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THE CHRISTIAN.

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

Vol. III.—No. 1.

SAINT JOHN, N. B., NOVEMBER, 1885.

Whole No. 25.

The Christian.

THE MARCH OF THE MESSIAH.

M. B. RYAN.

(Concluded.)

II. The work to be done. We must not think that because so much has been done and so much is doing, that the problem of the world's conversion is solved and the work accomplished. There is a dark side to the picture and we need to look at that to realize our duty. There are a thousand millions of men in all lands who need conversion to Christ. Japan has 40,000,000 inhabitants, the majority worshipping idols. China has 350,000,000, and but a handful know the true God. There are 200,000,000 women and girls in China who need to be rescued from the tyranny and degradation of a false religion. In India there are 600,000 widows under nineteen years of age, who are prohibited by the laws of the country from marrying again; and of these 200,000 are less than fourteen years old, and 78,000 less than nine!

Here is a task gigantic enough to arouse all our energies. Is Christ to rule over this billion of unconverted men? Is His religion to revolutionize society in heathen lands, softening the hearts of men and protecting the innocence of childhood and the purity of womanhood? And is His law to govern the now degraded hosts and mould them into a high and holy manhood? Then His people must be His instruments. Each must say, "Here am I, Lord; send me." It is high time that, in view of a world perishing in rebellion and despair, every Christian heart should throb with excitement and every Christian hand should be stretched to the rescue. The magnitude of the work, and the importance of prompt action, are intensified by the fact that this billion of men will soon be beyond our reach. What we do must be done quickly. The short span of a human life is the measure of our opportunities. The life-time of one generation will witness the decks swept clear of all this human freight. And where to, if we do not reach them? Out into the dark unknown. Without a hope. Without remedy. Into the awful scenes of the judgment-day. Can we be indifferent when such a picture is before us? Can we fold our arms when a world is perishing? Far from us be such a crime. Let us buckle on the armour and follow our Captain in His march. Let us throw our lives into the fray, that the day of triumph may be hastened.

III. The necessities of the case.

1. Workers are needed. The living messenger must carry the life-giving message to the dying. The word of truth can neither be wafted on the wings of the wind or dropped by birds of the air, but consecrated men and

women must go to their fellow mortals with the proclamation of peace. The waters of salvation must flow through human channels, and the first great crying need of the cause to-day is men and women who will lay aside all else and labor in the interests of souls. They are needed everywhere. In civilized lands there is a dearth of preachers. Fields that have once been cultivated into fruitfulness are compelled to lie dormant because no husbandman can be found. The dense populations of the large cities are but poorly supplied with gospel facilities, while large tracts of country are entirely destitute of workers in the interests of religion. And what shall we say of the needs of heathen lands? Where are the laborers who will sow and reap in this white harvest-field? Should we supply a competence of workers for the full occupation of heathen territory we would entirely absorb the present force of effective workers in Christian lands. This condition of things ought not to exist. There ought to be more laborers in the vineyard—more public advocates of the claims of Jesus. Were every member of Protestant Christendom to-day to turn preacher and go to the unconverted there would be ten souls for every worker to convert. There should be a larger proportion of Christian men and women who would give themselves to "the ministry of the word." There are many buried talents that should be dug up and burnished and multiplied by use. The condition of the world demands it. The profession of the Christian demands it. If a man have the ability to advance the reign of Christ and does not do it, he is like that unworthy son who, when his father commanded him to go work in his vineyard, said, "I go," but went not. Here is a field for the noblest achievements. No other sphere of labor presents such possibilities for the exercise of philanthropy and the performance of great deeds. Young man, do you aspire to true greatness? Do you want to use the splendid talents which God has lent to you in making the world better? In elevating humanity? In advancing civilization? And to be accounted a benefactor of your race? Then by all means take with you as your instrument that most potent of all means for the enlightenment and advancement of men, the gospel. Make the world better by making it more like Christ. Elevate fallen humanity by leading it up to the cross. Advance civilization by bringing men under the benignant rule of Jesus; and bless men by inducing them to drink from the fountain of all blessing. You will find scope here for all your energies. Your most brilliant powers of mind will find themes worthy of them in the story of a Saviour's love and the problem of a world's redemption. While the glory which will crown your work will not be ephemeral as the sparkle of the dew-drop or the beauty of the butterfly, but undying as the silver sheen of Niagara or the golden rays of sunshine.

2. Money is needed. "Thou shalt not muzzle the ox that treadeth out the corn." "The laborer is worthy of his hire." The man who devotes his time and energies to the work of the gospel at home, must be supported by those who devote their talents to secular pursuits. And missions in foreign lands cannot be undertaken or sustained without money. God intends that money shall be given for this work. He has taught the Christian that he is but a steward. Whatever he has he holds only in trust. "The silver is mine and the gold is mine, saith the Lord of hosts." When God's cause demands it God's money ought to be given. Jesus has said to His people (Luke xvi. 9), "Make to yourselves friends by means of the mammon of unrighteousness: that when it shall fail, they may receive you into eternal tabernacles." There is an imperative demand for money to carry on the "colossal enterprise of the world's evangelization." And, in view of the work to be done, and the urgency of the case, the gifts for this purpose are shamefully meagre. The total sum spent annually on Foreign Missions by the Protestant world is about ten millions of dollars. This is about ten cents apiece for each member of Protestant Christendom. Do you say that is doing pretty well? The whole amount averages about one cent per year for each soul of this thousand million of the lost and dying. Is this doing a great work for humanity? Is this using our Lord's money wisely? Let us compare this with the expenditures on self—expenditures that are wholly unnecessary to comfort. It is said, and doubtless with truth, that the money now buried in jewellery and plate in Christian households would, in twelve months time, give to every unevangelized soul on earth the Word of God in his own tongue, and leave enough besides to give one missionary to every three hundred souls on earth, and to educate the children in Christian schools throughout the dominion of paganism.

There are on this continent three residences, each of which represents a sum sufficient to support three hundred missionaries and one thousand teachers and native helpers for one year.

The internal revenue tax on tobacco in New York alone in 1879, was over \$7,000,000, while the whole Christian church gathered only \$6,000,000 to evangelize the world.

The most moderate smoker consumes from five to thirty cents worth of tobacco daily. If every Protestant would give one cent daily for missions, the magnificent sum of \$365,000,000 would be raised yearly and the conversion of the world would soon be accomplished. Do you say Christians are doing well in missionary work? How much better could they do if they give as much for Christ as they spend on self? How shall we meet the Judge when we have so dishonored Him with our substance?

There is no plausible excuse for withholding

our means from missionary work. The plea that there are plenty of heathen at home is a most dishonorable one to make. We are free enough to grant the truth of the statement. But where does the fault lie? Is God to blame that men and women into whose faces we look and whose voices we hear day by day are yet sinners? Is it the fault of the Redeemer that wide tracts of country and whole sections of our cities are destitute of the gospel? No! No! What then? Where lies the blame? It lies with a worldly, listless, unspiritual church, that has neglected its duty and disregarded the command of its Master. And we but herald our own shame when we plead the condition of the home against the demands of the foreign fields.

There is every inducement to give and to give liberally, too, to this magnificent enterprise. The most liberal givers are a unit in declaring that giving but makes them richer. And in this they but verify the promises of God. It is casting bread upon the waters, to have it return after many days. It is bringing in the tithes and putting the Lord to the test, that He may open the windows of heaven and pour us out a blessing such as we have not room to receive. Christian brother, do you want an interest in this great work? Do you want to feel that it is your work and its interests your interests? You never can enjoy that blessing until you sacrifice something for it and invest something in it. During a missionary excitement in London a little boot-black gave two pennies to the mission cause. Next day he was seen, washed and dressed, going to the missionary meeting. When asked his reasons for going to the meeting, he said, "Why, you see I am a kind of partner in the concern, and I want to see how the business is prospering." You want to become a partner in this great work of saving the world. And remember you may be the partner not only of men but of God and Christ. Then, when the triumph is won and Jesus rules the world, you will have a share in the glory and in the reward.

OF DEER ISLAND.

In the October number of THE CHRISTIAN, under the head of "Church News," was noticed our leaving Deer Island, which was the place of our labors during the past three years.

Saying farewell to those on the Island, whom we love in the truth, was not such an easy matter as we, ourselves, had anticipated.

When we looked over the time past, made sacred to us by friendly association in scenes and seasons of sorrow and joy, the tear would again "unbidden flow," as, in memory, the seasons of sadness and bereavement came before us, in which stricken hearts were wrung by anguish unspeakable, almost verging on despair, as the loved ones, slowly but surely, passed beyond our reach, into the great unseen, to be with the larger number—those who have "gone over the river" to the "building of God—the house not made with hands."

It is difficult to give consolation in such times of trouble, and yet, when we think aright, the passing over is but one motion in the continued action of the ever-flowing stream, and we, also, are drifting on to the line over which we must go, in order to meet the now absent ones on the other shore. Death is given us as the portal to eternal life, and, through it, the greater portion of mankind must pass.

As I look over the past, view the present, and think of the future, I thank God for inspiration, and the volume given us by its light and influence. It leaves us not in darkness. It draws aside the veil. It gives us a glimpse beyond the darkness and narrow limits of the tomb. It removes all uncertainty and answers the questions which, for

so long a time, puzzled the minds of the "wise and prudent:" "If a man die, shall he live again?"

Now, since life and immortality have been brought to light through the Gospel, the only questions by which we may be troubled are these: In the state beyond, shall I live aright? Will my life be a happy one? Will it be a life of joy and gladness and everlasting blessedness? And then, the true answer to these questions can only come from the life which we are living now. If our life here is a life of faith on the Son of God—a life of conformity to the Master's will, then our life over there will be a life of companionship with the glorified Redeemer and all the good, true and lovely forever; but, if our life is contrary to the Divine will, then "like seeks like," "kindred spirits come together," and, "as a man sows so also will he reap."

Again, I thank God that, in the midst of sorrows, trials, partings and bereavements, by faith we can see the glad re-union of the purified where tears are not, because sin and sorrow are banished forever.

On Deer Island, we also had seasons of joy; persons who had grown somewhat cold and careless in spiritual matters, we've seen quickened into life, so that, with energy and earnestness, they've renewed the race which leads to glory and to God.

In such lives, afterward, how much regret there is over time lost—lost forever; opportunities gone forever, and, probably, souls neglected and left in sin, who might have been warned had they been ever faithful as they ought.

Again, we've seen many, in response to the invitation of the Gospel—the proclamation of mercy—come forward, and, conscious of their need, convinced of their danger, overwhelmed and won by the love of God as manifested in Christ and "the story of the Cross," confess before all the great truth that "Jesus is the Christ, the Son of God," and express their desire to stand forever among those who, being redeemed by His blood, are led by His Spirit, guided by His counsel, and, if faithful, will finally be received into glory.

In such an hour, who can describe the mingled emotions of the preacher of the gospel of the grace of God, as over the obedient ones his soul is enraptured with a joy reaching as high as heaven, and, in anticipation, he sees the city of God and the redeemed of earth assembled there.

But, again, he looks over the congregation, and there stands the "almost persuaded,"—the young man or the young woman, who, for a long time has thought on these things, but still remains outside—still says, Go thy way for this time; a better time will come—a more convenient season. I will give myself to God, but not just yet. So, for the time being, they stand self "elected" to eternal death.

As I now write, how many faces of persons unsaved, though so often invited, rise up before my mind. O! how long, how long will they remain as they are—unsaved?

Christ has died, martyrs have bled, the Gospel has been proclaimed, the "door of mercy" and "arms of love" are open wide, but yet they are—unsaved.

Must the language of some of these throughout the eternal ages be the language of despair: "The harvest is past, the summer is ended, and I am not saved?"

My desire is, and also my prayer, that the goodness of God and the love of Christ may constrain them to fly for refuge, to lay hold on the hope set before them in the Gospel.

There, pardon, peace and hope may be found; and, there alone, the prospect of eternal joy.

O, that sinners might seek the way of salvation and saints "stand fast" until Jesus comes to gather the scattered and weary ones to rest; and then, the shout of victory—of "harvest home," the joy of

the eternal state and the song of redeeming love.

O. B. EMERY.

Montague, P. E. I.,
Oct. 22, 1885.

THE TABERNACLE DEDICATION.

Agreeably to appointment the services attendant upon the completion of this house of worship in Boston, took place upon the Lord's day, Sept. 20. For fifteen years we have looked forward with more or less hopefulness in regard to the establishment of a congregation of worshippers who should preach and practise apostolic Christianity in the city of Boston; and in some respects at least, these desires have been met in this event. We might relate much that pertains to this effort, extending through our acquaintance with the brethren who have, like ourselves, had it much at heart for many years past; but this is hardly the time or place for reminiscences. Only a few have stood by the work "through thick and thin," but there are many to rejoice with them, now that a large measure of success has blessed the undertaking.

The weather was very favorable, and the attendance of interested Christians was quite large; the average of the audiences at each of the three services being estimated at over five hundred. Bro. Moffett who represented the General Christian Missionary Convention, that has largely aided this mission, preached in the forenoon and evening, while Bro. Garrison, preacher and shepherd in charge, preached the customary "dedication sermon" in the afternoon. All these efforts were creditable, and, we trust, profitable to all.

The building, which has been put in thorough repair for the use of the Church for downright Christian work, is ample for the purpose. The main room is about seventy-five by eighty feet, and well fitted up with good seats for about six hundred people, with much spare room besides. It is very pleasant, being well lighted, and an easy place for a speaker, is neatly carpeted and comfortable generally. The basement consists of a very large lecture room containing a baptistry and furnished with seats; an ample infant class room, a ladies' parlor, carpeted and seated; a furnished kitchen, a library room and closets, etc., with large furnaces and ample gas lighting for the whole building. The facilities for social meetings and Sunday-school work are excellent, and we hope they may be used to the best advantage for the glory of the Lord.

The expense of repairing and furnishing the house amounts to about \$3,500; just about double the amount estimated, but little enough for what has been done. During the Lord's day services, about \$300 was taken up in offerings, and at the "tea-meeting" on the following Wednesday evening Bro. Garrison announced that \$500 was needed to liquidate the balance of the bills remaining unpaid; which amount was promptly subscribed by the brethren present, leaving the work in very good shape in that respect.

The privilege of meeting the many who came from a greater or less distance to join in the services was very enjoyable, and many heartfelt thanksgivings went up from those who set great store by this long-desired church home. The congregations in especial sympathy with this movement were well represented, brethren being present from Worcester, Haverhill, Swampscott, Gardiner, Providence, New York and elsewhere, so that the number of visiting friends was very considerable. Of the ministerial fraternity there were Bros. Garrison; Moffett, of Ohio; Belding and Lord, of N. Y.; Harney of Maine; Rogers and Clarke, of Mass.; and a day later Bro. B. B. Tyler of New York City came and preached on two evenings. One of the happiest incidents of the Sunday meeting was the unexpected but tenfold welcome presence of Bro. Hastings, of the Christian, who participated in the afternoon service in that spirit of unsectarian liberty of which he is the most conspicuous and consistent representative known to us; and we trust that his earnest prayer that the congregation who should find a home in that place should be apostolic and undenominational,

may be answered in its fullest and most primitive meaning. And with a word more on this point we close this article. There is room enough and need of a church in Boston, organized and conducted upon the New Testament model; but we do not believe the Lord has any particular use for another sectarian body. Our earnest prayer is that this undertaking may be to the glory of the Lord Jesus, and wholly given to His work; entirely free from that carnality which fails to acknowledge fellowship with any except upon a denominational basis. It will be exceedingly hard to be simply and only a Christian family, walk in all the ordinances of the Lord blameless, and constituting simply a part of the great Church of which Christ is the head; and it will be exceedingly easy to be as others are, with a dividing fence all about them, "venerating the traditions of the fathers," using a name more or less scriptural in a sectarian and exclusive way; talking of "we," "us" and "our," and beyond "our plea" and "our brotherhood of six hundred thousand," taking no direct cognizance of responsibility for Christian co-operation with all who belong to Christ. May God help all the brethren who have joined in this effort to stand toward each other and all the Lord's people about them, exactly as they will wish they had done when Jesus comes.—*N. E. Evangelist.*

CORRESPONDENCE.

LETTER FROM MONTREAL.

MONTREAL, Oct 20, 1885.—A kindly note from one of the editors of THE CHRISTIAN reminds me that there is "a corner" reserved for me in its interesting and well-filled columns. My contribution, this time, will be of a somewhat rambling nature, but I hope not entirely without interest to the brethren "down by the sea." THE CHRISTIAN is a welcome monthly visitor to our home (would that its visits were *more frequent*), and if we, as well as the rest of its readers, only live up to its teachings, it will be well for us and them. And here let us remind your readers that not the *hearers* (or the *readers*) but the *doers*, will be justified in the sight of God. The columns of THE CHRISTIAN may be filled to repletion with the choicest thoughts of the best minds in the church, but this will avail little if the truths therein contained are not "taken to heart," and acted upon in every-day life. The religion of our Lord and Saviour Jesus Christ has, or should have, a bearing on our daily life, if we expect it to be the means of rendering our future bright and glorious. It is all very well to have a correct belief as regards doctrinal points, but if we would obtain the Crown of Life, we must *do* justly, *love* mercy, and *walk* humbly before our God. If we *do* these things, we shall have a place, I doubt not, in the "many mansions" the esteemed editor-in-chief wrote about in the October number. As he so truthfully observed, we cannot stay very long here where we are now; we must go *somewhere*; how important, then, that we should have Jesus for our friend, and that we should love and honor Him, so that when we go hence He may present us faultless before the throne of His Father's glory, with exceeding great joy. May *that* be our happy position.

This city has been and still is very much afflicted. Hundreds of lives have been sacrificed by the neglect to take proper precautions to ward off disease. Ignorance and prejudice have been allowed to stand in the way of the public health, until at length finding that we were in danger of being cut off from intercourse with the rest of the world, the authorities are bestirring themselves to endeavor to stamp out the dread disease before the cold weather sets in. New hospitals have been fitted up, greater efforts are made to isolate cases, and many employers of labor are insisting on the vaccination of their employees and their families under penalty of dismissal for refusal. In the midst of these necessary and sensible measures for staying the progress of the epidemic, other steps are being taken that show only too plainly that superstition has still a firm hold on

many of the inhabitants. There have been not only special services without number in the Catholic churches, but religious processions have also taken place to certain "shrines," where relief from the prevailing calamity was earnestly sought, in forgetfulness of the fact that "the Lord helps those who help themselves," and that if we would escape small pox we must make use of the means that science has placed within the reach of all, as well as attend to the simplest sanitary requirements. The passions of a portion of our population were worked up to such a pitch by the attempt to secure a more general observance of sanitary rules, that we had a taste of mob violence, and even yet the hospitals are guarded by an armed force, to prevent their being torn down,—a condition of things probably without a parallel in the history of civilization. Meanwhile trade languishes, and the thoughtful are not a little exercised as to what the end shall be. Biting want will, in all probability, be the portion of many during the coming winter; and years may elapse before this fair city regains her lost prestige. W. H. E.

NEWS OF THE CHURCHES.

NEW BRUNSWICK.

ST. JOHN ITEMS.

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

Last Lord's Day we occupied our audience room again, after having it completely renovated. The ceiling has been sheathed and nicely ornamented. The walls have been very tastily frescoed. The platform has also been altered so as to make it more convenient. The room has undergone a complete change, making it very comfortable and attractive. Last Lord's Day Bro. Capp preached morning and evening to large audiences.

The Women's Missionary Society held their second meeting since the "Annual" last Thursday. We understand it was well attended and a financial success.

Sister Susie Ford, who has spent the greater part of the Summer and Fall in our City, leaves for home this week. During her stay with us she has been very attentive and helpful both in our Sunday-school and prayer-meetings.

Bro. Capp proposes holding a meeting for young men during the coming winter. As we have quite a number of young men in the church, such a meeting is desirable and will be both interesting and profitable.

During the last month Bro. Capp conducted the weekly Bible class, for the study of the International S. S. Lesson, held in the rooms of the Y. M. C. A. This class represents teachers from the different Sunday-schools of the City.

Our S. S. teachers are much interested in the study of the S. S. Lessons. We meet for an hour after the S. S. service to study the lesson for the following Lord's day, and find it both profitable and interesting, and would recommend the teachers of our Sunday-schools to adopt this system.

Our Sewing Circle has again got in working order. The sisters interested in this work deserve great credit for the assistance they have given us in finishing our church building. Their last contribution was a check for one hundred dollars.

The little workers are still engaged in assisting the Missionary Society. The little folks are much interested in their work and deserve encouragement.

Bro. Wm. Murray passed through our City on returning from the "Annual." We regret that he was unable to stay over with us, but as we understand he will be in our province during the winter, we trust he will make us a visit. G.

WOMEN'S AID SOCIETY.—*Dear Sisters:* Having been asked for a few items, concerning our Aid Society, I comply, thinking they will be of interest to some; at least, of our absent sisters.

We have had two meetings since the Annual, reported in the last issue of THE CHRISTIAN. At our first we elected officers for the ensuing year, making a complete change in the whole staff. Sisters Owons, President; B. Wilson, Vice-President; Ethel Barnes, Treasurer; J. E. Barnes, Secretary.

The sisters assembled resolved to work on the same plan as that of last year for the Home Mission labor.

Our second gathering, with the new officers presiding (one exception), was quite a good one. Almost every sister present taking some part—that is beside presenting her offering. Our collections at both meetings were excellent, comparing favorably and beyond our former ones.

We received word from Tiverton—the Secretary Sister H. Ruggles, writing us—that the sisters there had formed an Aid Society. We wish them success, and hope that others will follow their good example. We are expecting to see much good from this year's efforts. And the object-lesson found in the International Series for this week, reminds us that if we would do much we "must shoot many arrows," use every resource at our hand. What think you of the women in the neighboring States raising in the past seventeen years \$1,270,000 for missionary work? It is certainly a good record to look back upon.

With these thoughts I remain,

Your Sister in Christian love,
E. CHRISTIE.

TIVERTON NOTES.

On our way home from the Annual we remained a few days with the friends at Tiverton. While there Mrs. Ford called the sisters together to take into consideration the propriety of organizing a women's missionary society. The attendance at this meeting was good, and the interest manifested was very encouraging. After a full explanation of the object and necessity of the work, it was unanimously decided to organize such a society. The following sisters were appointed officers for the ensuing year: President, Mrs. John A. Smith; Vice-President, Mrs. Allen Outhouse; Secretary, Mrs. H. M. Ruggles; Treasurer, Mrs. James Outhouse.

It was decided to meet the first Wednesday evening of each month, the first regular meeting being appointed for the evening of the 7th inst. This meeting was a decided success. These sisters are working in the interest of our Home Mission work, and I am confident will have no cause to be ashamed of their report at the end of the year.

Another encouraging feature of the work at Tiverton is the Sunday-school. This school is doing good work, and is among the best conducted and most interesting known to me. There are some eight or nine classes, well supplied with papers, or S. S. lesson leaves. The superintendent, Bro. Thos. Ossinger, is indefatigable in his labor. The teachers are quite regular in attendance, and take a warm interest in their classes and lessons. This interest is seen in the promptness with which the school answers when the superintendent comes to question them on the lessons of the day.

Another feature of this school which I think worthy of notice, is that the greater number of the scholars stand before the school and repeat some portion of the Scriptures every Lord's day. The Sunday school is a very important field of labor, and every child of God should esteem it a privilege to be found working therein.

As we look at the work done in Tiverton we think we see good reasons to hope for brighter days in the near future. New life is manifest in every department of the work. Let those who have been faithful when the prospects looked dark, take hold of the work with renewed courage; and let those who are coming to feel the necessity of greater faithfulness take hold of the work with earnestness, and we will all be made to rejoice in the prosperity of the cause we love.

E. C. FORD.

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EDITOR:

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CO-EDITOR:

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

SAINT JOHN, N. B., NOVEMBER, 1885.

BEGINNING OF VOLUME III.

Our readers will please notice that with this number commences Volume III. From the reports given at our last Annual it will be clearly seen that, financially at least, our paper has been a success. At the close of Volume I., after meeting all its liabilities, it had to its credit in the bank \$100.00. At the yearly meeting in Leonardville the question was discussed as to what should be done with this surplus. Some suggesting it be used for the improvement of the paper—make it larger, or a semi-monthly; others that it be placed in the treasury of the Board for missionary purposes. But some of the more careful and safe-going brethren thought that possibly the second year would see a deficit, and that the money might be needed to meet it. It was finally decided to leave the money in the bank for the year. But the report at the close of the second year gave such assurance of success that it was decided that the \$100.00 of the first year, with its accumulated interest, be expended in the missionary interest; that one-third of it be forwarded to the Missionary Board of P. E. I., and that from one to two hundred extra copies be struck off each month and sent gratuitously (when requested by some friend or agent) to families desiring, but unable to take the paper. Now we take this opportunity of thanking our friends for the many words of encouragement sent us, for their efforts to circulate and make interesting the columns of our paper, and we trust that the year upon which we now enter will witness even a greater activity in making this feature of our work a power for good.

EDITORIAL.

CHRISTIAN LIBERALITY MORE A PRIVILEGE
THAN A DUTY.

Jesus says, "My yoke is easy, and My burden is light." We understand His yoke to be the action, by which the true believer puts on Christ, and His burden to be all things which he has commanded those to observe who have taken His yoke. While His yoke is easily understood and accepted, His commandments are so free from tyranny, so good and wise, that His people love them. He is a King who ardently loves His subjects; and His subjects are a willing people. They can neither accept or enjoy the service of another.

Christ has cheerfully given up everything for our salvation, and for the salvation of the whole world,

and asks us to give cheerfully of our time and substance, that the world may know and enjoy that salvation. This He requires of us for the very best of reasons. First, that He may lavish His love upon us. How can He love those who refuse to give to Him, or who give reluctantly, seeing that He gave up for others all He had, and then gave Himself? Secondly, He asks our cheerful offerings, that we may be like Himself. His love cannot be satisfied unless we bear His image, and all our training on earth looks to that time when we shall see Him as He is, and be like Him.

Again, He requires cheerful giving from His people because of its benign influence on all concerned. The needy rejoice when their wants are supplied, especially by the hands of loving brethren. They glorify God for His rich grace which can move others to deny themselves to assist them. When men are saved by the Gospel of Christ their joy stirs the very hearts of angels, and they rejoice over them, and if true happiness springs from happying others, and if "it is more blessed to give than to receive," what must their joy be whom God employs to relieve the sufferers and to carry to the dying His messages of life and love? For it must be remembered that lost sinners never go after the gospel to find it, and angels never carry it to them, but God gives this blessed privilege to His children. Christ is over all most blessed, because He is always enriching others with His fulness, and can be enriched Himself by none. He blesses His people both in receiving and in giving, but the giver is more blessed, because he is more like his living Lord. No happiness can equal the luxury of doing good.

No Christian can afford to keep back his property from the cause of his Redeemer, or to live without self-denial for the good of others. It is a priceless privilege for the poorest to put into the Lord's treasury. The poor widow illustrated this; her two mites was a small offering in the sight of men who would stand by ready to upbraid her for ostentation and imprudence; but it was large, very large, in his sight who knew the blessedness of giving all he had for such a purpose.

Covetousness is the very opposite of Christian liberality, and holds high rank among the crimes of all ages. Wherever we read in the Bible a summary of sins against God or men, this crime takes a leading place. It brought forth sin in Eden, whence followed "death and all our woes." It distinguished wicked men in Old Testament history. Balaam, through love of gold, attempted to curse the people of God, and when he failed in this he was successful in another plan. "He taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication, and there fell of them in one day three and twenty thousand." It gave distinction to Pharaoh, Achan, Gehazi and Saul as monuments of Divine displeasure. It is so subtle as to assume the most pleasing forms, and it gains the applause even of those who would denounce murder and theft and other crimes. "The wicked blesseth the covetous whom the Lord abhorreth." It is so shameless as to show its face in the very presence of Him who is the embodiment of disinterested love. Its heaven-daring enormity is exhibited in the professed friends of Jesus on either side of His cross. For thirty pieces of silver Judas betrays his Lord. And just after His resurrection Ananias and Sapphira join those who were giving their all for Christ but persisted in lying to the Holy Spirit and in keeping back part of the price. How dreadful the crimes which could be committed by Jesus' professed friends under the very shadow of the cross and how unpardonable their nature when condign punishment must be inflicted even by Him who pled for and obtained the salvation of His murderers. Covetousness was quite able to produce these crimes.

Whoever faithfully studies the Bible and contrasts covetousness with Christian benevolence will strive and pray to be delivered from one and enabled to practice the other. Its last lesson on the subject is in the 25th of Matthew, telling us what will most certainly take place in the last judgment. The King will gather all nations before Him and place one part on His right hand, the other on His left. He will say to those on His right, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was hungry and ye gave me meat; thirsty and ye gave me drink; naked and ye clothed me. I was a stranger and ye took me in," &c. "Then shall He say to them on the left hand, Depart from me ye cursed into everlasting fire prepared for the devil and his angels. For I was hungry and ye gave me no meat: I was thirsty and ye gave me no drink: A stranger and ye took me not in," &c., &c. Our Judge here faithfully shows us the hinge on which will turn our eternal destiny. Can we now afford to withhold from Christ what He requires of us and in that day meet the consequence? Although we may not now remember our actions, they are all open and naked to the eyes of Him with whom we have to do, and they will be read by Him in the judgment-day.

When the cause of Christ appeals to us for aid we stand on critical ground. If we think of hard times and the many demands which we are in duty bound to meet and conclude that we can't give, or at best, can only give a little to Him who gave Himself for us, will we be blest of Him here or in the judgment? If we give because "we can do so without feeling it," will that be acceptable? Or if we give merely to escape a dun "entreating that the word should not be spoken to us any more," or if we give "to be seen of men," can we in either case expect the approval of Christ and regard our actions as Christian liberality?

Christ always enjoined on His followers self-denial to do good to others, even their enemies, that they may be like their Father who gives rain and sunshine to the just and unjust. He Himself on the road to the cross often stopped to relieve the needy. He cheerfully healed the sick, the lame, the blind, and wept with the sons and daughters of sorrow even when about to dry their tears. He forgave all who sought His favor, and thus sowed the seeds of the benevolent plans which rise around us in His Church to relieve the distressed and to let all nations know who He is and what He has done for their salvation. He told others to carry the Gospel to us when we were without God, and having reconciled us to Himself through Christ He commands and entreats us to send it to others for the same purpose.

The sympathy of liberal brethren often cheered the great heart of the apostle Paul, whether it was shown in relieving poor brethren or ministering to his own wants when preaching the Gospel. To the church at Philippi he writes, "Now ye Philipians know also that in the beginning of the Gospel when I departed from Macedonia no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again to my necessity, not because I desire a gift, but I desire fruit that may abound to your account. But I have all, and abound, I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing unto God." He rejoiced in "the things sent" not so much as a desirable gift, for he could and willingly would labor with his own hands to meet his wants, but he rejoiced mostly because they were an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God, and being the fruits of the Holy Spirit springing forth from loving hearts, "WOULD ABOUND TO THEIR ACCOUNT." Phi. iv. 15-18.

WE learn that the brethren of Charlottetown, and Lot 48, P. E. I., have secured the services of a preacher, in the person of a Bro. Mitchel. He is already in his new field of labor, and, from reports, we should judge that he is a man of experience, and is liked very well indeed. And we know whereof we affirm when saying, that if he is a good man—and we have no reason to think otherwise—he will find nowhere else truer friends, a warmer Christian sympathy in his work of faith and labor of love, than in the brotherhood of P. E. I. In these three Provinces we feel keenly the need of more faithful laborers in the Master's cause, that earnest Christians may be encouraged, the careless be aroused from their lethargy, the young be influenced to fill, as far as in their power, the places made vacant by the death of their parents. To such laborers coming in our midst we unite in sending a Christian greeting. We trust that soon we shall have the pleasure of becoming acquainted with Bro. Mitchel, and that he will favor us with something for our columns.

THE notice of Bro. Peter Kathern's death made us feel sad. It was during our visits at Kempt we formed his acquaintance. In addition to the high esteem in which he was held by his neighbors and brethren, his Christian conversation and deep interest in the success of the Redeemer's cause convinced us that he was one of the pillars in the church at Kempt. Bro. Murray has indeed lost one of his right-hand men in that church. But we trust that those who are left will do all they can to fill up the broken rank, and to meet, as far as possible, the loss thus sustained by the church. To his wife and daughter we extend our Christian sympathy.

It is not long since that Bro. H. S. Earl, "single handed and alone," as he affirms, entered Cheetham, a parliamentary and municipal borough of England, situated about 88 miles N. W. of London, to preach Primitive Christianity. The people there, as in many other places, wearied with the tyranny of opinionism and sectarianism, seem delighted with his lucid explanations of Bible subjects. Already five have become obedient to the faith, two more have decided for Christ, and others are deeply interested and are studying their Bibles to see "whether these are so."

LET each subscriber ask himself or herself as they read this first number of Volume III., "Have I paid my last year's subscription for THE CHRISTIAN? If not, and all others had acted as I have, how could its liabilities have been met?" If in arrears, please remit at once. If no small scrip, send stamps, or, better, forward a dollar bill and you will receive credit for two years. Address your letters, "THE CHRISTIAN," Box 106, St. John, N. B.

WITH but few exceptions THE CHRISTIAN is out on or before the first day in each month, and carefully mailed to each subscriber. Now and again we hear of persons failing to get their papers, and at once we set about to find the cause. Should any of our readers miss getting their paper, write us at once. We are willing to supply missing numbers.

BRO. H. MURRAY is now laboring in the interest of the Mission Board, between East Rawdon and West Gore, Hants Co., N. S. His efforts have already been blessed, in that three have decided for Christ, while several others are thinking seriously over their own soul's interest.

BRO. R. W. STEVENSON and family, after spending a pleasant vacation on P. E. Island, arrived safely at their home, St. Thomas, Ontario. Since his return he has been re-engaged by the church for another year; and been encouraged by seeing two added to the church.

BRO. DWYER is about to make his home, for a while, in LeTete, Charlotte Co., N. B. Here he expects to spend his time in teaching school, and preaching for the churches in that portion of the County.

WE have been informed that Bro. Gunn, who was

during the past year engaged by the P. E. I. Mission Board, has left the Island. But at present we do not know the place of his destination.

On another page will be found a very interesting account of our brethren in Boston, meeting for the first time in their new place of worship, called the Tabernacle, situated on Shawmut Avenue.

BRO. GATES reminds us that the December Quarterly will be held with the Church at LeTete, beginning on the Friday before the first Lord's day in December.

BRO. P. D. NOWLAN is with the church at LeTang and Black's Harbor, but expects shortly to make a visit to the church at River John, Pictou Co., N. S.

BRO. EMERY is now laboring with the churches at Montague and East Pond, P. E. I.

ORIGINAL CONTRIBUTIONS.

CONFORMITY TO CHRIST.

This arises from an acceptance of his doctrines, and His precepts, as taught first by Himself, afterwards by them who heard Him. The testimony given by both demand confidence and fidelity; and obedience is evidence to all whose faith purely and practically centres in the Divine Word of the Old and New Scriptures. "Thy word is truth, which sanctifies or separates, fleshly and spiritually, all their relative positions, either as individual or collective. The person who is buried by immersion into the death of Christ, and thereby gives evidence of putting away the sins of the flesh in order to newness of life, and unites with the Body of Christ in fellowship every first day of the week, in the breaking of the loaf and using the wine, in commemoration of the living Head, thereby testifies to the authority of Christ's requirement, and shows the willing submission which Christ portrayed in person to His Father's will, hence the prayer of Jesus: "That they all may be one as thou Father art in me, and I in thee, that they may be one in us; that the world may believe that thou has sent me." A general idea exists at present that Christianity is encircling the world. Well, the Divine testimony is: The knowledge of "Jesus the Christ" shall be as the waters which cover the earth. Does this imply conformity to the will of God so as to portray the character which the Saviour of men exemplified? Well, just look over the varied sections of pseudo worshippers, either at home or elsewhere, and then by the law of liberty compare the custom of public service now with the action of the Lord and His worshippers at any of the named places on the Divine record. How will it accord with the injunction, Where two or three meet in my name, I am there? Why, the manifest show of worldly display in person and action testifies that conformity to his doctrine and precept is largely lacking. Is the action of acceptance by dripping a little water, either out of the hand or from some convenient small vessel on the person, expressive of being buried with Christ into the death of sin? Who can say it is? Does the varied times of the varied names in Christian communities assembling for worship accord to the testimony of the Divine word? "Upon the first day of every week when ye meet together to break the bread," ye do show forth the Lord's death until He comes. No sermon so termed can manifest such a likeness to Christ's death as the manner which He and the disciples have left on record for all time till His return in person to assume the government in accordance to the ancient seer who testifies that the "wonderful counsellor shall sit upon the throne of his father, David, to order it and establish it with judgment and justice from henceforth" and forever.

Are we not in the period indicated by the wise and foolish virgins, and very likely to meet the same consequences? Who will or can undertake to remove the obstacles in the way to a Scriptural conformity to the requirements of Christ and His apostles, as taught in their living oracles? The Pentecostal display will not be repeated to prove the accepted service of the risen and ascended Son of God. The testimony of both the Old and New Scriptures are confirmed, and the word is, If ye believe not in me ye shall die in your sins; if so, where I am ye cannot come. Is not the admonition now needed, "Awake thou that sleepest, arise from the dead, and Christ shall give thee light, walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil." When will the sectional system of Christianity cease, so that eye to eye will see the fact that Christ is not divided, neither in doctrine or precept, but that the unity as it was at the beginning must be the same now to accomplish the one result—a godly conformity to the character of the one Lord, one faith and one baptism.

The types and shadows of the Word
Unite in Christ, the Man, the Lord,
The Saviour kind and true;
O may we still his Word believe,
And all His promises receive,
And all His precepts do.

As He above forever lives,
And life to dying mortals gives,
Eternal and Divine:
O may His spirit in me dwell;
Then saved from sin, and death and hell,
Eternal life is mine.

JOHN JAS. UJILMAN.

Newport, Oct. 6th, 1885.

MISSION.

To realize the great need of Mission work one only needs to see the condition of things in many localities now so destitute of religious sentiment or vitality. To see the lack of interest in Divine things, and the devotion to the god of this world, makes one feel much like the apostle Paul when he felt a woe would be placed on him if he preached not the gospel. He declared that he was a debtor, both to the Greeks and the barbarians. In this he acknowledged that he owed every man the gospel. This is true of the Christian to-day. The vow of God is on him, and he dare not rest until the kingdoms of this world have become the kingdom of Christ.

When the Christian understands that in order to be saved himself he must be active in the salvation of others, the work then becomes doubly important to him, as he finds it like what Shakespeare says of mercy, "It is twice blessed. It blesses him who gives and him who takes"; in fact the giver has the greater blessing, it being more blessed to give than to receive. No truth is made plainer in the Bible than that we are our brother's keeper, and that the blessing of the gospel is received and enjoyed only by those who are blessing others, and that our enjoyment in the religion of Christ is measured by our employment. Add to this the fact, that in working for others we are working for Christ, and then we have before us a work second to none on earth.

To have the important lesson of Christian labor and sacrifice understood we must commence with the young. When our ways of thinking and acting become stereotyped and thus shapened by growth, it is very hard to change them. One of the most encouraging features of the work among us is seen in the interest the children are taking in the work of mission. The habit thus formed, the work will become natural, and therefore delightful.

Fathers and mothers are apt to neglect the training their children need in this particular. They suppose if they give the child a few cents to put into the good work that is all that is needed. In this, they take for granted, the only good in giving

is the good we do others; the lesson of sacrifice is not taught. Let the child give his own money. Give the child something to do by which he may earn his money, and then when he gives he will be giving his own and not his father's money. By this principle only can we teach the lesson of sacrifice, which is the greatest blessing in our benevolence. In two of our Sunday-school classes in Milton the teachers are doing a grand work in training their scholars to give something to the cause of God. Two little girls in one of the classes planted and cultivated a garden of their own, and sold the products and gave to their teacher for the mission work. It was very pleasing to see how well they did and how happy they were in doing it. It is not hard to see a bright and successful future in the lives of those who are thus trained to *love* the work as well as do it. May the parents and teachers ever remember to cultivate in the young this lesson of sacrifice.

We are encouraged to know that more has been done the past year, in raising funds for the mission work, than in former years. Although the increase of interest in the work is slow, yet we rejoice to know there is an increase, that we are becoming more acquainted with the importance of the work. There is, however, plenty of room for a still greater growth of interest. One cent per week from each member in these two Provinces would give us over \$700 a year. We have not reached this yet. We are slow to believe that we have many disciples among us who are not willing to do this much for missions, and we know there are many who are willing to do more. Why is it, then, that more is not being done? Because the subject is not properly understood by all, not being agitated and taught sufficiently by those who are our public teachers. Education is only reached through agitation, hence the necessity of keeping this subject ever before the people. Talk it, preach it, and work it, faithfully and earnestly and constantly.

We are now at work in Hants County, N. S. We have been holding a few meetings in East Rawdon. We had two confessions. The congregations were small. Many of our brethren have moved away, leaving a few only to "hold the fort." We sincerely hope that the few faithful ones who are left may let their light shine brightly, that they may be a blessing to others, in destroying the power of darkness and in girdling the upas tree that now threatens their destruction.

We are now in West Gore. The meetings are well attended and very encouraging. We hope for good results. We have here a strong church, strong in faith and finance. They will soon have their church house finished, and it will be paid for principally by themselves, without distressing other churches with their cries for help.

I am delighted with this county and with the people. Our brethren are good thinkers. It may not be that they always think rightly, but certain it is they are good sound thinkers, and listen thoughtfully to the expression of others' thoughts. The young members of the church are very promising. All they need is opportunities for work, and they will soon become strong and useful in the cause of God. Bro. John B. Wallace, our preacher here, has much more than his hands full. There is more work in this field than one preacher can possibly do. Bro. Wallace's heart is full and ready for every good word and work, but, being cumbered with the cares of a farm, is not able to do as much as his heart desires.

I am very busy preaching and visiting—preaching about eight times a week, and making about twenty-five visits a week, besides travelling by carriage fifty miles each week.

H. MURRAY.

Milton, Queens Co., N. S.

THE GIFTS OF THE HOLY SPIRIT.

ACTS II. 38.

My subject at this writing is not spiritual gifts, as spoken of by Paul in his first letter to the Corinthians; nor the baptism of the Spirit, spoken of in Acts i. 4, 5; nor the witness or testimony of the spirit in connection with the witness of our own Spirit, that we are children of God, as Paul suggests in his letter to the Romans, viii. 16; nor yet is it the work of the Spirit in conversion, John xvi. 8, but an examination of the gifts of the Holy Spirit as promised by the Apostles on the day of Pentecost. And

I. What is it? The gift of the Holy Spirit may be either a gift bestowed by the Spirit itself, or it may mean the Holy Spirit as a gift from God. The Holy Spirit may be either the giver, or the gift. In deciding this question we will examine God's language in other parts of His Word when He is speaking on this subject. And first let us read Luke xi. 13, "If ye then being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." Here we have *God as the giver*, and *the Spirit the gift bestowed*. Again the Saviour says, John xiv. 15, 17, "If ye love Me keep My commandments, and I will pray the Father and He shall give you another comforter that he may abide with you forever, even the Spirit of truth whom the world cannot receive because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you and shall be in you." In this instance the comforter, that is the Holy Spirit, was the gift, and Jesus was the giver. Peter, in his defence when before the highest courts of his own people, Acts v. 32, says: "We are His witnesses of these things, and so also is the Holy Spirit whom God has given to them that obey Him." Here again the Holy Spirit is the gift and God is the giver. John vii. 34, speaking of the words uttered by Jesus, says: "This spake He of the Spirit which they that believe on Him should receive;" and Rom. v. 5, reads, "Because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us;" Rom. viii. 9, "But ye are not in the flesh but in the spirit if so be that the Spirit of God dwell in us." And Paul says, 1 Cor. vi. 19, "Know you not that your body is the temple of the Holy Spirit which is in you, which you have of God." These passages, with many others, point out men as the recipients of the Holy Spirit and show that it is a gift bestowed either by the Father or the Son. In regard to the spiritual gifts spoken of by Paul, 1 Cor. xii., they are never spoken of as the gift nor even the gifts of the Holy Spirit. We conclude then that the gift before us was the Holy Spirit itself, and not some gift bestowed by the Holy Spirit.

II. In the next place we will examine the conditions upon which the Holy Spirit is received, or what is the position we must occupy to receive this blessing. Eph. i. 13, "In whom also after that ye believed ye were sealed with that Holy Spirit of promise." This shows the gift was after faith came, not when we are in unbelief to give us faith. Acts ii. 38, shows plainly that repentance and baptism both went before this gift, for it reads: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit," and from Acts v. 32, we learn from Peter that God has given the Holy Spirit to them that obey Him. We learn from the language of Jesus, Luke xi. 13, "If ye then being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." And in Gal. iv. 6, we see the need of being sons if we would have the gift. "Because you are sons God has sent forth the Spirit of his Son into your

hearts, crying Abba, Father." We find the position necessary to be in to receive this gift to be believing penitents baptized in obedience to Jesus Christ, who through our obedience have been adopted into the family of God, and cry Abba, Father, that is, ask God to bestow this promised gift.

III. Why does God give us His Holy Spirit? 1. That you may be strengthened with might by His Spirit in the inner man, Eph. iii. 16. We have an outer and an inner man. The outer man, or body, is strengthened by food taken constantly. The inner man is so strengthened by the Spirit of God, and this we must receive constantly. 2nd. To teach us how to pray, "for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered," Rom. viii. 26. 3rd. To be an earnest. Eph. i. 13, 14, "In whom also after that you believed you were sealed with that Holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of His glory." Christ has purchased us, but our bodies must lie in the grave till He comes again. He has promised us a glorious inheritance, which is incorruptible, undefiled, and will never fade away; but we will not enter our inheritance until Christ comes, raises our bodies and glorifies them as His own. Until that time he gives us his Holy Spirit as an earnest or a pledge that He will perform His promise. It is the closing up of the bargain in accordance with the promise of our Lord and Saviour. It is also a seal. This is another figure used by the Apostle to give us assurance as to the great future. In Eph. i. 13, Paul says: "Ye were sealed with that Holy Spirit of promise;" and in another place, "Grieve not, the Holy Spirit of God, whereby ye were sealed till the day of redemption." The Saviour promised the Holy Spirit as a comforter to His disciples when He left them, and it has been a comforter to His children ever since, and a blessed comforter He is. O that men would praise the Lord for His goodness to the children of men.

Let us then, dear Christians, be careful that we do not grieve the Spirit of God. Think of how He strengthens you, helps you to pray for the very things you need, of the assurance He gives of the glorious home—the eternal inheritance, and the comfort He has strewed along your pathway in all your Christian life. Do not grieve Him and fill Him with sorrow. And you may do even worse than that, you may quench the Spirit. If I should ask you to quench the fire I would expect you to put it out, just what you do if you quench the Spirit. Be very careful then in this matter, for it would be a dreadful thing after all the assurance we have had to lose the Spirit of God, and with Him heaven and all our hopes. But how can we tell with certainty that we have the Holy Spirit. A great many will go back to their conversion to answer this question, and they say they know it by the feeling they then had. A good sister once told me that when she was converted she felt the Spirit clear to the ends of her fingers. I would say just here that the Spirit of God does not act upon the body, but on the spirit of man. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. But as to how we may know, God's word gives us a sure test so that we may be just as sure as we are of what kind of trees we have, that is by the fruit they bear. The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. If you have these fruits you have the Spirit, for these fruits are like all other fruits, they grow on their own tree. O that we, as the disciples of Christ, might have this Spirit in its fulness, that not only we ourselves could see the fruit but also our neighbors, and that many might be drawn thereby to our dear Saviour.

J. A. GATES.

Southville, Oct. 20, 1885.

THE FAMILY.

TEMPERANCE—INTEMPERANCE.

AN APPEAL.

A plague is stalking through our land,
Smiting both old and young;
And shall we sit with folded hands,
Or try what can be done?

What can be done to save our youths
From the accursed thing:
Which prostrates all their energies,
And binds in chains of sin?

It makes our firesides desolate,
Fills loving hearts with care;
It shuts the door of Paradise—
No drunkard enters there.

Oh! for an arm to crush the fiend,
To quell its baneful power;
Heart, voice and hand, we all must raise,
To make the demon cower.

Our steadfast prayers to Heaven we'll send,
That God may help us try
To check its course, to stop its growth,
And raise the temperance cry;

That old and young in time may feel,
The influence we will bring;
To help them spurn it from their sight
And crush the loathsome thing.

GEORGIE MORTON.

Milton, Queens County, N. S.

THE HOME OF THE ALLIGATOR.

Remembering with vivid distinctness the interest and curiosity that marked my too fleeting childhood, when, as a little boy, I paddled in bare-foot, the terror of tadpoles, the streams in the vicinity of "my dear old home," or turned over stones and bits of wood in search of earth-worms with which to lure the unsuspecting trout or minnow from its shady home in the limpid stream, and not forgetting that, although my own childhood is a thing of the past, and the old home with its endearments has been exchanged for a life far away in the busy, bustling world, I desire to spend a few moments with the dear young readers of THE CHRISTIAN, relating to them some things concerning the strange, curious and interesting habits and nature of that amphibious monster, the alligator, of which they have already, it may be, some vague, imperfect idea. The native white Floridian, known in the State parlance as a "cracker," abbreviates alligator to "gator." I am quite confident that to a young Canadian, after the tropical fruits of this land of eternal summer, the "gator" would occupy the next place of interest in point of observation. Since Florida has become a resort for thousands, who, like Ponce de Leon, are in quest of the elixir of life and pleasure, the demand for almost everything pertaining to the "gator" is sought for eagerly. In the streets of Jacksonville tanks with "gators" of all sizes are to be seen, from the tiny baby to the monster of ten and twelve feet; ranging in price from twenty-five cents to as many dollars. While in curiosity shops and jewellery establishments "gators" teeth can be purchased, mounted in gold and make into all manner of pins, broaches, buttons, chains and bracelets, while dead alligators are mounted and made to occupy and assume grotesque and ridiculous positions, now holding out a tray of ware as if offering it to the purchasers and sometimes playing the role of a gentleman at ease with his wine and cigar. I have known of large alligators, mounted or alive, to be sold by those who make a business of dealing in curiosities, at a price ranging from ten to fifty dollars for live ones, and, perhaps, one-

half that sum for those who have passed through the art of the taxidermist. Alligators in some respects are very peculiar in their nature, and although living much the greater part of their time in the water, can live a long time out of it. They have also been known to live for months without eating anything of importance, although usually they have a voracious appetite. Catching, and sometimes even raising alligators might seem to some of my young readers a queer vocation; but many are engaged in just such a business and make no small amount of money by so doing. Alligators range in size according to age, from a few inches in babyhood to ten, twelve and one was recently seen near this city nearly twenty feet in length. They inhabit the lakes, rivers and swamps of this entire State in great numbers. The writer was out on a beautiful lake near Starke about one week since and from the centre of the lake counted as many as ten large alligators leisurely swimming with but a small portion of the head and back above the surface of the water. During the day I shot one at the distance of one hundred and fifty yards, with an English repeating rifle, and, as this was my first "gator," I felt as pleased as a little man in his first pants, and especially as an English gentleman in the boat pronounced it a very fine shot. They are hard to shoot, as this one was shot in the water, as they swim deep, only exposing the nose, the eyes, and at times very little of either, and the most that can be seen of them at such times is but a low, dark line in the distance. They are perfectly harmless except at close quarters, attacked then they make a good fight. They are very timid at times and it is with difficulty that one can be approached, unless when asleep basking on the banks at or near mid-day. They are very fond of hogs and dogs, and show a wonderful aptitude in catching these unwary animals. Woe to the dog, or hog, that on a sultry day attempts to lave his panting side in the cool waters of some adjacent lake or lagoon. Mr. "Gator" is on the watch, there is a sudden and tremendous lashing and splashing of the water, and the dog "Oh! where is he?" Horses are not infrequently mangled or destroyed by them, when, to quench their thirst, they inadvertently encroach upon the watery domain of this not-so-sleepy-as-he-looks inhabitant. There is, perhaps, no more dismal sound than to be in the vicinity of a large lake at this season of the year and listen to the deep bellowing of the male "gator" trumpeting his sullen challenge as he starts on some predatory excursion on the banks or marshes of the lake.

But perhaps the most interesting fact in connection with this half fish, half animal, is its nest. It seems a little peculiar that such a formed creature, builds a nest, lays eggs—and eggs that to the uninitiated would be taken for large duck, or goose-eggs. When an old alligator is about to make a nest, she selects a nice quiet place on the bank of some stream or lake, and then with the tail, their weapon and instrument of defence, she beats the ground down till it is smooth and flat, and she has formed a place about three or four feet in diameter. On this smooth place she lays from thirty to fifty eggs, and completely covers them with small twigs and dried grass and leaves; this done she covers the little heap with soft sticky clay, smoothing it nicely, so that when it dries in the sun the little hut is air-tight. She then leaves the work to the heat of the sun, while she keeps guard at, or near, the place, to protect and defend the nest from incursion. The place is watched with a motherly care for the space of about forty days, when to her experienced and instinctive ear there comes from the heap of dried and hard clay, the sound of a queer little sharp barking, as if a score or more of little puppies where there imprisoned. The mother knows at once that the eggs have hatched. She bites a hole through the clay and out come the lit-

tle baby "gators," and make a straight line for the water. Sometimes, the alligator-hunter or the tourist happens on the scene at such a time, and it is then an easy matter with a scoop-net to get a supply of young "gators," provided the captor keeps out of range of the mother's tail, who will most strenuously defend her young progeny, and one blow of her powerful tail will break the leg, or arm, and has been known to kill. But, perhaps, I have already told you enough for one time. I may have something more to say about our subject at another time.

T. H. BLENUM.

Jacksonville, Fla.

CURRENT EVENTS.

DOMESTIC.

The Halifax streets are to be lighted by electricity on and after Nov. 1st.

The population of Ottawa city increased by 2,066 during the past year—nearly eight per cent.

The potato crop in Pictou county is said to be unusually large and of excellent quality this year.

It is thought that the last spike in the Canada Pacific Railway will be driven on 20th November.

From 1st to 25th of the present month there were 1,380 deaths from small pox in Montreal and suburbs.

Rev. Joseph Cook is to deliver three lectures in this city on the 9th, 10th and 11th November under the auspices of the Y. M. C. Association.

There are really no signs of small-pox abating in Montreal. It has broken out among the shanty-men at the desert in Upper Gatineau Valley, and at one or two points along the Ontario frontier. In Ottawa compulsory vaccination is being enforced.

The potato crop over all parts of Cape Breton county is a most abundant one. In some cases the yield is four times greater than that of last year. Some of the farmers have not storage room for the large crop.

Henry G. Bell, of Milton, sent us a strawberry vine containing a full blown blossom, taken from his garden. James Shields, of the same place, picked a bunch of raspberries in his garden on Friday.—*Liverpool, N. S., Advance.*

The mortuary statistics of the principal cities and towns of the Dominion for September are: Montreal, 1,220 deaths; Toronto, 187; Quebec, 193; Halifax, 67; Hamilton, 53; Winnipeg, 37; Ottawa, 52; St. John, 59; Kingston, 33; Charlottetown, 15; Fredericton, 84. There were 829 deaths from small-pox in Montreal.

UNITED STATES.

NEW YORK, Oct. 28.—The jury, in the case of Ferdiard Ward, of the late firm of Grant & Ward, late to-night returned a verdict of larceny in the first degree. The penalty is ten years within the discretion of the court. Sentence was deferred.

Jumbo's remains have arrived at the establishment of Prof. Ward, in Rochester, N. Y., where the skin, which is 3½ inches thick, and weighed 1,500 pounds when taken from the animal, is to be stuffed. Prof. Ward estimates the weight of the elephant, when alive, at six tons.

FOREIGN.

Roumelia is a little state of only 850,000 inhabitants. Of these, 174,000 are Mahomedans, and only 43,000 are Greeks.

ST. PETERSBURG, Nov. 1.—Bloody fighting is reported at Baku, on the Caspian Sea, between the Moslems and Russians. The military had to be called out to restore order. In the fighting several Russians were killed and a large number wounded.

There are now established on the coast of Great Britain 184 life-boat stations. In the current year there were 3,754 casualties to shipping around the British Isles; 633 lives and eighteen vessels were saved, in addition to 189 lives by shore boats and other means, where rewards were given, being a total of 792 lives saved through the agency of the society. During the year life-boats were launched 252 times, and not one man of their crews was lost.

WHAT'S THE MATTER? Used up with asthma Go to the druggist and get a bottle of Minard's Honey Balsam; it is a positive cure for asthma.

RECEIPTS FOR OCTOBER.

John Smith, 50 cts.; F. W. Wisdom, \$1; W. H. Eaton, jr., \$1; Mrs. I. Lindsay, 50; David McDonald, 50; D. S. Crawford, 50; Mrs. J. Akerley, 50; Robt. Cunningham, 50; Jos. Goodwin, 50; Miss Bessie Wood, \$1; Mrs. H. W. Barker, 50; Kenneth Henry, \$1; Mrs. Janet Nesbit, 50; Vere Beck, 50; Miss M. A. Beck, 50; Mrs. Mary M. Lord, \$1; Malcom Sillers, 50; George Wallace, 50; Mrs. A. Robinson, 50; Mrs. P. Williams, 50; John W. Wallace, 50; Mrs. B. Wallace, 50; Thos. Wallace, 50.

The children cry for it. Nelson's Cherokee Vermifuge is pleasant to take and a positive worm expeller.

DEATHS.

KATHRENS.—Our dear Bro. Peter Kathrens has been taken from us. We know he could not remain much longer on earth, still we did not look for his departure so soon. We know "the Lord's appointed time is best," but how hard it is for us to see that now is the time. Bro. Kathrens's life was a useful one. He loved the Lord and His cause, He was faithful to his Master. The burden of his conversation, both in and out of the house of God, was the Christian's hope. He was ever conscious that life to him was short, that the moments were hastening him to his end. But death to him had no terrors. He could truly say that "Death was the sufferer's release and the Christian's joy." He talked of his departure as one would talk of a visit to his friends. He looked beyond with a bright and unflinching hope. The future into which he was soon to enter looked brighter than the orient sun. His faith was strong in the promises of God. No doubts he knew, no change he feared. He has left a wife, a daughter and a brother—who comprised his family—to mourn their loss, and a sad irreparable loss it is, for he was a good father, a kind devoted husband, and a faithful brother. We can deeply sympathize with the afflicted ones, for truly the writer has lost a dear friend and a right hand helper in the work of God. But our loss is his eternal gain. He is now beyond the sorrows and trials of life and where the "sharpener's arrows" of the enemy cannot disturb his rest. May our kind Heavenly Father bless and comfort the sorrowing ones, and help them to realize that "earth has no sorrow that heaven cannot heal." That weeping may endure for a night, but joy cometh in the morning, and that

"When in our Father's happy land,
We meet our own once more,
Then we shall hardly understand
Why we have wept before."

H. MURRAY.

KELCUP.—At Newport, N. S., on the 23rd of September, 1885, Bro. John Kelcup, in the eightieth year of his age, leaving a wife, two sons, and one daughter, brothers, sisters and others to mourn their loss, which is his gain. His daughter, Sister Blois, is a widow and lives in Halifax, 114 Argyle Street. His sons live on the homestead in Newport. Bro. Kelcup was immersed at East Rawdon, July, 1833, i. e. over 47 years ago. He was the first man immersed by the Disciples of Christ, in this part of the country. Bro. Kelcup has ever been a most consistent and devoted Disciple of our Blessed Lord. He and his faithful companions held their membership with the church at West Gore for many years, but having moved to Newport, have held their membership with the church there 27 years. During his protracted illness he was patient and thankful, and often spoke of the great goodness of God in the gift of his dear Son to redeem and save us poor sinners. His faithful sons and loving companions ministered to all his wants day and night, sparing no pains during the ten weeks of his last illness. And his beloved and excellent daughter from Halifax visited him several times. Sister Kelcup is in her eighty-first year, very active for one of her age. May the Lord comfort her and bear her up in his loving arms this little while of sad separation. And may the Lord comfort all that mourn the loss of one so dear, and may they all prepare to meet their God in peace and to meet all that happy company on the other side of the dark river, in the glorious land of immortality. J. B. WALLACE.

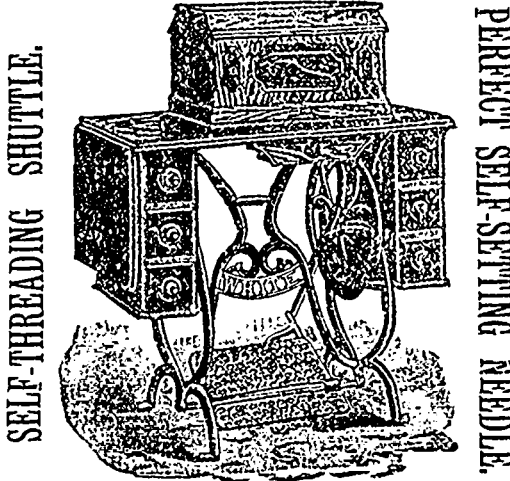
BECK.—A letter from Bro. Vere Beck, formerly of P. E. I., now of Charlestown, Mass., of the 6th inst., tells of the death of his first-born, Josie Mabel, who died on the 2nd of October, aged nine years and one month. Her disease was typhoid pneumonia, of which she suffered about four weeks. When she attended the Sunday-school, she was much interested in it, and in singing the beautiful hymns that spoke of Jesus and heaven. Her funeral was attended by Bro. Garrison of Boston. We deeply sympathize with Bro. and Sister Beck in the severe loss of one so dear to their hearts and hope that the Saviour who has taken this "little one" home to be forever blest will comfort them in time of trouble with the renewed assurance of His wisdom and love. Oct. 4, 1885. D. C.

SMITH.—Sister Leonora S. D., beloved wife of Bro. John Smith, after a long illness, at Deer Island, passed to her rest July 11, 1885, aged 53 years and 11 months. About nineteen years ago Sister Smith was baptized into Christ by Elder Tobias Lord. During our stay on Deer Island, she, with her husband, united with the church at Lord's Cove, of which she continued a member till her death. While we were acquainted with her, her life was a life of trust, and calmly she met death. Bro. John, with his two sons and two daughters, are left in loneliness and sorrow. He is a deacon and an efficient worker in the church. May the anxious desire of his soul be realized in the salvation of his children. O. B. EMERY.

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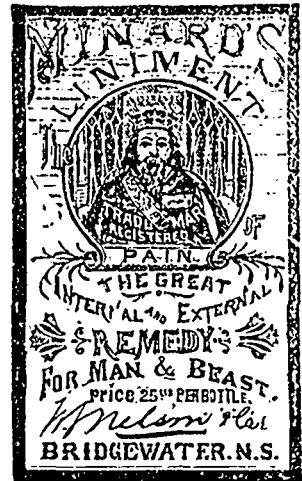
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