



# THE CHRISTIAN.

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

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## The Christian.

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## Correspondence.

### ITEMS FROM H. MURRAY.

Home again, after an absence of seven weeks. I will not say the time spent and the work done have been profitless, because it is possible that time may develop some good accomplished. I will say, however, that I never had worse weather to contend with in all my life. We were treated and tried with every kind of a storm, all the way from a June drenching rain to a January blizzard. One day the mud would be over your rubbers and the next day the snow would be knee deep. And last, but not least, we were "gripped" and held for two weeks, and, in fact, we are not yet released. We went to Westport and Tiverton to assist Bro. Cook and Bro. Devos in their work in those two churches. But the only one who received any assistance was myself. I was fed, and cared for, and then doctored, and watched, and tended, and carefully bundled up and sent home, for all of which I am profoundly grateful. Bro. Cooke and Bro. Devos are holding the "fort." They need encouragement. They are working hard to sustain the cause on those islands, and the brethren in those churches are working hard to sustain them, but to do their best they cannot do any more than keep a preacher's soul and body together. Let us not forget these brethren, but stand by them and let them know that our hearts are with them to lend them all the help in our power, both in word and deed. I am sorry that I failed to assist them, and that I have nothing in the history of my visit that is prophetic or propitious. It was very pleasing to me to renew old acquaintances and to recall some of the most sacred memories of my life. We have some as true and devoted brethren in those churches as we have anywhere. But I was pained to see some with whom we had mingled our hearts and voices in the sacred delightful worship of God, forsaking the Lord and His cause. May the Lord help them to see their sin and their position in their true light; and may they return to Him who is ever kind and gracious, and who is so earnestly and tenderly saying, Come. How can we refuse the love and mercy of one so good whose love is so great!

Wheat and tares. Some suppose that because the Saviour forbid the disciples taking up the tares from among the wheat, we are not to have any church discipline; that we must let the wicked remain in the church among the good. A careful reading of this parable will show that there is no such idea in the passage. The Saviour is dealing with a certain kind of evil ones, those who are like the wheat. You will notice that the tare resembles the wheat. "It was not till the blade sprung up and brought forth fruit that the tares appeared." It is the one who seems good, who appears like the good ones, and who is generally supposed to be good, but who at heart is not good. It is easy to understand why such a one should not be disturbed. There are so many who think he is good, that the good ones would be injured in taking such an evil one out from among them. The Saviour therefore said not to take away the tare lest they root up the wheat also. This cannot be applied to all wicked persons for two reasons. 1. Because a wicked person who is profane, or drunken, or who takes no interest in the work or worship of the church, cannot be a tare; he bears no resemblance whatever to the wheat, he better resembles a brake or a briar than a tare. He does not seem or appear in any way like the good, and cannot therefore be considered a tare. 2. Because such wicked persons will destroy the good if they remain among them, and must therefore be taken up. The same reason why a tare should remain is the reason why a thorn should be taken up. If a tare is taken up it destroys the wheat, but if a thorn remains it destroys the wheat, as in Matt. xiii. 7, "The thorns sprung up and choked the word." This teaches us that we must get rid of the thorns and briars and brakes in the church or it will be destroyed. Any church that allows those to remain who do not take any interest in the cause whatever, must see sooner or later the destruction of the church. The wheat cannot grow among the thorns.

I saw in a late paper, published in the city of St. John, a statement like this: "We baptize those who we believe are already saved . . . never except they are convinced they are saved." According to this, baptism is because of salvation. They would say: "He that believeth and is saved shall be baptized." In this case baptism comes after salvation. But Christ said (Mark xvi. 16), "He that believeth and is baptized shall be saved." In this case salvation comes after baptism. Some one is mistaken. If we are saved before we are baptized, then the Saviour made the mistake. But this we cannot admit for a moment. We must therefore conclude that the mistake is with those who say that we are saved first and baptized afterward.

On our way home from Tiverton we remained one night in Sandy Cove, at the home of Bro. and Sister Eldridge. Their hospitality is so free and unstinted that they make their friends always feel at home. They take a number of our papers and they read them. They are consequently well acquainted with the success and advancement of the Disciples. We regret that there are so few who read our papers and who know so little about the success of the greatest religious movement of the age. If our brethren were posted in the success of the current reformation it would wonderfully inspire them to increase their labors.

We remained a day and a night with our Bro. William Murray, at Kempt, in the family of Bro. and Sister Cushing. We are very thankful that Sister Cushing has been spared to us and is again enjoying her usual health. We could ill afford to lose her from the work in Kempt. We enjoyed the family worship while there very much. They each one, Brother and Sister Cushing, Brother and Sister Wilson and Brother William have their Bibles, and read a verse in them till the chapter is read, and then a hymn is sung and then one leads in prayer. The worship is thus made mutual and interesting. Moral, "Go thou and do likewise." Bro. William Murray is doing all the work one man ought to do. He drives to Grafton on Tuesday, visits the friends, and in the evening has a meeting in the school-house. He drives back to Kempt on Wednesday and has a meeting there in the evening. Thursday he drives up to Northfield, visits the friends, and has a meeting there in the evening, and so on till Sunday, at which time he preaches in Grafton in the morning, at Kempt in the afternoon, and either in Northfield or Harmony in the evening. These make six meetings he holds every week. The interest in all these places is increasing, and if he remains, success, by way of accessions, must follow.

I was able, notwithstanding the "Grippe," to attend our prayer-meeting here in Milton, Saturday evening. I do enjoy a good prayer-meeting. I can't understand how a Christian can live without the aid of the prayer-meeting. Well, this was a good meeting. The time was well occupied for an hour and a quarter. No time lost. If the prayer-meeting is an index of the condition of the church, which I believe is true, then our church is in a good working condition. And if I can prognosticate it is going to be still better, for I can see a spirit of hopefulness that warrants still greater prosperity.

A friend asked me not long since what the difference was between the prayer-meeting and the "Christian Endeavor Society." There is the same difference as there is between ought-to-be-done and shall-be-done. We talk in the prayer-meeting about what we ought to do and what is our duty to do, which is certainly good in its place. But the "Endeavor Society" says what must and shall be done, and goes to work and does it. There is a great work to do and the failure to do it is the cause that gave birth to the "Endeavor Society." If the "Endeavor Society" is wrong, the failure of the church to do the work is a greater wrong. So of two evils we must always choose the least.

This reminds me of the objection raised against missionary societies, i. e., they are not right because the plan is not scriptural. One brother asks the question: "Which is better, an unscriptural plan, carrying the Gospel to the world, or a scriptural plan, keeping the Gospel at home?" Anent to this is the question of Charles A. Briggs. "Who are the most guilty, those who need the Gospel and have it not, or those who have the Gospel and do not give it to those who can't be saved without it?" May it not be more tolerable for China and India than for us. Conundrum! Why is an anti-mission man like an objector to Christianity? Because he hates what he don't practice.

The Lord plainly forbids divisions and just as plainly commands that all should be united in Christ, our living Head, and yet there is more done and given to sustain divisions—that which is forbidden—that to promote the union of God's people—that which is so positively commanded. If any doubt this let them test it by the history of events. Come with me and I will show you a place where there are two churches, each paying a preacher at least six hundred dollars annually. A few years before they were one church, and had a hard time to raise their preacher five hundred dollars. They divided on some little non-essential point, and as soon as divided the half of them could build a new house and support a preacher in good shape. This is about like the man who prosecuted his neighbor for seven dollars, and he gained the case and was therefore well satisfied, although his expenses were fourteen dollars. It was worth seven dollars to gain the case. This is often tolerated in law and in politics, but should never be allowed in religion.

The creeds are getting a terrible shaking. Dr. Schaff and Dr. McCosh and Dr. Crosby and Dr. Parker, and many other noted theologians are thinking right out loud. The creed, they say, must be revised. The doctrines taught therein are not true. That means that the theologians of former days made a mistake. According to this, theologians do make mistakes. And this of course shakes our confidence in the theologians, which leaves us in doubt about any human creed. For if our present theologians tabulate another creed how are we to know that they are not mistaken? How can we have any confidence in the creeds of any theologian. There is one successful way out this difficulty, and that is to have a creed formulated by one who never made a mistake and then it will never have to be revised. The Divine creed is perfect because its author is perfect—effect must follow cause. But human creeds must be imperfect because man is imperfect.

#### FROM NEW YORK.

Dear readers of THE CHRISTIAN,—Thinking that perhaps you and especially those living in Nova Scotia, my native place, might like to hear about a grand, good meeting I was at one evening last week I write you a few lines.

It was a Salvation Army meeting. Now don't hold up your hands in holy horror! It was a Salvation Army meeting and a better meeting I never attended. It was in the Young Men's Christian Association Hall and a large number were present. Each person had a card to admit them, so that the crowd was not there out of mere curiosity. Mrs. Booth was the principal speaker; she and her husband are the head ones of the Salvation Army in America. She told us something of the work they were doing among the slums of this great, wicked city. If it were not for the Salvation Army and the missions New York City would be a perfect Sodom. The churches cannot begin to do what they are doing. She had six young women on the platform with her. They were dressed as plain and as poor as they well could and be decent, but they were clean. They have two small rooms down in the worst part of the city, very plainly furnished and their food is plain also, and they spend their whole time among these people. They had to be very cautious at first, for the people were suspicious and did not like to have them come in, for as they were selfish themselves they could not see why these women would come in and do things for them unless they had some selfish end in view. But they have got over that now and love them, although they don't know who they are; they never dream that they belong to the Salvation Army. So if a mother is sick they sweep and tidy up the room and wash the dishes, or scrub the floor or wash her clothes; while

they are about the work they are quietly singing some sweet hymn or saying a kind word; they will go to their own poor room and make a cup of tea and a slice of toast and take it to her. If it is a child is sick they care for it, and if a doctor is needed they go and get one. One doctor in particular told them to come for him any time they wanted him, and if it was a possible thing he would go and give his services. God bless that doctor. They are called upon any hour in the night to come and help some poor sick or troubled one; of course they always go and they are not afraid. Their love to Christ is so great and their faith in Him is so strong they have not fear and are not troubled. One or two of these girls will go into a saloon and shut the door where there is fifteen or twenty men more or less drunk, and talk with them and pray for and with them, and they have been the means of converting several in that way, and they do not have one cent for pay only the poor, plain food and clothes is all they get for their services. When they are doing things for those poor people, when they see that it is the best time they read the Bible and offer prayer; they never neglect to speak a word for the Master when the opportunity offers.

Mrs. Booth said she had a plan in view, and that was to take a house down near where her girls are at work and fit it up for a day nursery. There are a great many women whose husbands are either dead or have left their wives, or are in prison serving long sentences, and those women have small children, some of them babes, and they have to go out and earn a living. They cannot do it with a babe or small ones. What are they to do? steal, starve, or take their own life and their children's, or live a life of shame? One other thing to do—lock up the little ones in their room at seven in the morning till six at night with no one to see after them. I heard since of a mother who had to lock up her child so as to go out to work to earn something for herself and child to eat, and when she came home at night there was the little burned and charred bones. Many a poor mother has to resort to all these ways. Mrs. Booth will have this house fixed up, so she and her co-workers can take those little ones and keep them through the day and take good care of them, and at night the mothers will take them home clean and dry and warm. They will ask each mother five cents each day, so they will feel they have some independence in the matter. When they can't pay that it will be all right. Some Christian ladies are to work helping her. She is just going to have soap boxes and crates for cribs, fixed with little mattresses and pillows and soft flannel blankets. The Salvation Army is slandered and misrepresented fearfully, but I have told you something of what they are doing. As Mrs. Booth said they are not all white sheep, but what church is there that is? Now is not this a grand work such as Christ must look on with pleasure and approval.

OLIVE M. PACKARD.

New York City, 853 W. 57 St.

Dear Christian,—I will not attempt to give a full description of my travels since October last, but will give as short account as possible. I left home October 22nd, 1889, on the steamship "Harlaw." Our first port of call was St. Peter's Canal, Cape Breton, thence to West Bay, calling at Grand Narrows, thence to Badeck, the home of the American sportsmen, and where you can look upon the most magnificent scenery in Canada. From there we sailed through the beautiful lakes of Bras d'or, calling at North Sydney, the largest black diamond field on this side of the Atlantic. We then sailed five miles to Sydney to coal, as Sydney coal is the best for steam purposes. Sydney being the capital of Cape Breton and the oldest town, we must not forget to say that it is improving rapidly. The Canada Pacific Railroad is now extending from British Columbia to Cape Breton and the terminus will be Sydney, and probably Louisburg, the once fortified city of Old France. After coaling we called back to North Sydney for passengers, staying only a short time; leaving there we sailed away for Aepy Bay, touching at Neil's Harbor, and Cape North, calling on our way to see Governor S. Campbell, on St. Paul's Island. St. Paul's Island

is about six or seven miles in length, lying distant about thirteen miles from Cape Breton and forty-four from Newfoundland. There are two lighthouses on the Island, and provisions on different parts of the Island for ship-wrecked sailors. Mr. Campbell has everything very convenient for fishing and is always ready for seals in spring; when large schools of seals float down on the ice, passing the Island and sometimes crawl ashore on the Island. I had the pleasure of taking dinner with Governor Campbell three years ago—March, 1887. I must not, however, go into details or I will take the whole paper to tell what I have to say. After leaving St. Paul's our first port of call in Newfoundland was Channell, the capital of the west coast of Newfoundland. Leaving Channell we touched at Codry, the most fertile valley in the world, or, I may say, in Newfoundland. From there we sailed into the beautiful St. George's Bay, extending fifty-four miles in one side and thirty-three on the other. All bays from Cape Ray, on the west coast, to Cape Norman, on the north coast, are well adapted for farming—being level and plenty of timber. There is to be a saw-mill erected on St. George's Bay this spring; vast forests of pine growing at the head of St. George's River are being cut this winter. The pine is sound, and free from punk and knots. St. George's Bay is the spawning ground for herring; there have been as high as 30,000 barrels of herrings taken in one spring. The settlement consists of some 500 people living on a spit of land some six miles long. There is one Roman Catholic chapel and one Church of England and one Methodist church. On the south side of the harbor there is good farming land, and every inch has been taken up as the Newfoundland Government has given the farmers a bounty of \$12.00 an acre to clear the land. That is only for five acres. The settlement of 500 people who live on the spit of land mentioned have built on sand, and I am afraid that the time will come when they will have to shift to the south side of the harbor, as the spit of land is receding, and being low, high tides go over many parts of it. The next port of call was Bay of Islands, the beautiful Humber River. There they have a splendid saw-mill and can't supply the demand. This Bay of Islands pine has brought as high as \$60.00 per thousand in New York. The grand secret of this pine is that it does not shrink and is very soft and easy to work. This is the home of the herring in winter, being caught through the ice. This is also a very fine summer resort, and quite near the Grand Pond, Deer Pond and George's Pond. Reaching there from River Head in boat you are also into the Deer Park, where you will find a telegraph station and can send word home every hour if you wish and tell your friends how many deer you shot. Grand sporting place for tourists; no better in the world. There is deer, ptarmigan, Scotch partridge, and geese, ducks and all other game too numerous to mention. After leaving Bay of Islands we have to steam back thirty miles (as the Humber River is thirty miles long), we now come to the High Islands, which would delight the eye of the artist; no better scenery than the islands lying in the mouth of Humber River. Our next call was Boone Bay, where you meet with exceedingly high mountains, and equals the Italian scenery. There is the tablelands and the Peak of Teneriffe, as we call them. Boone Bay has three rivers running out to sea and very deep waters all over the whole place, in some of these rivers there is ninety fathoms. Now, I have come to the end of the journey. We came back touching at all the same ports, making the round trip in ten days, costing you for return trip \$25.00. My time was occupied from October 22nd to January 1st between Channell and Boone Bay, but mostly St. George's Bay, as there were more furs there. I will give in my next letter a further account of my travels if you think them worth reading. The la Grippe is taking hold of the people of St. John's, and has taken one of the most influential men of this town—the Hon. Charles Browning.

With best wishes to all my friends, I remain yours in hope,

W. J. MESSERVEY.

**News of the Churches.**

**NEW BRUNSWICK.**

**ST. JOHN.**

Our Sunday-school Anniversary was observed on Wednesday evening, February 17th, by a grand entertainment. There was a large attendance. Bro. T. H. Capp presided, and Bro. G. F. Barnes presided at the organ, to whom much praise is due for the efficient training of the children. The programme is as follows:

Opening hymn; recitation, Martha Morton; recitation, Reza Capp; recitation, Bertha Barnes; solo, Nellie McKinnon; reading, Josie Morrison; song, three boys; recitation, Grace Flaglor; recitation, John Capp; recitation, Edie Munford; solo, Maggie S. Barnes; reading, J. B. Allan; chorus; recitation, Mary Barnes; recitation, Bessie Blackadar; recitation, Rachel Currie; recitation, Lona Leary; solo, Eliza Hoyt; recitation, Harry Wilson; reading, Lillie Fenwick; solo, Maud McKinnon; dialogue; closing hymn.

Just as Bro. Capp had announced the last hymn, Miss Lillian Fenwick, a member of the Bible-class, stepped to the front and read the following address: *To T. H. Capp.*

DEAR PRESIDENT AND TEACHER.—On behalf of the "Young People's Mission Band" of this church, and your Bible-class, allow me to present this pen as a slight token of our regard for the valuable services that you have rendered us, and for the kindly interest that you have always taken in our little Band. And we hope you will show your appreciation of our little gift by contributing to our entertainment in the future, as you have in the past, and by using it in our cause.

St. John, February 6th, 1890.

The gift accompanying the address was a very handsome gold mounted stylographic fountain pen, inscribed,

ELDER T. H. CAPP,

FROM HIS

BIBLE CLASS AND MISSION BAND,  
FEBRUARY, 1890.

Bro. Capp, who was very much taken by surprise, made a happy reply.

The closing hymn being sung, the children repaired to the Sunday-school room, where the teachers and members had prepared refreshments and fruits for the children. The silver collection taken amounted to nearly \$19.00.

The collection taken at our Sunday-school the last Lord's day in February for Home Missions amounted to \$12.22.

At a Business Meeting, held on Thursday evening last, Bro. T. H. Capp was requested to remain with us for another year. He has now been laboring with us for nearly ten years. W. A. B.

Report of the Secretary-Treasurer of Coburg Street Christian Sunday-school from January 1st to December 31st, 1889:

Number of Scholars on roll, .....	135
Officers and Teachers, .....	19
New Scholars, .....	11
Average Attendance, .....	96
Scholars added to Church, .....	1

**COLLECTIONS.**

Girls:

Class 1, .....	\$17 25
2, .....	11 20
3, .....	6 48
4, .....	4 88
5, .....	5 92
6, .....	3 38
7, .....	5 71
8, .....	7 84
	<hr/> \$62 66

Boys:

Class 1, .....	\$30 88
2, .....	3 62
3, .....	5 12
4, .....	11 98
5, .....	3 08
6, .....	3 48
7, .....	6 11
8, .....	5 14
	<hr/> 69 41

Carried forward, .....

Brought forward, .....	\$132 07
From other sources, .....	17 97
Collection at Anniversary, .....	17 92
Balance from last year, .....	30 80
	<hr/> \$198 76

**EXPENDITURES.**

For S. S. Papers and Supplies for 1888, 1889, 1890, .....	\$114 36
For Home Missions, .....	48 29
Other expenses, .....	2 30
	<hr/> 164 95

Balance on hand, .....

Respectfully submitted,  
J. E. EDWARDS,  
Sec.-Treas.

**NOVA SCOTIA.**

**TIVERTON.**

Between unusually severe weather in these parts and the all prevailing "la Grippe," we find much difficulty in our work of faith and labor of love this winter. We were placed under great disadvantages during Bro. Murray's stay with us—chiefly from sickness, and now we have extreme cold, storms and sickness combined.

Elder Smith and his estimable wife have both been confined to their home for over a fortnight. They have been greatly missed in our meetings, but we are thankful for prospects of soon having them once more with us.

Bro. Murray was sick from "la Grippe" during the greater portion of his stay, for which we were very sorry, both on his own account and on account of others.

Bro. Cooke, of Westport, has made us a couple of short visits lately. We would all be glad to have him come again and remain longer.

Our meetings are well attended and interesting despite the discouragements. We are happy to be able to report the return of four backsliders who have for some time been wandering on the "barren mountains of sin." They have returned to their Father's house and express desires to wander no more from the fold. May God help them to be faithful. H. A. DEVOE.

**WESTPORT.**

On the evening of the 4th a number of the brethren and sisters and friends gathered at the parsonage. They came like the rich men of the east, with store and precious gifts. A bountiful table was spread, richly adorned with the necessaries of life. But this was not all. Along with this came many acceptable and valuable gifts. I am not the least backward in saying, that neither my wife or myself shall ever feel to be worthy of the kindness and hospitality we have received from our brethren and sisters and friends since coming to Westport. We spent a delightful evening. I felt relieved when I found I was not expected to address the company at that time, for my heart was too full to allow me to say what I would have wished. As the time drew nigh for retiring, some very appropriate selections of music were played and sung; then we began to say good night; then one after another made their way homeward until we were left alone, but happy to say fifty dollars the better off than when the evening began.

It is indeed with pleasure I take advantage of this opportunity to extend to the members of the church and friends, our sincere thanks. Such acts of kindness will ever have a place in our hearts and memories. They leave impressions time can and shall never outgrow. Our greatest desire is that we may in some way be enabled to repay in some measure the kindness we have received.

The church at Westport has organized the Christian Endeavor Society. It adds greatly to

the social weekly meetings. Officers elected: First Quarter, Bro. Howard Titus, President; Sister Carrie F. Payson, Vice President; Edith L. Peters, Secretary; May Howard, Treasurer; Bro. E. A. Payson, Corresponding Secretary.

Sister Edith L. Peters was the recipient of a very handsome silver hunting case watch, gold mounted, from the church at Westport, as a token of the church's appreciation of her labors as organist.

H. E. COOKE.

**Died.**

PRINCE.—At Bridgewater, N. S., on the 2nd of February, of Croup, Beverly Perfect, the youngest son of J. B. and Annie Prince, aged 1 year and 9 months.

Thou art gone, dear Bavy,  
Peaceful in thy slumbers lay;  
Gently to the grave we bore thee,  
Laid thee from our sight away.

Darling! many times we'll miss thee,  
While we on this earth shall dwell;  
But amid life's cares and trials  
We will sigh, farewell! farewell!

DICKSON.—Of la Grippe, at Upper Kennetcook, February 10th, 1890, Howard Dickson, aged 16 years. His body was brought to West Gore for interment. His parents formerly lived in West Gore, and own a lot in the cemetery where a number of their relatives are buried. Sister Dickson and her son Howard were at our meeting in West Gore one Lord's day two or three weeks before his death, although they had seventeen miles to come. He appeared then to be in good health. The parents, brothers and sisters of the deceased have our heartfelt sympathy in this sad and sudden bereavement. They will often think of Howard and say what a good, obedient and kind boy he was, and what a good man he might have been if he had lived. But O! he is gone, cut down as a flower. May the Lord bless and comfort these dear mourning ones with the word of His grace, that they may say, as Job said when he lost all his sons at once, "the Lord gave and the Lord has taken away; blessed be His holy name." J. B. WALLACE.

MCDONALD.—At Riverside, Hants Co., N. S., January 21st, 1890, Bro. William McDonald, aged 85 years and 8 months. This aged and respected brother has long been a member of the Church of Christ. His membership was with the church at West Gore where he lived most of his lifetime. He acted as a deacon for some years until disabled by rheumatism. His last illness was very tedious and distressing, which he bore patiently in resignation to the Divine will. His brothers, sisters, wife, two sons and a daughter had all passed on before. Two daughters, one son and a number of grandchildren remain to mourn the loss of a kind and affectionate father. May they receive strong consolation from the precious promises of the Gospel. J. B. WALLACE.

LEONARD.—In this city, 70 Queen street, at the home of her father, John Leonard, Miss Alice A. Leonard, age 40, on the afternoon of January 30th passed over the "silent river,"—the border-line to which we are all hastening. For over a year she was a child of much suffering, but during the last six months her suffering was indistinguishable. Her case was a peculiar one—even the physicians, and they were among the best, were puzzled to know the real cause. Everything was done to alleviate her pain and meet every want. Kind friends sent consoling words, made loving calls and left tokens of kind remembrance—but many of these were but returns of kindness shown in times past by the afflicted one. For "Alice," as she was familiarly called, had a kind heart, and her readiness to help others in affliction gathered around her a large circle of sympathizing friends. Just a short time before she died she called her father, mother and two brothers and bade them farewell; to each of them she gave a parting word and thanked them for their kindness to her. When asked if she was afraid to die, said "no." Among her last words were: My Lord—my Redeemer; the Lord is my Shepherd. Her words of admonition to the living will not be lost. The scene of that afternoon will bear fruit to the glory of God. Her remains were taken to Leonardville, Deer Island, N. B., (the home of her birth), and now lies by the side of her mother, two sisters and brother awaiting the resurrection morn. T. H. O.

## The Christian.

ST. JOHN, N. B. . . . . MARCH, 1890.

## EDITORIAL.

THE OLIVE TREES. Rom xi.

(Continued.)

Paul's evident design in writing to his beloved brethren in Rome, composed of believing Jews and Gentiles, was to unite both harmoniously in Christ. He was anxious to visit them and preach among them the Gospel of Christ—which was the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. He addresses the Jews first, showing how far the Gentile world had wandered from God and how deeply they had sunk in carnality and crime. He next shows how the Jews had abused their superior privileges so far as to cause the name of God to be blasphemed among the Gentiles, and that God had concluded all in unbelief that He might have mercy on all. He makes it plain, that even a son of Abraham could only be justified before God by faith in Christ, and as the stream can rise no higher than its head he could not be justified by his fleshly relation to Abraham, who, like other sinners, was justified by faith. Having no merited righteousness himself it was impossible for him to communicate it to his children. The children of Abraham being sinners could be justified by faith in the Son of God, who died for all sinners, and in the same way could Gentile sinners be justified,—though not of the fleshly seed of Abraham. He exhorts his Jewish brethren to receive Gentile believers in the same loving spirit in which Jesus receives all believers without any previous merit, which none possess.

While thus showing that both Jews and Gentiles were guilty before God, he is careful to maintain the distinction between Jews and other nations and asks and answers the following: "What advantage then hath the Jew? and what profit is there in circumcision? MUCH EVERY WAY, CHIEFLY BECAUSE UNTO THEM WERE COMMITTED THE ORACLES OF GOD. Chap. iii. 1-2 This answer forms a complete wall around Jewish privileges. Their advantage was much every way but not enough to save them from sin. Their chief advantage was *they had in keeping the oracles of God.* God did not give His word or ordinances to the Gentiles, sent no prophets among them, but suffered all nations to walk in their own ways, though He did good and gave them rain from heaven and fruitful seasons, etc. Acts xiv. 16. In the Old Testament the distinction between the Jews and Gentiles is most emphatic, one called the people, the other the heathen. When Jesus came into the world He came unto His own (people), but His own received Him not. While on earth He sent the twelve and the seventy to preach only to the lost sheep of the house of Israel. Even after His own had crucified Him, and when ascending to His Father and sending His Gospel to be preached unto all nations, He charged His Apostles to begin at Jerusalem, and the Jews had the Gospel preached to them eight or ten years before it was preached unto the Gentiles. God still favored the Jews after they had crucified His Son, and not until they had personally put the Gospel from them and judged themselves unworthy of eternal life were they broken off from their exalted privileges. Acts xiii. 46.

In the ninth chapter Paul expresses his deep anguish of heart at the cutting off of his brethren after enjoying so many advantages. To them pertained "the adoption and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever." The Jews enjoyed

the above named privileges to enable them to rise still higher, and when Christ, their brother according to the flesh, came to them to give them the power to become sons of God they received Him not, and the mass of the nation were broken off from those privileges, and others who did receive Him enjoyed them. The Jews who received Jesus held their former privileges and also became sons of God, and the Gentiles who received Him came in among them and with them became the sons of God by faith in Christ Jesus.

In the tenth chapter Paul declares that it was his heart's desire and prayer to God that Israel might be saved. They were not an uncultivated or irreligious people but had a zeal of God. Their grand mistake was in rejecting Christ, God's righteousness, and in going about to establish their own, and were in consequence provoked to jealousy by them that were not a people, etc. (Verse 19)

As he was laboring to unite believing Jews and Gentiles in Christ, he showed the Jew how God had saved the less favored Gentile by the death of His dear Son and cut off the Jew who despised His goodness and long suffering and forbearance, and exhorted him to humility and entire reliance on Christ who had died for both Jew and Greek and pardoned each on the same terms. He knew that when this was understood by the saved Jew his hostile feelings to the Gentile would be destroyed, and he would receive him as a beloved brother even as Christ had received both of them to the Glory of God. Having therefore addressed the Jew the Apostle turns, before concluding the argument in the eleventh chapter, and addresses his Gentile brother, warning him against high mindedness and the vain conceit that God had cut off the Jew that he might be grafted in. To rebuke a feeling so natural to all he informs him that all Israel was not cut off; also, that there was a promise that Israel would yet be saved, and shows him that it was Christ-like to rejoice over the salvation of others rather than over the fall of any, giving him many reasons for thinking favorably of the Jew and being humble when thinking of the Gentile.

This brings us to the olive trees, which seem very clearly to represent THE TWO STATES; one the favored and cultivated state of the Jew, the other the neglected, uncultivated state of the Gentile. By this we understand that the trunk of the good olive tree does not stand for the church nor for Abraham, but for the state of favor in which God placed the Jews. And the trunk of the wild olive tree to represent the state of the heathen world. The Jews were God's favored people till they rejected Christ. They were then broken off as branches, lost their privileges and God's favor. The remaining Jews who received Christ remained as branches in the divine favor and enjoyed the enlarged blessings of the Gospel of Christ. The Gentiles, who were branches of the wild olive tree, when they heard the Gospel of their salvation and believed and obeyed the Son of God, were grafted in among the believing Jews and with them were made partakers of the root and fatness of the olive tree. This grafting was contrary to nature by the Holy Spirit through the Gospel, so that those who were by nature the children of wrath became the children of God by faith in Christ Jesus.

In the last editorial we recommended the reader to carefully study Paul's argument, beginning in the first chapter and closing in the eleventh. In this we do the same. He begins by showing the uncultivated and wild state of the heathen world and the highly favored, though by them abused, state of the Jews. He keeps these two states before the reader throughout the entire argument and closes it with the two olive trees. The word *holy* in the Scriptures describes one of two qualities. 1st. Moral purity. 2nd. Consecration or setting apart for Divine use. It is in the latter sense we understand it used in the sixteenth verse. We

take the *root* to mean Abraham, the *trunk* to mean the favor shown to his children, and the Jews to be the *branches* of the good olive tree. Each and all of these were consecrated for divine use. It was a purpose in the mind of God to bless the world by the gift of His Son, and the olive tree was set apart for the accomplishment of that purpose. Abraham was set apart from the rest of mankind to be the head of a nation and the progenitor of the Messiah, and that nation was separated from all other nations that through it Christ should come. The favor shown to the nation was not alone for its own benefit but was a consecrated channel through which God, in the fulness of time, would send forth streams of salvation from the cross to all the families of the earth.

But space admonishes us to close, feeling that these remarks are but suggestive and only touch a theme which drew from the Apostle the exclamation: "O, the depths of the riches, both of the wisdom and the knowledge of God!" etc., etc. From Verse 33 to 36. Wonder if it will not be one of the sweet intellectual feasts of eternity to talk with Paul over his letter to the beloved of God in Rome!

## Original Contributions.

## MISSIONARY.

I have read with interest the articles that have appeared in THE CHRISTIAN for the last few months, and feel confident that enough has been said to convince anyone that it is beyond question the duty of every Christian to contribute of their means, as the Lord has prospered them, to aid in spreading the Gospel before the people. This no one will deny. But our convictions will only add to our condemnation unless they prompt us to deeds in harmony therewith. I am persuaded that it is, not *knowledge of duty* the brethren need so much as to be inspired to *do our duty* as we are able. It is admitted by every one professing to be a child of God that it is our duty to give of our means to help support the work of the Lord. I have never yet heard this questioned. I have heard many objections raised against giving for certain purposes; but the principle of giving for the support of the work of the Lord is not in dispute.

This being true, why is it that so little is being done in our general mission work? As already stated, it is not for want of knowledge. Nor is it for lack of ability; for, go where you may, over these provinces, you will find the circumstances of the brethren improving. While you will not see the signs of wealth, you will see comfort on every hand. Why, then, is there not more being done towards spreading the Gospel and building up the kingdom of Christ, both at home and abroad? The only way I can account for this is by the cold indifference of so many of the professed children of God. The brethren are not alive to the importance of this work, and will not stand guiltless before God unless we arouse from our lethargy and come up to the help of the Lord in this, the grandest of all works—the salvation of precious souls.

That the scriptures to which my brethren have referred us, in the articles written from time to time, make it plain that it is our duty to give, is evident to every careful reader. To this it may be added that the success of the work, both at home and abroad, depends largely upon the brethren doing their duty in this particular. Look, for instance, at the word of God, as written in Malachi iii. 8-12: "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee?" The answer is: "In tithes and offerings." Now, let us not take the force all out of this scripture by spiritualizing it, and make the tithes and offerings mean our fine little speeches in meeting

that cost us but little, save some self denial. This is the way this very plain scripture is generally applied. But, beyond question, the Lord here is charging His people with the sin of withholding their money and their offerings which cost money, and in this way they were robbing God. Hear what the Lord says: "Bring ye all the tithes into the storehouse" . . . "and I will open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." If the people would pay their dues to the Lord, He promises to greatly bless them, both temporally and spiritually. The blessing, you see, depended upon their bringing their tithes into the storehouse of God. But you say this was under the law and not for us. Are our obligations under the Gospel less than were the obligations of those under the law? Did the Gospel cost less than the law? Were the blessings of the law as great as those found in the Gospel? To ask these questions is to answer them. But the Saviour teaches us that our opportunities to do good are but lent us, and we shall have to give an account for the way we improve on them in the great day of judgment.

Note the parable of the talents. By the "talents" the Lord entrusted to His servants, the Saviour would teach the great responsibility of having money entrusted to us by which we may do good. Talents and tithes are always used in the scriptures to express the idea of money or money's worth. Hence, we should thus apply these scriptures when studying our duty in the light of God's word.

This responsibility is plainly taught by our Lord in Luke xvi. 1-12. "And the Lord commended the unjust steward because he had done wisely." And our Lord adds: "for the children of this world are in their generation wiser than the children of light."

What had the steward done? He had simply improved upon his opportunities while he had them. He had made such use of his Lord's means that when he lost his position he would be provided for. Now, our Saviour teaches us to be just as wise. The Lord has entrusted to us all a certain amount of what He here calls the "mammon of unrighteousness," and charges us to so use it that when we fail, or die, and when we shall be called to an account for the way we have used the means entrusted to our care, that we shall have used them so wisely that we shall be received "into everlasting habitations."

Is not the thought of being received into heaven by-and-bye enough to inspire us to greater sacrifice, if need be, than we have ever made to save precious souls? I do not see how we can be saved unless we help to save others. This is the Lord's work and he has committed it to His people. Will we be faithful to the trust? May God help us to see our duty and feel the necessity of doing it.

E. C. FORD.

Port Williams, Jan. 21st, 1890.

### MOTIVES AND DEEDS.

A saying quoted by Mr. Spurgeon in "The Salt-Sellers," a volume of proverbs and quaint sayings, at this moment in my hands, is "a bad motive makes a good action bad." This ancient saw is followed by the following comment: "What appeared good enough in itself has often been polluted by the motive. It might be well to kiss the Lord Jesus, but the motive of Judas made his kiss a crime."

The comment is, of course, by the great preacher himself. The thought is most important. It is, without doubt, biblical. Again and again is it found in the good book, but again and again is it lost to the sight of some otherwise most excellent

Christian men and women. There is an apparent fondness on the part of our frail human nature to occupy judicial seats, and render off-hand judgments in an oracular style on men and things, affecting for weal or for woe the destinies of human creatures in time and in eternity.

In the Bible, Old Testament and New alike, always and everywhere, emphasis is placed on the reason why—on the motive. Motive, or reason why, is the fountain whence proceed actions, good or bad. The illustration used by Mr. Spurgeon, "the kiss of Judas," is most appropriate. It was not wrong on the part of Judas to kiss Jesus, in fact it was in itself alone considered a very proper thing to do, but the hellish motive, the reason why, of this kiss, made it damnable.

The Lord looks at the motive; He sees why a man does or does not this or that, and His judgment is rendered accordingly. "Keep thy heart with all diligence." Why? "Out of it are the issues of life." See, also, the words of Jesus in Matthew xv. 19.

It is well to confess Christ before men. It is well to be baptized. It is well to unite with the church. It is well to sit at the communion table. It is well to place money in the treasury of the church. It is well to pray in public. But if Jesus is confessed, if baptism is received, if the church is joined, if the Lord's supper is eaten, if money is contributed, if public prayer is offered, merely to be seen of men, these otherwise actions become evil.

In the thirteenth chapter of the first epistle to the Corinthians, motive is considered. Giving to the poor is commended by Moses and the prophets, by Jesus and the Apostles. But the writer of this part of the New Testament says: That "though I bestow all my goods to feed the poor, and have not love, it profiteth me nothing." Love is the motive commended. Without love to God the best deeds are robbed of their value.

Look at the same thought from another point of view. There are those, who, understanding the true baptism, that is the New Testament teaching of baptism, seem to have no little trouble as to the ultimate destiny of the PIOUS UNIMMERSED. If any unimmersed person is PIOUS his good destiny is secure. The heart of a PIOUS person is right. However correct one may be in conforming to the rules of Scripture as to the outward behaviour, if the heart is not right in the sight of God there is no GENUINE piety. Such a person is simply a formalist. To these the Apostle refers when he speaks of some who have "the form of godliness," while they are strangers to and "deny" its "power."

If a rebellious spirit leads to a disregard of the least of the Divine commandments the terrible issue is certain. Rebellion is as the sin of witchcraft. Hatred to God is a damnable sin. He who hates God cannot be saved. He who loves God truly cannot be lost. Before deciding dogmatically on the salvation or damnation of a given person, therefore, make sure of the motive which by the person is impelled.

But this is an exceedingly difficult, not to say impossible task. Who can understand the spirit of a person besides the Omniscient One? He alone can, therefore, be the Judge. And "will not the Judge of all the earth do right?"

The practical lessons from these meditations is in favor of a charitable spirit, judgment and words. The conclusion of the whole matter may be presented in the language of the Great Teacher when He says: "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

B. B. TYLER.

New York City.

### EXPERIENCE AND OTHER THINGS.

In writing my last article on executing discipline in the churches, I was not well and in a hurry, so I cut it short. I propose now to continue the subject. Perhaps there is no question, all things considered, that is of more paramount importance in connection with the cause of Christ at the present time than proper and wise discipline in the churches. At the present time, and, indeed, for many years, it has been almost entirely neglected. The parable of the wheat and tares alluded to in my last—Matt. xiii. 38, has been, and is now, by some very organically handled. Our Lord had no reference to the church as is so plainly stated in His explanation to His Apostles. The field is the world, not the church. So the false statement of those who apply this to the church. The wheat and tares are not allowed to grow together in the church. The wheat are the righteous and the tares the wicked. They are together in the world and must necessarily be so or else we should have to go out of the world. I. Cor. v. 9. That no tares or wicked people ever got into the church no one will say, for in Apostolic times many of that class crept in unawares—some to spy out the liberty or freedom Christians had from the yoke of bondage under the law and for other objects. Very clear directions are given what action the church should take to root out the tares. The reader will please turn up the following scriptures, which are very clear and positive on the subject: II. Thes. iii. 6-14; I. Cor. v. 9; I. Tim. i. 9, 10, 20; Titus iii. 10. How to treat heretics or sectarians. Heb. xiii. 17. Obey rulers or overseers. I. Pet. v. 1-5. Submit to elders. III. Jno. ix. Diotrophes. In Matt. xviii. 15, 16, 17, our Lord gives very full directions how differences between two brethren should be managed, and if the offender in the case remains stubborn and will not make amends, he is to be like a heathen to the offended. These Scriptures show very plainly that the church should have a head like a well ordered family, and this is alluded to in Paul's directions to Timothy and Titus, in regard to the qualification of overseers. No church can be well ordered and kept in order without well qualified overseers; their duty is to guide the body like the father of a family. A church thus ordered are all working in harmony for the general good, no selfish object or action.

But, notwithstanding this general rule, offences will, and, indeed, as Paul said, "must come," but woe is pronounced to him the offender. Such was the case in all, or nearly all, the churches in the earliest times. The Apostles, in their epistolary writings, show how to deal with the offenders. All these directions are given to direct us as well as them. It should be acted upon in every church as divinely directed. In every case where it is neglected anarchy and confusion arise. I am aware that some teach much like Quakers and Plymouth brethren. The Quakers have no clergy and laity, still they have ministers or preachers, and the people pay great attention to them. So, also, with the brethren, but neither of them will tolerate wickedness among them. They have their own peculiar way of doing their work of trial and exclusion. The Jews cast offenders out of the Synagogue.

The divine direction is to withdraw from disorderly walkers. How is it to be done? Is it left to every one as individuals, or is it for the church as a whole? The church most certainly. I ask again: How is the church going to do it, or how should they do it? A little further on I will answer this important question.

All horticulturists know that the dead branches of a fruit-tree must be cut off or the whole tree will be effected, even to decay and death. In the church all things must be done decently and in order.

Forty-five years ago the churches in the States

were in very good order and management. In Canada they were so twenty-five years ago. The question now comes up: What has so prostrated the churches? No effect without a cause is a truism in everything. Then what was the cause? And what is the cause of the churches being so now? For some this is a hard question to answer. You will allow me to give an answer that I think cannot be successfully contradicted. And in giving this answer it will answer the question above, "How are you going to do it?" The Lord desires that everything done by the church should be done unanimously. So it was done by the church long years ago. Simultaneously the pastorate and the political system of carrying or deciding everything by a majority vote, crept into the churches. The pastors dethrone the eldership and the majority vote, the unanimity of the church's action. Look around you and see if confusion, dissatisfaction and trouble, in fact nearly all your church troubles, have not arisen from this cause? When it is acted upon a majority vote, the majority is jubilant over their victory—over the minority, and they feel cast down and sad, if not mad. This practice is not warranted in the word of God. Where unanimity prevails the church remains a unit; but so soon as a majority vote is taken then division, and he who causes division in the church is under great condemnation. Almost every abomination that makes desolate, like the banners of the Roman army around the holy city, with idol gods painted on them, has been brought into the churches by this unholy practice of majority vote. Look at every case, and has not innovation followed one thing after another by a majority vote, mostly done by "foppish boys and simpering girls," whose votes are counted equal to the old wise substantial members. Elders and deacons perhaps have to take a back seat or stay away from the house of worship. What a sad picture and how true.

I am glad to know that in our fine dominion we have few such cases to report and mourn over, and have not suffered so much, and it becomes us to be on the alert to protect the interests of the church so bountifully given us by its Founder. I would warn the dear brethren I love so well to keep down that ungodly majority vote, have your churches well supplied with godfearing elders and you will be quite safe, and no doubt brotherly love, unity and prosperity will grace you all along the path of life and your light will shine to all around. I cannot speak to you any more now, *la Grippe* headache hurts me. God be with you.

JOSEPH ASH.

### THIS ROCK.

"Upon this rock I will build My church, etc. Matt. xvi. 18.

What was this rock? There was something spoken of at that time which Jesus called this rock; and this something called this rock was the theme of their conversation. Jesus asked: "Whom do men say that I, the Son of Man, am?" "Whom do ye say that I am?" Peter answered: "Thou art, the Christ the Son of the living God."

The Lord blessed Simon for the right answer to this great and important question, and said: "Flesh and blood has not revealed it unto thee, but My Father in Heaven." Here is a revelation of the great foundation fact of the Christian religion; it may be stated thus: "Jesus of Nazareth is the Christ, the Son of the living God." This great and wonderful fact is what Jesus called "this rock," and upon this rock He promised to build His church. This rock is the foundation of which the Apostle Paul speaks in his Ephesian letter, where he says: "Ye are built upon the foundation of apostles and prophets, Jesus Christ Himself being the chief corner-stone." The testimony of all the apostles and prophets, and the testimony of

all that Jesus said and did, prove that He is the Son of God. This rock is one thing and the church is another. The foundation is not the church, neither is the church the foundation. This rock, or foundation, is that upon which the church is built. This rock, viz.: Jesus is "the Christ the Son of the living God" is the foundation of the Lord's church. All persons in the Lord's building, the church of Christ, have been built upon this rock. Without the belief of this great foundation fact no one can become a Christian. This fact is believed upon the testimony which God has given by His Holy Spirit speaking in His apostles and prophets. The testimony of the Lord Jesus, the Apostle of His Father, constitutes the chief corner stone in the foundation. Although Jesus "bore witness (testimony) of Himself, yet His testimony is true." Jesus said to Pilate: "To this end was I born, and for this cause came I into the world to bear witness unto the truth." John xviii. 37. Yes, His life's work, His death, burial, resurrection and ascension bear witness to the great foundation truth, i. e., give testimony that He is the Son of God. Moses and all the prophets of the Old Testament, and the Lord Jesus and all the apostles and prophets of the New Testament, bear witness, or testify that Jesus of Nazareth is the Christ "the Son of the living God." There is no fact on earth established upon the testimony of so many faithful witnesses as the fact that Jesus is the Christ the Son of the living God. This is the most important fact ever published among men. Upon the belief of this fact is suspended the life and destiny of every man and woman that hears the Gospel. And as man can believe upon evidence, and cannot believe anything without evidence, it was necessary that the very best evidence should be given to prove the most important fact that man ever believed. Wherever the Apostles preached the Gospel, the first thing they did was to lay the foundation in the minds of the people. They would declare that Jesus of Nazareth is the Christ the Son of the living God. And they would prove this statement by the prophets, by the life, death, burial and resurrection of Christ, and by the gifts of the Holy Spirit which they possessed. The Apostle Paul said: "Other foundation can no man lay than that is laid, which is Jesus the Christ." This foundation once laid in the minds and hearts of men the work of building would go on immediately. The Lord built His church upon this foundation, this rock. And He still builds and will continue to build His church upon this rock to the end of time.

J. B. WALLACE.

West Gore, Feb. 18th, 1890.

### CHRIST AND SATAN.

No man can serve two masters. Matt. vi. 24.

There is a very remarkable fact connected with the service of Christ and the service of Satan, viz.: When in the service of the arch-enemy, people are not (as a rule) ashamed of it; they don't feel at all backward in showing their colors. They will uphold their own actions to the last, and sometimes, indeed, feel proud of them. But when they leave the bondage of sin and enter the glorious service of the Lord Jesus Christ, they become backward, ashamed and afraid to confess their Lord and Master. This is especially true of young Christians, and why is it? When people know that "the wages of sin is death," that they will get nothing for doing the Devil's work but everlasting destruction; when people know that the way of the transgressor is hard, and the end thereof death,—why are they so zealous in the wrong direction, instead of turning to that Master who is kind, so loving, so forgiving, whose yoke is easy and whose burden is light, and who gives to His servants life everlasting?

When I first became, as I thought, a follower of Christ, I did not want my old companions to know it. I was ashamed of being thought in the service of Christ. After a while this struck me as rather remarkable and contrary to my former conduct, for I was never ashamed of being on the other side, in fact, was inclined to be rather forward in acts of wickedness or thoughtlessness. I began to think that such conduct was not consistent with my profession of Christianity. One day I found in Luke ix. 26 these words of Jesus: "For whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed when He shall come in His own glory, and in His Father's, and of the holy angels." These thoughts struck home with terrible force, Jesus is ashamed of me, His professing follower; and more, He will disown me on the last great day of accounts if I am ashamed of Him now. I am trying at once to serve Christ and Satan and He has declared it impossible. Thus I was led to see that it is a whole-hearted zeal in His cause that He requires of me. We belong to Jesus by right of creation and purchase, and we are thieves and robbers if we try to steal from our Master His due. It is "our reasonable service" to do His will, and there must be a decision one way or another, for there is no neutral ground on which we may stand. And those who are trying to serve two masters here will be terribly disappointed when Jesus shall come to judge the earth in righteousness. What a terrible thing to have Jesus pass us by when He cometh in His glory, and say: "Depart from Me, I never knew you." Sinners, leave the hard road of the transgressor and accept the easy burden of Him who will give rest to your souls. And all half-hearted Christians, leave off trying to serve God and Mammon, and give your whole heart and mind and strength to His service. C. E.

### CHRISTIAN SYMPATHY.

What is it? "Rejoice with them that do rejoice and weep with them that weep." That must be something akin to sympathizing with them. Can it be defined? It cannot in truth! It is that which stretches out from one soul to another and binds them with the chords of love, unites them in the closest fellowship; it breaks down the barriers of rank and position and makes the beggar feel that he has a friend in the person of the prince. We mingle our tears with those who mourn over friends departed; we try to comfort those in trying circumstances; we rejoice with those who have reason to be glad; we join in play with the children, we help them in their little troubles; we wipe away the tears from their streaming eyes. And thus we weep, laugh and play, and as we do we are linking together the magic chain that binds the hearts of others to our own.

Are we, as Christians, extending the sympathy to those around us that we ought? Are we following the example of our Great Teacher close enough in this matter? I am afraid we are not, that we are sadly negligent of our duty in this respect. How many young men and women we meet who are indifferent church-members, or, perhaps, have gone back to the world. You ask them why they are not more in earnest? Why did they leave the church? What is their answer? "That nobody cares; when I first joined the church I did try to live as a Christian should, but no one seemed to take any notice of me, no interest in me. I used to take part in the meetings but the older brethren did not encourage me, so I let the whole thing go." That is it; for the want of a little sympathy they neglected their duty. Yes, but some one says: "It's an easy matter to throw the blame on others, that is a poor excuse." But, brethren, can we say that there is not truth in what they say? We cannot. Why did you not welcome them with your whole soul into the church, make enquiry how

they were progressing, encourage them in all they did that was in the way of their duty, sympathize in their troubles and rejoice in their success! They would then have seen that you were in earnest in regard to the welfare of their soul, and would never have suspected that all the church wanted was to enlarge its "roll." In this way many are let fall back into their old habits and associations. They desire sympathy, and if they do not get it in the church they will have it outside.

But it is not the young converts who want all the sympathy. Your preacher wants a share, if you have one. The old and infirm, the poor and the sick, each one wants a little at least.

How long has your preacher been with you? Not long. Well, he will not need to be over sensitive or else he is to be pitied. His sermons are picked to pieces. The idea of a young man like him telling older men than himself their duty; better for him to see that he does his own. Brethren, he does not think that you know your duty—but surely a gentle reminder will not hurt the best of us. He wants to help you; won't you help him? It is no wonder that our young men seek other professions than the ministry, there is such a lack of sympathy with the preacher among the members of the church.

But you must not think that there is in the mind of the writer of this an idea that there is no sympathy among the members of the church. Far from it; there are great, generous souls in Christ's church pulsating with love and sympathy; souls whose whole aim in life seems to be to make those with whom they come in contact more perfect and pure, more holy and happy. Such have imbibed the true spirit of the Christian religion.

When will we all learn to have the sympathy with our brethren that we ought? "This is the duty of the few alone." You say such as the preachers and elders. Why to these alone? Have we not all been purchased with the same precious blood? Are we not all children of the one Heavenly Father, seeking for that city not made with hands eternal in the heavens? Are we not all following the same Jesus, whose spake the boisterous sea of Galilee to peace, and calmed and allayed the fears of His trembling Disciples? and to the blind restored their sight, and to the palsied hand its strength? whose tears did mingle with the afflicted sisters of Bethany? O, Gentle Sympathizer of the human race, help us to walk as Thou hast walked. Let us follow Thee in those acts of love and kindness that binds the hearts of humanity one to the other and all to Christ's. Let us follow Him in these paths as well as into the waters of baptism that the world may be won for Him. H. B.

Tignish, P. E. I., Feb. 16th, 1890.

ONENESS.

The people known as Disciples of Christ present to the world a plea, a creed and a theory. The plea is not simply for a return to primitive Christianity in faith alone but in practice. Not simply an agreement upon essential principles without practice, but for conformity to the requirements of the doctrine of Christ and a thorough practice of the same. Our creed coming from Christ demands it. Our theory being the sacred writings of the Evangelists and Apostles of Jesus, fully set forth the order that Christians should observe in this matter. The church of Christ was designed to be uniform in her members; for we learn that Jesus Christ came into the world to build a church; says Jesus, "My church." Matt. xvi. 18. The church of Christ was not to consist of factions or parties, but a building fitly framed together, compacted, fitly joined together. Eph. ii. 21; iv. 16; Col. ii. 19. Hence, if the church of Christ consists of a body consolidated, there must necessarily be a oneness

in teaching, practice, effort, equality and uniformity among her members. Let love be without dissimulation is the irjunction of Paul. R-m. xii. 9.

How does this idea agree with much we find within the pale of the church to-day? How does this agree with the idea so ably brought out by Bro. H. Murray when commenting upon the words of Paul—"Eating Meat." Yes, the church is a body compacted, and every joint in its proper place supplies nourishment, so that through these and their order effectual work is done, thus making increase of the body (church) being edified and built up in love. Hence, in the same chapter the Apostle adds: That the walk of the church (or the walk of her members) should be far different from the deportment of any other body. How will this agree (as Bro. M. says) with the two or three compelling the body, or church, to eat meat if they do not want or wish to do so.

The church of Christ is a free body, having been freed by the law of grace. Then, if she be emancipated by, or according to law, her members are free citizens and they are to stand fast in the liberty wherewith Christ has made them free. Gal. v. 1. And the majority is not to be brought in subjection to the minority.

There are some people who exist within the pale of the church to-day who seem to wrap their souls up in a napkin and bury it beneath their own ostent attitude in order that they do not become contaminated by the innovations that they presume are daily creeping into the church. They bitterly oppose every effort and most every means to advance the cause of Christ—if they are not thoroughly convinced that it was the practice in Paul's day. But if such persons would acquaint themselves of the practice that was prevalent in the primitive churches they would strike a different chord. Why is it that such a state of things exist in the church? Is there an answer to this question? Are these austere notions the outcome of pure Christian zeal for the advancement of the church. Are these motives actuated by pure love to Christ? Are they the result of a fervent desire to live a holy, consecrated life for Christ and the church? If so, practice should accord with the preaching.

Again, if this be the result of pure principles, where is the practice of self-sacrifice to-day, corresponding with the same practiced in the Apostolic churches? Where is the practice of giving to support the cause of Christ corresponding with that of primitive days? Where is the practice of self-denial to-day that we read of in primitive days? Where is the magnitude of love exhibited to-day among the members of Christ's body that was exhibited in the Apostolic churches—a love that bound them together in heart and in effort, that led them undergo anything, and to make any sacrifice to advance the cause of the dear Redeemer? I believe if the Apostle Paul was to come to earth to-day he would be ashamed of many who profess to be Apostolic Christians in practice. I am sure if he was to take a tour of the provinces and see the weak, struggling churches, and then expose the wealth that is laid up in napkins by those who profess to be Apostolic Christians, I suppose he would tell many of us, "Your faith is vain." I do not like the idea of straining out the gnats and drinking down camels. Let us look at the question fairly and squarely and measure ourselves according to the standard of Apostolic days, remembering that Christ's meat was to do the will of His Father. The meat of the Apostolic Christians was to do the will of Christ. Let us remember this is our duty, and while we are hurling our red hot shots at some new effort that has been introduced to aid the cause, be sure we weigh the matter before we strike the blow, for in many cases we may be impeding instead of aiding the cause of our Heavenly Master. H. E. COOKE.

Married.

OUTHOUSE-CLIFFORD.—At the residence of the bride's parents, Tiverton, Digby Co., N. S., on the 24th of December, by H. A. DeVoe, Mr. Henry Outhouse, to Annie, eldest daughter of Mr. John Clifford, all of Tiverton.

RICHARDSON-TINKER.—In Leonardville, Deer Island, N. B., at the home of the bridegroom, on the evening of January 23rd, by T. H. Capp, Mr. Winslow Richardson, of West Isles, to Miss Francis E. Tinker, of Campobello, Charlotte Co., N. B.

Died.

POWELL.—At Tiverton, Digby County, N. S., on Sunday, 16th February, after a short and severe illness, borne with patience and resignation to the Divine will, Bro. Thomas Powell, in the 34th year of his age, leaving a sorrowing widow and two small children to mourn the loss of an affectionate husband and father.

MCGEE.—At Back Bay, January 12th, 1890, Lizzie S., wife of Joseph E. McGee, and daughter of John Yeamans, of Queens County, N. B., aged 23 years, leaving a husband, father, mother, and a large number of relatives and friends to mourn their loss. Sister McGee was a member of the Baptist church at Fredericton. Her life was eminently Christian, and we trust death was her eternal gain. P. D. NOWLAN.

LINKLETTER.—Katie Linkletter, of Linkletter Road, fell asleep in Jesus on the 20th of January, after an illness of three months, aged 21 years. About seven years ago she was baptized by Bro. Capp, and joined the church at Summerside and remained a faithful member till her death. It was very profitable and pleasant to visit her in her illness. Her rejoicing confidence in Christ she held fast until the end. Her disease was of a kind which left no hope of recovery. This she well understood and bowed with sweet submission to a Father's will. She was anxious to have a conversation with different friends. When this wish was granted she seemed to feel that her work was done and she wished to depart and be with Christ. Although the weather was inclement a large number attended her funeral. Dear Katie, her memory will be long and tenderly cherished, not only by relatives but also by acquaintances. D. O. January, 23rd 1890.

PETERS.—It is with regret that we record the death of our much esteemed and well beloved Sister Orinda M. Peters, beloved wife of Elder John Peters, Sr. Sister Peters passed quietly and serenely away on Tuesday the 21st of January. She had been ailing for some time previous to her death, but we did not expect to part with her so soon. Sister Peters entered in life, in the 59th year of her earthly probation. The latter part of her earthly days was spent in the service of our dear Lord—whom she loved and served faithfully when opportunity afforded. The church at Westport has lost a devoted and true mother in Israel. But she has but stepped over the line, to join with the redeemed throng, in that bright summer land where God and the Lamb are the fulness and the light thereof. We shall miss her loving counsel, her words of comfort and cheer; but glorious thought, we shall meet her again. When our days have closed here below we hope to share the blessedness of that happy sphere with those who have gone on before. Our dear sister passed through the valley and the shadow of death without a murmur. Though she suffered much in her last hours, yet she bore it all patiently, resigning herself submissively to the Divine will of her Heavenly Father. Though we mourn her loss, yet we cannot wish her back to a life that is beset with dangers—and intermingled with pain and woe. But now, free from this prison-house of clay; and participating in the joys of that haven of rest provided in Christ, we would but say good night till we meet again. She has but exchanged this dark and toilsome world for that bright sphere fraught with everlasting gems, sparkling in the radiancy and effulgent brightness of God's countenance. We deeply sympathize with the bereaved family. It was indeed hard for them to part with one so dear; yet we cannot but mention how patiently and submissively each member of the family bore, and exemplified through it all, though many tears were shed, which betokened a severe parting, and most tender ties were being severed. But, happy thought, we shall meet again to part—no never.

H. E. COOKE.

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