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THE CHRISTIAN.

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

Vol. X.—No. 3

SAINT JOHN, N. B., JANUARY, 1893.

Whole No. 111

The Christian.

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P. O. Box 106
St. John, N. B.

EDITOR:
DONALD CRAWFORD, - NEW GLASGOW, P. E. I.

FINANCIAL MANAGER:
J. E. EDWARDS, ST. JOHN, N. B.

A HAPPY NEW YEAR.

We expect to give our readers a picture of the
Halifax church building in our next issue.

BRO. FORD is still engaged with the church at
Lord's Cove. He reports good congregations and
a fine interest.

Be sure and read Bro. Crawford's editorial in
this month's issue, it is timely and thoughtful and
will do you good.

Our brethren have responded nobly to the circular sent out by the Halifax brethren in our last issue, but much more is required to be raised before the meeting house is completed. These brethren need our help just now.

No better time than the present to renew your
subscriptions for the new year, and while you are
about it just mention it to some of your friends.
Perhaps they will subscribe also.

THE new church building at Lubec was opened
last Lord's day for public worship. Bro. Philpott
of Philadelphia was the speaker, an account of
which will be found on page 3.

WANTED.—A good preacher is wanted by the
Home Mission Board of the Maritime Provinces,
one who can come well recommended and has had
experience in holding protracted meetings. Write
J. S. Flagler, Post Office, St. John, N. B.

With this issue THE CHRISTIAN carries to each
of its readers its best wishes for the new year.

The transition from December 31st,

A Happy New Year, 1892, to January 1st, 1893, will
not be different from the going out
of any other day and the coming in
of its successor, and in fact every month and day
and hour begins a new year. But still we do not
feel the same when we close our eyes on one of
these days to open them on the other. We feel
that we have reached another mile stone and are
hastening to the end. But the all-wise God has
permitted us to remain, although He has called so
many away. Some whose days were many, having
proved themselves to be faithful servants of their
Divine Master, have been asked to cease their toil
and leave this world of sorrow that they might
enter into rest. Many in the prime of manhood
and of womanhood have seen their sun go down
while it was yet noon; and, as they saw the light
fading away, they may have thought, and those

who survive may still think, that their work was
but begun; but their Father in heaven thought
otherwise. Many too, who, it would seem, had
come only to be snatched away almost before the
earth could soil them by her touch, or tarnish by
her breath, now no longer cheer the homes on
earth, but dwell in the mansions above. But we
remain. And why? There is work for us to do.
If by God's guidance we try to find it, and in His
strength we seek to perform it, then we shall have
a happy new year; for true happiness can come
only when we are in the place He would have us
fill; and if, before the year shall close, God should
call us to Himself, our happiness shall never end.

January sees firms and corporations examining
their records to see wherein they have succeeded
and wherein failed, with the pur-

A Searching pose of avoiding the causes which
Time. tended to produce bankruptcy, and

of observing more closely those
from which good results accrued. Why should
not churches do the same? Have they failed
during the past year? If so, why? For the reason
they need look neither to God nor to the world.
He would have used them if they had been willing
to be used; and all the opposition of the world
could not have prevented their success if they had
been co-laborers with him. Failure, if failure
there be, rests with the church. Look! Is there
internal strife or jealousy? Is a factious spirit on
the part of a few paralyzing those who desire to
work? Has worldliness crept into the church and
driven prayerfulness out? Have many of the
members deluded themselves into the belief that
they can be God's children and still not contribute
to the support of the gospel? Has the church
concluded that the home expenses are so great that
they cannot help those who are less fortunate than
themselves? You need look no farther. An
affirmative answer to any one of these questions
shows a state of affairs which is sufficient to account
for failure, and which, if not removed, will produce
the blackest ruin.

The ideal church cannot be found, but surely a
successful church is possible. In it we would ex-
pect to see every one at work. The
The Success- fathers and mothers in Israel—not
ful Church. so active as they once were, but
rich in experience—have the cause
of Christ so much at heart that they are among
the first to welcome an advance movement in His
name. The younger brethren and sisters enter
promptly, gladly and earnestly into the labors that
have come to their hands. The boys and the girls
are being trained up for loyal and loving service,
and even now they are willing workers. There are
no luke-warm ones; no indifferent ones. The
services of the Lord's day are well attended and
thoroughly enjoyed. The mid-week meetings are
valued as a source of spiritual refreshing and
encouragement. The Sunday-school becomes a
spring where heavenly wisdom may be found bub-
bling up and where many young hearts shall drink
the water of life and be made glad. Let a church
become filled with an unselfish, consecrated, loyal,
soul-loving, Christ-like spirit and the King of
kings will use them not only to cheer hearts and
homes, not only to encourage the faint-hearted and
support the weak, but to lead immortal beings to

Jesus—who alone can save them from a life of sin
here and a life of woe hereafter. God is looking
for churches upon which to pour out His blessings,
and sad it is that so few are as ready to receive as
He is willing to bestow.

If a person moves into a community where there
are several churches representing different denom-
inations, but no church that stands

An Obvious firmly and completely on what we
Difficulty. regard as the true foundation, what
shall he do? Should he unite with

any one of them? Without any sectarian bigotry
and fully and gladly admitting the good work that
these churches are doing in elevating morality and
working against sin, the writer gives his own candid
opinion when he says it is preferable that the person
should not do so. Let his letter remain in the
keeping of the church of which he is a member.
This does not mean that he is not to attend some
one of the churches near his new home. It does
not mean that he is to be idle. It does not mean
that he is to refrain from assisting the good people
among whom he has come, in all praiseworthy
enterprises. It may be well for him to be the
most active one among them. But he can do this
without stultifying his conscience, or turning his
back upon principles which should be dear to his
heart. To deposit his letter with a church of any
denomination means that he accepts its teaching,
and wherein it differs from his previous belief, he
practically denies what he regarded as the truth,
and accepts what he looked upon as error. How
shall a person, so situated, be kept from lukewarm-
ness and apostacy? Partly by engaging in Chris-
tian work in his new home, and partly by the
vigilance of his home church. They should not
forget him. He is one of them, under their care,
and they should watch for his soul. In some way
they should be in touch with him; and perhaps a
monthly letter from the preacher, the elders, or
some other brother or sister will accomplish the
purpose. Tell him about the church and encourage
him to continue faithful.

ABOUT two years ago one of the Churches of
Christ in Des Moines, Iowa, was wonderfully
cheered by seeing a great multitude

By their accept Christ as their King. In
Fruits. less than two months over five
hundred were added to the saved.

The membership of the church was more than
doubled. Owing in part, it may be, to a
vigilant pastoral oversight, nearly, if not quite,
all of these have proved themselves to be sincere
in their profession. And among other proofs,
here is a good one. The brethren and sisters
had pledged four hundred dollars to carry
on the work of preaching the gospel to the
heathen, and not satisfied with this they have since
decided to increase the pledge to six hundred
dollars per year for five years, and use the sum in
support of a missionary in China. "For their
missionary they have selected Bro. Guy, a student
of Drake, who will graduate next June, and who is
most highly commended by those who know him." This
sp. 's volumes for the church, as a whole,
and for its individual members. Thirty years ago
that church had no existence, or at least was all
but unknown. Now it will be known to thousands
for its good works.

Home Mission Notes.

Place.	Preachers.	Additions.
Toledo, O.,	Updyke & Hawes,	120
Atlantic, Ia.,	Whitehead & Coon,	101
Paris, Ky.,	Martin & Easton,	143
Pleasant Hill, Mo.,	H. A. N. rthealt,	355
Bedford, Ia.,	Martin & Easton,	113
Cameron, Mo.,	G. F. Hall,	101
Chillicothe, Mo.,	Boyer & McCluskey,	118

Over 1,000 additions in eight meetings is a good showing, especially during a presidential campaign.

All will be glad to know that Bro. Fullerton, of Picton, is able to be out again. He expects to finish the house he is building next season. It has a stone foundation, is boarded in and the roof is shingled. It is 70 feet long, 35 feet wide and 26 foot post. There will be two halls, one 15x30 and the larger one will be 70x35. Certainly this is good news, and all will be glad to hold up Bro. Fullerton's hands in preaching the gospel. Let us make his prayer ours. He says, "May I be able to do something for His honor and glory and the advancement of His cause in this place."

The brethren in Halifax and Bro. Hardin, of Cincinnati, have been trying to get Bro. Chase (who retires from the governorship of Indiana, January 9th, 1893), to come and open the new house in Halifax and continue a meeting. Bro. Chase was willing to come, but could only remain a few days. So it is thought best not to invite him, as it is a long journey and would cost too much for so short a time. Bro. Hardin says, "I asked Bro. Chase to agree to undertake a number of meetings, consuming several months. Had he been free to do this, I should have recommended that we help to sustain him. But he cannot do this. So here ends another one of my efforts to secure an evangelist for the provinces. *But I will not give it up, I will keep drumming at it till I get one.*" The receipts show that many have remembered this fund in the past month. We hope that many more will begin the new year by a contribution to the home mission work.

Wishing you all A Happy and Prosperous New Year.

RECEIPTS.

Previously acknowledged,	....	\$102 95
Maitland, Hants Co.—		
Mrs. D. McDongall,...	....	2 00
Westport—		
Per Miss Nettie Bailey,	....	2 00
St. John—		
Sunday School,	....	12 36
Mission Band,	....	2 73
Leete—		
Per Miss Matthews,...	....	75
Southville—		
Mrs. M. E Gates, ....	....	7 50
Milton—		
Per Miss Collie, ....	....	4 75
		\$135 04
J. S. FLAGOR,		
Post Office, St. John.	Secretary.	

Of one thing I feel sure, nothing could be better for arousing the spiritual life of a congregation, and leading it to a higher life, than the cultivation of the spirit of missions. The progress of the kingdom of God in the world is a study well calculated to enlarge the mind and soul, and rescue torpid congregations from their self-satisfied ease. What a power for good would be our home millions of Christians, if really alive to their privilege and duty in helping forward the work of God in all lands.—A. M. Mackay, of Uganda.

If there be some weaker one,
Give we strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.

—J. G. Whittier.

Foreign Missions.

Maritime C. W. B. M.

Expect great things from God.
Attempt great things for God.

FROM JAPAN.

160 Benten Machi, Ushigome Ku,
Tokio, Japan.

To O. C. W. B. M. and Maritime Province Sisters:

DEAR SISTERS: I have been in my new home a week to-day. God has been very good to me in granting me, not only a pleasant passage, but also many kind friends on my arrival. Miss Oldham and myself have taken up our residence with Miss Calla Harrison, than whom a kinder, more loveable friend it would be hard to find. Her home consists, besides ourselves, of five little girls, who are supported by different churches in the States, and a man who teaches for her in one of her charity schools in the morning and does chores for her in the afternoon. She also has a helper who comes on Friday and returns Sunday evening after the service. Her work is to make a home and training school for these young girls. She is always willing to increase the number when some person takes upon themselves to support them. The cost of one girl is \$60 a year. We must have women helpers, and, as we can get no good ones, we must train them for ourselves. It is necessary, also, to get them when they are young and have them under our personal superintendence from morning till night, for the wickedness of this immense city is not even dreamed of in our own dear country. O pray that I might be the means of bringing one soul to the foot of the cross, and to remain steadfast.

There is one poor little girl who has been brought under our notice that we would like to take in. Her father is a jinriksha man. He has four children, and the mother has lately died. They are in abject poverty. He is perfectly willing for us to take her, thereby laying aside all claim to her in the future. Could you get no person in our vast Dominion to adopt her? I should take such pleasure in being her guardian, her teacher, her foster-mother. If she is not taken in she will likely be sold to train as a dancing girl, which means to be lost. Aye, more than lost, for it means not only lost for this present world, but lost for the world to come. Oh, Christian women of Canada, did you know the lot of the women here and their utter depravity, you could not sit quietly there in your comfortable homes and not do something to help them. It makes my blood chill to think of it—but enough.

Miss Oldham and I carry on Miss Harrison's work when she leaves for her home in the spring. May I do my part to my utmost ability. Miss H. has given each of us one of her schools to superintend, and an English class. On Monday we start our study of the language with a competent native teacher; so good-bye laziness.

Your loving sister in the work,

MARY M. RIOCH.

P. S.—Write soon. How I long to hear from you, you cannot guess.

We are sure that all will be pleased to hear that our dear sister has arrived safely and is taking up her work. There is one thing in her letter to which I would call especial attention. It is the little girl of whom she spoke. I have learned since this letter was written that seeing the terrible danger that threatened her, should there be any delay, Sister Rioch could not wait to hear from the home churches, or individuals, but has taken upon herself the responsibility of adopting this child, hoping that we will help to bear, at least a part, of the expenses. If not, she says she will bear them all herself. The amount needed would not seem much if all

the churches in Canada will do a little; but it is large for one sister. Sister Sinclair, of O. C. W. B. M., writes that she is bringing the matter before the churches in Ontario.

Can we not interest the children in this work? It would be very easy, as they like to hear of, and work for, the children of heathen lands. Or, is there any of our brothers and sisters who would like to adopt the child? Perhaps from some of your homes has been taken a little one whom you had hoped would become useful in the Master's vineyard. Can you not take in the place of your dear one this little heathen child to train for Christ, so that it may do the work that perhaps your own would have done?

Many are doing this and feel that it is the very best investment possible. For when those children shall have become able to tell the gospel story to their own people, there is no estimating the number of souls that shall be won to Christ through them.

You will be glad to learn that we have received from Bro. Weaver \$23 00 from the church at East Point, P. E. I.; also on Christmas eve \$10.00 from some one unknown, accompanied by the prayer that God will bless the foreign mission work. The Lord is truly opening the hearts of his people.

On the last Lord's day in November we held our missionary meeting in Coburg street church. Collection amounted to \$2.60.

On Christmas day we held another very interesting meeting, Japan and Sister Rioch being the subjects. Letters were read from our missionary, which were much enjoyed. Collection amounted to \$3.36.

RECEIPTS.

Previously acknowledged, ....	....	\$61 25
St. John—		
Sunday School, ....	....	3 36
Woman's Aid, ....	....	1 90
Little girls in Miss Bank's S. S. class, ....	....	53
An unknown Sister, ....	....	10 00
		\$77 04

SUSIE B. FORD,
Treas. C. W. F. M.S.

[In last month's acknowledgements Jessie A. Stewart, Southville, \$5 00, should have been "Jessie A. Stewart, Southport, P. E. I.]

News of the Churches.

ST. JOHN, N. B.

The past month has been one of great sorrow, yet amid it we have cause to be glad for the blessings that has come to us. Sister Barnes has gone to her reward, and we cannot estimate the loss we suffer. We do not sorrow as those without hope in Christ. She lived to see what she had labored for accomplished. She saw her children pillars of the church and their children turning to the Lord, having been brought up in His nature and admonition. She saw the house of God (that she had toiled for and given so freely to build) filled with eager people listening attentively to the word of the Lord. She saw a band of young, consecrated people working for Christ and His church, and fitting themselves to carry on the work in this city. She saw additions every week to the membership and new scholars coming into the Sunday-school. She saw the church willing to give to every good work; living in peace and growing in faith and love. Seeing this, her last days were her best days, for they were full of rejoicing at the success of the truth.

During this month we have had four additions to the church and thirteen new scholars in the Sunday-school.

We had another pleasant visit from Bro. Bowers.

The number of communicants has become so large that four deacons serve them.

The Woman's Aid Society had an interesting meeting. Collections for home missions about \$6.00, and \$1.90 for foreign.

LORD'S COVE, N. B.

We have now been laboring with the church here over six Lord's days, and while we have no additions to report, we feel confident that there is a growing interest in the work, and the prospects are that we shall see a good work done here in the near future. For many years the brethren have met regularly on the afternoon of each Lord's day for "breaking bread" and exhortation, the Sunday-school being held in the morning. To these meetings we have added a preaching service each Lord's day, morning and evening, a prayer-meeting on Wednesday evenings and a Bible class on Saturday evenings, thus making six sessions each week. The attendance at all these meetings is very encouraging. The afternoon meetings have been very interesting, there being quite a number to take part in the exercises. We are having large congregations at the evening service, which has steadily increased from the first. The brethren are united and seem anxious to see the cause of God prosper in this the field of their labor.

The writer of these lines had an unfortunate fall some two weeks ago, which has prevented him from visiting as much as he had been doing. This, we think, a much needed work here; as there are so many who have not been attending meetings at all for some considerable time, and can only be reached at their homes. Already we have seen good results from our preaching from house to house. But there remains much yet to be done along this line, which, when well done, will result in filling this large house with a host of interested and intelligent listeners. From these the church will reap a harvest of souls which will gladden every heart. All this is within the bounds of moderate possibilities; indeed, we might almost say that such results will certainly follow an earnest and patient faithfulness on the part of the brethren.

I do not feel like closing this short letter without paying a brief tribute to the memory of the departed dead. Since we left our home in Cornwallis the news has reached us of the death of our aged and much respected Bro. William Jackson, and also of the departure of our esteemed Sister Barnes, of St. John. Thus has been called away one whose work seemed to have been done, and another, who, so far as we could see, was right in the midst of her usefulness.

There is something in the death of the aged, who are only waiting to depart, as was our Bro. Jackson, which seems about as it should be; so that while we think of the many deeds of kindness received at their hands, we cannot but feel a degree of thankfulness that the "labor and sorrow," occasioned by the weight of years, has been exchanged for the freshness of eternal youth, and that sweet rest that remains for the people of God. But, when one so much beloved and so much needed, as was our Sister Barnes, is called away, we stop and ask, Why is this permitted? The only answer we have is, "What I do ye know not now, but shall know hereafter." For more than twenty-five years Sister Barnes has been our friend in the fullest sense of the word, and we mourn as those who have lost a sister indeed. She loved the cause of God with all her heart, hence, she loved all who were laboring to promote its interest. But her worth and works are too well known to require any poor words of mine to impress them more deeply on the memory of the brotherhood than her useful life has already done. But we feel

like paying this brief tribute to the memory of one from whom we have received so much kindness, and with whom we have worked for so many years in the interest of the kingdom of God.

Our hearts go out in sympathy to the afflicted family, and we pray that the God of all grace will comfort and strengthen them in this the hour of their sore trial.

Heaven is being rapidly populated with our loved ones, and it will be sweet by and bye to meet them again in that home where there is no sickness nor death, but where the glory of immortality is eternal.

E. C. FORD.

December 22nd, 1892.

WESTPORT, N. S.

We are still contending for the hope and spread of the gospel. Our interest seems to be springing into new life as we draw on to the close of another year. We pray for greater zeal, and a more deeper consecration to God and work he has given us to do in the year coming in. We are now arranging for a Christmas concert. The little workers again to the front. God bless them. The proceeds to be devoted to missions. We extend a happy Christmas greeting to all our fellow workers in the cause of Christ. May the blessings of heaven attend our united work for the onward march of Truth.

H. E. C.

MILTON, N. S.

Our ladies have held their "Sale," and realized the good sum of \$25.00.

The Endeavor Society has thirty active members, and hope soon to see more become active. The meetings are better because those who once were silent now take part, thus doing what they can to make an interesting meeting.

The Woman's Auxiliary held a very instructive and interesting meeting on the evening of December 11th. Miss A. A. Collie, president, read an excellent paper on "Missions." There was a large audience present which was pleased with the programme.

Bro. and Sister J. hn M. Ford are receiving congratulations over their Christmas gift of a beautiful daughter.

PROGRAMME.

Song by choir	No. 10 Gospel Hymns, No. 5.
Scripture reading.....	Rev. v.
Prayer.	
Song by choir.....	No. 27, Go ye into all the, etc.
Report of the year.	
Mission Class.....	On Missions.
Recitation.....	Awaiting.
Class exercise.....	Work.
Song by the children.....	On Missions.
Class exercise	The Need.
Recitation.....	Whither I Go.
Recitation, There are tribes beyond, not heard the Gospel.	
Song.....	By the children.
Reading.....	On Missions.
Collection.	
Song.....	By Choir.
Remarks.....	From Bro. Murray.
Recitation.....	The Little Missionary.
Congregation.....	From Greenland's Icy, etc.
Benediction.	

BOSTON, MASS.

Our work at the South End Tabernacle and its missions moves grandly forward. Our Sunday school has outgrown the vestry. January 1st a senior department will be organized in the auditorium, with a distinct corps of officers. It is expected that each school will increase rapidly in membership and efficiency, each working up its own credit to lead the other. Six members have been added to the Everett Y. P. S. C. E. A "girl's service" given by Elizabeth Flower Willis's Sunday school class last Sunday evening quite filled the auditorium. It will result in great good. Mrs. Darst is improving.

J. M. TILL.

DEDICATION OF DISCIPLES' CHURCH AT LUBEC, ME.

The dedicatory exercises of the new Disciple church took place last Sunday, and the elegant new structure was formally dedicated to the service of Christ.

The spacious building was filled to overflowing, the other churches having adjourned their services and the pastors assisting in the exercises.

Rev. Allen B. Philputt, pastor of the Disciple church, of Philadelphia, and who was well known by the people here, having presided over that organization for a time, accepted the invitation to preach the dedicatory sermon, and his well-known eloquence, coupled with an unusual occasion, called forth a vast crowd.

The building is one of the finest in this part of the state and is a model of symmetry and convenience. Gothic in style, with circular pews and inclined floor. The walls are finished in white wood, trimmed with walnut. The ceiling is of corrugated iron, supported with massive trusses of oak, with carved cornices, giving the whole a rich massive look and finish. The windows are of cathedral glass, and in every instance memorials, presented by members of the society.

The church, which was built at a cost of \$6,500, was dedicated free of debt, much to the gratification and pleasure of all interested, as it was expected to carry a mortgage on it for some years to come. This was made possible by the generosity of one who has taken a great interest in the enterprise from the beginning. . . . To the great surprise and delight of the society, Mr. Staples presented them with a clear title of the building free of all incumbrances. This, he said, was in honor of his father, one of the founders of the church, his wife who is prominently identified with the society and the members who have worked so faithfully for the interest of the cause —Lubec Herald.

HALIFAX BUILDING FUND.

Sister Sarah Wisdom, Dartmouth, N. S.,	....	\$10 00
Sister Cailla Anthony, Boston, Mass.,	....	2 00
Nathaniel McDonald, Kentville, N. S.,	....	1 00
Mrs. and Miss Dickason, Nine Mile River,	....	1 00
Mrs. James B. Dodge, Hampton, N. B.,	....	1 00
Mrs. D. McDougall, Maitland, N. S.,	....	2 00
Mrs. Henry Hill, French Village, N. S.,	....	1 00
A Friend, Halifax, N. S.,	....	1 00
James Smith, Jr., Halifax, N. S.,	....	1 00
M. G. Freeman, Milton, N. S.,	....	1 00
Abraham Bligh, Milltown, N. S.,	....	2 00
A. G. Ford, Milton, N. S.,	....	1 00
J. A. McCabe, Milton, N. S.,	....	1 00
John Belaise, Aberdeen, D. K.,	....	1 00
A. Friend, Montreal, P. Q.,	....	2 00
Robert Dyer, Mursfield, P. E. I.,	....	1 00
Mrs. Wm. Miller,	....	1 00
E. C. Bowers, M. P., Westport, N. S.,	....	2 00
H. E. Cooke,	"	1 00
S. C. Bailey,	"	1 00
Carrie S. Payson,	"	1 00
George W. Archibald, Woonsocket, R. I.,	....	4 00
James McPhee, West Gore, Hants Co., N. S.,	....	2 00
Mrs. James McPhee, "	....	1 00
John B. McDonald, "	....	1 00
J. A. Gates,	"	2 00
Joshua Brison,	"	1 00
Benj. McDonald,	"	1 00
John T. Wallace,	"	2 00
Mrs. J. B. Wallace,	"	1 00
Mrs. Isiah Wallace,	"	1 00
Mrs. Rebecca Wallace,	"	1 00
Mrs. Esther Cananan,	"	1 00
Collection, ....	....	55
Joseph Jackson, Cornwallis, N. S.,	....	1 50
Miss Emma Cunningham, Halifax, N. S.,	....	50
Hattie M. Crawford, Tryon, P. E. I.,	....	2 00
Daniel Roche, Halifax, N. S.,	....	50
Agnes Orr, French River, ...	....	1 00
Nathaniel Orr, "	....	1 00
Nelson N. Graham, Dartmouth, N. S.,	1 00
Mrs. Mary J. Graham, "	1 00
J. Archibald Stewart, Taunton, Mass.,	1 00
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Edward Armstrong, Falmouth, Per A. LeCain,	1 00
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I. Newcombe, Avonport,	"	1 00
James Simpson, Grand Pre,	"	1 00
Mrs. H. S. Henry, Boston, Mass.,	1 00
A Friend,	5 00
Coburg St. Church, St. John, N. B.,	50 00
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HENRY CARSON,
Treasurer.

The Christian.

ST. JOHN, N. B. . . . JANUARY, 1893.

EDITORIAL.

THE NEW YEAR

In beginning this year we have reasons for wishing our readers A CHEERFUL CHRISTMAS AND A HAPPY NEW YEAR. We can join the angels' song which startled the shepherds 1893 years ago, and also feel assured that the "Glad tidings of great joy" have reached more people in the year just closed than in any one before. These thoughts fill the true-hearted with gladness. The joy is enhanced by the indications that the work of spreading the gospel will increase with coming years, and that we can aid in having Jesus' message of mercy carried to the whole creation. The Lord is evidently opening effectual doors for His gospel in our own, and in other lands. THE CHRISTIAN was started with the understanding that Christianity as given to us by Christ and His Apostles in the New Testament is all that is necessary through the Holy Spirit to make men pure and happy—to fit them for the work of Christ and His eternal glory—and from year to year we have been cheered with the manifest decay of sectarianism, and the desire all around for the prevalence of that religion that meets the wants of all mankind.

We have frequently referred to the desire for Christian union which meets us on every hand. For this union the Disciples of Christ have labored and prayed for the last seventy years. For so laboring they have borne much reproach. The union of Christ's people was very generally considered neither possible nor desirable. But what was once so obnoxious is fast becoming the rallying cry of Christendom. This desire was long in coming, but it has come, and, we think, has come to stay. Men are learning to regard the intercessory prayer of Jesus as a blessed reality. But it seems hard to learn that man-made creeds stand in the way of Christian union, and that the Bible alone must be its platform. The sacrifice of human creeds seems so great that men—even good men—can not bear it now. But this much is admitted—the creed is imperfect. This a long stride. Another step is. "We are as responsible to think for ourselves as our fathers were to think for us." Of course we cannot make as good a creed as they made—and there is too much light in the world to attempt to make a creed—but we can revise their creed—add to it, take from it, and somewhat modify its hardest points. It does not seem to strike them at all that the Bible which God has given hundreds of years before the creed was born is all sufficient; and having such a perfect book for every purpose we can afford to let the creed go. To hint this would be as horrifying to-day as would be the hint of revising the creed a few decades back. Still the time and trouble necessary to put these creeds into satisfactory shape, and to keep them so, may reveal their weakness, and be instrumental in assigning them their place among the mistakes of past ages, while "The Word of the Lord endureth forever."

To illustrate the present trend of Christian union we cite one case. What is called "A Church Congress" was held on the 7th-19th of November. There were 370 delegates, representing Congregationalists, Presbyterians, Baptists and Calvinistic Methodists. The first object of the Congress was to discover, . . . for themselves but for the churches of England generally, that there is sufficient identity in the religious belief, the ecclesiastical conceptions, the methods of work, and social aims of the various denominations, for the claim that they are

sufficiently one church, national in object and influence. The second object was to press upon the denominations the importance of working nationally and not sectionally, instead of forever competing with one another.

Perhaps the most remarkable result of the Congress was the almost unanimous favoring of organic unity among the denominations. The delegates found themselves so near each other that they had no right to be separated.

We are agreeably surprised to find the leaders of religious thought of to-day falling into line with the Disciples on apostolic teaching and practice. Two-thirds of a century ago Alexander Campbell showed the difference between receiving a candidate for baptism on his heart-felt confession "That Jesus is the Christ, the Son of the living God," and on receiving one on a relation of his feelings at different times, by some mis-called "his Christian experience," and have his baptism depend on a vote of a committee who sits in judgment on his experience to decide whether or not it is genuine. He showed that it was the man who had been buried with Christian baptism and was risen and walking in newness of life who had a Christian experience, and not the man who wished to be buried with Christ in baptism and to rise and walk in newness of life. Also that baptism was between the believer and his Saviour, and that no committee had a right to vote as to whether he would obey Christ or not. It is quite clear that men in coming to Christ in baptism made "the good confession" which Jesus made in His death, and on which He said He would build His church. It is also quite clear that those who hold fast that good confession He will confess before His Father and the holy angels.

Although Mr. Campbell made these points very clear he has been ever since by some denounced as a heartless errorist who sneered at Christian experience, but, we are happy to say, not by thoughtful intelligent Christians. Even some who once thought so know better now. Let us hear Lyman Abbott, the talented successor of Henry Ward Beecher. We regret that our space will not permit us to give his entire article on "Conditions of Membership in the Apostolic Church," in *The Christian Union* of September 3rd: "Who were admitted to the Apostolic church, and on what conditions? The history of Philip and the eunuch and the story of Paul and the jailor at Philippi answer very clearly this question. . . . So Philip explains to him the meaning of the passage which he is reading, the fifty-third chapter, and tells him that this prophecy has been fulfilled in the crucified Messiah. The eunuch at once desires to join the followers of the Crucified One, and coming to water, is then and thence baptized, and goes on his way a recognized member of the Church of Christ.

"There are few churches in our time that would receive a new member with as little proof and as little test as this. He would be either put on probation, or required to accept a creed more or less lengthy, and more or less metaphysically profound and difficult, or catechised as to his spiritual experience, his conviction of sin, and his reactionary experience of joy in believing.

"Philip applies none of these tests. It is true that the thirty-seventh verse is probably an addition of a later date and does not belong to the account, but it is equally certain that it expresses the spirit of the account. The eunuch accepts Christ as a fulfillment of Old Testament prophecy, and desires to be received into the church on this condition, and on this alone he is received. No other condition is discernable in the case of the jailor at Philippi, no other in the case of the three thousand baptised on the day of Pentecost. 'But,' says the objector, 'circumstances have changed. We are living in the nineteenth century, not in

the first. To join the church then subjected a man to prosecution—perhaps to death; to join the church now subjects him to no peril, or at most to nothing more than a little ridicule. . . . There was a natural test then—none now, therefore we must substitute an artificial test.' There would be something in this reasoning if the artificial tests proposed were of any value. When one applies for admission to the church we desire to know what is his character. Is he really a loyal disciple of the Lord Jesus Christ? We have no right to ask any other question. If we do we are making our church something else than a church of the Lord Jesus Christ. We are making it a club, or a school. We are making it a sect. We are making it a Presbyterian, or a Methodist, or an Episcopal, or a Congregational Church, not simply a Church of Christ.

"Now a creed is a very poor test of character. A man may be very orthodox in his belief and very heterodox in his life. Mr. Brockaway tells me that I cannot find in the world outside any men more orthodox in their creeds than some of the men in the Elmira Reformatory.

"Professed experience is not a test of character. Every minister who has had experience in dealing with souls knows perfectly well that the man who glibly recites his experience often proves a very poor disciple, and the man who stumbles and stutters, and mis-reports and mis-represents himself often proves thoroughly faithful and loyal. The tongue is a poor test of the contents of the heart.

"Life is a test, but if we are going to wait until men have proven themselves Christians by the life which they lead outside of the church it is not easy to say why they should join the church at all. They join it not merely because organized forces are more effective than unorganized forces. They join it because entering the church will strengthen their purpose, deepen their spirituality, confirm their faith.

"Does the reader then ask, 'What would you make the condition of admission to the Church of Christ?' I reply unhesitatingly, I would go back to the conditions of the Apostolic times. If a man apparently accepted Christ as his Saviour and Master, looked to Him for strength and help, desired to consecrate to him his life and service, and wished to unite with others like-minded with himself, I would open the door and let him in. If his creed were too short I would trust to education in the church to lengthen it. If his experience were too shallow I would trust to experience in the church to deepen it.

"But would you not get in some very poor members?" Certainly, and we get in some very poor members now. The door of the church should swing both ways on its hinges. It should be easy for men to come in, and if they find they have made a mistake it should be easy for them to go out. The church of to-day is quite too much like a labor union into which men are coerced by threats of peril hereafter, which, nevertheless, they cannot enter without satisfying artificial conditions, and from which they cannot escape without subjecting themselves to obloquy and derision."

Other reasons we have for joy and praise will (D. V.) be noticed in next number.

I have often seen a little child following his parent in the fields and stooping now and then to gather a few flowers. He looks up and sees him at a distance; the little creature runs and gets up to him again, afraid he should be left far away. Thus the Christian, while gathering a few flowers from the world, suffers his God to be often at a distance from him, but the moment he perceives that he is alone he runs again to reach his Father, Friend and best Protector.—Rowland Hill.

"THE WORLD PLAN OF THE GOSPEL."

[An address delivered before the South Kentucky Missionary Society at Hopkinsville, Ky., May 25th, 1892.]

(Continued.)

Is there anything that will? I believe that there is. Five hundred years after Gautama, and six hundred years before Mohammed, there stood upon the Mount of Olives One with a shining face who said to the eleven humble followers gathered about Him: "Go ye into all the world, and preach the gospel to every creature." I believe that Christianity, pure Christianity, the Christianity of Christ and His apostles, will one day take this world. The world needs this, and it is distinctly our business to see that it shall have it. If you were thirsty in the land of Palestine and could get a drink out of the Jordan at any spot you chose, where would you go? I will tell you where I would go. I would go to the fountain head. I would go to the foot of Lebanon where clear as the sky above it, and cold as the eternal snow from whence it comes, the Jordan jumps into the sunlight out of the cave of Pan. Six feet from the mouth of that cave look out for filth. In like manner I will go to the fountain head for religious truth. I have no especial ambition to drink of a stream into which has drained the filthy camps of ecclesiastical Bedouins during the last eighteen hundred years. I will go to Jesus Christ himself. I will lay my parched lips close to the Rock of Ages and drink and live. To this Christianity it is at present our distinctive business to call the attention of this world. This Christianity is now face to face with Buddhism and Mohammedanism. It is not impossible to convert a Buddhist to Christianity, though it is difficult. Thousands have been already won. It is difficult to convert a Mohammedan for the reason that he dare not hear preaching, and that if he should become a Christian he would be put to death. By this I do not mean that the man would be arrested, tried and legally executed. He would not. But he would be put in the army and sent away to the frontier and there he would be mysteriously or accidentally killed. This fact betrays the conscious weakness of Mohammedanism. And yet in spite of all these terrible things Christianity—pure, simple Christianity—is spreading. I know of one valley in which there are over three hundred Mohammedan children to-day who know the story of Jesus. The Arabs are great readers and great travellers. Knowing this the American Bible Society has printed the New Testament in Arabic. Give out a New Testament to-day at Sierra Leone, and in six months you may find that same Testament in the Barbary States. And so it is not impossible to convert a Mohammedan to Christianity, though it is difficult because it is dangerous. Up to this time it has always been found impossible to convert a Christian to either Buddhism or Mohammedanism. If an exception be claimed in the case of those who after reading "The Light of Asia," have become victims of the latest Boston "fad," I have only to say that "The Light of Asia" is not Buddhism, and those who have thus accepted it never were Christians.

Until quite recently the work of missions was placed at great disadvantage in these foreign fields.

In the first place the very name Christian was associated with every conceivable infamy, and justly so. The first missionaries were Spaniards, Portuguese, Danes and Dutch, and Jesuits to a man. These gentlemen have been in turn kicked out of over forty countries and twice suppressed by bulls of popes because their order was a standing menace to the peace of Europe. At first Japan welcomed and harbored all missionaries bearing the Christian name. She continued so to do until she discovered what a little search would bring to light here, viz.,

that there existed a well ordered plot to overthrow the government in the interest of the Papacy. Then she banished all, and closed her gates. Then missions have been hampered because the teaching of missionaries did not square itself with the New Testament which had been put into the natives' hands. Kesub Chunder Sen said: "The Christ of the Bible is one, the Christ of Christianity is another." And who has not recalled the language of Bishop Pattison deplored "the traditions of men which have cast their unholy blight on the vineyard of the Lord." Then missions labored under the curse of sectarianism. The professed followers of Jesus were divided into hostile clans, led on under human names, by ambitious and belligerent chieftains. The heathen could see this, though some professed Christians could not, and the priests simply waited until they should simply destroy each other. And right here I want to say that missions have done more to overthrow sectarianism than anything else under heaven. In that field men learned what they never would learn here, viz., that sectarianism was simply a hateful and abominable curse. No returned missionary is found who is willing to whirl his cap in air crying "long life" to the Gloster of sect and strife. On the lips of every one of them will be found a plea for that union among the followers of Jesus for which the Saviour prayed. Then again the work has been hindered by an almost total absence of the missionary spirit. England did nothing until the eighteenth century, and all men know of the infamous charter granted to the East India Company, which guaranteed that for twenty years neither education nor religion should go within the Company's possession. All remember how Sydney Smith sharpened his wits on the name and mission of Carey, whom he called a "consecrated cobbler." Scotland did nothing until Moffat and Livingstone entered the field. Luther and Calvin were both opposed to foreign missions. Germany did nothing until the days of Schwartz and Zinzendorf. The strength of the modern missionary spirit came from Whitfield and the Wesleys, and that stream has been widening and deepening every hour since then. At this time the supply of missionaries is totally unequal to the demand. India has one missionary for every 400,000 souls. Here lie North India, Beloochistan, Afghanistan, Turkestan and Thibet, a territory larger than New York, Pennsylvania, Virginia and Maryland—larger than one-half of the United States—with one station in Afghanistan and one on the borders of Thibet, and the rest of the country entirely unoccupied. And then look at the continent of Africa.

There from her seat amid the palmy bowers
That shade the lion land,
Swart Africa in dusky aspect towers,
The fetters on her hand.
Backward she sees throughout the drear eclipse
The mighty Theban years,
And the deep anguish of her mournful lips
Interpreting her tears.

We heard last night from Bro McLean of the marvelous progress of the gospel. When he told us that there were 500,000 Christians in India, we said, "Thank God." Did we for the time forget that in India there are still 260,000,000 heathen? There are 50,000 Christians in China, and 430,000,000 heathen. There are 35,000 Christians in Japan, and 40,000,000 heathen. In Japan to-day there are six Buddhist priests for every professing Christian. In Africa there are 600,000 Christians, and 200,000,000 heathen. Never since Christ stood on Olivet was the Macedonian cry so eager and urgent as now. I believe in "the world plan of the gospel." The church that works well in the gospel, works in the "world plan" of it. The church destitute of apostles is not apostolic; the church destitute of evangelists is not evangelical; the church destitute of missions is no part of Christ's

church militant, and will be no part of Christ's church triumphant. An anti-missionary church ought not to live. But then it cannot live. It is as much an impossibility as an imposture. We talk about "neglecting home missions for foreign ones." Let me tell you something. I saw the birth of our foreign work, and I do not hesitate to say that until we took up foreign work we had done next to nothing towards "home work." I was deeply touched last evening by the mention made by Bro. McLean of our Brethren Smith and Garst and Williams, and their wives. And to-day I can not keep back the tears as I think of the sweet women who recently came from China seeking medical aid, who wrote a letter to the little boys soon to be motherless, and then, from a couch of suffering, was lifted into that world whose language is not speech, but song. Sacred is her memory today as is also that of her sister, sleeping under the shadows cast by the sacred mountains of Japan. The presence of these names among us is to me prophetic. I already catch the retreating shadows of a great reproach which is being rolled away. And in their presence I hear the voice of Christ as never before. The battle of Waterloo was fought on the 18th day of Juno, 1815. All day long Wellington sat under a storm-rent tree on horseback so motionless that they who looked upon him said that it seemed as if horse and rider were one solid casting of bronze. Courier after courier flew through the cannon smoke only to tell him that his German allies were in full retreat for Brussels, crushed by the cannon shot of Napoleon, and scattered by the whirlwind cavalry charges of Ney. The only words of reply were for his English, his comrades of Talavera and Badajos and Vittoria. "Tell them," he said, "to be steady; tell them they must hold their ground." And then as the courier galloped away, the figure wiped the cold sweat from its face and said: "O, that Blucher or night would come!" How his eye scanned that piece of woods out of which help ought to come. At last it came. There were the standards, there were the gleaming guns, there the steel helmets of the Prussian infantry. That was Von Bulow's advance. The gaunt figure straightened itself in the saddle and shouted: "Now let the whole line advance." And the day was won. My brethren, for a long time we have been simply holding our ground. But there sits One yonder upon a white horse and bearing on His head the many crowns. He points to these men and women yonder in the foreign field, to Smith and Williams and Garst and others, and as He does so calls to us: "Now let the whole line advance." How can we do otherwise? With our grand plea for the Bible, for the supremacy of Christ, for Christian simplicity; abolishing all humanisms, repudiating all sectarianism, and pleading for union—with all this as ours, how can we be content with simply holding our ground?

He has sounded forth a trumpet that shall never call retreat.
He is sifting out the hearts of men before His judgment seat.
Be swift, my soul, to answer Him, be jubilant, my feet.
While God is marching on.

Henderson, Ky.

—James Vernon in *Christian Standard*.

The clear pure light of the morning made me long for the truth in my heart, which alone could make me pure and clear as the morning, tune me up to the concert-pitch of the nature around me. And the wind that blew from the sunrise made me hope in the God who had first breathed into my nostrils the breath of life; that He would at length so fill me with His breath, His mind, His spirit, that I should think only His thoughts, and live His life, finding therein my own life, only glorified infinitely.—Geo. Macdonald.

Original Contributions.

CHIPS.

Some one has said: "that to know God and be a man are one, just as not to know God and be an animal are one."

Remember that you are to grow in grace and in knowledge. Life is growth, do not be satisfied with your present attainments, "The good is always the enemy of the best." We may not always see that certain actions are sinful, but are they the best? Is there nothing that we can do that is better? Is it any pleasure to see in looking over the past that we might have done better? Let us try to improve to-day on what we did yesterday.

The cause of our joy here on earth is the cause of joy in heaven. The salvation of the lost is the source of our happiness here. It is safe to say there never was a happy Christian who was not interested and active in the work of saving others. All the account we have of rejoicing in heaven is in the salvation of others. We have no right to expect joy in the next world if we are not engaged in the blessed work of saving our friends in this world. It is a sad sight to see a man going out of this world without a soul to call him his helper. Not one soul to greet him. Not a sheaf that has been gathered from the field of sin.

Is it not a wonderful thing, the danger we are exposed to in going to a meeting in a storm? The slightest storm on Sunday will endanger our health, and hence unsafe to risk yourself out of your house, and yet on Monday I am told we run most dreadful risks of getting cold.

A very kind, thoughtful sister once placed a vase containing flowers on the pulpit, wherupon one of the good brethren who could not conscientiously worship with flowers in the pulpit, refused to enter the house unless the flowers were removed, and of course the flowers had to go. You see the argument is, "the apostles could have had flowers in the pulpit if they had thought proper; they did not have flowers in the pulpit, therefore flowers in the pulpit are unscriptural and sinful, and since it is known that some brethren can not conscientiously worship God with flowers, they who force flowers into the pulpit are responsible for all the existing troubles in the churches."

Spiritual death is from our own act, but physical death is from God's act. Adam lost his spiritual life by his own act of disobedience, but his physical life by God's own act in preventing him from eating of the tree of life lest he should live forever. "The soul that sinneth shall die," by virtue of his own act, but he is not responsible nor accountable for the death of his body. God has arranged the time of his physical life, and die he must.

It was Dr. Parker who said, "that in ancient times Judas went out and hung himself. If he would do that in these modern times it would save us a great deal of trouble."

How anxious we are to save our friends from natural or physical death and yet manifest so little interest about the death of their soul, which is of so much greater importance. Will some one please tell us why it is we will "weep over the body from which the soul is departed, and not weep over the soul from which God has departed?"

The population of the world has about doubled its number the last hundred years, while the Christian population has increased from 44,000,000 to 165,000,000, about four times greater. This shows that Christianity is on the increase, and that the predictions of the unbelievers are not true.

"The fool has said in his heart there is no God." Nobody but a fool could say it. And he says it in his heart, because the heart is the seat of unbelief, not the head. Not till we forsake the ways of the Lord will we find fault with the word of the Lord."

I cannot understand why it is so many fathers and sons can spend their evenings at club-rooms and in stores and shops, when they have pleasant homes, and dear ones at home, who would be pleased with their company. They can sit hour after hour talking nonsense, not to say worse, and wasting their precious time that might be made agreeable and profitable to their jewels at home as well as to themselves. This is indeed very strange. And no less strange, and beyond any sensible explanation, is how a professed Christian can thus spend his evenings and neglect the prayer meeting and then go home and sleep soundly.

"Life is short—a fleeting vapour;
Don't fill up a ream of paper
With a tale, which at a pinch
Could be cornered in an inch;
Boil it down until it simmers,
Polish it up 'till it glistens;
When you have a thing to say—
Say it! Don't take half a day."

We must not only teach the truth, the whole truth, and nothing but the truth, but we must so teach it that others will receive and obey it. The power of the truth is often destroyed by the way it is presented. How much we need wisdom and grace and the spirit of Christ that we may so speak the word of Christ that other hearts may be won to Him!

The bitterest opposition comes from those who believe you are right. Did they not believe your position they would not oppose you. There are two classes of persons who are never opposed or troubled, those who are fools and those who are in error. It was because the Pharisees knew what Christ did and said was true that they persecuted him. Had they believed he was wrong they would have pitied and not persecuted him.

Spurgeon said, "A mark of ripeness is sweetness. Unripe fruit is always sour."

H. MURRAY.

MY CHURCH.

And upon this rock I will build my church, (Matt. xvi: 18.)

This declaration was made by Jesus when Simon Peter had made that wonderful confession which he had received from the father above. I wish to pen a few thoughts on this subject.

First, as to the foundation. "This rock." There is no doubt but that the Saviour here referred to the glorious truth which Peter had just uttered—that Jesus was the Son of God. This agrees with the many declarations made by his apostles. Paul says, "I have laid the foundation;" and again, "Other foundation can no man lay than that is laid, which is Jesus Christ (1 Cor. iii: 10, 11.) And again we read in Eph. iii: 20; You are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. Isaiah xxviii: 16, "Therefore," thus saith the Lord God, "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." Again we read the words of God by the Psalmist, "The stone which the builders refused is become the headstone of the corner. This is the Lord's doing, it is marvelous in our eyes." (Psalm cxviii: 22.) And under the figure of a body Paul says, "And gave Him to be the head over all things, to the church which is his body, the fullness of him that filleth all in all." For the declaration of this blessed truth the Son of the living God was condemned by the high priest, who said, "What need

have we of further witnesses, behold now ye have heard his blasphemy." The confession of this heaven-born truth is to be made by every one who would be a follower of the Christ, for Paul says, (Rom. x: 9) "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved." For when with the heart we believe unto righteousness and with the mouth confession is made unto salvation, we are begotten by God with the word of truth. (James i: 18) And not only so, but if we believe unto righteousness—that is, right doing—we have obeyed the Lord Jesus and have been immersed into Christ and we are in Him, built upon Him.

We will in the second place consider the material of which it is built. In building the Temple Solomon had every stone prepared before it was brought to the place, and when these stones were put in place they fitted every one to the other so that the sound of a hammer was not heard. The workmen understood their business. Jesus has built his church of living stones. (1 Peter ii: 5,) Ye also as lively (living) stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. Without a figure the church is made of men and women, but men and women are all dead in trespasses and sins, for all have sinned. And it is written, "the soul that sinneth it shall die." Before these can be built into the church they must be made alive. This is done by the gospel which is God's power to save men, and James i: 18 says that God of his own will begat us by the word of truth, and Paul says, (1 Cor. iv: 15) "In Christ Jesus I have begotten you through the gospel." Many is thus impregnated by the seed of the kingdom, the word of God, which is spirit and life. The Spirit of God in his word operates upon the spirit of man, and spiritual life is the result. Our Saviour said "that which is born of the flesh is flesh and that which is born of the spirit is spirit." When men are so completely changed by the gospel that they love the dear Saviour more than any other object, and they turn from their former sinful course to follow Christ, they are dead to sin and alive to God. Now they are ready to come into Christ, into the church. A church of such material will always be on the move. There will be growth, there will be increase, like the leaven in the meal there will be no cessation of work till the whole mass is leavened. As it is said of the church of Thessalonica (1 Thes. i: 8) "For from you sounded out the word of the Lord, not only in Macedonia and Achaia but also in every place your faith to Godward is spread abroad, so that we need not to speak anything." I leave this for the present but will consider later on the organization and mission of the church.

J. A. GATES.

West Gore, Nov. 16th, 1892.

"THE COMMISSION."

And He said unto them: Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark xvi. 15, 16.

It is not sufficient to inform some persons that faith and baptism are both essential to salvation. They will answer you that Mark does not state in the commission that he who is not baptized shall be damned. These persons seem to be more anxious about what one must do to be damned than what one must do to be saved. They tell you that Mark does not really declare baptism essential to salvation, although he does faith. Let us for a few moments endeavor to find out Mark's true meaning. In the clause, He that believeth and is baptized shall be saved, Christ declares faith and baptism essential to salvation. These two are essential. We affirm that if the two be essential, one alone is insufficient. (Of course it will be

understood that I am speaking concerning those to whom the gospel is preached). We say that a male and female are essential in the production of offspring. Who will be so foolish as to affirm that a male alone is sufficient. I argue in the same way that faith as well as baptism, and baptism as well as faith, are requisites in the saving of a soul. But some one may object to this, on the ground that we have not taken a parallel case in our illustration, that while it is obvious from the nature of things that male and female are both necessary to the multiplication of any species, it is not so with belief and baptism.

Let us look at this objection for a moment. God ordained that man should multiply upon the earth, and to that end instituted marriage. Gen. i. 27. This decree came from God, and to establish its truth it is only necessary to state from whence it came. Had God decreed that man should multiply in any other way, verily I believe it would have been done and we would have considered it just as natural. There is no doubt to my mind that had God so ordained He could have populated the earth in the most absolute manner possible, but in His divine wisdom He saw fit to ordain that men should multiply in the present way. It was then ordained so by God—the Supreme Ruler of nature, and this is why the statement is true. Let us see if we have equal authority for the statement, "He that believeth and is baptized shall be saved." According to the historian Matthew, Jesus declared to the eleven disciples, just previous to His glorious ascension to the right hand of His Father in the heaven of heavens. "All power is given to Me in heaven and in earth." Jesus, then, unto whom all power both in heaven and in earth had been conferred, could consistently declare the essentials of salvation, and on this occasion He declares, "He that believeth and is baptized shall be saved." No one would suppose for one moment that our beloved Saviour would trifle with the great question of salvation, that for which He suffered, bled and died in dreadful agony on the accursed hill of Calvary, and give us either more or less than the essentials to salvation. I for one moment could not entertain such an idea. He in whom was found no guilt nor deceit makes faith and baptism essential to salvation. Had He decreed it otherwise, verily I believe it would have been so, but in His infinite wisdom and mercy He saw fit to bestow salvation upon all those who believe in the Lord Jesus Christ and are baptized unto the name of the Father, Son and Holy Ghost. 'Tis the authority of Christ that makes both necessary.

But some one will yet say that the first difficulty has not been fully met, viz. that it is not expressly stated that the person who believes, though not baptized, will be condemned. I think in the foregoing I have fully demonstrated what is essential to salvation and why so. But some will know the essentials to damnation. Well, for their special benefit, let us try again. If faith and baptism be essential to salvation, then faith alone will not save, and baptism alone will not save. If faith alone will not save, and baptism alone will not save, then it follows that disobedience to one or the other will bring damnation, as there is no intermediate state promised, between salvation and damnation. Then if baptism be performed where there is no faith or belief it is of no avail, for he that believeth not shall be damned. Methinks this should satisfy pedobaptists of the futility of infant baptism. As an infant cannot have faith, and as baptism is of no avail without faith, therefore it follows that the baptism of an infant is a sham. If baptism then become null and void without an antecedent faith, therefore when faith is absent, baptism, even though administered, becoming as though it were not, we can logically and consistently say, "He that believeth not shall be damned." But perhaps this is not sufficient. Let us try again. Every positive command has its negative. For instance, "Love thy neighbor" equals "Hate not thy neighbor," "Remember the Sabbath day to keep it holy" equals "Forget not the Sabbath

day to keep it holy." Therefore Philip's reply, If thou believest with all thine heart thou mayest (be baptiz'd) is equivalent to, If thou believest not with all thine heart thou mayest not (be baptized). That is this true is indisputable. Here, then, we learn that it is not permissible to baptize an unbeliever, or which is the same thing, *No benefit will accrue from baptism if the candidate does not believe.* Hence Christ could logically and consistently say, "He that believeth not shall be damned," knowing as He certainly did that where there was no belief, baptism was not lawfully administered or of no importance. This certainly should satisfy the most inquisitive mind. It is not our place to object to any plan Christ saw fit to approve as the medium to salvation, however simple it may be. The plan of salvation takes its power from its Divine Architect. Let us never forget the commands of Christ, for He says, "He that hath My commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him and manifest Myself to him." "JACK."

HOW TO STUDY THE BIBLE.

1. Read it through, a book at a time. Do not wait, in your first reading, to consider difficulties or master the pronunciation of names. An artist draws the outline of his picture first. He fills in the details afterwards. We do not read letters from friends, filled with the most precious information, piecemeal, a page or part of a page now and then. We read the whole letter through at one single sitting, and thus know, generally, what it is all about. Then we go back to special parts and lovingly read these over and over again. No one reads a story, or studies a school book by opening anywhere miscellaneous, a page or half a page here or there, wherever the book might chance to open. We begin at the beginning, and go right through. The Rev. F. B. Meyer, of London, is said to have acquired his special taste for Bible study in this way, viz.: Taking a single book of the Bible and reading it through rapidly at a time. Each break in the reading of a book is like a crack on the face of a mirror, and destroys the completeness of the reflected picture. But have we time to do this? Let us see. The book of Genesis can be read through in less than two hours; Exodus in an hour and a half; Leviticus in a little more than an hour; Numbers in an hour and a half; Deuteronomy in an hour and a quarter; Joshua and Job each, in less than an hour; Daniel and Romans, each in half an hour; Isaiah in an hour and three-quarters; Matthew's Gospel in an hour and a quarter. Reading it thus rapidly, the broad, general features of each book will at once rise before us.

2. Read each book through slowly. Make it a special study. Look up every reference. Consult your maps regarding the location of each country or place. Read up in regard to each person. Get the correct pronunciation of every name and mark it. There is much unpardonable carelessness in the use of Bible names. Do not hesitate to mark your Bible. You will be amazed to find how soon the mists will lift, and how that which seemed at first to be hopeless confusion will become luminous and beautiful.

3. Study it topically. There are great general thoughts which run through special books. Trace them out and follow them up. Genesis is the book of Origins; Exodus of Redemption by Blood; Leviticus is the book of worship; Numbers is the book of the Pilgrimage; Deuteronomy of renewal; Joshua is the book of Conquest, etc. Take the subject of "Faith" and trace it through all the writings of Paul; take "Hope" and see how much you can learn about it in the two Epistles of Peter; take "Love" and follow it through the writings of John; take the word "Blessed," as used in the book of Revelation. Had you only the Epistle to the Philippians, how much of a biography of Christ could you construct from it; had you only the second letter to the Corinthians, how much could you know of Paul; had you only the Ephesians, how much could you learn of the church, etc. To those who have not tried, it will be simply wonderful how fascinating such a study will become.

4. Study it practically. All the teachings of this grand old book have special and vital relations to yourself. Be honest with it. Let it look you through. Let it search out every corner of your being, as with a lighted candle. Let it rebuke you. Let it warn you. Let it encourage you. Let it bless you. Let it lift you up and make you strong. When it speaks, hearken. When it leads, follow. When it commands, obey.—By J. L. Campbell, in *American Christian Culture.*

Married.

ADAMS-SULLIVAN.—On Deer Island, November 28th, 1892, by E. C. Ford, Wiliard Adams and Bertha B. Sullivan, all of Deer Island, N. B.

STANTON-MITCHELL.—At Westport, December 1st 1892, by H. E. Cooke, Mr. Wm. A. Stanton, of East Ferry, to Mrs. Chloe Mitchell, of Freeport, N. S.

Died.

BARNES.—In St. John, on the 4th of December, Sister Margaret J. (Scouller), beloved wife of Bro. James E. Barnes. Thus briefly the event that brought sorrow to many hearts and tears to many eyes, is told. No words of praise could surpass in commendation the simple, unadorned story of her Christian life. She was so unassuming, so kind, so true, so loyal, so earnest, so Christ-like, and it was because her life was so useful and her example so praiseworthy that such a feeling of deep and lasting loss comes over all who knew her. In early life she loved the Lord and began to walk in the way of his commandments. In doing so she left the faith of her fathers and stood alone by the side of Christ. But so strong was her desire to make the Bible her only guide and Christ her only Prophet, Priest and King, that she counted no sacrifice too great if through it she could prove her love to God. Henceforth there was no thought of worldly ease and pleasure, but the interests of His kingdom and the salvation of souls claimed her attention; and how prayerfully and successfully she toiled only her Master can fully tell. While the Church of Christ in these provinces feels a general loss, it is in St. John that the blow falls heaviest. The church will miss her self-sacrificing zeal and wise counsel. In the Sunday-school she will no longer lead souls to the Reconciler whom she loved. Her words of praise and thankfulness will not be heard again in the prayer-meeting. The poor will miss her kindness and benevolence, and the sick her words of encouragement and consolation. But it is in her own home that the loss is most keenly felt. And while they would have had her stay a little longer with them to cheer and sanctify and bless, they sorrow not as the hopeless; but looking into the not distant future, they hope one by one to go to meet her. In the meantime they trust in Him who can sustain in every trial and sanctify every sorrow.

H. W. S.

BROWN.—Mrs. P. Brown, formerly of Summerside, died at the home of brother, and our beloved fellow-laborer, Elder D. Crawford, New Glasgow, P. E. I., December 12th, 1892, in the 70th year of her age, after an illness of ten days. In the autumn of 1841 Sister Brown, then young in years, accepted the invitation of the gospel, was baptized into Christ, and since then, amid all the trials, changes and burdens (sometimes heavy) for more than half a century, she lived a faithful Christian life. "Who are these who are arrayed in white robes, and whence came they?" . . . "These are they who came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." For them God's love has drained the cup of sorrow and dried the fountain of tears. "The Lamb shall feed them and lead them unto living fountains of waters." The close of our beloved Sister's life was cheered by the sympathy of loving hearts and gentle hands ministered to her wants; yet, when she neared the end, the prospect of the life beyond was pleasant. When asked by her loving brother, the companion of her childhood, if she had any doubts or fears in reference to the life beyond, "O, no," said she, "My life is hid with Christ in God." "It is all right." "Rest comes soon and soon." So, while they to whom she was very dear in life, feel their loss, they "sorrow not as others who have no hope." Their faith assures them "it is well," and trusting they wait.

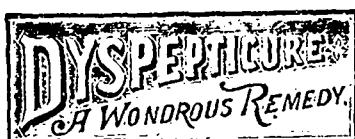
O. B. E.

OUTHOUSE.—At Tiverton, N. S., December 20th, 1892, Sephronia, wife of Capt. Amos H. Outhouse, aged 52 years, 10 months and 7 days, leaving a sorrowing husband, two daughters and three sons to mourn the loss of wife and mother. Sister Outhouse gave her heart to Christ when very young, and when she came to the end of life's journey her confidence in His power to save was very strong.

H. A. D.

WILSON.—Departed this life, October 28th, 1892, at the residence of his nephew, Albert D. Wilson, Maple Grove, Cambridge, Q. C., Bro. George Wilson, in the 59th year of his age, leaving a married daughter and a number of relatives to mourn his loss. Bro. Wilson was a native of St. John N. B., but spent the most of his years in the United States. He was a tailor by trade, and by his industry earned quite a sum of money. Some three or four years ago he left here and went with the intention of ending his days there. He went to Chicago, from there to Kansas, Mo., from thence to California, back again to Chicago, and from there to Chillicothe, Ill., where he remained a year or so, but got discontented, longed to get back to his native place. Finally he came, seemingly in the best of health, but about a month after his arrival he contracted a heavy cold, which caused his death, after three weeks illness. He was a consistent member of the Church of Christ and mighty in the scriptures, a great deal of which he could quote from memory, and maintained all his faculties to the last, and died trusting in his Saviour. Blessed are the dead who die in the Lord.

W. A. B.



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