it is lacking in the elements which affect a growth in knowledge and in grace and in conformity with the will of God. Brass bands, gold lace, red jerseys and military titles are all very well for a time, but they soon tire and cannot compensate for the want of the Water of Life, which alone satisfies the thirst of those who drink of it.

Our Australian brethren have, since I wrote you concerning Brother Green's mission to America, grown quite a crop of "Bible colleges." No less than three incipient institutions are now at work. A. Melbourne, Bro. Henslow, who has recently come over from the Presbyterian Church, has commenced a Bible school at the Swanston street church, in accordance with a condition which that church made with him when engaging him as its preacher, that he would "undertake charge of a class, the special object of which shall be to qualify members of the church to efficiently preach the gospel and for future usefulness in the church work, such instruction to be open to members of the churches in good standing and to be free." In his inaugural address, Bro. H. says: "The original idea was so far enlarged as to embrace a much wider course of study than was at first contemplated. Instead of one night a week it has been arranged that four nights shall be occupied, and instead of one preceptor, there will be at least three." At Ballarat, Victoria, Bro. C. L. Thurgood has started a similar class, and Bro. F. J. Gove another in Adelaide, South Australia. These schools, if they do not each develop into a college, will provide students for a central college of a more pretentious character than those mentioned; which it is expected will be

established on Bro. Green's return from America. The churches in Victoria have for two years been engaged in the work of compiling a hymn book for use in the churches of these colonies. Hitherto we have used either the English or the American hymn book, and as some churches used one, and others the other, much confusion and dissatisfaction existed. The new book has just been issued and is a very creditable production, being, I think, superior to either of those now in use. It is to be hoped that all the churches will use it, and thus help to draw closer the bonds of fellowship and Christian union. The proper use of the hymn book is a mighty power for good.

Yours fraternally,

L. J. BAGNALL.

Tarun, Thames, N. Z., }
24 Feb., 1888.

FROM FLORIDA.

EDITORS CHRISTIAN:—I am most happily and pleasantly reminded from time to time, by the punctual appearance on my table of THE CHRISTIAN, of the many dear friends and associations of the "home country." I have been asked by the writers of three letters from Nova Scotia this week, why I do not write more for your most excellent paper. I can only answer that *press of work keeps me so fully occupied that I find but little time for outside effort*; and then I cannot but feel that but little interest would be taken by the majority of your readers in news items from a place so far removed as this. I have had, during the past year, one of the most busy and most laborious years of my ministry, and can happily say the most successful also. The Christian Church at Jacksonville has grown, under the most diligent care, from an insignificant mission point to a position of strength and influence scarce second to any in this city. Three years ago, when I came to Jacksonville, the population of the city was a little above eleven thousand; to-day the population is above thirty-two thousand, with a steady growth and improvement that is in itself almost a marvel. I know of no city in the south with more enterprises, and whose growth is of a more sure nature than this. The growth of the city has brought to us some excellent church material from the north and west, and it has been my privilege to gather together these brethren and marshal them as a host for the Lord. We have also had some very excellent additions by baptism during the year, and at the present writing scarcely a service passes without accessions.

We have just passed through a gala week. At the earnest solicitation of the Board of Directors of our Sub-Tropical Exposition, President Cleveland and wife made us a visit of three days. Thousands and tens of thousands crowded Jacksonville to do honor to the Chief and his lovely wife. Never in the history of this state was there assembled within her borders such a vast multitude as thronged every street, hotel and private home. It has been estimated that nearly one hundred thousand visitors were assembled to greet the illustrious guests. Through the well-known courtesy of the Hon. Judge Suttle of the United States Court, with whom I have been acquainted for some years, Mrs. Blenus and myself were granted the privilege of personal introduction to the President and his lady in the parlors of the St. James Hotel. Although constantly meeting with so many, President Cleveland has a pleasant smile and a cordial way that at once removes every feeling of restraint; while Mrs. Cleveland, bearing her high honors with such ease and grace, impresses one with the thought that she has all the fine instincts and traits of a true lady. The special that brought the President to our state brought also many other prominent men from Washington who spent several days viewing the tropical products and basking in the sunshine of this genial climate,

We have had the pleasure this winter of meeting with several Nova Scotians, as well as several from New Brunswick and Prince Edward Island. This is an age of travel and unrest, and it is not unusual to meet with home friends in the most unexpected places and the most unexpected times. Several of our well-known northern preachers spend portions of their winters in Florida. We have had short calls within a few days from Bro. H. F. Davis of Munroe City, Mo.; Bro. Hardy of Kentucky; A. M. Atkinson, of Wabash, Ind., and others; while Bro. W. K. Pendleton was at our state meeting, and was our personal guest for several days. Bro. E. G. Sowell, editor of the *Gospel Advocate*, is now here spending the winter with his son, a leading merchant of Jacksonville and a deacon of this church. Bro. Sowell is an excellent preacher and a companionable Christian gentleman of fine culture. The winter is the great season for activity here. While our state and cities are crowded with tourists, invalids, sight-seers and speculators, enlarged fields of usefulness and fine opportunities for church work present themselves, and the live minister who would seize the main chance is a busy man. But I fear I have used more of your valuable space than you can afford to allow to "foreign correspondence," and I desist for the present.

T. H. BLENUM.

63 Pine Street, Jacksonville, Fla.,
March 7th, 1888.

MONTAGUE ITEMS.

In the March number of THE CHRISTIAN, I notice an article in the form of a criticism, on the article in the February number under the heading, "Two or Three—Who are They?"

If the writer had not told us he had "read the article twice," we would not have supposed he had read it at all, but was acquainted with it only "by the hearing of the ear," as he certainly has failed to see the point.

We may write on this matter again, hoping, thereby to open to clearer vision, the eyes of any who may have hitherto been deluded by the false idea that we, of the 19th century may agree, as touching anything concerning the kingdom of Christ, and that it will be done as we agree, because Christ is with us (two or three) in miraculous power, as He was with the "two or three" of the apostles, to confirm that which we have decreed.

We claim, that from this one false idea, originated most, if not all, of the erroneous teaching and anti-Christian practices of those who believe that Jesus is the Christ the Son of God to-day.

By taking license here, men "teach for doctrines the commandments of men," and leave untaught that which God has commanded to be preached "to every creature."

On the 8th inst., at their residence in New Porth, was celebrated the 50th anniversary of the marriage of Bro. Peter D. Campbell, an honored elder, of the Church of Christ in Montague, and his amiable wife, who has so faithfully stood by his side an "help-meet" in the truest sense, in sunshine and in shadow, during the fifty years, in which the forest around their dwelling yielded to human power and industry, and "the wilderness was made to blossom as the rose; while in their home, grew up in respectability and to great usefulness a numerous family, for which the parents now advanced in years, are truly thankful, and of whom they may be justly proud.

Some are now absent from the Island home. Some were present to gladden the hearts of father and mother; but, during the fifty years, the threshold was crossed by the "dark shadow" and—"one is not."

Memory as a guest at the banquet, caused tenderness of heart to mingle in the cups of joy. While good cheer and gladness reigned, there was an in-

definable influence, which seemed to carry the mind away beyond the present hour—beyond the Christian's faith and hope to his final destiny—to the home "beyond the river," where days, months and years do not mark the flight of time, where life is not a breath, nor is any pressure brought to bear on the shoulder by the weight of years.

I may have made the impression that the season was rather gloomy, but the reverse is just true—it was joyous and pleasant. Many guests were present, mostly of blood relationship. Pleasant, edifying conversation, thanksgiving and songs of praises to the Giver of all good, and congratulatory speeches filled the time during and after the sumptuous "marriage feast," and one of the most interesting speeches was from Brother Campbell, being some of the recollections of fifty years, picturing the country as it then was, a wilderness, destitute (almost) of roads, bridges, mills and churches, with schools, low in grade, and "few and far between." Then, the gradual development toward the present condition of beauty and fertility.

The presents, golden and otherwise, were rich and numerous, and expressed beautifully the goodwill of the guests to our brother and sister, who, by industry, temperance and godliness, are well supplied with the good things of this world already.

Now, may their peace flow as a river, their path be as the shining light, and if they do not reach the time for the "diamond wedding," may they reach the city of golden streets, jasper walls and gates of pearl—the city of God—the dwelling-place of righteousness.

Paul wrote, more than eighteen hundred years ago: " whatsoever a man soweth, that shall he also reap." This was and is always true. It may be that we all acknowledge it true in some things, while we do not in others where it is equally true.

I fear that there is no man who makes enough allowance for the influences of his own early education, consequently we fail to "see ourselves as others see us."

A short time ago I noticed in a Baptist paper a complaint, that while a certain preacher was successful and encouraged in his work, he found it difficult to persuade persons (Baptists) to return from other denominations where they had made a home of convenience during a certain time.

"We are losing more to-day," said the writer, "everywhere, by the training in indifferentism to truth, which is so prevalent, than by anything else. Pseudo-Baptists have about done arguing. The dependence now is in making Baptists believe the matter of baptism is of no account."

Why should Baptists be surprised at this? Have not they taught, and do not they teach, that a person before, and independent of baptism, is "born again," "made a new creature in Christ Jesus," "made an heir of God and a joint heir with Jesus Christ," etc., made pure as the angels of God and fit for "the mansions of the blast"—"the inheritance of the saints in light?" Do not they hold these views in common with nearly all pseudo-Baptists? Do not they hold baptism as a "non-essential" to eternal glory? Why then object if their "mistaken brethren" hold baptism "of no account?"

Of what value is baptism, as viewed from the Baptist standpoint? It is not necessary in making a man a child of God. It has no place there. What then is its use? Why, it makes a man a Baptist.

But from the Baptist's own standpoint (indeed they insist on it) many persons are Christians who are not baptized. If this is true what more is necessary? Surely to be a child of God—a Christian, is just as good, to say the least, as to be a Baptist. Why then make a "fuss?" If those wanderers are Christians, why not let them alone? If baptism is of value only in bringing persons into the narrow

limits of the Baptist church, it is not worth quarreling about. If Baptists had allowed baptism to retain the position in the Christian economy in which Christ and the apostles, by His authority, left it, there would not be so much cause of complaining over wanderers from the communion; pseudo-Baptists would not be so numerous; baptism, as given in the plan of salvation would not be held of "no account," nor would so many to-day be despising God's authority and "teaching for doctrines the commandments of men."

O. B. EMBRY.

March 20th, 1888.

THOU GOD SEEST ME.

GENESIS XVI. 13.

God's searching eye sees at all times and in all places. He beholds the evil and the good. As we all crave His smile, let us be very careful to study His word that we may do the things that are pleasing in His sight; for that which very often is highly esteemed among men is exceedingly offensive to Him.

In a special manner the eyes of the Lord behold the righteous, and His ears are open unto their prayers; and His spirit maketh intercessions with groanings which cannot be uttered. And the prophet Hanani has declared (2 Chron. xvi. 9),—"The eyes of the Lord go to and fro throughout the whole earth to show himself strong in the behalf of them whose heart is perfect towards Him." Let us most faithfully examine our motives and purposes of life, and if after the test we are sure that our highest aim and object of living is to love and obey the Lord, then may we be most certain that He will guide us with His eye and show himself strong in our interest. And oh! how cheering is the thought to the dying saint as he is about to clean up this earthly pilgrimage, to realize the sweet promise, "Precious in the sight of the Lord is the death of His saints."

The sovereign eye of God beholds
The universe complete;
And with a father's tender love
These at the mercy-seat.

M. E. GATES.

HALIFAX CHURCH FUND.

David Fullerton,	\$1 00	Miss Cassie Chubb,	\$0 20
Mrs C D Bell,	50	Mrs Joseph Murphy,	10
Mrs J Clarke,	25	Mrs A McVicar,	10
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Miss Ada Matthews,	10	A Friend,	10
Mr & Mrs J Chambers	25	A Friend,	10
Mrs David Kelly,	25	A Friend,	10
Mrs Frank Matthews,	25	Lillis Ford,	10
A Friend,	10	Mrs L S Ford,	10
Mrs Geo Helms,	20	Alice Freeman,	15
Lillie Helms,	10	Hilda Murray,	10
John W Randall,	30	Mrs S Morton,	1 00
Henry Hinds,	10	Mrs J Morton,	25
Charles Matthews,	25	Mrs S Kempton,	10
Minnie Matthews,	10	Mrs C Kempton,	10
Mrs E McNichol,	10	Mrs R Kempton,	10
Jennie Douglas,	10	Mrs G Hemoon,	15
Addison Matthews,	10	Mrs T Kempton,	15
Mrs Joseph Matthews,	10	Mr T Kempton,	15
Mrs John McNichol,	10	Kate Kempton,	10
Mrs Irvin Holmes,	10	Inhaler,	50
Simeon Tucker,	15	Inhaler,	50
James Matthews,	10	Miss Bessie Moore,	1 00
Edward Matthews,	50	S Nelson,	1 00
Mr & Mrs Samuel Dick,	50	Henry Hill,	1 00
Mrs George Chubb,	10		
Total,		\$27 77

W. J. MESSERBY,
Treasurer.

The Christian.

ST. JOHN, N. B. APRIL, 1888

EDITORIAL.

Declare unto us the parable of the tares of the field.—Matt. xiii. 36.

This parable of the Saviour is the second on record. The first is the parable of the sower, in which was but one seed and one sower. In this are two seeds and two sowers. In that the seed is the word of God; in this both seeds are men and women. Jesus kindly explains both parables to His disciples, and leaves the explanation open for our benefit.

In this parable he likens the kingdom of heaven to two seeds. The good is sown by the Son of Man; the bad or tares by the devil. Both are to grow together until the harvest, or the end of this world, and are then to be gathered and separated by the angels.

Notwithstanding Jesus' explanation, many and conflicting views are held of the meaning of this parable. Perhaps those most entitled to our consideration are the two respecting the meaning of the kingdom of heaven—one holding it to represent the world, the other the church of Christ. These two we will consider fairly; and at the start of our investigation cite every passage in the parable where the word "kingdom" occurs and place after it in brackets severally the words "the world" and "the church," because the true meaning of a word used instead of it will give the correct meaning of the passage.

Verses 24: Another parable put He forth to them saying, The kingdom of heaven [the church] or [the world] is likened to a man who sowed good seed in his field.

Verses 38: The field is the world, the good seed are the children of the kingdom [the church] or [the world].

Verses 41: The Son of Man shall send forth His angels, and they shall gather out of His kingdom [the world] or [the church] all things that offend, etc., etc.

Verses 43: Then shall the righteous shine forth in the kingdom [the world] or [the church] of their Father.

We see in all these places that the "world" is not a proper substitute for the "kingdom," and that "the church" is, and hence we take the church to be its meaning, and conclude that the Church of Christ will have in it both good seed and tares until the harvest. This is taught in this parable, and it is also taught elaborately in other parables which will come under our notice.

While we feel fully confirmed in this view of the parable, we see what appears to others strong objections to it, which it is but just to consider, as we think they can be fairly removed by the force of truth.

Objection I. Jesus tells us the field is the world, which settles that part. Now if the seed is sown in the field, or the world, and grows there until the harvest, and it grows also in the kingdom till harvest, will not that prove the kingdom and the world to be the same? Not necessarily. A man crossing from Europe to America comes on the Atlantic. He also comes on a steamship, but this does not make the Atlantic and the steamship the same, nor will the growing in the kingdom and in the world make the kingdom and the world the same. The kingdom is something in the world and not the world itself, just as the steamer is something on the Atlantic and not the Atlantic itself.

The good seed are the children of the kingdom, the true subjects of the king, placed there by His appointment and influence. The tares are the children of the wicked one, placed there by the artifice of Satan.

Objection II. It is contended that if the good and bad seed were to grow up in the church till the end of the world that there would be an end to all church discipline—that the church is not allowed to withdraw from any disorderly brother, or to put away from among them any wicked person.

This requires careful consideration. The church are the people whom Jesus redeems with His own blood and calls out from the world to keep His laws and uphold His government on earth. They are new creatures born from above—born of God. All such are children of the kingdom. But among those the enemy has succeeded in sowing the children of the devil. These are not born again, their hearts are unchanged. In some cases their conduct makes it apparent to all that they are unregenerate. In other cases they manage to get along as if they were children of the kingdom, and have a strong influence with at least a part of the real children. Some of the good seed, again, are so weak and imperfect as to strongly resemble tares. Men, then, are not the proper judges to decide in all cases who are the good seed and who the tares, and that must be left to the judgment of Christ.

It is generally observed that it is by no means the purest members who are the readiest to have others cut off from the church, so that if those who volunteered their services had their own way they would often present the pitiable spectacle of the tares rooting out the wheat rather than the wheat the tares.

It may be asked, What, then, of church discipline? We answer, It is an appointment of Christ and most essential to the prosperity of the church. Jesus has directed the church how to deal with an erring brother. The rule is to restore and save such a one; the exception is to withdraw from him. He tells the steps the church are to take with him. If these prove successful there is joy over the one that went astray; but if he still persists in wrongdoing the church is to withdraw from him. Jesus is so well pleased when His law is carried out that he ratifies and binds in heaven what they do on earth. Matt. xviii. 15-18.

Let it be born in mind that church discipline has to deal with the actions of men and not with their hearts or motives. "For man looketh on the outward appearance, but the Lord looketh on the heart." (1 Sam. xvi. 7). We are to examine our hearts, but not to examine the hearts or motives of others. If our hearts condemn us we may expect to be condemned by Him who is greater than our hearts and knows all things. Others are not to examine our hearts or motives. When, however, these motives go out from us into actions, these actions are seen by others and affect others, and are the legitimate subjects for others to judge.

The wholesome loving discipline of the church is as different from the coveted labors of those servants who desired to root out the tares, as day is from night. The church moves in obedience to Christ; those were ready to rush into a work for which they were unfitted. The church desires to save men; they to destroy them. The church judges the actions of men; they judged their hearts.

As men cannot judge the hearts, both the tares and wheat must grow together until angel hands shall separate them at the end of the world.

At the 47th verse, Jesus likens the kingdom of heaven to a net cast into the sea, which gathered in of every kind. When it was full it was drawn to shore, the good gathered into vessels and the bad thrown away. So shall it be at the end of the world, the angels shall come and sever the wicked from among the just, and shall cast them into the furnace of fire, there shall be weeping and gnashing of teeth. This agrees exactly with the parable of the tares.

In the 22nd of Matthew, Jesus compares the kingdom of heaven to a king who made a marriage for his son. After describing the different invita-

tions which the Jews had received and rejected, and the fate of these murderers, he said to his servants at the 8th verse, "The wedding is ready, but they which were bidden were not worthy, Go, ye therefore, into the highways, and as many as ye shall find bid to the marriage. So those servants went out into the highways and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment. When asked by the king why he came in there without a wedding garment he was speechless, and the servants bound him hand and foot and cast him into utter darkness, where was weeping and gnashing of teeth. This description of the kingdom is in perfect accord with the parable of the tares of the field.

Jesus told Nicodemus in the third of John, how a man must enter His kingdom, and confirmed the same when he sent out his apostles to gather into His kingdom all who love and obey him, as recorded in Matt. xxviii. 19, 20, and Mark xvi. 15, 16. After He gave them the great commission, He ascended and sat down at the right hand of God, according to the prediction of David, "The Lord said unto my Lord, set thou at my right hand until I make thine enemies thy footstool. (Ps. x. 1). He must reign till every enemy be put under His feet. And after He shall have sent forth His angels to gather out of His kingdom all things that offend and them that do iniquity, and shall present unto Himself a glorious church not having spot or wrinkle or any such thing (Ep. v. 27), it seems the proper time to deliver up the kingdom of that glorious church to God, even the Father. (1 Cor. xv. 24). So He here declares, "Then shall the righteous shine forth as the sun in the kingdom of their Father."

Original Contributions.

THE ONE TALENT SERVANT.

We will not now attempt to decide what the talent was the servant had committed to him; this we will leave to wiser heads to settle. We may safely say, however, the talent was not given for safe keeping, but for use and improvement. We learn from this that our life is one of actual service. We are the stewards of God's manifold grace.

The servant was very careful not to mispend or misimprove, or even embezzle the talent. He took special care of it and even "hid it" for safe keeping that he might return it to his Master unsoiled and uninjured. He was unwise enough to suppose he could return the talent without receiving the merited condemnation of his Lord; that because he could say, I have kept the talent untarnished,— "here thou hast that is thine,"—the Lord would commend him.

Here is just where too many, unfortunately, are repeating the same mistake—not to say sin. They claim to have the truth—"the faith"—and none feel disposed to doubt it. But what of it? What possible good can the possession of "the faith" be to us unless we use and improve it? About as much good as the servant's one talent. The Master never raised the doubt that the talent was not the same that he delivered to the servant, or that it was not kept pure and untarnished; but what have you done with it, how have you improved it?

The question to-day is not whether we have "the truth, the whole truth, and nothing but the truth," but what are we doing with it? How are we improving it? Is it making us better? Is it making others better? Are we with this "most precious faith" building up the church of God? Are we using it for the salvation and promotion of human hearts? Are we sending it abroad into other homes and into other lands, or are we hiding it in

our own hearts and in our own little town or county! These are the burning, living questions that will meet us at the judgment. Better never had "the faith" than to have it and not use it to the salvation of the world. To be "sound in the faith" is of no avail unless we are sound with it.

The Apostle Paul at the close of his life said, "He had kept the faith." His whole Christian life will teach us how he kept it. He did not keep it in his home at Tarsus, but we find him keeping it by letting it shine out in his faithful labors at Jerusalem, and Antioch, and Ephesus, and also in his missionary journey in Asia Minor, and in his introduction of the gospel into Europe. This shows us plainly what Paul meant by keeping the faith. We see after he introduced "the faith," or the gospel, to the Thessalonians, they followed the same line of work, and also "kept the faith." He taught his brethren the same kind of faith. "For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad." 1 Thess. i. 8.

Here was a true church, a sound primitive Apostolic Church, one that increased and improved what God committed to them by using it to the advancement of His cause in every place. The demand of the church, the demand of human hearts and the imperative command of God are all calling loudly for the reproduction of just such primitive faith and apostolic Christianity. Will the Disciples of Christ, whose plea is the acceptance of the faith and practice of primitive days, prove their faith by their works, or will they rest satisfied in keeping "the faith" hid within their own locality. Any faith that will not seek to establish its claims, as far as possible, in other hearts and other places, is not the faith of the gospel. The faith once delivered to the saints is a faith that leads its subjects to sound out the word of the Lord in the highways and hedges of life. This faith cannot be kept within us without our ruin. The new wine of truth is diffusive in its nature, and cannot be kept within old bottles without utter destruction to the bottles. He who possesses the truth and does not advance it, will meet the same end as the one talent servant. "Take the talent from him and cast the unprofitable servant into outer darkness." To suppose a church can be sound in "the faith" or primitive in its practice, whose work of faith and labor of love is not felt, or known outside of its own country, is to transcend the bounds of all reason.

Another noticeable feature of the one talent servant, was his attempt to mitigate his own failure by the faults of another. He knew his Lord was a hard Master. How natural this is for the guilty heart to find fault with somebody else. You will notice when a person is not giving his money to help advance the cause of God he is finding fault with others because their way of giving is wrong or unscriptural. You will find, as a rule, that the fault-finders and heresy hunters are those who are the most deficient in the acting duties of church life. If a brother is not active in the Sunday-school work, you will notice that he has objections to the way the Sunday-school is conducted. If a good sister is not active in the prayer-meeting, she will find that it is unscriptural for women to speak in church. When a brother does not work in the mission cause he will have objections to the mission work, the unscriptural way it is carried on, or some objections of like nature. This is why the objector has so little influence with his objections; because his objections are not to show the better way, but to cover his own mistakes. The Master made it very plain, that the servant's objections were too thin to cover his failures. We are not to give an account how the other servant improved his talents, but what we have done with our talent. If we don't use it we lose it, and also lose our own life.

H. MURRAY.

MISSION TOPICS.

BY M. B. RYAN.

NO. 1.

The nineteenth century has frequently, and justly, been called a century of missions. The rapidly multiplying agencies for the conversion of heathen nations to the religion of Christ, date their inception from near the beginning of this century. It has passed into a standing expression in missionary circles, that less than a century ago England sent a cobbler to convert the world. That cobbler was William Carey, who led the way in the formation of the Pioneer Baptist Society, one of the oldest missionary societies in Great Britain. In 1810, Adoniram Judson and three other students at Andover, petitioned the General Association of the Congregational Church in Massachusetts, to give them counsel in their desire to undertake a mission to the heathen world. Their petition resulted in the formation of the American Board of Commissioners for foreign missions, the first society formed in America for the conversion of the heathen in foreign lands. Mr. Judson was sent by this society as a missionary to Burmah. On his way thither, he was led to investigate the subject of baptism, and decided to be immersed and unite with the Baptist denomination. He wrote home to America of the change in his views, resigned his position as the representative of the Congregational Church, and said, "Should there be formed a Baptist society for the support of missions in these parts, I should be ready to consider myself their missionary." This announcement led to the formation of the first Baptist Missionary Society in America. From those beginnings, about three-quarters of a century ago, have grown up the various agencies by which nearly every religious body in America is represented in gospel work on heathen soil. In this "century of missions," great things have been accomplished by the combined forces at work. 3,000 ordained missionaries, 730 laymen, and 2,500 women have been sent out by the Protestant Churches of Britain, America, and the continent of Europe, into all parts of the heathen and Mohammedan world. Nearly 3,000,000 souls converted from heathenism, now rejoice in hope of eternal life. 2,500 of these converts have been ordained as ministers of the gospel and placed in charge of Christian congregations; 27,000 are employed as evangelists to their heathen fellow-countrymen; and the children of all these, and of many who are yet in heathenism, have been gathered into schools and given both secular and religious instruction. The Bible has been translated into more than 200 languages; and religious tracts and books have also been printed in these languages. These are some of the things accomplished. Perhaps the greatest work is one which cannot be represented by figures. The creation of a missionary spirit among Christians; the development of Christ-like heroism in missionaries; to be left as a priceless heritage to the church. "The influence of the teaching and life of Christian missionaries on heathen populations; the establishment of peaceful government among savage and cannibal tribes, whose lives were misery and whose work was war; the spread of commerce; the promotion of industry; the creation of written languages; the abolition of cruel rites and religious crimes amongst those who still remain heathen, and the diffusion of new aspirations and hopes amongst thousands who are still strangers to the higher blessings of the spiritual life;" these are some of the unrecorded results of the careers of modern missions.

There is very much that is extremely encouraging in this foreign mission work. When compared with Christian work in what are termed Christian lands, we are almost startled by the significant fact that the comparative success of the work is far greater among the heathen abroad than among the

"heathen at home." It is stated that the rate of increase in the membership of Christian churches is nearly, or quite, ten times as great among the heathen as it is in Christian lands; while the average expense of converting men is wonderfully less. The average expenditure per convert in heathen lands is \$80; in our own country it is \$630. Then, the converts from heathenism are more devoted Christians, as a rule, than those in Christian lands. They are willing to sacrifice more for the Lord's work. They pay more on an average, and far more according to their ability, than Christians at home do. "Six native Christian living on the banks of the Euphrates, whose property averaged perhaps \$800, gave towards their chapel and school-room three hundred and eighty dollars, an average of more than fifty dollars each." The missionary tells us that this contribution meant, for one of those poor men, more than one thousand days work. Twelve hundred church members in Egypt, most of them poor, gave an average of more than \$17 per year for churches and schools. In the ten years from 1870 to 1880, the members of the Evangelical Protestant churches in the United States, gave an average of fifty-five cents each for missions, home and foreign.

But there are hardships and obstacles in connection with this work. We have never felt them, because we have never been missionaries to the heathen. It is only by the close study of the experiences of those who go to the front against darkness and sin that we can realize them, even faintly. The work of a missionary to the heathen demands that he leave home and friends and go to a strange land, and among a strange people. How hard this is, only those whose hearts have bled from severed ties can tell. Then, the influence of a deadly climate must often be recounted, undermining the health, laying the foundation of fatal maladies, and frequently inducing sudden and untimely death. It is heartrending to think of the consequences which this one cause alone entails on missionaries. Who can read the life of Adoniram Judson without being moved with mighty emotion as he thinks of the havoc made in his domestic circle by the ravages of an Indian climate. One loved form after another, dearer to him, if possible, by his separation from all others of his own race, torn away from him, leaving great heart wounds to be endured alone. Then, there are other separations made necessary on this account which are as painful as the ravages of death. Missionaries to India, whose lonely lives are cheered by the advent of sweet babes to their homes, can only look forward to a speedy separation from them, even if spared by the destroyer—death. When five or six years of age they must be sent to Europe or America, as the only alternative to having them fall victims to the climate of India. Let fathers and mothers think of this! Could you give up your sweet prattling babes which bring so much joy to your hearts and so much sunshine to your homes, to be taken away and grow up among strangers; to gradually forget the very faces of papa and mamma, and transfer to others the affections which you now count your richest heritage; or perhaps to die where your ear could not catch the last childish whisper, or your hands to close their sightless eyes? Yet this is one of the hardships of missionary life, which missionaries frequently endure for Jesus' sake.

Then, obstacles meet the workers at every step. They are confronted at the threshold by a language often tedious and difficult to acquire, but which must be mastered if the message of divine love would be given to those who speak it. Often a priesthood, as jealous of their dominion over the people, and of the honor of their system, as were the Ephesians of the honor of Diana, stands in pronounced antagonism to every approach to the ears of the people. Customs almost as hoary with age as the mountains which witness them, and as

hard to break as the rocks of the mountains, oppose the missionary on every hand. The caste system in India, with many things almost equally antagonistic in other lands, presents almost insuperable barriers to effective work. And then, after all these things have yielded to the persistence of the missionary, and access is gained to the heathen man, the greatest obstacle of all is frequently encountered in the dense darkness which shrouds his mind. How shall the soul ever be reached and saved through a mind that has no higher conception of God than that He is fashioned by human hands out of wood or stone?

Such privations and hindrances are enough to affright the timid. It is only brave men and women who volunteer for such work as this. This work, too, demands men of commanding ability. There must be intellectual abilities of a high order, zeal, persistence, consecration, heroism, to win success against such unfavorable odds. And such have been the men, and such are the men who have made, and are making, foreign missions successful. It is doubtful if the world ever saw grander examples of moral heroism than have been given in this field. The Careys, the Judsons, the Boardmans of the past were men of renown; and the faithful missionaries of the present, both male and female, are no less worthy of admiration. Those are persons who could command the best places at home. Such characters are in demand everywhere. They would not lack for remunerative positions, admiring friends, and a goodly share of the world's praise, were they to labor in civilized lands. Their sacrifices have therefore been all the greater. Like the accomplished Pharisee, Saul, who could have commanded any position in the religious administration of his people, they have counted all things but loss for the excellency of the knowledge of Christ Jesus their Lord, and for the privilege of preaching the unsearchable riches of His grace to a perishing world.

Surely those who remain at home, amid the pleasant surroundings of a Christian civilization, owe a great debt to those who have volunteered to represent them in heathen lands. For let us never forget that the obligation to evangelize the world is one that rests upon the whole church of God. The fact that a heroic few have gone to sow and reap in the wide field of heathen humanity does not relieve the remainder of the church from its responsibility towards that portion of the work. They have undertaken their work and ours too. They are our representatives. While they have gone into the field, it is our duty to maintain a living fellowship with them. William Carey told the Christians of England that he would go down and explore the gold mine in the heathen world if they would hold the ropes. We ought all to be rope-holders to those who are mining the gold in the dark region of Pagan lands. They need our sympathy, our prayers, our money to sustain their spirits and support their bodies in their arduous work.

THE DESIRE OF OUR HEARTS.

The apostle Paul, in writing to the church at Rome, declared that his "heart's desire and prayer to God for Israel, is that they might be saved." And we learn that his whole life, after his conversion, was spent in proving that Jesus was the Christ the Son of God.

We know very little about his early history. We know not his parents; we only know that he was born in the city of Tarsus, and brought up under the guidance of Gamaliel, the renowned doctor and teacher of the law. He informs us that he was of the tribe of Benjamin—that he was a Pharisee—that his love for his brethren, according to the flesh, was very great, so much so that he could wish himself accursed for their sakes. How grieved he must have felt at their rejection of the gospel. And when they turned him wounded and

bleeding out of their cities, the anguish of his heart must have been almost unbearable. And when he turned to fulfil his divine commission of preaching the gospel to the Gentiles, it was with a certain amount of reluctance—not that he was unwilling for the salvation of the Gentiles, but because of the desire of his heart that Israel might be saved.

Every person has some desire in his (or her) heart that takes precedence of all other desires. Men of the world desire to gain wealth, some influential position in society, others the gratification of some appetite, and it is surprising to what extremity they will go to accomplish those desires. Men have been known to defraud their own parents in order to gain wealth. They have been known to slander and defame the character of their friends for the sake of position in society. Men having a strong desire for alcoholic drink have been known to sell their clothes to gratify their inordinate appetite. But we are thankful that a better and a holier desire can be created in the heart. Becoming a Christian changes the heart, but does not lessen the capability to desire. The heart still continues to be the seat of the affections, and if our affections are centered on Christ, the great desire of our heart will be the advancement of His kingdom—the prominent desire in the heart of every true Christian. This desire is manifested in many ways, but they can all be brought under two heads, viz.: Special desires and general desires. The special desire belongs to an individual Christian, who, while he may have the cause at large at heart, has some especial object in view, some especial desire for the accomplishment of which he is continually praying. For instance, a man is converted and his wife is not; he loves his wife, and it is natural that his heart's desire and prayer to God would be that his wife might be saved. He sits around the table of the Lord with those who love the Saviour, and his heart is saddened as he thinks of his companion in life refusing to sit there with him. When he thinks that ere he is permitted to meet around that table again, one or both may be called away to meet their God. Oh! what a solemn thought—united for a time, but to be parted for ever. Well might he make this matter his especial desire and prayer. There are wives who have unbelieving husbands, the same is true of them—they have a special desire—the conversion of their husbands. Then, there are Christian fathers and mothers who have children about whose salvation they are anxious. Their heart's desire and prayer to God is that their sons and daughters may be saved. How often they have earnestly petitioned the throne of Grace to this end! And is it not natural that they should do so? We all desire to meet and know in heaven those whom we loved on earth. When we think that some of us have brothers or sisters, perhaps both, fathers and mothers, wives or husbands, who have not yet accepted the gospel as "the power of God unto salvation," should we not ponder over the consequences? Time is flying fast, and we know not how soon the Lord will come to take His ransomed people home.

If this article should meet the eye of some brother or sister in Christ, desiring and praying for the salvation of some one who is dear to them, I would say, Do not despair. God has given you many promises in His word, and perhaps when you least expect it, you will have your desire granted.

Only be true to your trust. On the other hand should it happen that one having loved ones praying for them read this, let me say,—consider the importance of the matter. Why reject Christ? He is the Author of eternal salvation! Why cause those you love to inwardly grieve? Why run the risk of eternal separation!

Again, some Christians have a special desire to do works of charity, their desire and prayer to God is that they may have the means to relieve the

wants of the poor, to be able to minister to the sick and afflicted, and to be able financially to help along the work of the Master.

Another desires to preach the gospel, the noblest work on earth. How many earnest prayers have been offered to God by those who have desired to preach the gospel, that He would help them, if it was His will, to accomplish their desire. And I think I am safe in saying that there has never been a man who was qualified for that important work but what succeeded if the desire was from his heart. These are a few of the many special desires that Christians have.

The general desires of every Christian are, 1st, that he may make his own calling and election sure; 2nd, that he may do something that will help some one else to find a precious Saviour; 3rd, that he may meet with the glorified throng around the throne of God.

Much more might be said on this subject but space forbids. We see that all our desires, whether special or general, unite in one grand harmonious theme—salvation from sin, happiness forevermore. May the Lord help His followers to cultivate such desires that tend to our present good and our future happiness. Let the desire be from our heart and then we will be sure to seek its advancement. Do not begin with desire and stay there and talk about our desire, but remember that we must labor as well as pray.

WM. HARDING.

BE COURTEOUS.

"When each can feel his brother's sigh,
And with him bear a part;
When sorrow flows from eye to eye,
And joy from heart to heart."

These words of the poet Swain beautifully accord with the Apostle Peter in the eighth verse of the third chapter of his first epistle, viz.: "Finally, be ye of one mind, having compassion one of another; love us brethren; be pitiful; be courteous." Oh! what a beautiful lesson for each of us to study. 'Tis indeed one thing to make a profession and quite another to live up to our profession. Even aside from Christianity, the highest mark of a lady or a gentleman is to have respect for the feelings of another. Rules of etiquette change in different countries and in different ages of the world, but the foregoing rule never changes. Christ laid down this principle, and His whole life was a beautiful exemplification of the same. Example is a living lesson. Life is a grand reality. The life speaks. Every action has a tongue. Deeds are the *fac simile* of the soul; they proclaim what is within. How important, then, that our whole life should be in harmony with the principles of Christianity. We should all daily endeavor to cultivate Christian kindness, forbearance, and affectionate regard for each other's feelings, and dispense sunshine wherever we go.

How often we pray for each other, and then manifest very little regard for those we pray for. One sentence of prayer lived up to is worth more than a hundred without having any definite regard as to their import. If we pray for our enemies, if our prayers amount to anything, we will do everything we can to help them along. Moreover, we will have a tender regard for their feelings. We will not pray for them today, and tomorrow laugh and make fun of them going to destruction. Neither will we speak unkindly of them to others, neither will we of those in the church; but as Christians, as gentlemen, in the true sense of these terms, we will endeavor to attend strictly to the injunctions of the Apostle Paul in the twelfth chapter of his letter to the church at Rome, viz.: "Be kindly affectionate one to another with brotherly love, in honor preferring one another." He proceeds, and then exclaims, "Be of the same mind one towards

another." Nor is this all, for he adds, "Be not wise in your own conceits." What a beautiful lesson. Would to God we would all reflect the character of the apostles and the Saviour in our own, and we certainly are reflections. Let us be extremely careful that what we think we see in others is not in ourselves. I once knew two women, the one looking for her thimble and the other for her spectacles, and after hunting for a long time, the one found her thimble on her own finger, and the other her spectacles on her own eyes.

A few years ago I was taking charge of a social meeting, and two of the number that took part in the exercises remarked that this was an "unfriendly world." I asked myself the question, "Is this an unfriendly world?" I soon, however, answered the question in this wise. If we want friends we must be friendly, if we want others to be kind to us we must be kind to them. Now, if we have not friends the fault is all our own. Again, if we want others to be courteous to us we must be courteous to them. Indeed, this is the secret of the whole matter. It is in harmony with the words of the apostle, "Whom, having not seen, we love." By being courteous, and thus manifesting a due regard for each other's feelings, we become moulded into the character of Christ, being changed from glory to glory—that is, from character to character. How this is we cannot tell. Had Paul written in those times he would probably have used the photograph instead of the mirror as a symbol. We cannot tell how the impalpable shadow which appears on the plate is fastened there—no one can. And we cannot tell how character is changed. We reflect Christ for a time and then we are changed again, and then again, and so on from glory to glory. First the blade, then the ear, and then the full corn in the ear, and after that it doth not appear what we shall be. Do you not see the infinite possibilities of this? We are to go on, and on; we are to be God's reflectors in this world. Consequently, let us bear this in mind, and act and live what we profess. "Be ye kind, tender-hearted, forgiving one another, even so God, for Christ's sake, hath forgiven you. To this end—

Just speak kindly, just speak kindly,
Every human heart must bear—
Bear enough of sorrows daily,
Bitter pain and anxious care.

Just speak kindly to each other
In your intercourse each day;
It will joy and comfort bring you,
Cheer you on while here you stay.

Just speak kindly, just speak kindly;
Add not to another's woe,
For each path is strewn with briars
In life's journey here below.

Then speak kindly, God will bless you,
It will cheer the fainting heart,
For a word in kindness spoken
Oft has soothed the aching smart.

It has brought sweet consolation,
Quelled the angriest passions here,
And prepared the heart that's drooping
For a brighter, holier sphere.

It is truly very evident if we live in sweet accord with the injunction, "Be courteous," we will live a kind and gentle life, and rise superior to the little cares, jealousies, factions and disputes of mankind, and in the final day treasure the end of innocence.

W. K. BURR.

Newport, Hants Co., N. S.

UNION.

There is much stir throughout Christendom concerning "Christian Union"—the union of all professed followers of Christ in one body. We hear of "organic" union, of "evangelistic" union, and of what other kinds of union we know not. But what is "organic" union, and what is meant by the union of all evangelical Protestant churches?

Moreover, what does all this talk about union amount to, anyhow? How is this union to be effected? Are we all to become Methodists? Methodists not. Will the Presbyterian renounce his "Confession of Faith," and will the Episcopalian forsake his "Ritual;" and the Baptist, too, will he abandon his "Creed" to enter another fold? Not at all. And so on we might ask, Are we all to subscribe to the creed of any other of the sects that fill the Christian world? We answer most emphatically No! A union can never be effected among creeds nor with creedism. And for any one to imagine that the Disciples of Christ will or can, with an open Bible before them, ever form a union with any of the sects is absurd. If ever professing Christians become one, all devices formed by fallible man must be cast to the four winds of the earth. Truth can never unite with error. A union can only be brought about with the Bible as a creed. It alone, without addition or subtraction, must be accepted by every party before we have union. Is union desirable? What saith the Scripture? "Neither pray I for these (apostles) alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me and I in thee; that they also may be one in us, and that the world may believe that thou hast sent me. John xvii. 20, 21.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no dissensions among you; but that you be perfectly joined together in the same mind and in the same judgment." 1 Cor. i. 10.

Let us, in the language of the poet, say,—

Let party names no more
The Christian world o'erspread;
Gentile and Jew, and bond and free,
Are one in Christ their Head.

Among the saints on earth
Let mutual love be found;
Heirs of the same inheritance
With mutual blessings crown'd.

Thus will the Church below
Resemble that above,
Where streams of pleasure ever flow
And every heart is love.

HAMMOND.

New Glasgow, P. E. I.

News of the Churches.

NEW BRUNSWICK.

SAINT JOHN ITEMS.

Our Quarterly meeting was held according to appointment. Bro. Minnick, of Lubec, was with us at the commencement, but was called away after preaching for us two days. The meetings were well attended and a good interest attended all of them. As a result of the meeting two confessed the Saviour, and three others publicly took membership with us.

Our Sunday-school had their first Quarterly collection last Lord's day for Home Missions. Amount collected \$10 00.

Bro. Hughes, of Deer Island, was with us at times during our meeting and aided us by his earnest exhortations and fervent prayers.

NOVA SCOTIA.

HIGHFIELD.

A goodly number of brethren in different parts of the county have been anxious to learn the particulars in regard to our work in this locality, and also to learn something of the place itself. It is situated on the Kennetcool river some three miles from Avondale, and for beauty of location but few places will excel it.

Our meetings are held in a hall, purchased and fitted up and kindly placed at our disposal by Sister M. A. Burgess. She is one of the wealthiest in the vicinity of Highfield, and keeps the Post Office and also has a store, and is doing a prosperous business. I feel under obligations to pay a tribute to the liberality as well as to the kindness of this dear sister, who, during the last year has been one of the most earnest and active of workers engaged in every good work. She also purchased for us a lot of fourteen acres, containing a house and a barn, which for beauty of location is seldom equalled or surpassed. She is one of those that whatever she undertakes prospers. Since I came here four have been baptized in this vicinity, and two have come with us from the Baptists. During our labors in Nova Scotia six have come with us from that body and united themselves with the Christian Church. It is in this locality that the family of Bro. Wm. Bailey live, who are well known to the brethren abroad for their activity and zeal. Bro. Bailey has borne the burden and heat of the day, and though 75 years of age, is seldom away from the house of worship at the appointed hour. It is an easy matter to build up a good live church with such material. Bro. Charles Badley has just returned from a visit of some four months to Richmond, Va., and Brooklyn and New York. While in Brooklyn and Richmond he attended services at the Christian Church, and was delighted with what he saw and heard, and comes back full of life and activity. The prospects for building up a good live church was never so bright as it is at the present time in Highfield, and we expect something better to report in the near future.

THE GOLD MINES, RAWDON.

I am now at this place, so full of life and excitement. I preached here for the first time last Sunday afternoon to a full house. Bro. J. B. Wallace was also present and took part in the services. About a dozen of our brethren reside here, and are all earnest and active in the service of Christ.

Bro. Wallace preaches here regularly and the indications are favorable. All that is needed in every place is earnest, active work, and success is sure. I believe the prospects all around never looked brighter than what they do at the present time. I lectured here last evening and lecture again to-night. Next Lord's day I am to preach for the church in Shubenacadie. The churches all around in this county are doing now about as well as could be under the circumstances. Owing to my staying so much longer than I expected to in Queens Co., I have not yet been able to spare time to go to Halifax, and for the present do not know when I shall be able to go.

W. K. BURR.

Died.

LANG.—At River John, March 4th, Bro. James Lang, aged 73 years, leaving a widow, one child, eleven grandchildren, and a large number of relatives and friends to mourn their loss. Bro. Lang was born near Paisley, in Scotland, and was early trained in the doctrines and creeds of the Presbyterian Church. When only a youth, he began a careful study of the "New Testament" scriptures, and at the early age of eighteen, becoming fully convinced that his "sprinkling" was without scriptural foundation, he obeyed his Lord in the ordinance of baptism, and became a member of the "Scotch Baptist Church." In 1844 he left the home of his childhood and came out to Pictou, N. S. After travelling through the provinces for several months, he decided to make his home at River John, and there became a member and deacon of the Church of Christ which began to worship at River John on the 18th of June, 1845. He has ever been a zealous Christian, and one of the ablest contributors to the church. His death causes an irreparable loss. But we trust "our loss is his gain."

P. D. N.

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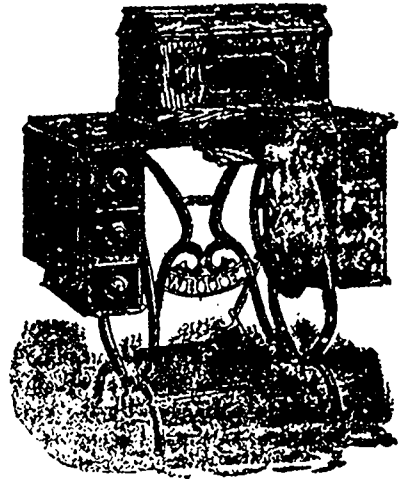
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S. T. GOLDING, Livery Stables, St. John.

St. JOHN, N. B., Jan. 18th, 1882.

Messrs. T. B. Barker & Sons:
DEAR SIRS,—I have used Fellows' Leeming's Essence for several years past with great success, and therefore must cheerfully recommend it as one of the very best remedies in use in all cases for which it is prescribed.
J. B. HAMM, Proprietor of Sale and Livery Stables, St. John, N. B.

St. JOHN, N. B., Dec. 27th, 1881.

Messrs. T. B. Barker & Sons:
DEAR SIRS,—Fellows' Leeming's Essence is without question a great remedy for many cases for which it is prescribed. I have used it successfully for a series of years, and I know of many others who speak of it in the highest terms as a most efficient cure for Ringbone, Spavin, Strain, etc.
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MONT. McDONALD,

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