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THE CHRISTIAN.

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

Vol. VI.—No. 11.

SAINT JOHN, N. B., SEPTEMBER, 1889.

Whole No. 72

The Christian.

Published monthly, by Barnes & Co., under the auspices of the Home Mission Board of the Disciples of Christ of the Maritime Provinces.

TERMS: - 50 Cents Per Annum in Advance.

All communications, intended for publication, to be addressed:

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Our Annual Meeting will be held with the Church at Tiverton, Digby County, N. S., commencing Friday evening, September 6. Arrangements with the Nova Scotia Steamship Company, will enable brethren and friends to cross the Bay and return for one fare. Reduced rates are also promised from Digby to Tiverton and back. The brethren of Tiverton give a hearty welcome to all.

BRO. P. D. NOWLAN called in on us the other day en route to River John, where he expects to remain for a Lord's day or two.

Our contributors will please call to mind the fact that to insure the insertion of an article in a given number of our paper it must reach us not later than the 24th of the month preceding.

BRO. FORD writes: Bro. T. H. Blenus is with us, and preached three times yesterday, August 25th. We had fine congregations and fine sermons. The afternoon service was at Sheffield's Mills.

We are glad to hear and congratulate our young Sister Ford—daughter of Bro. and Sister E. C. Ford—that at the recent provincial examination she was successful in obtaining a B. license; and at the Normal School, Truro, a first-class diploma.

WORD reaches us that the Brethren of Charlottetown and Lot 48, P. E. I., have secured the services of a preacher. His name, former field of labor, or how long he has been on the Island, are questions we are unable to answer at this writing, but we welcome him into these parts, and pray that God's richest blessings may attend him in his efforts to win souls for Christ.

OUR correspondents must remember that no article can appear in the columns of THE CHRISTIAN unless the name of its author is known to the editor. We have now two or three articles on hand that have been withheld from our readers from the fact that the real name is not written on the manuscript. As soon as we receive the desired information the articles will appear in our columns.

From the Summerside Journal, of P. E. Island, we learn that Bro. Braden commences on August 24th a series of lectures in the Market Hall of Summerside. Subjects: A Defence of the Law

and Work of Moses; What all should know about the Bible; Who Wrote the Books of the Bible? Fallacies' Follies and Falsehoods of Infidelity; The Great Ideas of Christianity; Can Progress Out-grow Christianity?

DURING the evening at a large dinner party, Daniel Webster was requested to state the greatest thought he ever had. He looked around for a moment at the company and asked, "Whom have we here?" "None but friends," was the reply. Pausing a second or two, he said slowly and impressively, "The greatest thought I ever had is the thought of my personal accountability to God." He then arose and amid the silence of the company left the room.

BRO. James Millard Philputt and wife, of New York, have been, during the past five or six weeks, with the brethren at Lubec. Their earnestness in cause of the Master has gained for them a warm place in the hearts of the brethren. Bro. Philputt preached each Lord's day, and during the week, by his godly walk and conversation, did much good. We had the pleasure of seeing them for a few moments at Eastport last Monday morning, 26th. They were about to take the boat for Boston.

BRO. H. MINNICK, now of Norfolk, Va., is visiting the brethren of Lubec, Maine—among whom and with whom he labored for a year or more to hold forth the word of life. This visit was looked forward to with pleasure, both on the part of Bro. Minnick and the brethren and friends of Lubec, where he is highly esteemed by those commonly called "outsiders" and deservedly loved by the brethren. He is looking well, but not as fleshy as when laboring in these parts. We should judge that this climate agrees with him, and should he return, which many are urging him to do, he will be gladly welcomed. He has promised to help us in the work of THE CHRISTIAN.

OUR young Brother DeVoe, who left St. John a year ago for the Bible College in Kentucky, is now spending his vacation in preaching the word of the Lord. He writes under date of August 21st:

Since writing you last I have been in two meetings of two weeks each. The first was at Milford, Kentucky, where we had sixteen additions; some in the blush of youth, and others whose heads were gray with age. I preached my first, second and third sermon in Milford, at the beginning of the meeting, and was joined the next day by Bros. Hester and Stafford, who continued with me during the meeting. During the Milford meeting I went to Moseo, Ohio, and in Bro. Hester's stead on Lord's day morning and evening preached, and returned to Milford on Monday. On the following Saturday I left Hester and Stafford in Milford to close that meeting, and on Sunday night came to Corinth, and began a meeting there, which closed last Lord's day evening with nine additions. Last Lord's day I had to return to Milford and again fill Hester's appointment, leaving him to close the Corinth meeting on Sunday evening. I came from Milford yesterday, and intend going to Powersville the last of this week, where Bros. Spion and White are holding a meeting.

CERTAIN scribes have been and are discussing in the columns of an exchange the question, "What is to become of the pious unimmersed?" The Christian Evangelist suggests another question: i. e., "What about the un-pious immersed?" That we have a

great number in the latter class none will deny. That whatever our view may be concerning the former class, there surely can be but one view as to the fate of the latter. For to this class is attributable not the pious affections of the former, but that the pious unimmersed are so numerous. Do you see that man, he will argue a whole day on baptism, he will argue against missionary societies (so called), Sunday schools, prayer meetings, paying the preacher, etc., etc.; of him, concerning Christian work, it can be said, his right hand knoweth not what his left hand doeth—for the reason it does nothing. The man never gives a cent for missions, whether home or foreign. The person appointed to solicit from him a subscription for needy repairs on the meeting house in which he (unpious immersed) has a seat, would, though poor, rather pay the twenty-five cents he might receive than lose a half day in arguing the matter. And yet a ten dollar bill would not meet his tobacco bill for the year! Such men are but brackmen that do nothing but put on and keep on the brakes, and find fault with the train that it runs so slow. Slow it may be. Sad, if such is the fact. But sadder still is the fact that such slowness is largely due to the action, or want of action, of unpious immersed.

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

RECEIPTS.

Church at Lord's Cove, N. B.,	\$ 3 00
Coburg Street Sunday School, St. John,	12 00
Church at Leonardville,	16 00
Profits of THE CHRISTIAN,	43 00

EDUCATIONAL.

C. H. Leonard, St. John, N. B.,	5 00
A. D. M. Boyne, St. John, N. B.,	1 00

\$79 00

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\$11 00

In reference to the above it may be well to offer a few words in explanation. We have among us pious young men who are anxious to gain an education to better fit them for preaching the gospel, to which work they are determined, with the help of God, to devote their lives. In the meantime we are in great need of preachers, and find it next to impossible to be supplied from abroad. Many are under the impression that while it is our duty to be always ready to support and encourage worthy men who can be induced to come here and preach the gospel, we ought also to encourage and assist our own young men who are struggling to work their way on to usefulness in the Master's work, and that we should do this for at least two reasons: 1st, That these young men may the sooner be prepared for the field. 2nd, That they may be the more encouraged to labor at home where they receive the sympathy and assistance of their brethren.

It is the desire of the brethren that those who wish to pay into this fund will hand it to the elders of the churches, or any person or persons whom the churches may appoint, and that it be reported in THE CHRISTIAN. D. CRAWFORD.

Selected.

OUR MINISTER'S SERMON.

The minister said last night, says he,
 "Don't be afraid of givin';
 If your life ain't worth nothin' to other folks,
 Why, what's the use of livin'?"
 And that's what I say to my wife, says I,
 There's Brown, the miserable sinner,
 He'd sooner a beggar would starve than give
 A cent toward buyin' a dinner.

I tell you our minister's primo, he is,
 But I couldn't quite determine,
 When I heard him a givin' it right and left,
 Just who was hit by his sermon.
 Of course there couldn't be no mistake
 When he talked of long-winded prayin',
 For Peters and Johnaton they sot and scowled
 At every word he was sayin'.

And the minister he went on to say,
 "There's various kinds of cheatin',
 And religion's as good for every day
 As it is to bring to meetin'.
 I don't think much of the man that gives
 The loud amens at my preachin',
 And spends his time the followin' week
 In cheatin' and overreachin'."

I guess that dose was bitter enough
 For a man like Jones to swallow,
 But I noticed he didn't open his mouth,
 Not once after that to holler.
 Hurrah, says I, for the minister—
 Of course I said it quiet—
 Give us some more of this open talk,
 It's very refreshin' diet.

The minister hit 'em every time,
 And when he spoke of fashin',
 And riggin' out in bows and things,
 As woman's rulin' passion,
 And comin' to church to see the styles,
 I couldn't help a-winkin'
 And a-nudgin' my wife, and says I, "That's you,"
 And I guess it sot her thinkin'.

Says I to myself, that sermon's pat,
 But man is a queer creation,
 And I'm much afraid that most of the folks
 Won't take the application.
 Now if he had said a word about
 My personal mode of sinin',
 I'd have gone to work to right myself,
 And not set there a-grinnin'.

Just then the minister says, says he,
 "And now I've come to the fallers
 Who've lost their showers by usin' their friends
 As sort o' moral umbrellas.
 Go home," says he, "and find your faults,
 Instead of huntin' your brother's;
 Go home," says he, "and wear the coats
 You tried to fit for others."

My wife, she nudged, and Brown he winked,
 And there was lots o' smilin',
 And lots o' lookin' at our pow,
 It sot my blood a-bilin'.
 Says I to myself, our minister
 Is gettin' a little bitter;
 I'll tell him, when the meetin's out, that I
 Ain't at all that sort of a critter.

—Selected.

THE USES OF TRIALS.

"Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy."

Affliction occupies a large place in the economy of salvation, for though suffering is the result of sin God takes hold of it and transmutes it into one of the richest blessings to His own people. From whatever secondary causes the afflictions of the righteous may arise, whether from the sins of their forefathers, the cruelty of their enemies, their own mistakes or the mistakes of their friends, or the malice of Satan, it is their blessed privilege to realize that the Lord permits and overrules all, and that He has a gracious end in every sorrow which he allows to overtake them. Happy the Christian who, though he cannot see this "end" at present, is able to trust in the goodness which chastens, and

cleave to the hand that smites. It may help us, however, to "endure chastening" if we consider two or three of the gracious ends or uses of our trials.

1. That trial reveals us to God.

There is a sense, doubtless, in which trial reveals us to God, makes manifest to him what is in our hearts. Perhaps some one may object and say, no, no, we need nothing to make manifest to God what we are, He understands us perfectly, He knows what is in man and needs not anything to tell Him. True; and yet He says to Abraham: "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me." And to the Israelites, "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldst keep My commandments or no." Now God knew that Abraham feared Him, and He also knew how far Israel would keep His commandments; but He did not know as a matter of *actual fact* until the fact *transpired*. He must have the latent principle developed in action before He could *know it as action*. Thus Abraham by his obedience to the painful command made his love manifest to God. Not that God had previously any doubts of Abraham's love; but he desired a practical manifestation of it towards Himself, or to know it in *action*. The Divine love is like all other love in this respect, it delights in practical proof of love in return, nor will it be satisfied without. Remember this, Christian, in thy various afflictions. The Lord is leading thee about in the wilderness to prove thee, and to see—to make manifest to Himself—what is in thine heart, and whether thou wilt keep His commandments or no. Remember, also, that in nothing is love made so manifest as in willing, cheerful suffering for the sake of its object. It is easy, nay joyful, to labor, but patient, cheerful suffering requires a deeper love, a more perfect self-abandonment. "Greater love hath no man than this, that a man lay down his life for his friends." "We glory in tribulations also."

2. Trial also reveals us to ourselves.

Although we do not agree with the adage, that untried grace is no grace at all, yet, unquestionably, much fancied grace has proved itself in the hour of trial to be but as the early cloud and the morning dew. "How many who have received the word with joy, and for a while have believed, in time of temptation have fallen away." How many a professing Christian, if he could have had predicted to him the effect of adversity upon his heart and life, would have said with Hazael, "Is Thy servant a dog, that he should do this." And yet when the true test of character was applied he fell. When he had eaten and was full, then his heart rebelled; or when he was chastened by the Lord he grew weary and said, "Verily, I have cleansed my heart in vain, and washed my hands in innocency." There is no surer test for the Christian as to the state of his heart than the way in which he receives affliction. How often, when all has appeared prosperous and peaceful, and the child of God has been congratulating himself on spiritual growth and increased power over inward corruption, has some fiery trial overtaken him. When, instead of being met with perfect submission and cheerful acquiescence, it has produced sudden confusion, dismay, and perhaps rebellion, revealing to him that his heart was far from that state of divine conformity which he had hoped and supposed. Thus, the Christian often suffers more from a conscience of insubordination under affliction than from the affliction itself. Dear reader, how is it with you in this respect? When trials overtake you are you able to say, "It is the Lord, let Him do what seemeth Him good"; and "I know Thou in faithfulness hast afflicted me?" Are you able to realize that "whom the Lord loveth He chasteneth," and

that these light afflictions are working a future increase of glory? If so, happy are you. This is the best of all evidence to yourself that the Divine Spirit is working in you to will and to do of your Father's good pleasure. This fruit does not grow on the corrupt soil of unregenerate nature, it springs only from a heart renewed by the Holy Spirit and baptized into fellowship with Christ and His sufferings. But is it otherwise with you? Does your heart chafe and fret and rebel? Are you saying, "All these things are against me?" If so, this is proof that the work of grace is at a low ebb in your soul, that your faith is weak and your spiritual preconceptions dim. It is high time for you to wake out of sleep and cry nightly unto God for a revival of His work in your heart, and for a sanctified use of the affliction which has overtaken you. "If God dries up the water on the lake, it is to lead you to the unfailing fountain. If he blights the ground, it is to drive you to the tree of life. If He sends the cross, it is to brighten the crown. Nothing is so hard as our heart; and as they lay copper in aquafortis before they begin to engrave it, so the Lord usually prepares us by the searching, softening discipline of affliction for making a deep, lasting impression upon our hearts."

3. Trial also reveals us to the world.

As the greatest manifestation of God to the world was by suffering, so the most influential revelation of His people to the world has been by suffering. They are seen to the best advantage in the furnace. The blood of martyrs has ever been the seed of the church. The patience, meekness, firmness and happiness of God's people in circumstances of suffering, persecution and death, have paved the way for the gospel in almost all lands and all ages. A baptism of blood has prepared the hard and sterile soil of humanity for the good seed of the kingdom, and made it doubly fruitful. The exhibition of the meek and loving spirit of Christianity under suffering has, doubtless, won thousands of hearts to the Divine Author, and tamed and awed many a savage persecutor besides Saul of Tarsus. When men see their fellow-men enduring with patience and meekness what they know would fill them with hatred, anger and revenge, they naturally conclude that there must be a different spirit in them. When they see Christians suffering the loss of all things and cheerfully resigning themselves to bonds, imprisonment and death, they cannot help feeling that they have sources of strength and springs of consolation all unknown to themselves.

Patient suffering, cheerful acquiescence in affliction and anguish, mental or physical, is the most convincing proof of the Divine in man which it is possible for humanity to give. "Truly this was the Son of God," said those who stood by the cross when they saw how He suffered. And how many who have been thoroughly sceptical as to the professions of their converted kindred, and have most bitterly persecuted them and withstood every argument and entreaty advanced in health and activity, have yielded almost without a word before the patience and peace with which the billows of suffering and death have been braved, nay, welcomed! Such evidence by persecutors and blasphemers.

Abraham might have written a book and preached all his life long, as doubtless he did, but the whole, ten times told, would not have convinced his family, his contemporaries and posterity of the depth and fervency of his love to God, as did that holy, calm surrender of the best beloved of his soul to the requirements of God. Job might have been the upright, benevolent, righteous man he was, but probably we never should have heard of him but for his wonderful submission, patience and faith under suffering. It is this which lifts him up as an example and a teacher to all succeeding generations. It was when sitting on the dunghill, apparently forsaken of God and men, and suffering the direct physical agony which Satan could inflict, that Job attained his greatest victory and made that wonderful exhibition of trust in God which has been the

comfort and admiration of God's people from that day to this. It was in the fiery furnace that Shadrack, Meshack and Abed-nego won such glory to the God of Israel that even a heathen king proclaimed His majesty and dominion, and commanded his subjects to worship Him who could deliver after this manner. It was in the furnace of persecution that Stephen, Peter, James, John and Paul proved the divinity of their characters and the genuineness of their faith.

Without suffering the world could never have known the strength of their faith, the fervency of their love, or the purity of their lives. Their trials made them "spectacles unto the world, to angels and to men," and won for their master the ears and hearts of thousands.

When an apostle would present to us the highest achievements of faith, and the most wonderful exhibitions of the power of divine grace, he refers us, not so much to the doings of God's people as to their cheerful and triumphant sufferings—Heb. xi. Dear readers, how are your afflictions revealing you to those around you? Are you adding your testimony to that of the cloud of witnesses who are gone before, to the sufficiency of divine grace to sustain and comfort in the hour of sorrow and suffering? Is your patient endurance saying to those who are watching you, "I can do and suffer all things through Christ which strengtheneth me?"—Selected.

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J. E. Powell, Southampton, England.

John Marted, London, England.

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Jagganath and wife, (native helpers), Hurda, Central Provinces, India.

Nathoo Lall and wife, (native helpers), Hurda, Central Provinces, India.

Miss Helen Lovemore, Hurda, Central Provinces, India.

M. D. Adams and wife, Bilaspur, Central Provinces, India.

G. W. Jackson and wife, Bilaspur, Central Provinces, India.

O. E. Garat and wife, Akita, Akita, Ken, Japan.

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Eug. Snodgrass " " " " " "

Sato Tatsu, " " " " " "

Miss Cala Harrison, " " " " " "

Miss Kate Johnson, " " " " " "

M. E. Macklin, M. D., Nankin, care Local Post, Shanghai, China.

E. P. Hearndon, Nankin, care Local Post, Shanghai, China.

A. F. H. Saw, Nankin, care Local Post, Shanghai, China.

E. T. Williams and wife, Nankin, care Local Post, Shanghai, China.]

F. E. Meigs and wife, Nankin, care Local Post, Shanghai, China.

Under appointment: Dr. O. S. Durand and wife, of Sedalia, Mo., and Miss Sue A. Robinson, of Louisville, Ky.

THE SCEPTICAL SHOEMAKER.

"I have read," said the shoemaker, "a great deal about the heathen gods, and I believe the account of Christ is taken from some of the heathen writings or other."

"Will you abide by your own decision on two questions which I will put to you?" said the Bible-reader. "If so, I will freely do the same. I will abide by your answers; by doing so we shall save much time, and arrive more quickly at the truth."

"Well," said he, "out with it, and let us see if I can answer; there are but few things but what I can say something about."

"Well, my friend," replied the reader, "my first question is: Suppose all men were Christians according to the account given to us in the gospels concerning Christ, what would be the state of society?"

He remained silent for some time in deep thought, and then was constrained to say: "Well, if all men were really Christians in practice as well as theory, of course we should be a happy brotherhood indeed."

"I promised you," said the reader, "that I would abide by your answer; will you do the same?"

"O yes," he readily replied, "no man can deny the goodness of the system in practice. But now for the other question; perhaps I shall get on better with that. You have got a chalk this time against me."

"Well, my next question is this: Suppose all men were infidels; what then would be the state of London and the world?"

He seemed still more perplexed, and remained a long time silent. At length he said: "You certainly have beaten me, for I never before saw the two effects upon society. I now see that where the Christian builds up the infidel pulls down. I thank you; I shall think of what has passed this afternoon."

The sequel was that he was fully persuaded in his own mind to give up all his infidel companions, and follow the Lord Jesus Christ. But the change did not stop here. When first the reader called he had sat on an old dirty chair, with a number of half-starved children sitting in their rags on the floor around him, neglected and uncared for; now they have removed to a better home in a cleaner street. Within all is cheerful and happy. The father, no longer faithless, delights in the company of his wife and children, all of whom are neatly dressed; and his chief happiness is to read and speak to them of the things which belong to their everlasting peace.—H. L. Hastings.

A FEW WORDS ABOUT HONEST MISTAKES.

The senior editor is moved to say a few words about the question of the relation of the honest but mistaken believers in Christ. It is a subject that has a practical side and is one that causes some difficulty in the minds of honest people. We are led to say what we do from an incident that came under our notice not long since.

Our government during the war prescribed a form of oath and ceremony of mustering in its volunteer soldiers, and grants a pension by law to those who are disabled or suffering from the effects of their exposure in the service. When the men enlisted, took the oath and were mustered in, the government promised to do this. Some time since a man who had been a faithful soldier had been a prisoner of war and endured all the hardships of three years service, made an application for a pension. It was then discovered that the man had never been regularly mustered into the United States service, that at the time he enlisted he had not taken any oath or been formally mustered. It was also found that he had mistaken something else for that oath, yet honestly believed he had been mustered. Now what did the government do? Under a strict construction of the law there was no formal covenant between the government and the soldier; he had not done, on account of an

honest mistake, what the government required to make him a soldier. Yet he had been faithful to the government as a soldier in all that he could do. The government said, We will not take advantage of the informality but will give him his pension. Did they do right? It seems to us that they did, and that they did not in any way lessen the value of the formal oath by so doing.

Christ has proscribed an act of faith (baptism) by which men become His followers, His disciples, by which they enter into covenant with Him. A man, through a mistake and the teaching of the mustering officer, does not comply with the exact act that Jesus proscribes. He does what he honestly supposes Jesus requires and with full purpose of heart serves Jesus all his life. Now may not Jesus—or would he not have the right in view of all the surroundings to accept the service of the mistaken man and give him the reward? It seems to us he might do so and still not in any way violate to his own requirement. We must remember that Jesus is not only the law-giver but the judge, and must temper judgment with mercy and compassion. If He does not He is not the Christ that wept over Jerusalem.

To us all this appears very plain and easy, but now comes the practical application of the matter. Men say, If Jesus accepts a man under these circumstances why should not we? Because we are not the judge would be reason enough if there was no other. But let us take the illustration with which we began this article. Suppose some mustering officer should say, "The government paid the man who was mistaken about his muster, therefore I will not observe the law in mustering other soldiers, but will accept them the same as the mistaken man was accepted." You would say at once that he was very foolish not to see the difference between the government condoning a mistake and his going to work deliberately to commit one. So with us. Because we think Jesus may or even ought to condone an honest mistake, it does not follow that we have a right to go deliberately at work to sanction the mistake ourselves. To us the two things are as wide apart as the poles, as wide apart as I am from Jesus in power, authority and wisdom, and it has always seemed strange to us that any intelligent man failed to see it. What I may do and what Jesus with all his authority as Judge and King may do are two things. I am only to preach and practice what Jesus commanded, and beyond that I am not to go, I dare not go. While I do that I know also that Jesus will do just what is right when He comes to judge the world, and when He tells me that He to whom much is given of Him much will be required, while to him to whom little is given of him little will be required, I at once say that Jesus has a right, in view of all the circumstances in each case, to make such allowances as He judges right for any and all honest mistakes made by those that love Him. That He will do so I have not a particle of doubt, and as I believe some men who love Christ and believe in Him are honestly mistaken about baptism, I am profoundly convinced that He will not be less merciful to them that He will be to the honest mistakes in my own life. But because I believe this is no reason why I should in any way disregard or sanction in others a disregard of the law of Jesus as I read and understand it. In fact it is a further reason for me to adhere to it, for I am thus without excuse. Believing that Jesus is so good that He will overlook and condone an honest mistake is the very reason why we should try not to make the mistake or sanction it in others. The more we believe in the goodness and mercy of Jesus the more we are constrained to preach and practice exactly what He has taught and to avoid all mistakes. But we have said enough. This is not in reply to any one else, or to controvert any question, but to suggest that what we believe and think Jesus will do with any one who mistakes His law has no more to do with our accepting them to or rejecting them from church fellowship than what we may think or believe as to whether William Tell shot the apple off his son's head or not.—Christian Oracle.

The Christian.

ST. JOHN, N. B., . . . SEPTEMBER, 1889

EDITORIAL.

THE APPOINTMENTS OF GOD.

In considering the appointments of God, respecting our eternal future, two facts meet us plainly: First, These appointments are all made for our good and none for evil. Second, These appointments are not left among God's secrets, but are plainly revealed for us and for our children. "For God has not appointed us to wrath but to obtain salvation by our Lord Jesus." I. Thess. v. 9. God's word and works reveal and explain His appointments.

God has two classes of appointments, *absolute* and *conditional*. The first never fails of accomplishment, the second sometimes does. To understand these two classes we must always observe the distinction between them. To confound the two is sure to lead to error and confusion.

God gives us the means of good *unconditionally*, but He gives the good that come through those means *conditionally*. The same rule obtains in nature and in grace. The Lord gives the farmer a fruitful earth and rain from heaven and fruitful seasons and these without any condition on the farmer's part. God's appointment in this is *ABSOLUTE*. But He gives these blessings in order that the farmer may cultivate the earth, sow the seed and reap a crop that will fill him with food and gladness. He gives to all *unconditionally* the means of raising a crop, but does not give to all farmers, whether they work for it or not a crop, for it is only "the willing and obedient that shall eat the fruit of the land." This is plain enough in things temporal, nor is it less plain in spiritual things. "God so loved the world that He gave His only begotten Son." This was done without any condition on the part of a lost world. No one of the lost even asked for this "unspeakable gift." It was *absolute*. But God gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. (John iii. 16). Thus, it is very plain that God gave His beloved Son without any condition on the part of the lost, but gives eternal life to the lost on condition that they believe on His Son. One gift is *absolute* the other *conditional*. We thus learn how an *absolute* appointment cannot fail, and a *conditional* may and will when the conditions are not fulfilled—hence the difference between the two.

Universalists say, God will save all for whom Jesus died. Hyper-Calvinists say the same. One party sees plainly that Jesus died for all, that He, by the grace of God, tasted death for every man, etc., etc. The other sees as plainly that all will not be saved, that at the judgment one part "will go away into everlasting punishment and the other into life eternal." The first party concludes positively that all will be saved for Jesus died for all, and it is the will of God that all should be saved and come to the knowledge of the truth. The second party concludes that Jesus did not die for all for some will go away to everlasting punishment. Here, then, are the two conclusions: First, *All will be saved*. Second, *Jesus did not die for all*. Is either of these conclusions in the Bible? No, indeed. But they are contradicted scores of times in the Bible. What, then, leads to the mistakes of both parties? Why it is in ignoring the distinction between the two classes of appointments and making them *all absolute*. A popular preacher said once: "If God wants to save a man and the man is not saved it proves that the devil is stronger than God." If that were true it would place in the hand of every evil-doer a triumphant weapon

against the righteous judgment of God. It is not because of God's weakness and the devil's superior strength that the idler does not reap nor the rejecter of Christ is not saved.

Let us notice WHERE AND WHY God's *conditional* promises have failed. "Wherefore, the Lord God of Israel saith: 'I said, indeed, that thy house and the house of thy fathers should walk before Me for ever;' but now the Lord saith, 'Far be it from Me, for them that honor Me, I will honor, and they that despise me shall be lightly esteemed.'" (I. Sam. ii. 30). Here the Lord declares that what He had appointed, and emphatically declared, respecting the house or family of Eli, would NOT BE FULFILLED, because Eli's sons had despised and dishonored Him before the people, instead of fulfilling the conditions of His appointment.

"Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for His life and thy people for His people." (I. Kings xx. 42). Here was God's will opposed and His appointment broken, not because Satan was stronger than God, but because Ahab did not obey the Lord's command in the destruction of a wicked king, but made a bargain with him and sent him away, and for so doing would suffer death in his stead. So God's conditional appointments are not accomplished when moral agents refuse to act their part in the matter.

It was God's appointment to gather the Jews under the spreading wings of His dear Son who would save them from their sins and their punishment. But this appointment failed because they would not be gathered. If any doubt this let them hear the words of the weeping Jesus: "How oft would I have gathered Thy children . . . and ye would not." (Luke xiii. 34, 35).

In the 7th chapter of Luke, at the 30th verse, we learn what was the *counsel* of God which is the same as His appointment. It was that men should believe John's preaching and be baptized of him. God had but one counsel in the matter. While the publicans justified God or went with His counsel, the Pharisees and lawyers rejected the counsel of God against themselves—not being baptized of Him. Here God's appointment failed in one case and was fulfilled in another, because one party justified God in doing what He appointed and the other rejected His counsel. We here see where God's conditional appointments have failed and why they have failed because moral agents have refused to do their part in the divine appointment. We will now show that God

HAS APPOINTED MEN TO BE SAVED BY JESUS CHRIST.

All Christ's actions on earth as well as His teaching by words confirm the fact that He came not to destroy but to save men. God sent not His Son into the world to condemn the world—but that the world through Him might be saved. His inspired apostles' testimony on the matter is as follows: One says, "He is the propitiation for our sins, and not for ours only but also for the sins of the whole world." (I. John ii. 2). Another says, "That he, by the grace of God should taste death for every man." (Heb. ii. 9). And again it is said of God, "Who will have all men to be saved and to come unto the knowledge of the truth. For there is one God and one mediator between God and man—the man Christ Jesus who gave Himself a ransom for all to be testified in due time." (I. Tim. ii. 4, 5, 6) Here it is plainly declared that Jesus gave Himself a ransom for all and also that God will have all men to be saved.

The Gospel, as Paul defines it in I. Cor. xv., is that Christ died for our sins and was buried and rose again. When Jesus sent this Gospel it was to be preached in all the world to every creature. Not merely before every creature but to every creature. That is His apostles were by Him commanded to tell every lost man and woman that

Jesus died for their sins, etc., etc. What they were to tell every sinner is true, it hence follows inevitably that He died for all. Nothing is more absurd than to tell a man that Jesus died for him if he will only believe it. We are to tell him that the Gospel is true whether he believes it so or not, His unbelief does not alter the truth but it will condemn him for not believing what is true and will ever remain true forever.

God has prepared a kingdom for men from the foundation of the world, and in the last judgment Jesus will welcome those on His right hand to it. But He will send those on his left hand away into a place not prepared for them, but prepared for the devil and his angels. (Matt. xxv. 34-41) When men by sin lost all claim to the place which God had prepared for them, He gave His dear Son to save them and fit them for that kingdom, but those that despise the love of God and reject the Saviour will be sent to another place prepared for others. It will eternally torment the lost to know that they have opposed the counsel of God and rejected the offered love of Jesus while they might have gained eternal life and honored and justified a merciful Saviour. While men are now refusing to accept the pardoning mercy of God they know very well they are breaking His appointments. How will they feel when all their liberty is taken from them, and they bound hand and foot are in outer darkness?

When a sinner, moved by the dying love of Jesus, turns to God, he enjoys a sense of pardoning mercy which is greatly enhanced by the thought that God's purposes are fulfilled in his case. It is no wonder that there is joy among the angels of God when one sinner repents.

It is an encouragement to those who are laboring to save men that they are laboring together with God, not only to save others, but to accomplish His appointments and to honor Him before the universe. It is an encouragement which disarms opposition, rebukes supineness, and inspires hope—a hope that maketh not ashamed. And when they shall have ceased from their labors and their works have followed them, when they see the King in His beauty and be made like Him, and know Him and His appointments even as they are known, they will be fully fitted for the joy unspeakable and full of glory.

Original Contributions.

A FEW THOUGHTS ON THE GOSPEL.

JAMES MURRAY.

God promises every person salvation, pardon of sin, that believes and obeys the Gospel of Christ. It is of very great importance, then, that we know what this Gospel is. In I. Cor., xv. 1-5, we are plainly told just what it is. Paul says he received it from Christ; preached it to the Corinthians and that they were saved by it. Now this same Gospel saves the whole world if accepted, for Paul tells us again that it is the power of God unto salvation to every one that believes it. These three great facts that Christ died for our sins, according to the Scriptures, and that He was buried and that He rose again the third day according to the Scriptures, are what God calls on us to believe with all the heart, and if we go to the Bible and with a true, anxious heart read and meditate as we read the four books—Matthew, Mark, Luke and John, that tells us so plainly what Jesus did for us, we cannot help believing; and as we learn how much Jesus loves us, even to die for us, we cannot help loving Him and feeling our need of Him as our Saviour. We then decide to break off from our sins to come to Christ and be saved. It is the determination of our hearts to follow Christ; this is repentance, and

now, with willing hearts, we confess Christ before the world, making the noble confession, "I believe that Jesus Christ is the Son of God," "for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." And having thus far submitted to the requirements of the Gospel and having died to sin, we are buried with Christ "in baptism and arise to walk in a new life." "For as many as have been baptized into Christ have put on Christ." And now, as Christians, we are to observe all things that Christ has commanded. We are not to trouble about things not commanded and say, "I guess so," or "why not do this or that," but read carefully the perfect law of liberty and continue therein. For in God's word we have all things that pertain into life and godliness; we have a perfect rule of faith and practice. The word of God is enough, and if made the prayerful, constant study and practice of the Christian, it will make us just what God will have us, thoroughly furnished unto every good work, wise unto salvation. God, who is perfection, gave us this perfect law for our guide in everything necessary to a holy life, to build us up and save us in heaven. Surely this is enough. But still I regret to have to say that the church of Christ is not of one mind in this desire. To imitate the sects and the world, and to appear popular and fashionable, seems to be creeping into the hearts of many professing to be Christians, and this leads to inventing and practising things not taught in the Word of God. We hear such expressions now, as our pastor, our organ, we must have money, and so we must have sociables, festivals, and anything that we, the majority, think is right in order to get money, and this majority consists chiefly of the wealthy and young members (male and female). O for more spirituality, more following after Christ and less after the fashion of this world. It is the church of Christ we want to work for, not our church. It is the earnest preacher of the Gospel of Christ we want to sustain, not our pastor. It is the organs of speech that God has blessed us with we want to cultivate and use in singing and making melody in our hearts to the Lord, rendering unto Him the fruit of our lips and hearts in exhortation and prayers, not our church organs. God will not condemn if we have no church organ. We must have money, it is true, and if we feel our hearts all taken up in the welfare of the cause, we'll love it above all else, and we will find no difficulty to raise it by the rule given us in the perfect law of liberty by the wisdom of God. If this fails, the wisdom of man must fail. A great many of the "must haves" talked of by the church ought not to be thought of, much less practised, as they do not belong to the worship of God and often cause offence and destroy the love, union and peace that should prevail in the church. It is said we have a respectable majority in favor of our plan; this is well enough for worldly societies but not for the church of Christ. God tells us how the church is ruled, the bishops or elders were appointed and instructed how to rule, and the church is admonished to submit to them that rule over them for they watch for their souls. This must be right or the office of an elder is useless in the church. Oh, for a return to the Apostolic order, to the simple rule of faith given by God, that we as Christians might honor our Master more. Love not the world neither the things that are in the world, be all of one mind, love and labor for the church and love and unity will prevail among the children of God.

Milton, Queens Co., N. S.

"To think when heaven and earth are fled
And times and seasons o'er,
When all that CAN die shall be dead,
That I must die no more!
Oh, where will then my portion be?
Where shall I spend ETERNITY?"

THE MUZZLE.

No. 1.

Much has been said of late about hirelings and paid preachers. Has the preacher of the Gospel a right to live? may be the question arising out of a hurricane of *vox et præterea nihil* resounding from different quarters. If he has no right to live by the Gospel, then he has no business in preaching it. I tell you it is quite a comfort, and very encouraging to a man who has left all for Christ and entered the vineyard of the Master, to toil for the advancement of His Kingdom, and the salvation of souls, to have the extreme pleasure of reading and referring to some of the healthy and encouraging letters, by some of our good brethren, especially when he requires stimulation and patience to stem the current.

The Word of God teaches that the laborer is worthy of his reward, but according to the minds of some he should be muzzled. Well it is a wonder the barbarians did not muzzle Paul on the Island of Melita, for healing the sick and no doubt preaching Christ to them. So I suppose the preacher of the Gospel must receive the kind edification extended to him by certain correspondents of our paper as part of his reward, as it carries with it the import—let each have his own and keep it, but not anything too much. If God has ordained, by the preaching of the Gospel, to bring the world to Himself, He will carry His plans into effect. It required a sacrifice on God's part to redeem the world, so He freely gave His well beloved Son. Then if God our Heavenly Father gave in order to redeem the world, we should not refuse to give. If Jesus paid the price of the world's pardon, we should be willing to pay the price it requires to preach the Gospel to the world. But, says some one, there is a medium in all things. And so there is. If the preacher has no right to ask a certain portion for his labor, why should any other religious promoter require a certain sum or salary, such as translators, tract-writers, editors, co-editors, etc. But it is a blessing to know God has provided salvation, and brought life and immortality to light through the Gospel. And He has made the earth, and all that is therein, the gold and the silver to pay for the spreading of the Gospel. It all belongs to Him. And why do men murmur and complain about that which is not their own. If you have a few twenty-dollar gold pieces in the bag, and you are afraid one of these hirelings will get them, keep quiet and say nothing about it (let them live on the wind). And when you realize they do not belong to you, but that they are God's property, then the cause of Christ will reap the benefit of them. God has placed them in your reach, but not to hide in an old bag. And if you have fallen in love with them, and it gives you a spasm at heart to think of parting with them, let your mind rest, you need not worry over the matter. God does not want them, for he loves the cheerful giver, but He says nothing about the tearful giver. There was a man (as the story is told) hired a servant, and he was so mean he gave him the bones to pick, that had already been picked, that he might satisfy his hunger. One day the servant asked, Why give me the bones that have already been picked? And his master replied, The nearer the bone the sweeter the meat. Not many days after, the servant was told to take a fine horse and tie him where the grass was rich and plentiful. The servant took the horse, and tied him on a heap of stones. In the evening the master went to see where the horse was feeding, and found the animal on a heap of stones looking none the better for his day's feedings. And calling his servant he said, John! did I not tell you to tie the horse on a rich feeding plot. Why have you tied him upon a heap of stones? Well, said John, you told me, the

nearer the bone the sweeter the meat. So I thought the nearer the stones the sweeter the grass. If those who think that the preacher can live on the bones already picked, let them try a rich feed, and they will understand the matter better. The love of money would dothrono God's purpose, and annihilate the spread of the gospel, but if the Gospel must be preached those who go out must be sustained. If we have any dollars to spare give them to the Lord, for every dollar given in support of the Gospel, may be a soul won for Christ.

H. E. COOKE.

IDOLATRY.

Nations which have received the light of revelation have uniformly adopted some form of idolatrous worship. Rom. i. 22, 23. This has been the case from the early ages of the world to the present time. This is not the place to enter into details of heathen mythology, with its innumerable gods and the varied rites of their worship. It is sufficient to state that revelation has pointed out the enormity of transferring to dumb idols the worship which exclusively belongs to the one living and true God, and classes it among crimes of the most offensive character. Ex. xx. 3-5.

The family from which A'aham sprung served "other gods," (Josh. xxiv. 2); and after the exodus from Egypt idolatry was the besetting sin of the Hebrews. The history of the Jewish nation until the captivity furnishes melancholy proof of the proneness of the nation to this sin, and records the calamities which befell them on that account. At the time of Christ's advent, the Jews were not chargeable with formal idolatry, but in all its abominations it prevailed among the Gentiles, and presented one great obstacle to the progress of the gospel. It is a decisive mark of the anti-Christian character of the Romish Church that it has incorporated the idolatrous feature, and, whatever may be the pretence or explanation, erects its images and worships the creature rather than the Creator. The Virgin Mary is in fact their chief goddess, the sculptured image of Christ is venerated more than the living Saviour; and prayer, which is a high act of worship, is offered to saints and angels.

Where there are none of the outward forms of idolatry, it may exist in the heart, and he is chargeable with it who places any object in his affections above God. Col. iii. 5. W. J. MESSERVEY.

Correspondence.

DEATH OF DR. W. H. WOOLERY.

PRESIDENT OF BETHANY COLLEGE.

The late president of Bethany College died Tuesday night, 6th August, at his home in Bethany. Death is an impartial visitor. It conquers great and small, high and low, rich and poor, the educated and the illiterate. It comes so suddenly that many have not time to make any preparations for eternity. President Woolery needed no time in which to make further preparation for the great hereafter. He lived an upright Christian life. All who had the honor of his acquaintance were forcibly impressed by his manner of living. He was only in the prime of life when God called him to Himself. He was one of the ablest preachers and teachers in this country. In all the great meetings held under the supervision of the "Disciples" in the Northern States, Dr. Woolery took an active part. The Bethany Encampment, in which President Woolery was to fill an important place as a preacher of the gospel, and as a lecturer on "The Higher Criticism of the Bible," etc., acknowledges its severe loss by his death. He was the third president of Bethany College. Bishop Alexander

Campbell was the worthy founder of this college. Dr. Pendleton succeeded him as president, and in 1887 was followed by Dr. Woolery. All acknowledged him to be well qualified for this position. Before entering Bethany College as a student he had taken a course at Kentucky University. In 1876 he graduated at Bethany, after which he adorned the pulpit until 1882, when his Alma Mater called him to take the chair of Latin, which at that time was vacant. He accepted the call to the president's chair five years later, after he had proven his sterling worth as a teacher to the trustees of the college. Until his death he was interested in education. His sermons from the pulpit, his public lectures and addresses, his lectures in the class-room, always inspired his hearers to seek knowledge.

His extreme modesty was first noticed by me when we met at his home on my arrival in Bethany. Every man must be conscious of his own merits; but Colomau has said that "on their own merits modest men are dumb." This was especially true of the late president: "Thy modesty was a candle to thy merits."

He had a very sensitive nature. It was not uncommon to see him in tears. Often have I seen his eyes flooded with tears when he was speaking from the sacred desk on the "Love of Jesus," "Salvation," "the Sinner's Friend," etc. In August last he spoke at the funeral of a charming little girl, and in the midst of his speech broke down and "wept bitterly." It is rare, indeed, that a strong and thoughtful man possesses a nature so sensitive.

Students are always critical. A man who sits as professor in any chair at college and shows traits of weakness, mentally or morally, will be little respected by those who are in attendance at his classes. President Woolery was strong in mind. Every student was satisfied with his lectures, his able criticisms and comments on biblical texts and themes.

At a time when he gave a lecture on some popular theme, and invited students who were not sufficiently advanced in learning to attend his classes, they all were eager to meet in his class-room, and listen to his instructions.

This able and scholarly man, who on the 20th of June ult., was in the enjoyment of health, and on that day made his last public speech after the degrees had been conferred on the graduates, now lies asleep. He peacefully sleeps the "sleep of death." He lies near the remains of Alex. Campbell. On the morning of the resurrection day they will come forth to appear before the great "I Am" to give account of noble deeds and heroic actions. Both were philanthropists. They will shine as stars in eternity.

At a later date I fully intended to present President Woolery with a gift, in acknowledgement of his kind assistance as a teacher of Hebrew, sacred history and mental science. But he now needs no reward from human hands. He is worthy of God's gifts. I am glad to be able to speak of his worth to my friends in the Maritime Provinces of Canada.

T. S. K. FREEMAN.

630 South Wall St., Paris, Texas.

NOTES OF TRAVEL.

As we journey along the pathway of life each day brings its own experience; and we are wise if we profit by this experience. We may not be able to recall the past years of our life and live them over again; but we can bring back the scenes of days gone by, days of sanctified affliction, when our hearts were softened by grief, when we felt drawn very near to our Father. Oh! how such murmurings, such experiences should cause us to think, that if under such special trials and afflictions we find comfort and peace, why not enjoy the same

blessed comfort every day? We certainly would if we would profit by past experience. Then there are days of spiritual depression. What brings them on? Distrust. And yet everything came out all right. This is the experience of hundreds of godly men and women. If we profited by this experience we would no longer distrust. We all are all travellers, bound for eternity. Some travel by express, make a quick trip, go down to an early grave; others go slowly, and live to see the allotted "three score and ten," perhaps more, but the same destination for all—"the grave." Some travel alone; that is, they go through life as if there was no one in the world but themselves. A Christian cannot do this. He or she must live to do some good for somebody, or their's is a false profession. The great law that governs Christianity is, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind and strength, and thy neighbor as thyself."

A man once stood up in a social meeting and told how much he enjoyed religion; but when the question was asked, "does your wife and family and your neighbors enjoy your religion?" it put a different face on the matter. Life is so short and uncertain that we need to profit some by our own experience, and as much as we can from the experience of others. Let us make the journey as pleasant as possible for others as well as for ourselves. Our greatest happiness will be found in making others happy. When a man starts on a journey, the state of his mind depends a great deal upon what he expects to meet at the end of that journey. A man who is called home to stand by the bedside of his dying wife does not travel with heart as light and cheerful as a man who is going to meet his bride. And yet how many Christians there are who go through this world as though there was nothing more in store for them than for those who are not Christians. If Christians could realize that all things work together for their good, and that they have a kind Heavenly Father to watch over them, one who cares for the lilies of the field and the birds of the air; if they would only look forward to the end of their journey, and consider that the trials and experiences of the journey are not to be compared with the happiness and glory that they will enjoy at the close of their pilgrimage. Oh! the joy they would feel at the thoughts of meeting again with loved ones who had finished their course first. Mothers will meet their loved ones, those dear little ones that they were so sorry to part with, but now never part from them again. Husbands and wives will be united, brothers and sisters, fathers and mothers will all be united in that great throng which no man can number. Oh, yes, we will see Jesus and be made like Him, and then their will be no more sickness, no night; God shall wipe all tears from our eyes; there will be no sorrow, no sin shall enter there. What are we? what have we done that we should be entitled to such happiness? We are the adopted sons of God. He has accepted us through His beloved Son. We have not done anything to merit this great enjoyment. Still our journey through life has a great deal to do with it. Hear Him: "I was hungered and ye gave Me meat, I was naked, sick, in prison, thirsty, etc., and ye ministered to My wants." And then He adds, "Inasmuch as ye did it unto one of these, My brethren, ye did it unto Me." Ah, yes, what are we doing for Christ in this way as we journey through life? Let us keep our eyes fixed on Jesus as the Captain of our salvation. Our hope in heaven is an anchor sure and steadfast, and whatever we do in word or deed do all in the name of the Lord Jesus.

I started to write something about my travelling experience among the churches this month, and headed this article "Notes of Travel." It should have been "Notes on Travel"; but what I have written I have written. I hope that some fellow

traveller may read and be encouraged to press onward and look forward with joy to the end of his journey. If so, I shall be glad and God's name be praised.

August 20th.

W. H. HARDING.

Y. P. MISSION BAND—COBURG ST. CHURCH.

When our Band was organized we had but eight members. This meeting was held on 14th May, 1886. The officers then elected were:—

Mrs. Milos, *President*.
Miss G. Murray, } *Vice-Presidents*.
Miss E. McLunis, }
Miss K. Harris, *Treasurer*.
Miss J. Morrison, *Secretary*.

It was decided to call our Society the Young Peoples' Mission Band and that to become a member each person should pay five cents and five cents at each meeting.

The first meeting was held in the afternoon and was restricted to young ladies only, as there was a society then existing among the young men. It was thought best to hold the meetings in the evening and to extend an invitation not only to the young men but to any person whether a member of the Sunday School or not.

Later on we changed the date of meeting, from the last to the first Friday of each month.

At the second meeting a motto was chosen for the Band, which may be found in the II. Peter iii. 9, and reads: "Not willing that any should perish." We also decided in this meeting to give our money to Home Missions.

The membership has steadily increased, and now we have enrolled thirty-three members.

The meetings are opened with reading and singing, the minutes of the previous meeting are read, roll called and dues collected. If there are any suggestions or unfinished business that is next considered, and then a short programme consisting of readings, singing, recitations, etc, is carried out. The meetings then close with singing and prayer.

In March, 1887, the Mission Band united with the Aid Society and Little Workers in a public meeting which was held in the vestry, and at which a report was read by the Secretary.

The officers elected for the second year were:—

Mrs. Milos, *President*.
Miss Christie, } *Vice Presidents*.
Mr. Christie, }
Miss Banks, *Treasurer*.
Miss J. Morrison, *Secretary*.

At the resignation of the secretary in August, Miss Rae Christie was appointed to fill her place which position she held during the remainder of that and the whole of the next year.

The officers of 1888 were:—

Mr. DeVoe, *President*.
Miss R. Christie, *Vice President*.
Miss Barnes, *Treasurer*.
Mr. Christie, *Secretary*.

At the resignation of the President in September, Mr. Capp was appointed to that position.

In May, 1889, a concert was held by the members of the Band. A silver collection was taken up, which realized about \$10.00.

The officers of the present year are:—

Mr. Capp, *President*.
Mr. Allan, *Vice President*.
Miss Emery, *Treasurer*.
Miss J. Morrison, *Secretary*.

Since the organization of the Band we have handled something like \$50.00, which we hope has been a little help to our object—Home Missions.

JOSEPH J. MORRISON.

Secretary.

NOTES BY THE WAY.

My last report left me at West Pawlet, Vermont. Our brethren have only two churches in the entire state, and the one here is not numerically strong. Nevertheless, the people are intelligent and enterprising and very kind and hospitable. I preached over two Lord's days and then left for my Ontario home. I took the train Wednesday morning, July 24th, Bro. S. H. Leeman accompanying me. After a few hours' ride on the Delaware and Hudson Railroad we took the steamer "Vermont" at White Hall and rode up Lake Champlain. Everybody here appeared to be having a high holiday. There were on every hand a great number of pleasure seekers. All around here we saw so much to interest and entertain. Who has not heard of Saratoga? Lake George, too, has so much clustering around it that gives it a real historic and practical interest. The Adirondacks, also, throw an additional charm over this region, and in sublime majesty stood before us romantic and picturesque, gleaming with threads of radiant beauty and bits of fallen sky. As we passed up Lake Champlain all afternoon we saw the rainbow painted on the clouds. Still the day was fair and the sun tinged the landscape with vermilion, crimson and gold. This is truly a mountainous country. Over rippling ocean of forest trees like ocean billows may be seen the Green Mountains, clothed with dark evergreen of everlasting beauty.

We reached the City of Plattsburg in the evening, just in time to see the procession of Barnum's great show, the greatest in the world. The natural history all along here in York state is beautiful, and very interesting to the tourist. We remained over night at Bouse's Point, taking the train next morning for Ogdensburg, where we arrived about noon. We immediately took the little steamer and crossed the River St. Lawrence for Prescott, Ontario, arriving in time to make our connections with the Grand Trunk railroad. We reached Belleville about five o'clock, then passed over the Bay of Quinte on the little steamer, "Mary Ethel," into Ameliaburg, arriving at home the same evening. I had the pleasure in finding all well in health and vigor. Fortunately, our family have had no doctor's bill to pay for eleven years.

Bro. Leeman's health has been steadily improving since we started from Deer Island; but we were both extremely tired and wearied, having rode a distance of over eight hundred miles. During this whole line of travel we have noticed the crops have been abundant, and on every hand many indications of prosperity.

We have in this county two churches of Disciples; but on account of death and removals to other parts of the country, the congregations have become very much weakened. At our first meeting, as I referred to the many changes, the congregation wept. My mother, from Bloomfield, was also present, and gave an exhortation. Bro. Benjamin O. Ainsworth, the present elder of the church here, and who now preaches for the church at West Lake, attempted to speak, but was overcome with deep emotion, and amid tears sat down. Bro. Byron Hyatt is now preaching for this church, which is located at Hillier, nearly two miles from our own home. I have preached here each Sunday but one, notwithstanding, since my arrival—and they have been wishing me to begin a series of meetings—in addition to preaching in our own church five Methodist churches were extended to me. I was only able to preach in three of them. Religious bigotry is continually dying out here. People who are full of bigotry do very little good. We want less and less of this element and more zeal, piety, and devotion. I was delighted with our congregations yesterday, and, I believe, never before in my life were five Methodist churches offered me in one day. However, it is cheering to see so much love and

unity prevailing. The true Christian rises above sectarian bigotry, and stands upon the truth, rejoicing in the love of Jesus, the holiness and happiness of heaven. We need everywhere more workers and less objectors and fault finders. There are many people who are born in the objective mood. A lack of pastoral labor has been productive of many churches dying out in this province. But at present the churches are on the rise, and there are more preachers now engaged in the work than formerly. I think there are now about sixty congregations of Disciples in Ontario, and we have generally a devoted and intelligent brotherhood. I have been more particular in entering into detail on account of travelling heretofore in the Maritime Provinces, and so many there wishing to know my whereabouts. My best wishes and kind regards to THE CHRISTIAN and all its readers.

Ameliaburg, Ontario, August 10.

W. K. BURR.

Dear Brethren,—Several times the request has come to me from some readers of THE CHRISTIAN to write an article for the paper. Whilst at Bethany College my time was devoted to study and I could find little time for outside work. This is my reason for not heeding your requests ere this. My statements will be personal in their nature. I graduated at Bethany in the ministerial and post-graduate courses on 20th June, ult. The last year has been beneficial to me in many ways. It has been one of my hardest years at college, but one which has brought to me many spiritual blessings. The study of the original texts of the Bible with a close examination of the higher criticism has had a tendency to strengthen my faith in the word of God and consequently to make me more zealous in the work in which I am engaged.

On the fourth of July, the great holiday in this country, my room-mate and I left Wheeling, West Virginia, for Texas. We were on the road until 7th inst, Sunday morning, 8.45, when we reached our destination. During Christmas vacation last, we had travelled as far west as St. Louis. The country south of this city is very beautiful. Our journey through the Indian Territory was especially fraught with interest to us both. The Indians in that nation are very much like the Indians in Canada in physique and general appearance. They are more intelligent and they own more land. Many of them are almost white. For the whites have gone into the nation and married the colored number largely for the purpose of getting possession of the land. We did not see any large prairies north of the Red River. They are numerous in this state. I thought it would make me feel like a bird out of its cage, when, for the first time, a prairie was visited. On the contrary I am favorably impressed with the country, its vast prairies, its fertile soil, its great natural resources.

I preached on last Lord's day evening to the Christian congregation in this city for the first time. The congregation numbers three hundred. Some of the most influential men in the city are members of the Christian church. I like the people and the field of labor. If you will bear with me I will write you briefly something concerning Paris. It has a population of nearly fifteen thousand. It has beautiful residences in every street. Never have I seen more costly mansions than those which adorn the streets of this city. It has water works, gas and electric lights, street railways, free postal delivery, good hotels, three banks and wholesale and retail houses embracing all lines of trade. It has more paved streets than any city of its size in the state. It has three railways, the Texas and Pacific, the St. Louis and San Francisco, and the Gulf, Colorado and Santa Fe.

Its educational advantages are unequalled in the southwest. In addition to its splendid system of

public schools it has a female institution, a school for young men, a commercial college and a number of flourishing private schools.

There are fifteen churches in the town, nine white and six colored. There are two Methodist, one Baptist, one Christian, one Catholic, one Cumberland Presbyterian, one Presbyterian, one Congregational and one Episcopal of the whites. Trees and flowers adorn nearly every fruit yard of each residence. What I have told you is not in a boasting way. It may be of some interest to you to know these facts.

The heat is intense. The thermometer seldom stands below ninety during the summer months. The people are interested in the welfare of a Nova Scotian on a hot day. Gentlemen as well as ladies always carry umbrellas to protect themselves from the heat of the sun. A weather prophet in this country is useless. It often rains whilst the sun is shining and no one is able to tell at what moment the water will fall from the clouds above his head. My health is good. At any time I shall be glad to give any of you any information you may desire in reference to the south. Will my friends please address me—630 South Wall Street, Paris, Texas.

With love to you all I remain fraternally,

July 11th, 1889.

T. S. K. FREEMAN.

A QUAIN T LITTLE SERMON.

Mr. Harvey was riding slowly along the dusty road, looking in all directions for a stream, or even a house, where he might refresh his tired, thirsty horse with a good draught of water. While he was thinking and wondering he turned an abrupt bend in the road, when he saw before him a comfortable farm-house; and at the same time a boy ten or twelve years old came out into the road with a small pail, and stood directly before him.

"What do you wish, my boy?" said Mr. Harvey, stopping his horse.

"Would your horse like a drink, sir?" said the boy respectfully.

"Indeed he would, and I was wondering where I could obtain it."

Mr. Harvey thought little of supposing, of course, the boy earned a few pennies in this manner; and therefore he offered him a bit of silver, and was astonished to see him refuse it.

"I would like you to take it," he said, looking earnestly at the child and observing for the first time that he limped slightly.

"Indeed, sir, I don't want it. It is little enough I can do for myself or any one. I am lame and my back is bad, sir; and mother says, no matter how small a favor may seem, if it is all we are capable of, God loves it as much as he does a very large favor. And this is the most I can do for others. You see, sir, the distance from Painesville is eight miles to this spot, and I happen to know there is no stream crossing the road that distance; and so, sir, almost every one passing here from that place is sure to have a thirsty horse."

Mr. Harvey looked down into the grey eyes that were kindling and glowing with the thought of doing good to others, and a moisture gathered in his own, as, a moment later, he jogged off, pondering deeply upon the quaint little sermon that had been delivered so innocently and unexpectedly.—*Selected.*

Died.

LEONARD.—Sister Margaret Leonard, wife of Bro. James Leonard, departed this life August 5, 1889, and was buried at Leonardville, Deer Island. For many years her home was on the island. There she had brought up a large family, and endeared herself to all by faithful and helpful friendship. She led a sincerely Christian life, and now "sweetly sleeps in the arms of Jesus." A large concourse of friends followed her to her grave, after which I spoke to them from the words of St. Paul: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." JAMES M. PHILPOT.
Lubec, Maine.

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