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THE CHRISTIAN.

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

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Bro. Burr writes that he leaves Deer Island for his home in Ontario the first day of July.

ANYONE building a meeting-house, and not having arranged for windows, might find it to their advantage to drop us a line of inquiry.

By this time, we presume that Bro. Clarke Braden is now in Halifax. He was to leave Boston on the 26th and commence his lectures on Monday, July 1st.

THE place of holding our next Annual has not been decided, but we are in hopes that in a week or two we shall have the desired information for our readers.

BRETHREN, write us some church news. We would like the August number to have an item or two from every church in the three provinces. Who will help us in this?

A SHORT time ago we wrote to a brother, well known for his terse and practical remarks, to write us some church news. His reply was, Before I do that I had better pay what I owe, so find inclosed the amount due THE CHRISTIAN.

We have seen and heard of Christians, so called, that were no good at giving; no good at a prayer-meeting; no good to suggest or help on a good work. Well, says one, What were they good for? Why, on an argument! They were sound! Yes, sound through and through—in fact they were all sound.

THE ANNUAL MEETING of our brethren on P. E. I. will be with the church in Summerside, commencing the Saturday before the second Lord's Day in July. Although no official notice has reached us, we are safe in saying that the usual arrangements in reference to fares on the railway will be as in times past. The brethren of Summerside sendeth a hearty greeting and will welcome all who come for the cause of the Lord.

Bro. D. O. THOMAS, well known to the brethren in these parts, especially by those of the Coburg St. Church, with whom he labored for some time, writes a letter in which he wishes to be remembered to his friends of former days. Bro. Thomas and wife were, at the time of writing, in New York city, but by this time are in England, where they will remain a few months before returning home.

THIS ISSUE is largely made up of extracts from other papers. This is explained by the fact that our June number being late our contributors are tardy in sending along their articles for the July number. But it is our purpose to have THE CHRISTIAN out on or about the first of each month, even should necessity require that we fill it with clippings. Our contributors will remember therefore that to insure the insertion of an article in a given paper it must reach us not later than the 24th of the month preceding.

BROTHER MURRAY's labors in New Glasgow were earnest and incessant. He was there for three weeks, preaching nearly every night and on Lord's days; the immediate results were twenty-one baptized. Notwithstanding the unfavorable circumstances of the first part of the meetings being in the busy season of seed time and the last part being rainy weather, the meetings were well attended. The church has been revived and encouraged and a good impression made on those that are without. Four persons were baptized just before Bro. Murray began his meetings, making in all twenty-five added this spring there.

In the May issue of a paper called *The Converted Catholic*, published in New York, the statement is made: That an old lady, ninety years of age, and cousin of Daniel O'Connell, the Irish liberator, having abjured the Roman Catholic religion, has become a member of Rev. Dr. Wild's church, in Toronto, of Ontario. The O'Connells, the liberator's family, were people of good position in Ireland, and for one of them to leave the Roman Catholic church means great sacrifice. The same paper states that since its first publication, seven years ago, it had published more than 1,000 converts from the Roman faith in the United States.

OUR YOUNG Bro. WEAVER, who has been attending for two years the Bible College at Lexington, Ky., is now at home; and from Weymouth Bridge, N. S., under June 26th, writes:—

I am at home and intend to go to work in a few days. My labors, during the summer, will be confined principally to Digby County, but intend to visit other parts. Hoping to see you during the summer and with best respects, will close as ever.

Yours in Christ,

G. D. WEAVER.

We ever need minding that "death ends not all,"—that we shall live in the great future; that here we are but stewards—and the things we call *our own* are not our own, they are but trusts committed to us for improvement. This being true some one has wisely written: "It is well to keep in mind that no day leaves us just where and as it found us. We are with each departing, day older in time and nearer to the grave. Some addition for good or ill is made to the record of life. We are made better or worse. Habit becomes a little stronger. Our opportunities in life lessen. The

need of despatch in the work of life increases. We have less time to waste. The danger of delay augments."

THE following, taken from an exchange, introduces an important subject and should awaken in every parent a watch-care as to the class of literature that comes within the homes. Books, like companions, exert an influence for good or evil and give tone and character to rising generations.

What are your children reading? This is a timely query which demands the attention of every parent. You can not escape it. You are to be held responsible for the way in which it is answered. Encourage your children to read, be certain that they are reading the best books. Milton says, "a good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond." You can give your children no better silent companions than good books; you can do them no greater harm than to give them bad ones. Be careful in this important matter.

ALTHOUGH our readers are acquainted with the terrible calamity that has lately befallen the people of Johnstown (and adjacent towns and country) of Pennsylvania, their interest and sympathy will be deepened by reading a few words from our well known and highly esteemed Bro. M. B. Ryan. Writing from Williamsport, Pa., under date of June 4th, concerning the flood, says:—

Dear Bro. Capp,—I write to give you the news of the great calamity to which we have been subjected. Our valley has been visited with the most disastrous flood in its history, within the past week, and as a matter of course, wreck and ruin are spread broadcast. The water was nearly thirty-four feet above high-water mark in our city, being about six feet higher than was ever known before. Our city has suffered beyond description; a rough estimate places the loss at \$10,000,000. The boom broke and let all the stock of logs escape, millions of feet of sawed lumber floated away, whole rows of houses went down stream, saw-mills were wrecked or floated entire, bridges were carried off, warehouses inundated and property of every description ruined. The city is now a sad spectacle indeed. Our church was under four feet of water, damaging carpets, cushions, furniture and entirely ruining all our books and our organ. Many of our brethren had their homes and business places inundated. Quite a number of lives were lost. We feel however that we are fortunate when compared with Johnstown, Pa., where ten thousand people were taken by flood and fire without a moment's warning; or even beside some of our sister towns below us on the river, where the destruction of houses must be even worse than here.

This disaster will very seriously affect our church. We had just become self-sustaining and were by hard work carrying on our own work and aiding all our missionary enterprises. Now some of the brethren are sadly crippled and all a good deal embarrassed. Several of the brethren lose heavily, and many of them who depended upon the lumber business for employment have seen their summer's work and remuneration vanish like a dream. I don't know what the outcome will be.

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Miscellaneous.

WHAT DO YE MORE THAN OTHERS.

Argument after argument has been advanced to substantiate the claims of Christianity, volume after volume of theological lore has gone forth to silence the doubt of the skeptics, and yet the world, to a great extent, continues to scoff. There must be a reason for this. It can not be because Christianity in itself is deficient. A divine system, it must be perfect. How, then, can we explain the existence of this widespread indifference and opposition to Christianity?

The natural tendency of the human heart to love darkness rather than light, may reasonably account for much; but that there is another reason than this, the candid mind is forced to acknowledge. There is but one argument which a skeptic world dares not to attempt to meet—the unanswerable argument of an exalted Christian life. This is one proof of the divinity of our religion that scientists themselves do not attempt to reason away. The Master knew the value of such testimony when He said to His Disciples, "Ye are the light of the world." Alas, that the light is so often darkness!

It is not, What *think* ye more than others? but What *do ye!* that decides as to who is a follower of Christ. Fine-spun theories may serve to entertain those whose religion consists in going to church on Sunday; but theories, be they ever so fine, will not convert the world. It is living, earnest Christian living, that is wanted. The various religious bodies all over the civilized world are staggering under the load of worldly, indifferent members—a burden as onerous as Sinbad e'er had in his "Old Man of the Sea."

The line between the church and the world is often so indistinct as not to be noticed at all. What wonder, then, that the world should think it useless to turn aside from aught it holds dear, when those who profess a higher life are walking in the same broad paths of selfish ease and reckless folly.

If the millions who profess the name of Christ were to make that profession good in their daily lives, can there be any doubt as to the result? Could such an overwhelming influence remain unfeelt? So, then, the greatest reformatory power the church can possibly wield is to reform itself. Let us bring the subject directly home to each of us. What are you, brother or sister, *doing* more than others who do not profess to do anything? Are you following any more closely the divine example? Are you more faithful, loving and kind? Do you cultivate a broader charity than they? Do you bear and forbear, forgive as you would be forgiven, help to raise the fallen, cheer the faint? Do you sacrifice self first, last and always, remembering only Him who lived and died for you? Do you thus "let your light so shine that others, seeing your good works, may be constrained to glorify your Father which is in heaven?"

Never has there been such a general, wide-spread interest in preaching the gospel to all the world as now. What are we doing, fellow-Christians, in this work? It is all very well to theorize about missions and missionary plan, if by so doing hard feeling is not engendered and the important work neglected. The work is to be done. What part of it are you doing? To be a Christian means to give—give yourself, your time, labor, money and prayers for the advancement of the Master's cause. Do you do this? "A stingy Christian" sounds like a contradiction, for the Christian spirit is, of necessity, a liberal spirit.

Yet how sad to see numbers professing to be Christians, abundantly blessed with the world's goods, yet doling out a pittance from year to year toward the support of the gospel. There are too many who economize on the Lord. Fine houses,

fine furniture, extravagant living, must all be had, but really it is quite another thing when called on to contribute to the Lord's treasury.

What a privilege to be children of God—heirs, and joint heirs with Jesus Christ! But the privilege brings with it a weight of responsibility—a responsibility, however, which it should be the Christian's greatest joy to discharge. Did we who have named the name of Christ fully realize that the world is looking at us, judging the Master's cause by our unworthy lives, surely we would make greater efforts to adorn our profession. "No man lives to himself alone," and often our lightest, most thoughtless acts are destined to have a wonderful influence for good or ill. A professing Christian is known to do some unkind thing—take an undue advantage of some one—is seen engaged in questionable pastimes, and God alone can measure the harm done to the cause of the Master.

A Christian woman sits back in her easy chair and turns a deaf ear to some poor creature's cry of distress. Think you it ends there? Not so. That unheeded cry is sadly recorded above and here below. Some scoffing heart is moved to scoff still more at the abundance of precept and paucity of practice among church members.

We can not all do great things for the Master, but God measures the deed by the motive below it; and there are none—but can show forth His glory if they will only upon their hearts and take Him in. To have it observed, "Why, I did n't know you were a Christian," is a sad comment on either man or woman. It is not necessary to go forth heralded by a trumpet, but it is obligatory to so live that the world shall know the faith you profess. There is a beauty and pathos in the old song,

"Am I a soldier of the cross,
A follower of the Lamb,
And shall I fear to own His cause,
Or blush to speak His name?"

that is often overlooked.

Humiliating as it is to acknowledge it, especially to a mocking world, there are too many Christians who, from their conduct, seem to "fear to own His cause," and "blush to speak His name." They will talk with you on any subject you choose, political, scientific, literary, or social, but not once do they mention the name of Him who died to save them; not once do they urge upon friends and companions to obey His will. They seem to think that the pulpit must supply all the preaching for the benefit of the world, forgetful of, or indifferent to, the fact that Christian life may constitute a better sermon than ever emanated from the brain of man. They neglected the apostle's charge to be "living epistles, known and read of all men."

Christianity is essentially practical. It should enter into the smallest details of our lives, as well as into matters accounted of great magnitude. And often when least we expect it, a simple word or kindly act may be the means of causing some rebellious heart to acknowledge that there is reality as well as beauty in the religion of Christ. We can scarcely overestimate the influence we may thus exert. Let me give an example:

A laborer was engaged in spading up a strawberry bed, and relieved himself from time to time by swearing at the hard, rocky ground.

The young lady who had employed him sat by the window overlooking the garden, and necessarily overheard him.

"I can't stand that," she exclaimed, as oath followed oath.

"Oh, you'd better let him alone," remarked some member of the family. "No telling what he might say, if you go out there lecturing him."

"My strawberry bed shall not be spaded with oaths, that's one thing certain," replied the girl; and out to the garden she went. Kindly but firmly she told the man that she could not permit the use of such language.

"Beg pardon, Miss," said the burly laborer, "but you see this ground is powerful hard, an' enough to make a fellow cuss."

"Beg His pardon whose name you have profaned," said the young girl. "Swearing surely does not make the ground any softer, and I do wish you would give up such a sinful habit."

The man looked at her in astonishment. Evidently he was not used to being so taken to task. For a few moments the young lady talked to him on the sinfulness of swearing, and then left him to his work. No more oaths were heard while that strawberry bed was being spaded.

Six months later the young lady was astonished by a rough-looking laborer speaking to her on the railroad car.

"Excuse me," said the man, politely; "but I wanted to tell you that I have never sworn an oath since that day I worked for you."

"Oh!" exclaimed the girl, "are you the man who spaded my strawberry bed for me?"

"I'm the man," he responded. "I saw that you did not remember me; but I wanted to tell you that I hadn't forgotten what you said to me that day, and that I never will forget. You see," he added, almost apologetically, "nobody ever talked to me that way before."

Such a little thing for a Christian to do, and yet no one had ever done it before! With such instances as this coming under our notice often and again, have we the right to neglect those things which we call little?

One of the fundamental principles of Christianity can be expressed in the simple word *help*. It brings to mind God's help to us—it bids us help our fellow beings. There is a great work for Christians to do in this world. Are you willing to help? If so, "What do ye more than others?"—*Allie B. Lewis, in the Disciple.*

ON THE SUPREME AUTHORITY OF REVELATION.

If the New Testament be a message from God, it behooves us to make an entire and unconditional surrender of our minds, to all the duty and to all the information which it sets before us.

There is, perhaps, nothing more thoroughly beyond the cognizance of the human faculties, than the truths of religion, and the ways of that mighty Being who is the object of it; and yet nothing, we will venture to say, has been made the subject of more hardy and adventurous speculation. We make no allusion at present to deists, who reject the authority of the New Testament, because the plan and the disposition of the Almighty which is recorded there, is different from that plan and that dispensation which they have chosen to ascribe to him. We speak of Christians who profess to admit the authority of this record, but who have tainted the purity of their profession by not acting upon its exclusive authority; who have mingled their own thoughts and their own fancy with its information; who, instead of repairing in every question, and in every difficulty, to the principle of "What readest thou," have abridged the sovereignty of this principle, by appealing to others, of which we undertake to make out the incompetency; who, in addition to the word of God, talk also of the reason of the thing or the standard of orthodoxy; and have in fact brought down the Bible from the high place which belongs to it, as the only tribunal to which the appeal should be made, or from which the decision should be looked for.

But it is not merely among partisans or the advocates of a system that we meet with this indifference to the authority of what is written. It lies at the bottom of a great deal of that looseness, both in practice and speculation, which we meet with every day in society, and which we often hear expressed in familiar conversation. Whence that list of maxims which are so indolently conceived, but which, at the same time, are so faithfully proceeded upon? "We have all our passions and infirmities; but we have honest hearts and that will make up for them. Men are not all cast in the same mould. God will not call us to task too rigidly for our foibles; at least this is our opinion, and God can never be

so unmerciful or so unjust as to bring us to a severe and unforgiving tribunal for the mistakes of the understanding." Now it is not licentiousness in general which we are speaking against. It is against that sanction which it appears to derive from the self-formed maxims of him who is guilty of it. It is against the principle, that either an error of doctrine, or an indulgence of passion, is to be exempted from condemnation, because it has an opinion of the mind to give it countenance and authority. What we complain of is, that a man no sooner sets himself forward and says, "this is my sentiment," than he conceives that all culpability is taken away from the error, either of practice or speculation, into which he has fallen. The carelessness with which the opinion has been formed is of no account in the estimate. It is the mere existence of the opinion, which is pleaded in vindication: and under the authority of our maxim, and our mode of thinking, every man conceives himself to have a right to his own way and his own peculiarity. Now this might be all very fair were there no Bible and no revelation in existence. But it is not fair that all this looseness and all this variety should be still floating in the world, in the face of an authoritative communication from God himself. Had no message come to us from the Fountain-head of truth, it were natural enough for every individual mind to betake itself of its own speculation. But a message has come to us, bearing on its forehead every character of authenticity; and it is right now, that the question of faith or of our duty should be committed to the capricious variations of this man's taste, or of that man's fancy? Our maxim and our sentiment! God has put an authoritative stop to all this. He had spoken, and the right or the liberty of speculation no longer remains to us. The question now is, not "What thinkest thou?" In the days of pagan antiquity no other question could be put; and to the wretched delusions and idolatries of that period let us see what kind of answer the human mind is capable of making, when left to its own guidance and its own authority. But we call ourselves Christians and profess to receive the Bible as the directory of our faith; and the only question in which we are concerned is, "What is written in the law? How readest thou?"

But there is a way of escaping from this conclusion. No man calling himself a Christian will ever disown in words the authority of the Bible. Whatever be counted the genuine interpretation, it must be submitted to. But in the act of coming to this interpretation, it will be observed there is room for the unwarrantable principles which we are attempting to expose. The business of a Scripture critic is to give a fair representation of the sense of all its passages as they exist in the original. Now this is a process which requires some investigation, and it is during the time that this process is carrying on, that the tendencies and antecedent opinions of the mind are suffered to mislead the inquirer from the true principles of the business in which he is employed. The mind and meaning of the author, who is translated, is purely a question of language, and should be decided upon no other principles than those of grammar or philology. Now what we complain of is, that while this principle is recognized and acted upon in every other composition which has come to us from antiquity, it has been most glaringly departed from in the case of the Bible; that the meaning of its author, instead of being made singly and entirely a question of grammar, has been made a question of metaphysics or a question of sentiment; that instead of the argument resorted to being "such must be the rendering from the structure of the language, and the import and insignificance of its phrases," it has been, "such must be the rendering from the analogy of the faith, the reason of the thing, the character of the

Divine mind and the wisdom of all his dispensations." And whether this argument be formally insisted on or not, we have still to complain, that in reality it has a most decided influence on the understanding of many a Christian; and in this way the creed which exists in his mind, instead of being a fair transcript of the New Testament, is the result of a compromise which has been made between his authoritative decisions and the speculations of his own fancy.

What is the reason why there is so much more unanimity among critics and grammarians about the sense of any ancient author, than about the New Testament? Because the one is made purely a question of criticism; the other has been complicated with the uncertain fancies of a daring and presumptuous theology. Could we only dismiss these fancies, sit down like a schoolboy to his task, and look upon the study of divinity as a mere work of translation, then we would expect the same unanimity among Christians that we meet with among scholars and literati about the system of Epicurus or the philosophy of Aristotle. But here lies the distinction between the two cases. When we make out, by the critical examination of the Greek of Aristotle, that such was his meaning, and such his philosophy, the result carries no authority with it; and our mind retains the congenial liberty of its own speculations. But if we make out by a critical examination of the Greek of St. Paul, that such is the theology of the New Testament, we are bound to submit to this theology; and our minds must surrender every opinion, however dear to it. It is quite in vain to talk of the mysteriousness of the subject as being the cause of the want of unanimity among Christians. It may be mysterious, in reference to our former conceptions. It may be mysterious in the utter impossibility of reconciling it with our own assumed fancies and self-formed principles. It may be mysterious in the difficulty which we feel in comprehending the manner of the doctrine, when we ought to be satisfied with the authoritative revelation which has been made to us of its existence and its truth. But if we could only abandon all our former conceptions, if we felt that our business was to submit to the oracles of God, and that we are not called upon to effect a reconciliation between a revealed doctrine of the Bible, and an assumed or excogitated principle of our own;—then we are satisfied, that we would find the language of the Testament to have as much clear and precise and diadictic simplicity as the language of any sage or philosopher that has come down to us.—*Dr. Chalmers.*

"FINISH IT."

When Samuel F. B. Morse, afterwards famous as the inventor of the electric telegraph, was a young painter studying in London, he made a drawing from a small cast of the Farnese Hercules, intending to offer it to Benjamin West as an example of his work.

Being very anxious for the favorable opinion of the master, he spent a fortnight upon the drawing, and thought he had made it perfect.

When Mr. West saw the drawing he examined it critically, commended it in this and that particular and then handed it back, saying:

"Very well, sir, very well; go on and finish it."

"But it is finished," answered the young artist.

"O no," said Mr. West; "look here, and here, and here," and he put his finger upon various unfinished places.

Mr. Morse saw the defects now that they were pointed out to him, and devoted another week to remedying them. Then he carried the drawing again to the master. Mr. West was evidently very much pleased, and lavished praises upon the work; but at the end he handed it back, and said, as before:

"Very well, indeed, sir; go on, and finish it."

"Is it not finished?" asked Mr. Morse, by this time all but discouraged.

"Not yet, rec, you have not marked that muscle, nor the articulations of the finger-joints."

The student once more took the drawing home, and spent several days in retouching it. He would have it done this time.

But the critic was not yet satisfied. The work was good, "very good indeed; remarkably clever;" but still it needed to be "finished."

"I can not finish it," said Mr. Morse in despair.

"Well," answered Mr. West, "I have tried you long enough. You have learned more by this drawing than you would have accomplished in double the time by a dozen half-finished drawings. It is not numerous drawings, but the character of one, that makes a thorough draughtsman. Finish one picture, sir, and you are a painter."

It was a good lesson. One principal part of a teacher's business is to keep his pupil from being too easily satisfied.—*Youth's Companion.*

EVERY DAY ILLS.

There are times when everything seems to go wrong. From seven o'clock, A. M., till ten, P. M., affairs are in a twist. You rise in the morning, and the room is cold, and a button is off, and the breakfast is tough, and the stove smokes, and the pipes burst, and you start down the street nettled from head to foot. All day long things are adverse. Insinuations, petty losses, meanness on the part of customers. The ink-bottle upsets and spoils the carpet. Some one gives a wrong turn to the damper, and the gas escapes. An agent comes in determined to insure your life, when it is already insured for more than it is worth, and you are afraid some one will knock you on the head to get the price of your policy; but he sticks to you, showing you pictures of Old Time and the hour-glass, and death's scythe, and a skeleton, making it quite certain that you will die before your time unless you take out papers in this company. Besides this, you have a cold in your head, and a grain of dirt in your eye, and you are a walking uneasiness. The day is out of joint, and no surgeon can set it. The probability is that if you would look at the weather-vane you would find that the wind is northeast, and you might remember that you have lost much sleep lately. It might happen to be that you are out of joint, instead of the day. Be careful and not write many letters while you are in that irritated mood. You will pen some thing in the way of criticism or fault-finding that you will be sorry for afterwards. Let us remember that these spiked nettles of life are part of our discipline. Life would get nauseating if it were all honey. That table would be poorly set that had on it nothing but treacle. We need a little vinegar, mustard, pepper, and horse-radish that brings the tears even when we do not feel pathetic. If this world were all smoothness, we should never be ready for emigration to a higher and better. Blustering March and weeping April prepare us for shining May. This world is a poor hitching-post. Instead of tying fast on the cold mountains, we had better whip up and hasten on toward the warm inn, where our good friends are looking out of the window watching to see us to come up.—*T. De Witt Talmage.*

Church members who would rather grumble than work will usually be permitted to do so. A wide-awake sunshine-loving Christian would rather do a grumbler's share of the work than to be obliged to work beside him; and while the shrieking fault-finder is complaining, another will have performed his task and received the wages which might have been his.

The Christian.

ST. JOHN, N. B., JULY, 1889

EDITORIAL.

THE LIGHT OF THE WORLD.

Jesus says, "As long as I am in the world I am the light of the world." Although the darkness comprehended it not, a light shone from every step of His pathway through the world unto His Father. Before He left the world He placed His disciples in it that they should act for Him and be the light of the world. There can be no greater mistake than for a Christian to imagine that his sole duty is to receive light without letting it shine on others. Jesus does not light a candle to put it under a bushel but on a candlestick, that it may give light to all around. He describes as the greatest darkness the light that a man has and keeps from others. "If the light that is in thee be darkness, how great is that darkness." It ruins its possessor, and does for his fellow-travellers to eternity what a darkened lighthouse does for the mariners in the midnight storm—sinks them to rise no more. Hence says Jesus: Take heed that the light that is in thee be not darkness.—Luko xi. 35.

When the gospel is preached and God increases the church this should be its earnest enquiry: How can these young converts most effectually enlighten others or be the light of the world? What helps a young Christian to guard his own life from sin and increase his confidence in Christ is an earnest and continued anxiety for the salvation of others. Others he knows have heard him confess the Lord Jesus, and while they are watching his new life to see whether he holds fast "the good confession" or "denies the Lord that bought him" he feels that he is not living for himself. He is living for others, influencing others for an eternity of joy or sorrow, and he thus reasons with himself: How can I have a saving influence on others unless they see such a change in my life as will convince them that the gospel of Christ is the power of God in saving believers, and that I am one of these? Those who feel most anxious for the salvation of those around them will be the most watchful and prayerful to honor Christ themselves, and the most likely to finish their course with joy.

When persons without much excitement but from calm conviction give themselves to Jesus they feel humble, and look upon themselves as unfit to lead in public prayer. If older members do not look after them and encourage them and see that they take part in prayer meetings many will put it off until they arrive at the conclusion that they have not sufficient talent for it, and their voice will never be heard in public, either in prayer or speaking for Jesus. Many till their dying day regret that they did not in their early Christian life begin to speak and pray before others. It is the duty of the church to look into these matters, and when they find young members too diffident to take part in public prayer meetings to induce them to hold prayer meetings of their own, with or without the assistance of older members as they themselves shall decide. By this method nearly if not every young Christian can be induced to take a part, and although it may be quite a trial at first, as it generally is, it is easier every time it is repeated, until it becomes such a delightful privilege that they would not be induced to surrender it. Having surmounted the first difficulty and gained confidence and strength in Christ they are not afraid to let their voice be heard on His side on any proper occasion; and in this respect they are known as Christians.

The benefit of this early training cannot be over estimated. It encourages young Christians with

the assurance that their brethren love them, and are studying their best interests for time and eternity. It makes them feel that their dearest and best home on earth is the church of the living God; and while they recognize its claims to their best energies they wish their powers to be greatly increased, only that they may sink deeper into its sublime sufferings and rise higher in its superlative achievements. The truth that they are not their own but the redeemed property of Christ being engraven on their own hearts will more or less impress others; and when they are working and striving and sacrificing for the cause of Jesus they are only showing others what others are waiting to see in them. They are thus letting their light shine before men.

The church is greatly benefitted by the Christian activity of its young members. They with angels rejoice when their children and neighbors repent and turn to the Lord; but their joy is greatly enhanced when these children and neighbors grow in grace and in the knowledge of Jesus Christ. They see that young Christians must and will be active. But alas! how often they see these activities running in other channels, and those for whom Jesus died turning to other homes than the church of God in which to spend their energies and from which to seek their enjoyments. How blessed, then, it is for older members to witness their younger brethren laboring for Christ and enjoying the rich consolations of His Holy Spirit. Feeling that they must soon pass away they rejoice to see the Lord raising up others whom they hope and pray may have more influence than they have had in enlightening the world.

While the church sees its young members taking an active part in its worship and its work they learn therefore for which particular portion of the Lord's work these members severally are adapted, and it is in their power to encourage and assist these to follow that part of the Master's work for which they are adapted and to which they are inclined.

By noticing the talents, inclinations, and general life of its members the church can take knowledge of those who are likely to succeed in preaching the gospel, and it is its duty and high privilege to encourage and assist such in their cherished desires.

When it is fully understood by themselves and others that young converts are committed to the work of Christ it is comparatively easy and natural for them to engage in the many activities of the church, such as Sunday schools, caring for the sick, and raising money for the poor and for the spread of the gospel. These things will become to them delightful duties and show that they are earnest followers of the Son of God, and successful candidates for immortal life. We should not forget that what we do must be done quickly. Time is exceedingly short and uncertain, and there is much to be done for Him who did so much for us. A proper view of the honor which the Master has conferred upon us in making us the reflectors of His own light to a world in darkness and His sure promise and presence will banish supineness, silence our fears, and cause us to walk in the light as He is in the light.

Original Contributions.

THE CHURCH.

BY HAMMOND J. SMITH.

This is a progressive age. It has been called the "high pressure" age. This appellation has been given it from the rapidity with which things are executed. That which one hundred years ago required six months to do can now be performed in six days. Great progress has been made in every

branch of industry. Marked advancement can be seen in the arts and sciences. Things have been brought to a state of perfection heretofore unknown, while on every hand great developments have been made in things secular and in matters of religion progress has been made. And this is what we wish to speak of in this article, viz.: Progress in the Church of Christ.

When I speak of the church of Christ I do not mean that the aggregate of all denominations make up the church of Christ; nor do I mean that the Methodist church or any other society is a branch of the church—inasmuch as the church of Christ has no branches. By the church of Christ I mean all those who take the Bible alone for their creed, and who worship God according to the Jerusalem fashion; according to the form established by Christ and His apostles, and not according to man-made systems.

There was a time when there was no church, there was no need of such an institution. During this period man was pure, sinless, holy. It was not until the transgression and expulsion from Eden that any form of worship existed. The gospel was preached in embryo to Adam and his descendants. The declaration, that the seed of the woman should bruise the serpent's head was a dim intimation of a coming Redeemer. How far His advent was in the future none could tell. For the first two thousand five hundred years the system of worship was that of family worship. For the next fifteen hundred years, or during the Mosaic dispensation, the religion was national, and was much more extensive than that which existed during the patriarchal age. But Christ, by His death, abolished the Jewish economy and introduced a new and better order of things. The Christian system is a perfect system of religion. The church of Christ is a perfect institution, for the simple reason that it has a perfect author, a perfect head. When John closed the book of Revelations everything necessary to the growth, extension and perpetuation of the church of Christ was revealed. "That which was perfect had come, that which was in part had been done away."

The church of Christ was inaugurated on the Pentecost succeeding Christ's ascension, when the three thousand penitents were immersed after crying out "Men and brethren, what must we do?" The church increased, the cause of Christ advanced on every side, men went everywhere preaching the gospel. Yes, they went. They were not sent by any missionary society. They did not go to any particular country, but they went everywhere, preaching the gospel. The church grew, and sinners were converted to Christ in apostolic times without the aid of any societies. It required no props to support it. Christianity, being a perfect system, can never require any outside helps to keep it from decay. "And he that adds or takes away from the things written in this book God shall add unto him the plagues that are written in this book"—Revelation. But the church became corrupt; meddling man could not leave the things alone that Christ had established. He must have his say. Sects and heresies obscured the true religion and worship of the Lord Jesus. A Roman hierarchy took to itself the supreme authority in things religious. Forms were introduced unknown to the New Testament. The darkness became intense. Paganism, Judaism and Christianity became compounded by imperial Rome. Thus the apostolic age was banished almost from the face of the earth. True, there were some who struggled hard against the advancing tide of sin and corruption. Their influence was almost crushed by the dogs of Rome. But Luther broke the fetters that bound him to the church of Rome and its man of sin. Luther attempted to reform the abuses of the church of his fathers. He did a grand work, but he never attempted to restore apostolic

Christianity. This was the age of reform. The reformation spread on every hand. Great and good men devoted their time and energies to the establishment of a purer system of religion. Many new systems of worship were introduced; but none of the authors of these systems ever attempted to identify the church of Christ, and renew again the pure unadulterated gospel of Christ. Not even John Wesley in his great work of reform attempted to restore primitive Christianity. His object was to establish not a new system of worship but to reform the church of England. Wesley failed in his efforts and became the father of another denomination, which he bounded tight with a creed of thirty-nine articles. And for any one at the present time to affirm that the several denominations represent so many efforts to return to apostolic Christianity is the merest bosh. They represent no such thing and never will, until they throw to the winds their cast-iron creeds.

It was not until the beginning of the present century that an effort was made to restore Christianity to its original purity and simplicity.

When such men as Thomas Campbell, A. Campbell and others saw the disintegrated state of the Christian world they concluded that something must be radically wrong. They determined to abandon all creeds, to take the Bible alone without note or comment as their rule of faith and practice, and to speak where it spoke, and be silent where it was silent. Campbell and his coadjutors identified the church of Christ. Sinners were converted just as in apostolic times. Thousands obeyed the Lord Jesus. The church increased in strength. The order of worship existing in primitive times was established. Hence the Christian religion, the system of worship established by Christ and His apostles was once more taught and believed among men. Things went well for a while. The church was self-sustaining. It required no additions, no schemes, no props from the world to maintain it. But human nature is the same in every age. As in the apostolic times man could not keep from tampering with the perfect law of the Lord, so it is at the present time. The congregations of the church of Christ have in many ways and places become fearfully corrupt. Societies have been added to the church, and schemes invented to raise money that the Bible is as silent on as the grave. Some seem to have adopted the motto: "Where the Bible speaks we speak, where the Bible is silent we do as we please." It looks very much like it. Has God delegated to man any authority to legislate in matters pertaining to His kingdom? Certainly not. Can that which is perfect require any help from another institution to keep it in existence? Is not the Christian system a perfect system? Then why in the name of common sense add societies to it? Is not this presumption? Is not he who does such things treading on dangerous ground? If the Disciples are only a movement as some claim, how far have we yet to move? How many more societies have to be invented? how many more schemes for raising money introduced? We leave it for those who indulge in these things to answer. There are papers published by the Disciples, some claiming to be the *standard of Christians*, which say not one word against the flood of innovations that are deluging the churches of Christ. They look calmly on, afraid to speak. Christ says, "Because ye are neither cold nor hot I will spue thee out of my mouth." Serious words but true. Think over them, brethren. But our article is becoming too lengthy, and we will close by giving an extract from an article written by Bro. Isaac Errett. We are glad Bro. Errett wrote this article. If it had been emanated from such a paper as the *Christian Leader* it would be regarded by some as complete nonsense, and its author would be looked upon as a knave or a fool, a man devoid of the spirit of God, etc. But, thank the Lord,

the prophets, apostles and martyrs were evil spoken against and persecuted. So it will ever be. Those who preach the truth will continue to be sneered at. But listen to Bro. Errett. Less than one year before his death W. T. McGowan asked him the following questions: "Are not the congregations of the Disciples in these days of progression getting too far out to sea, without chart or compass, in their plans of making up money for building churches and paying preachers? Is it not time for the ministers of the gospel of Christ to cry halt? Should they not have courage to say no at the proper time and place? I know of a congregation of Disciples that have an aid society. Said society makes quilts, and when the quilt is completed the society takes a cake and cuts it into as many pieces as there are members. Then the name "quilt" is marked on one piece of cake. All pay twenty-five cents and get their portion of cake, and the one that gets the lucky piece with the name "quilt" carries off the prize. Is this plan right or is it wrong?" After telling of the plan of another congregation to raise money and asking some questions, Bro. Errett begins his reply as follows:

"If our opinion had much weight these unauthorized attempts to raise money for religious uses ought to have ceased long ago, for we have condemned them over and over through our whole editorial career." He continues: "The tendencies are corrupting. A preacher sustained by the money wheedled out of his hearers by such tricks cannot deal manfully with them in his preaching, and must be on his guard against a fearless rebuke of their sins. It is trifling and might be pardoned in a lot of children. It is unworthy of full grown men and women. And to make the prosperity of the church depend upon such childish trifling it is contemptible. A sense of Christian dignity, were there no other consideration, ought to save Christians from so degrading themselves and the church of God. Our future spiritual prosperity depends much on the avoidance of all such schemes for raising money. We beg our churches to cast aside these petty, worldly schemes, and raise their money in ways that will be honorable to Christ and honorable to the church."

We might continue to quote from Bro. Errett, but we have given enough to show what this great man thought concerning these unauthorized practices. Look how he begins. "If our opinion had much weight." Yes, they would not listen to the admonitions of our lamented brother. Nor will they listen to the loud calls of others to return to pure, unadulterated religion. No; many would not be persuaded that these things were wrong though one rose from the dead and told them. I suppose on the principle of "cause and effect" these things can be justified, but by no other principle. We close determined to speak with the Bible and be silent with its silence.

NOTES OF TRAVEL.

Two weeks of the time since my last report were spent at Newport. During the week a few meetings were held, but owing to this being a very busy time, we thought it advisable to discontinue them until a more convenient season. Some were almost persuaded, and indeed it might be said "they were not far from the Kingdom." We hope in the near future to see some take their stand on the Lord's side.

Bro. Thom. Nelson, of Newport, lately took a trip to Halifax, and on his return there accompanied him as his bride, Sister Sarah Blois, of Halifax. The happy couple carry with them the best wishes of a host of friends. Thus one by one the Church in Halifax is losing its members, but still there remain some who are good and true.

The second Sunday in June found me in Shubenacadie; that being the day the new meeting-

house was to be opened, but as the parties who had the contract to supply the seats had failed to come up to time, we had to put off our proposed services, but we had three good meetings for all that, Bro. John B. Wallace preaching in the morning at Mill Village to a fair audience. The brethren were disappointed at not being able to open the new house, but we all hope that everything will be in its place by the first Lord's Day in July, when we will again (D. V.) meet with the brethren there.

The outlook for the coming summer is rather good in this county, seed has been sown and soon the harvest will be ripe.

From private sources I hear that the brethren at South Range are progressing nicely with their meeting house. Well done, brethren, is what we say now, but bye and bye the Master will say, "Well done, good and faithful servants, enter thou into the joys of thy Lord." The great test of our faith is our works. "Lovest thou Me more than these?" God help all those who are Christians to work while it is called day, for the night will come when they cannot work.

I leave here on the 21st for Southville, Digby County, where I expect to remain two weeks. The brethren are eagerly looking forward to a good meeting at the opening of the new house of worship. How anxious all God's people should be for the spread of the gospel at all times. Is Jesus precious to us? then let us tell others; the old story of the cross is worth repeating. We must all come to the foot of the cross. Come! let us bow humbly at the cross. The blood of Jesus Christ, God's Son, cleanseth from all sin.

W. H. HARDING.

COMBINATION.

We often hear tell of such things as syndicates, combines, trusts, etc., in connection with politics or commercial affairs. Men are continually planning in order to extend their political power or increase their wealth.

Again, men combine for moral advancement, realizing that intemperance is peculiarly a social evil they form a social and fraternal combination to resist its influences. Men of every persuasion, from the bold atheist to the modest quaker, may concentrate their efforts in promoting a work of this kind. But wealth, politics and morality all give way to Christianity. As the sun is brighter than the moon or stars so much and more is Christianity above all other systems. The world is immensely wealthy, the political interest is very great, moral and benevolent societies are doing a good work and advancing very rapidly, but does Christianity occupy the position its importance demands? Are the rotaries of this great system working for its advancement as though their life depended on it?

In the first chapter of the first Epistle of John we find these words: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ." What a combination we have here. God the Father, Jesus Christ the Son, and the Holy Spirit speaking by the apostle and the church. How Christianity ought to advance.

Again, God is represented in the Old Testament as a Rock. In the New Testament Christ is represented as the Foundation. Now, in building, an excavation is generally made so as to lay the foundation upon the bed-rock. So we have God as a Rock, Christ as the Foundation, the church bound together by the Holy Spirit built upon that Foundation. What a superstructure?

There are two things that Christians need to think more about. First, that each one is a part of this great combination, that God is the same yesterday, to-day and to-morrow, that Jesus Christ is still the same

sympathetic Jesus that he has always been, that the word of God is living and active, that whatever is lacking is on the part of the church. What a power for good we might all be if we were all in dead earnest. How often have we gone into the social meeting, and after the meeting was opened and opportunity given for all to speak a few words of encouragement, oh! how cold and indifferent some seem to be; whereas, on the other hand, if everybody was full of life and gladly willing to take part in such meetings how different it would be in many places? If every disciple of Christ in the land would realize that he or she is a co-worker with God, and that we also need to work with one another, not against? For instance, I go into a place where there is a church and go around visiting. Well, some good brother does not like the way some other brother speaks or prays. Perhaps he neither speaks nor prays. Then, some good sister does not like the idea of some sister communing with her gloves on. Now, this is not combination; and sometimes these trifling things, when treasured up in the heart, grow and become the cause of greater difficulty. Let us have Christ in our hearts, in our lives and in our homes, and all will be well.

The second matter we need to think more about is the fact that daily thousands of men and women are going down to hell. The Bible teaches that gospel is the power of God unto salvation. How many there are who neither believe it nor obey it. God in heaven, when the grave shall open and the mountains quake, and the rocks rend, and the earth shall melt with heat, and all nations shall be gathered before Thee, where shall these people stand? Will any be there that we might have saved if our lives had been more consistent with the great truth: "He that believeth not shall be damned?"

We have a great enemy to contend with, a cunning foe to meet, but the great combination I have mentioned must go on. The powers of hell cannot prevail against the church. What a great combination there will be in the New Jerusalem. They will be there from all nations, every tribe will be represented. Cherubim and seraphim, angels and saints, prophets and priests, and God Himself shall be with them and be their God. And as the years of eternity roll they will bring more glorious revelations of God and of Christ. The hearts of the ransomed will beat with a stronger devotion, they shall sweep those harps of gold with a firmer hand, and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise. "And every creature which is in heaven and on earth and under the earth, and such as are in the sea, and all that are in them heard I saying, Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

W. H. HARDING.

News of the Churches.

NEW BRUNSWICK.

ST. JOHN ITEMS.

We note with pleasure that two of our young preachers, Ellis B. Barnes and C. H. DeVoe are holding a meeting in Indiana.

Our Sunday-school picnic takes place at Nauwigewauk, July 11th. An energetic committee is arranging to give the children a good time.

Bro. Capp's family are spending the summer on P. E. Island.

Our Home Mission Board should let us know when and where the Annual is to be held. The committee appointed at our last Annual to make arrangements for the coming one should report at once the result of their efforts.

Our Young Peoples' Meeting on Tuesday evening is well attended.

P. E. ISLAND.

We very reluctantly closed the meeting in New Glasgow. Our visit was so very pleasant we were loath to leave the place. We received undeserved kindness and favors, hospitably and substantially, which we shall ever hold in grateful remembrance. We are more than thankful for the encouragement and kindness received at the home of Brother and Sister Crawford. Sister Crawford knows how to make her home pleasant and fittingly agreeable to those who are fortunate enough to be her guests. The success of the meeting was largely the result of the faithful life and teaching of Bro. Crawford, who has been among this people many years. None can listen to his clear and earnest presentation of the truth without knowing the will of the Lord concerning them. There were twenty-five baptisms, including four whom Bro. Crawford baptized, who had confessed the Christ previous to our meeting.

H. M.

Selected.

THE UNCHANGING GOSPEL.

BY REV. THEODORE L. CUYLER.

Last evening closed the twenty-eighth year of my happy pastorate among the people whom I serve. For three things I may sincerely thank the Giver of all mercies: first, unbroken health; secondly, an unbroken congregation; and thirdly, an unbroken faith in the glorious gospel of the blessed God. During these fast-speeding twenty-eight years many changes have occurred. Beloved faces have vanished at the touch of death. Little children have grown up into manhood and womanhood. This city has doubled its dimensions; the nation has had its baptism of blood and its birth of impartial freedom. But no change has come over my love for my devoted flock, or in the precious gospel which I love to preach.

Amid all the mutations which eighteen centuries have witnessed, the divine system of saving truth revealed in the New Testament has proved to be entirely immutable. Not a line has been added, not a syllable taken away. The waves of time which have swept away empires and systems of philosophy dash in vain against the adamant of the gospel. God, who is its author, is unchangeable; He is the same yesterday, to-day, and forever. His holiness, which abhorreth sin, is a part of Himself; so is His injustice, which punishes sin; so is His love which pardons and saves every sinner who repents and believes on His Son Jesus Christ. To all these attributes this gospel is essential; while they live it must live. Light is composed of the seven different colors blended together, and in like manner the different attributes of God, when blended harmoniously, produce the light which beams from Calvary. There has been no change in the rays of the sun since it shone upon Adam in the morning of Eden; there has been no change in the plan of salvation since that time when Paul declared that the curse of God would rest on even "an angel from heaven" if he attempted to alter it.

1. Human nature also is the same that it always has been. Amidst all the advances of science and art and civilization the human heart is the same depraved and deceitful thing, desperately wicked. An American can see himself just as distinctly in the mirror of the "Epistle to the Romans" as any man could who dwelt in the old city on the Tiber. Man has no more outgrown the need of the gospel than he has outgrown the need of bread, or water, or sunshine. If Saul of Tarsus needed the atonement, so do I as much as he; it meets my case just as well as his.

A common scoff of sceptics is that in the rapid advance of thought this antiquated gospel has be-

come obsolete. These scoffers seem to forget that no possible advance in human knowledge can ever disturb an established truth. Euclid's famous forty-seventh proposition is just as true now as it was twenty-one centuries ago; and for the very good reason that there has been no change and can be none in the nature of triangles. Wonderful progress has been made in our days in investigating the laws by which God governs the natural world; also in the application of these laws to brilliant inventions; but the laws have not altered by one iota. The lightnings which played around Paul's cornship were the same which Benny Franklin caught on his kite-string. The only difference is that Franklin knew things about the nature of the electric fluid that Paul did not know. If the laws of nature ceased to be immutable, then people would not risk building any more steam engines, or putting up any more telegraphs. Now, just as the advance of human knowledge does not effect the nature of laws and principles in the material world, neither can any advance in knowledge disturb the immutable laws and principles by which God governs the spiritual world. When there is a reaction against the circulation of blood, or against the theory that water will freeze at thirty-one degrees Fahrenheit, then there will be a reaction against the gospel of Jesus Christ, and not one instant sooner. The Creator never changes first principles—in physics, or in ethics, or in His moral government.

2. The gospel also is exactly adapted to human needs in every age and in every clime. Wherever man suffers from the bite of sin it cures him; wherever he suffers from sorrow it comforts him; wherever he hungers for truth and holiness it feeds him. Some plants seem to suit only the tropics, and others the higher zones; but bread suits the dwellers in all climates. Water meets the universal thirst. "I am the Bread of Life"; "I am the Water of Life." An universal experience has proved the truth of Christ's declarations. Then, too, the virtues which the gospel inculcates, and the graces which it produces, satisfy the universal standard of Right. Paper money, which is good in America, is not current in Canton or Calcutta. Gold is current the broad world over. So is the gold of the gospel: love, peace, purity, honesty, benevolence, truthfulness, patience, joy and unselfishness are current in every clime. Those who have lived out the gospel most carefully have always attained to the noblest and purest characters.

3. The gospel is God's masterpiece, and it cannot be improved. In our day we hear much about "new light breaking out," and about "new departures." This enlightened age will not stand the old doctrines—so some advanced theologians tell us. Yet the new theologians have not got rid of the old necessity human guilt, nor of the old attributes of the Almighty. Their telescopes have not discovered anything that Paul did not know—better than they do—eighteen centuries ago. Spurgeon, the most successful preacher of this century, has said in his racy and pungent way, "Some modern divines whittle away the gospel to the small or of nothing. They make certainties into probabilities, and treat eternal verities as mere opinions. When you see a preacher making the gospel small by degrees and miserably less, until there is not enough of it left to make soup for a sick grasshopper, get you gone! As for me, I believe in the colossal—a need as deep as hell, and a grace as high as heaven. I believe in a pit that is bottomless, and a heaven that is topless. I believe in an infinite God and an infinite atonement—in an infinite love and mercy—and in an everlasting covenant ordered in all things and sure, of which the substance and the reality is an infinite Christ."

There are plenty of false lights in these days, which attract only to bewilder, and allure immortal souls on the lee-shores of perdition. How different

from those floating delusions is that unchanging gospel of Calvary, which rises like the towering lighthouse of Eddystone, with its beacon-blaze streaming far out over the midnight sea! The winds of heaven have warred fiercely around its pinnacle; the storms have dashed against its gleaming lantern. But there it stands. It feels no jar for it is founded on the Rock of Ages. It is the first object on which the awakened penitent fixes his eye; it is the last on which the gaze of the veteran is turned as he departs into the noonday of heaven's glory.

To preach such a gospel is the highest of earthly occupations. It is a joy to bring such "glad tidings" and a joy to receive them. For one, I can thank God from the very core of my heart, for having been permitted to proclaim this gospel for nearly three and forty years. If He permits me to round up a full half century of service, my only prayer is that I may share in the joys of those who turn some wandering soul to the Saviour, and may escape the curse pronounced on those who subvert or pervert the glorious gospel of the Lord Jesus Christ.

EXAMINE YOURSELVES.

HENRY MAVITY.

Dear Brethren,—I wish to write one more letter before I get too old to write or talk about the great and glorious work of saving human souls. I "open up" by quoting Paul (II. Cor. xiii. 5): "Examine yourselves whether ye be in the faith; prove your own selves," etc., etc. Paul does not say examine your brethren, editors and preachers and missionary boards and plans, but (listen!) *yourselves*. 1. Am I in the faith? 2. Does Christ dwell in me? There are lords many, and we might say faiths many, but with (Christians) there is but one Lord—the Father in whom are all things and we (should be) in Him. This is the same as confessed by Peter, i. e., that Jesus is the Christ, the Son of the living God. Now, if we believe with all the heart, that Jesus is the anointed Son of God, we must take Him as the great Prophet, Priest and King. As our Prophet, we hear Him. As our high Priest, we offer all our prayers and thanksgiving through Him. As our King, He is supreme lawgiver. We must not altar His law or commands or we will as surely be rebels against our King. You may well say God has given us minds, "thinking caps," and does He not desire that we use those faculties to further the glorious gospel for the salvation of fallen humanity? Yes, most assuredly we must use our God-given minds, but not to use laws or change Christ's holy law, but to (in the most effective way) carry out His righteous directions and commands.

The Lord has given to man the preaching of the gospel to man; the very same that has been given by inspiration from God. No other gospel would be the power of God unto the salvation of them that believe. To save men should be the object of the preaching; hence, the importance of using God's own power in their salvation. If we are saved at all, God must do it in His own way, therefore we must not use human wisdom in making any alterations in the conditions of salvation as given to us by the divine Father, but must accept them as laid down in the Old Text-book. When God says, "Go into all the world and preach," go we must, but *how* we go, whether on "hoss back," with the good "old saddle bags," steamboat, or—what an improvement—the swift cars, or—bitter and safer still—walk, is left to human wisdom. When the gospel is preached, we are to baptize believers. No human wisdom must change God's holy command in this or in the action of baptism so that it (this ordinance) will not represent a burial and resurrection, but human wisdom comes in (just here) in finding out where there is water deep enough and how best to get to it. God commands that "we neglect not the assembling of ourselves together,"

etc., so the preparation of a suitable place to meet, to assemble in, is again left to human wisdom. The whole church is a grand partnership in the salvation of men and taking care of the poor, so the church is to make increase of herself; in love, every member is required to give (to make the increase) as the Lord has prospered him or her, and if we are an honest partner we will contribute our full part.

Do our part we must, and do it too, willingly and in love. But to human wisdom is left the selecting of good brethren (a board, if you please) to again select suitable brethren to go out as missionaries—it requires good judgment to get the right preacher in the right place. And now human wisdom (again) to decide how to send the money, i. e. money orders, postal notes, (O my! what an improvement) or checks—Bro. Clay's checks are so nice and handy—instead of putting a brother on a "hoss to take it around. But some good brother says: "What if we differ as to those plans?" Well, all must be done in love. If I have the spirit of Christ in me, I will not fall out with my brethren because they see proper and best to work through a good missionary board. This is system—the "order" that Paul talks about—let us not misapply what Paul says about eating meat offered to idols, and try to apply it to the giving of money to send the gospel to the poor. If we do, we may as certainly know that this is not the spirit of Christ, but that of covetousness.

Dear brethren, for the sake of Christ and the salvation of the world, let us cease disputing and caviling about "plans," put our shoulder to the wheel and our hand (way down) in our pocket, give freely, work zealously, pray fervently, and behold how grandly the good cause will move on. Brethren of the board, be of good cheer, be courageous, stand firm to the wheel; hear the great Captain say: "I will guide thee with mine eye.—Apostolic Guide.

THE NAME CHRISTIAN.

REV. TRYON EDWARDS, D. D.

"The disciples were called Christians first in Antioch"; so we are told in Acts xi. 26, and most commentators and readers regard the name as given in contempt or ridicule to the followers of the blessed Saviour.

Before this they had been known by other names—disciples, for their knowledge; believers, for their faith; brethren, for their love to each other and to Christ; witnesses, for their faithful testimony to the truth; saints, for their holiness, as sanctified through the truth by the Holy Spirit; and the faithful, for their trust in and their unwavering allegiance to the Saviour. And all these names are recognized by Christ Himself, or directly by the word of inspiration. But now, at Antioch, for the first time they are called Christians. What, then, is the origin of the name, and what is its meaning.

As already said, it is the common impression that the name was given in reproach by the oppressors and enemies of the new faith, in the endeavor, by ridicule or contempt, to cast discredit on the new doctrine and its recipients. This can hardly have been the case, for though their enemies, as we know, stigmatized them as "Nazarenes" and "Galileans," it is nowhere said that they gave them any other name; and it is scarcely probable that the church would so readily have assumed, and so willingly have kept, a name which had been given to its members only in contempt and derision. It is far more reasonable to suppose that the name was divinely given, forever to associate the followers of Christ with His own blessed name. And the Greek word translated "were called" makes it almost absolutely certain that this was the case. Nine times in the New Testament that word is used as a verb, and once as a noun, and in every other one of these cases it signifies a command or direction, coming as a message from God Himself; as when the wise men were warned of God not to return to Herod; and Joseph, being warned of God, turned aside into Galilee; and Cornelius, being warned of God, sent for Peter; and Moses, being admonished by God, was directed by God how to build the tabernacle; and the Hebrew Christians are warned not to refuse Christ, who spake on

earth, etc. And this uniform use and meaning of the word in these various cases seems plainly to point to the fact that here, also, it is used in the same sense, thus saying that the name was given of God—divinely given.

In the very nature of the case there would seem to have been need of some new name that should sink the distinction of Jew and Gentile, and embrace in its broad and significant and definite meaning all of every nation who should be converts to the faith of Christ. And it is more than probable that this was the very name alluded to and foretold by the prophet Isaiah, when he says (chapter lxii. 2) that the people of God, under the new dispensation, "shall be called by a new name, which the mouth of the Lord shall name." And given, as it were, but a few years after the death of Christ, and at Antioch, where inspired men were so long ministering to the church, it seems more than probable that they were divinely directed to give to believers this "new name," which so early became the mark of discipleship, and which everywhere, and to the end of the world, was to designate the disciples of the Saviour, and be a form of acknowledging and confessing Christ before men.

And this divine origin of the name, it is believed, is confirmed and illustrated by an expression in the Old Testament which throws light upon this point. Going back to the last verse of the fourth chapter of Genesis we find it written: "Then men began to call upon the name of the Lord." But the literal meaning of the Hebrew seems to be, "Then it was begun to call men" (i. e., good men) "by the name of God—or God's sons." And this meaning seems recognized in the next chapter but one, where it is said the "sons of God" (good men) married "the daughters of men" (irreligious women), and so, as mothers do shape the character of their children, a race of giants sprung up: not giants in size, for the world had no reference to size, but giants in wickedness, outbreaking, violent men, the very word that is used when it is said (chapter vi. 13) that the world was "so filled with their violence" that God was led to destroy it by a flood. So the former passage in the New Testament is parallel to this in the Old. Then, in the Old Testament, in the days of Seth, good men were first called "God's sons," and here in the New Testament, in the days of Paul and Barnabas, and at Antioch, good men were first called "Christ's sons," or Christians—for the latter word is but the synonym or equivalent of the two others. In each case the name seems to have been divinely given, to distinguish God's people from the world, and to mark them by name as His own.

And now if it is asked, "What is a Christian? and how am I to know that I am one?" the answer is given by two other questions: First, "Do you believe all that Christ teaches, so far and so fast as you understand it?" and second, "Do you endeavor to do all that Christ commands, as far and as fast as you understand that?" In other words, Do you receive all that Christ says as true, and treat it as true, and act upon it as true, cherishing His spirit in your heart, and endeavoring in all things to do His will in your daily life and conduct? If you do you are a Christian. For when some one asked the blessed Saviour, "What shall we do that we might work the works of God?" Jesus said, "This is the work of God, that ye believe on Him whom He hath sent." And when they told Him "that His mother and brethren were without, desiring to speak with Him," He said, "Whoso shall do the will of God, the same is My brother and sister and mother."

If, then, you believe all that Christ teaches, so far and so fast as you understand it, and if you endeavor to do all that Christ commands, so far and so fast as you know it, you are a Christian. You may be, as yet, but a weak and feeble Christian, just entering on the divine life, but you are in that life. You may be as yet but a mere babe in Christ, but you are in Him. And if you are but faithful to study His word, that you may know His truth and His will, and are earnest in prayer for the aid of the Holy Spirit, that you may understand the former and do the latter, then you shall grow and increase in strength, till you come at last to the measure of the stature of the fullness of Christ Himself.

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