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# THE CHRISTIAN

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

Vol. 1. SAINT JOHN, N. B., FEBRUARY, 1884. No. 4.

## The Christian.

### IS THE MINISTRY OF JOHN THE BAPTIST UNDERSTOOD?

B. U. WATKINS.

(Continued from the "Christian Standard.")

With this view of the subject also accords the text of Matt. v. 17: "Think not I am come to destroy the law, and the prophets. I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass away, one jot or tittle shall in no wise pass from the law, till all be fulfilled."

There were a great many *jots* and *tittles* of the law, the fulfillment of which it would be very hard to find in the gospel. There are numerous bolts, screws, and nails in a complicated structure, the proper use of which none but the architect or engineer can be expected to understand and describe. Yet all of them have their utility, which will be realized and fulfilled when the structure is put to its utmost tension. So we may be certain that every part of the law was needed when the whole system was put to its utmost power of resistance in bringing the nation from the Red Sea to Calvary, through the terrible wars and persecutions of idolatrous nations. And it is as plainly unreasonable to demand of us an explanation of every *jot* of the law, as it would be to solicit the architect of the St. Louis bridge to give definite explanation of every bolt, screw, and nail of that stupendous structure. We know that it answers the purpose of the architect; hence every bolt, screw and nail is justified.

So we know that the law gave a grand introduction to Christ. And as this was the great design of the law, every jot and tittle of the law was justified. None of them passed away from the law, none of them rusted out—but the bridge held up until the Nation was carried clear over to the government of their own expected Prince Messiah!

But to return to John's baptism. It belonged to the legal dispensation. It had the same reference to the gospel that the law had generally. With this difference: It was necessary that the last activities of the law should assume some intensity, in order that it might, in some degree, assimilate itself to the incoming reign. John was the prophet that gave the Jewish ceremonial its grandest similitude to the gospel of Christ. Hence, in his day, he was the greatest prophet born of women; but the least prophet in Heaven's kingdom is greater than he! So, we still know, that the law was not the gospel; and Moses was not the Christ. For we know that the law died only at the death of Christ. And if Jesus himself was a minister of the circumcision (see Rom. xv. 8), as long as he lived in the flesh, how much less could John claim anything more!

John's baptism differed from Christian baptism—

1. In the authority by which it was adminis-

tered. The one was under the law; the other under Christ, and by his authority.

2. Although they were both for remission of sins, they differed in this: John's was a legal, prospective remission; but the remission promised in Christian baptism is instantaneously present.

3. John's baptism was not to initiate the Jews into Judaism, for they were already in it, nor into the coming kingdom of Christ, for it was not then in existence. But Christian baptism initiates penitent believers into Christ.

4. John's baptism meant, in its legal signification, the last act of the law's remissive process. Hence it was not initiatory, but rather completory—the last effort of the law to save men from sin! But Christian baptism is an abiding institution of the Church, for the initiation of its membership. Consequently, it carries with it the notion of remission. For in Christ alone is remission of sins. Hence, whatever brings us into Christ, brings us into remission of sins.

#### OBJECTIONS.

1. If John's baptism was of the law, what shall we say of the baptism of Christ's disciples, in the days of his personal ministry?

Ans. Just the very same that we say of John's: It was under the law, and of the law. For Christ was a minister of the circumcision in the days of his flesh; and his personal ministry was not to relax the authority of the law and the prophets. But had Christ introduced a new law of remission in his personal ministry, it would have had the effect to relax, or let down the authority of the law. And such was no part of his earthly mission.

2. But you do not pretend to say that the Holy Twelve who preached on the day of Pentecost were not baptized with Christian baptism?

Ans. We know the law lived until Christ died. We also know that there was no kingdom of Christ on earth till he died, and rose again, and was crowned King in heaven, and sent down the spirit as witness of the same, on that glorious day. Hence, any baptism previously administered, could not belong to the heavenly reign, which had not yet been inaugurated.

3. How could they preach Christian baptism if they had never submitted to it themselves?

Ans. Christian baptism could not antedate the apostolic commission. And between the commission and Pentecost we hear of no directions for their baptizing each other, before "going into all the world." But as to how they could do this, it is easy enough to see. As the apostles were the first who had authority to perform Christian baptism, they had a right to administer it, by virtue of their commission, irrespective of any qualifications they may or may not have had previously.

(TO BE CONTINUED.)

REST in the promise, do not snatch the comforts. Take it from God, do not give it yourself.—J. H. Evans.

#### GOD A REFUGE FOR US.

One autumn day I stood on the sea-coast where the waves, stirred by a recent tempest, dashed furiously upon the rocks. In one place, rushing into a cavern, the surge through an opening in the top sprang in a column of spray and foam high into the air. The sight was so sublime that many persons came from the city to see it. While looking upon the scene exhibiting the ocean in such power and grandeur, I observed that the rocks, even those upon which the surf broke with such fury, were covered with a multitude of very small shells. So, in the very presence of the stormy sea, smitten every instant by the thundering surf, the little shells, clinging with trustful fingers to the great rocks, found shelter and life. Here were creatures, symbols of frailty, having no strength of their own, finding complete safety and refuge by clinging to the immovable rocks, even though the waves in their wildest fury were dashing upon them.

So, thought I, is it between God and ourselves. Our own safety is in clinging to Him. Are you tried by the fierce onset of many difficulties? Cling the closer to the rock of your strength. In trial God is a refuge for us. Does Satan endeavor to overcome you by the fierceness of his temptations? Then cling to the rock of your strength. Nothing can pluck you from God's hand, if you trust in him; even the gates of hell shall not prevail against you if your hopes are fixed upon the Rock of Ages. God is a refuge for us.—Selected.

#### LORD'S DAY SICKNESS.

Day before yesterday was Saturday. It rained. Yesterday was the "first day of the week when the Disciples came together to break bread" in memory of the Saviour. Very many of the disciples were absent. I made inquiry concerning them, and was informed that they were sick. Teachers were absent from their classes in the Lord's day school. The seats of many were vacant at the Lord's table. The occupants were sick. This is Monday. I have just been down street, and while there I saw every one of those sick Disciples entirely recovered, strong and healthful, busily engaged in their daily avocations! This is certainly a strange climate, where good (?) people are suddenly and severely attacked on the Lord's day with a sore malady that lasts but one day! What is the cause, and what is the cure?—Lancelot.

In Mr. Spurgeon's fund of illustrative stories is one of a man who used to say to his wife: "Mary, go to church and pray for us both." But the man dreamed one night that when he and his wife got to the gate of heaven, Peter said: "Mary, go in for both." He awoke and made up his mind that it was time to become a Christian on his own account.

I know of no promise which does not stand upon doctrine.—J. H. Evans.

## NEWS OF THE CHURCHES.

## NEW BRUNSWICK.

## ST. JOHN ITEMS.

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

Our New Year's Meeting was, as usual, very interesting and profitable; there was a good attendance, and about 22 took part in the exercises.

Five persons have taken membership this year, all of whom had been previously baptized.

A children's missionary meeting was held on Friday evening, January 18th. The meeting was a grand success in every particular. The children took part in singing. Bro. Capp gave a very interesting missionary address, which was enjoyed by all. Miss Allie Wilson recited "The Harvest is great but the Laborers are few," by request, which was rendered very nicely. A special feature of the meeting was breaking the "Missionary Jugs," which the children had given to them about six months previous. Each jug was broken and the name of the owner with the amount it contained announced to the audience. Some thirty-six jugs were broken and found to contain the handsome sum of \$54. This with a collection which was taken up, was handed to the Treasurer of the Home Mission Board. The meeting closed by all singing "All Hail the Power of Jesus' Name."

Several of the ladies of the church planned to surprise Bro. Capp and wife Tuesday evening, the 22nd ult., being the fifth anniversary of their wedding-day. A large number of the congregation paid them a visit, leaving mementos of the occasion in woodenware of all kinds, both useful and ornamental. A bountiful repast was prepared by the ladies, and all pronounced the affair very enjoyable.

G. F. B.

## DEER ISLAND.

Dear Brother,—At our regular meeting on the evening of the first Lord's day in the New Year, two persons who had calmly examined the ground of the Christian's hope, came forward and confessed their faith in the Lord Jesus Christ and their desire to follow Him. During the week four others came forward and confessed the Christ, and also expressed their desire to submit to all the requirements of the gospel. All were buried with Christ by baptism into death, rising to walk in the new life—the life of faith on the Son of God.

Last Lord's day a young woman residing at Northern Harbor, feeble in health, and therefore unable to travel far from home, sent for the writer and, before God and the solemn and interested company assembled, confessed the Christ, the Son of God, and was baptized the same hour. I earnestly pray that her pure young life may be prolonged, so that among the children of men she may adorn the doctrine of God her Saviour.

The brethren here, at Lord's Cove, are encouraged; and while there is no excitement, in the popular sense, there is more earnestness in spiritual matters. Some who have been resting by the way, perhaps under the false impression that they had not much influence either way, have again taken up the duties of the Christian life, and we hope that many may be influenced for good and the name of Jesus magnified.

There are others who once rejoiced in the knowledge of sins forgiven and whose desire was to run patiently and purely the race set before every child of God; their hearts were full of love to God and men and a strong desire to win souls to Christ; but

in an evil day, yielding perhaps to untoward influences, or allowing themselves to be seduced by the glimmer of the perishing bubbles of earth, they permitted their hope to be clouded—"the fine gold to become dim,"—and whatever otherwise their position in this life may be, spiritually they are poor indeed. O, that each one might arise, like Samson of old, in the strength of Israel's God, and, bursting the withes of earth with which they are bound, march on to victory. The time will come when the Church will stand forth in all her beautiful garments, adorned with the beauty of holiness, fully prepared to meet the Bridegroom. Where in that day will the loiterer be, whose garments are polluted by the contaminating influences of many of the associations of earth? While the young rejoice in the new-found hope, and the strong are growing stronger day by day, may those who have forgotten—who have fallen into the sleep of indifference—"arise from the dead that Christ may give them light."

O. B. EMERY.

Jan. 21, 1884.

## CHARLOTTE COUNTY.

I have been trying for some time to think of something to write for THE CHRISTIAN, not because I wish to see my name in print, but I love the cause which we plead, and I feel desirous to say something that will in some way benefit somebody. What shall I say? I will try to give the readers of THE CHRISTIAN some idea of the cause of primitive religion in this county,—our prospects and our needs. Bro. Emery has already told us something of Deer Island. There are two congregations of Disciples on that island; one at Lord's Cove numbering, I think, over one hundred members. They have a comfortable house, but it is not large enough to accommodate the large congregations that gather here from time to time. They have made arrangements to build a suitable house, and the church is taking on new life under Bro. Emery. The other congregation is at Leonardsville. Here they have a fine new house, 30x42, and a live church. Bro. Emery spends one-third of his time with this church. Besides these two congregations there are Disciples scattered all over the island. Two active men would find work all the time here to properly present the gospel to those who are ready to listen. Where is the man to take that field with Bro. Emery?

Leaving Lord's Cove in a boat, three miles brings us to Le Tete. Here we find an old congregation numbering one hundred and upwards. This church has not moved steadily forward as might have been expected. There is now a good feeling in this congregation, and signs of a desire to be at work is apparent. A new house is much needed here, as the one we now occupy is too small and cannot well be enlarged and made in proportion. This, I think, is the general feeling in the community; and, I think, soon a movement will be made in this direction.

From Le Tete we travel nearly east, and twenty minutes on foot we are in the Back Bay Settlement. The church in this community has not yet been organized two years. Seventy-five names are recorded on the church book. Most all of these are showing some signs of life. A house for worship was begun here before the organization of the church, to be free in every respect. This house is now completed and occupied by us. The dimensions of the house is 30x40, ceiling 18 feet in the clear. We have very enjoyable meetings here and the need of working is felt by many of them.

As we pass from Back Bay on the way to St. George, after travelling three miles we make the Settlement of l'Etang. The inhabitants here are somewhat mixed. We find Presbyterians, Roman Catholics, Episcopalians, Baptists of two kinds, and Disciples. There is not a church of any kind here, nor can there be while sectarianism thus divides it.

This is one of my preaching points, and quite a number have obeyed the gospel and others are inquiring the way.

From this point, by crossing a river about a half a mile wide and walking a mile, we reach Black's Harbor where, until last winter, our plea had never been heard. About twenty have been immersed here and a church has been organized. They have a house in building—24x30. The outside of this house is finished, and with a good stove we find it very comfortable. This house we hope to see finished at no distant day. The members here are quite active.

Besides these places there are good openings for preaching at Pennfield, Mascareen and Caithness.

The cause in Le Tete and Back Bay needs the constant care and labors of an active man. Many things need setting in order there. The other places mentioned would give a live preacher plenty of work and some pay. I think that if the Mission Board could aid a man in this field for one year—say pay half his salary—that the cause in the future would sustain itself. One thing I would mention is that in all those places where we have churches organized we have all the ground. There is no other religious society. At some other time I may show the opening for work in other parts of the county.

J. A. GATES.

Le Tete, Jan. 22, 1884.

## A TRIP TO BACK BAY.

Bro. Gates' article, and the want of space in this issue compel me to condense and leave out much of what I might otherwise have written on my visit to Back Bay.

Having been kindly invited by Bro. Gates to attend the Quarterly Meeting at the above-named place, though not able to be there on the Lord's day, I decided to slip down and see the brethren through the week.

About eight o'clock on Monday morning, Jan. 14th, I left home, taking the Carleton Ferry was soon on board the Grand Southern. After a lapse of about three hours—length of time not required by the distance, but due to many stoppages and causes common to all new railroads—we arrived in St. George, N. B. In the afternoon, after a pleasant drive of seven miles, we reached the meeting-house in good time to take a part in the social meeting then in progress. Though a meeting had been held in the morning, and another appointed for night, there was quite a nice gathering. The singing, the exhortations and prayers, not only of that meeting, but of those throughout the week, exhibited a warmth of feeling that was quite refreshing.

On my arrival and during my stay I was treated very kindly indeed; and the pleasant interviews I had with many of the brethren led me to believe that in Back Bay there are some true, noble hearted Christians, and a field, if properly worked, productive of much good.

The meeting-house, clapboarded on the outside, is indeed a very neat one. It stands but a short distance from the main road on a high piece of ground, about the centre of the settlement. On entering the door, which is in the end facing the southeast, we find a room forty by thirty, from the floor to the ceiling eighteen feet, nicely plastered, having ten gothic windows, four on either side, and one on each side of the door. The room is furnished with everything that is necessary to make it comfortable. At the further end is a raised platform, and on it a neat and suitable pulpit, and in front on the floor is a small table on which to spread the Lord's Supper. On either side of the platform and over against the walls, lengthways of the building and down the centre are placed settees, thus furnishing two aisles, and if the audience should ever feel cold, or at night the light should appear dingy, no blame can be attached to the present stove, nor the ample means for the provision of lights. The total cost of the

house and furniture borders on a thousand dollars; all of which has been paid but a very small amount.

During my stay I preached each evening to large and well-behaved audiences. Three persons decided to take their stand upon the Bible and the Bible alone as their rule of faith and practice.

On Friday morning I returned home much encouraged; feeling more keenly than ever the need of getting some faithful men to labor in word and doctrine; glad to have found Brother and Sister Gates looking so well and able to continue the grand work for which they seem so eminently fitted; and pleased that I had formed the acquaintance of the people at Back Bay.

T. H. C.

## NOVA SCOTIA.

## DIGBY COUNTY.

One month is so much like another down in these parts that one report would serve very well for the season. But, then, we are expected to report, whether there is anything of interest to communicate or not.

The churches at Westport are getting along in their usual quiet way. The truth is, quite a number of our brethren have become a little too quiet for the interest of our social meetings.

At Westport we have four regular meetings each week—two on the Lord's day, and prayer and social meetings on Wednesday and Saturday evenings.

At Tiverton we have, besides our regular Lord's day appointments, a meeting on Thursday evenings for prayer and exhortation.

Bro. H. Murray is expected in the county this week to labor a number of weeks in the interest of the Mission Board. Bro. Murray is very much liked in this county and we may expect to hear of good results from his labor.

Bro. E. C. Bowers is still on the road to health and much encouraged.

That "bill of fare" of the sisters of Westport was a basket sociable, which was a fine success and left some \$35 as a result.

We hope, by the blessing of God, to be able to report some progress in our next, as we propose holding some special meetings in the interest of the church.

E. C. F.

Westport, Jan. 22, 1884.

## MILTON, QUEENS CO.

Mr. Editor,—It affords me much pleasure to send you a few lines for THE CHRISTIAN, although there seems but little of interest to communicate; yet I believe there is no better way to show our direct interest in our paper than by frequent contributions of items to the department of "Church News"; the desire of one to know what the other is doing, whether it be better or worse than ourselves, is universal.

Our church was well filled on Thursday evening, January 3rd, by those anxious to enjoy a Sunday-school concert. Although deprived of the practice such an occasion demands, by unusually bad weather, the scholars delivered their recitations, songs and practical Bible lessons in a manner that showed they were well qualified to do any amount of such work with pleasure.

On Friday evening, the 5th ult., some 70 of the brethren and friends laid siege to the home of Bro. and Sister H. Murray, and after demanding a surrender, which was immediately granted, they began to celebrate the 20th anniversary of their wedding in "linen." A very pleasant evening was spent, its equal for enjoyment, considering the large number present, would be hard to find, although it would be impossible, I might say, to do aught but enjoy yourself at their home.

Bro. Murray has left us for a few weeks to labor with the brethren in Brighton, Digby County, so you see we are left upon our own resources, but

hope to keep up our headway if it does require a little more steam.

In closing, I desire to express my complete satisfaction in every way with THE CHRISTIAN, and may we make it our paper, displaying an interest in its circulation and prosperity worthy of the cause it represents. Yours in Christ,

A HELPER.

## KEMPT, QUEENS COUNTY.

Sunday, Jan. 25th, was a "red letter day" with the church in Kempt. Large congregation, about 40 at the Lord's table, two baptized, three took fellowship, one restored, and a number took their places again at the table of the Lord. We had grand meetings the evenings of the week. The Baptists have been having good times. The prospect for success in Kempt is bright and encouraging. I am on the wing now; expect to light somewhere in Digby County.

H. M.

## CHURCH AT WASHINGTON.

(Extracts from the "Post," Jan. 21).

The efforts inaugurated three years ago, after the accession of Gen. Garfield to the Presidency, of enriching Washington by another handsome church edifice worthy of the numerical strength and influence of the Church of the Disciples, or Christian Church, throughout the United States, culminated yesterday. The beautiful church building erected during the past year on Vermont avenue, between N and O streets northwest, was dedicated with appropriate ceremonies and in the presence of a congregation that filled not only the interior of the church proper, but overflowed into the lecture-room in the rear. Among the worshippers were seated President Arthur, Secretary of State Frederick K. Frelinghuysen, Comptroller Lawrence and many prominent Members of the House of Representatives. The pulpit and platform were decorated with exotic plants in tasteful arrangement. A pew in the extreme right-hand corner of the church was draped in black, but covered with profuse floral ornaments and garlands. A suitably engraved plate in the centre indicated it to be a memorial tribute to the late President Garfield.

Upon the platform were seated Dr. W. K. Pendleton, President of Bethany College, W. Va.; President C. L. Loos, of the Kentucky University, at Lexington, Ky.; Rev. E. T. Williams, of Cincinnati; Revs. F. D. Power, W. C. Wade, T. H. Blenus, W. S. Hoge, N. H. Schell, ex-Gov. R. M. Bishop, of Ohio; Mr. W. S. Roose, Chairman of the Building Committee; Mr. S. W. Van Cullin, Rev. W. Shelburn, Dr. R. H. Power, of Virginia; Mr. H. A. Willard and Mr. John P. Carey. The morning services lasted over three hours, and were opened with a fervent invocation by the pastor of the church, Rev. Frederick D. Power, which was followed by singing, "Hark, Ten Thousand Harps and Voices," and the reading of various appropriate portions of the Scriptures. Rev. E. T. Williams, of Cincinnati, delivered a dedicatory prayer, after which was sung, "We give Thee but Thine own."

President W. K. Pendleton, LL. D., then delivered the dedicatory sermon. He began as follows: "I congratulate you, Christian friends, on this auspicious occasion. We are here to dedicate to its sacred uses this beautiful house of Christian worship. The conspicuity given to your organization in this city, the capital of the United States, by the elevation to the chief magistracy of our Government of one of your number, created the impulse and inspired the effort which to-day are crowned with this gratifying result. It is fitting that we should gratefully remember him whose high place in the hearts of the people may be said to have 'built us this synagogue'; and, in opening it to enlarge the circle of devotion in which he so constantly and reverently united, to offer it to the free enjoyment of the public as a memorial of our loving Christian honor for the high character and great heart of our lamented brother, the late President of the United

States, James A. Garfield. We do not canonize him as a saint; this he was and could become only through his own fealty to Christ; we do not dedicate this house to his worship; this we could not do without idolatry. But, remembering the benediction of his presence among us, we would cherish it as a high incentive to holy emulation, and feeling the manly force of his example while he lived, we would gratefully embalm it in this fit memorial of his Christian influence, as a deathless testimony of the truth and blessedness of our common faith."

Dr. Pendleton then announced as his subject, "The Person and Work of Christ," his text being Isaiah ix. 6. The speaker claimed that in these remarkable words there is a forecast of the person and work of Christ, that is so definite and comprehensive and accurate as to be utterly inexplicable save upon the theory that it is the revelation of the spirit of God through the infallible inspiration of his prophet. \* \*

There is a sublime fitness in this narrative of the birth of Jesus, this announcement in which three things are explicitly declared. First—The supernatural birth of Christ. Second—That he is the Son of God. Third—That he is also the son of man, and so Immanuel God with us. The speaker dwelt at length in reviewing the life and work of Christ. "It is the aspect," said he, "of the supernatural power of Christ that the Christian delights to contemplate." \* \*

The miracles, the atonement, the humiliation and death of Christ and his great triumph were eloquently referred to by Dr. Pendleton, who concluded as follows: "To the worship of this glorious person we dedicate this home. We know him as our brother. In him we see the Father. Without idolatry we worship him in the familiar form of our own nature; and because, even in heaven, he looks like a lamb that has been slain, we can ever contemplate him as our peace. We present him—the God-man—to the world as its Saviour. We can see him, hear him—thrill under the sympathetic touch of his helping hand, and walk with assurance under the infallible guidance of his commanding voice. He is no vague abstraction, far off ideal of unreal dreams, but an incarnation with our own nature, and a present exalted, ruling sovereign, Lord of Lords and King of Kings, with his eye ever upon us and his heart ever with us for sympathy, for help and assured victory. The human heart pants for such leadership. Men look up to such a hero. They call for a friend higher than themselves. The church must hold up him who is its head as 'the chief among the ten thousands,' in whom alone is realized all this power, and sympathy, and helpfulness, and success of victory, that the world is longing for, blindly groping for among manifold idols, and summon men to fly to his uplifted banner. Let us throw away our philosophies, our decisive creeds, our human Shibboleths of fellowship, and combine our forces under 'the Christ, the Son of the living God, and with this as our battle-cry, strike for the eternal victories of peace: And may he who is called 'Wonderful, Counsellor, the Mighty God, the Prince of Peace,' sustain and guide us, and bring us to the final triumph and blessings of his everlasting kingdom."

At the close of the sermon a hymn was sung, and then ex-Governor Bishop of Ohio read an historical address.

Upon the close of Mr. Bishop's address, and after a hymn by the congregation, the pastor introduced Mr. W. S. Roose, the Chairman of the Building Committee, who, in resigning his charge, presented an exhaustive statement of the operations of the Committee since its organization, less than three years ago.

In the afternoon the Lord's Supper was administered, and during the evening services President C. L. Loos, of the Kentucky University, Lexington, occupied the pulpit. He took for his subject, "Preaching Christ."

The collection amounted to \$1,000, in addition to which \$2,100 had already been pledged toward the debt, leaving \$4,000 to be raised.

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SAINT JOHN, N. B., FEBRUARY, 1884.

## THE PURPOSE OF THE GOSPEL.

Many look upon religion as a refuge for the heart-broken and the dying. They regard it as a last resort, and not as something to be embraced during the period of health and prosperity. They think of it very much as a mariner does of a safe harbor, as a capital place to run into for shelter when storms are raging, but which he does not need in good weather. To their minds duty is a noble but an irksome thing. Heaven is preferred to hell as an eternal home, but is not earnestly desired for its own sake. Looking at religion from this standpoint, it is not strange that they defer their acceptance of it as long as possible. They want to be happy while youth and strength last. It will be time enough to turn to the Lord when they lose their relish for the pleasures of this world. When the period of migration draws near, they will give due attention to this matter. When brought face to face with death they will repent.

But this view is essentially false. It is based on a misconception of the purpose of the gospel. The key-word of our religion is the word *bless*. This is the commonest of all Scripture words. *Blessed* are the poor in spirit, for theirs is the kingdom of heaven. *Blessed* are the meek, for they shall inherit the earth. *Blessed* are the pure in heart, for they shall see God. *Blessed* are they that do hunger and thirst after righteousness, for they shall be filled. The thought of blessing runs on through the Christian system. It pervades it like an atmosphere. It is its light and its glory. Christ came to bless us, in turning us away from our iniquities. He did not come to bind heavy burdens upon us, or to diminish our happiness, but to bless us with his wondrous grace. His gospel is for the sick and the unfortunate, but not for them only. It is for the aged, the dying, but for all others as well. It is for the young and the ambitious who enter upon their chosen career rejoicing like a strong man to run a race. It will thoroughly equip them for their life work. It will encourage and aid them in every laudable effort they put forth. It has quiet havens in which we can take refuge when tempest-tossed; but that is not all. It furnishes us with chart and compass by which we can navigate the sea of life and gain the port of peace securely. It is not an asylum into which we can retire when everything else fails, but secret invisible armor that will quench all the fiery darts of the enemy. It is not something to be used in great emergencies, as people use life-preservers, when the ship goes down, but something for every day and every hour. It is not for unusual and extreme occasions, but for all times and for all occasions. It is not simply medicine for us when sick, but meat and drink for us when we are well. In all that it requires and promises it serves our present and eternal good.

It is true that we are to *deny ourselves*. Our Lord said, If any man will come after me, let him deny himself, and take up his cross and follow me. We must deny our animal propensities. We must restrain those passions and lusts that war against the soul. But we are to do this not for the sake of the discomfort that follows, but for our own advantage. We are to curb one side of our nature that we may give larger liberty to the other. We are not to overtax some powers and neglect others, but to develop our characters symmetrically and perfectly. We are called upon to make the most of ourselves. We cannot do this without self-denial. The flesh wars against the spirit. The passions rebel against the conscience. This mutiny must be put down. Our lower nature must be kept in subjection. This cannot be done without a struggle. It costs us something to crucify the flesh with its affections and lusts. But we must do it if the soul would be free. The self-denial required of us is absolutely necessary. It is to us what judicious pruning is to an orchard, that results in more fruit and in fruit of a superior quality. The goodness of God is as apparent in what he prohibits as in what he bestows.

Again, we are to *observe certain laws*. But these laws are holy and just and good. They were given to us by infinite wisdom for our guidance. They are as essential to our welfare as the air we breathe. They are not the arbitrary edicts of an almighty and irresponsible despot, as many suppose, but the regulations of a loving Father. They are the declarations of eternal truths, that no one can transgress or ignore with impunity. They are to us what buoys are to a mariner, that tell him where there are dangerous rocks, and where there is deep water and safe sailing. A seaman might as well shut his eyes to these signs and steer blindly and stubbornly onward as for us to disregard the laws of God. We cannot do so and prosper. Or these laws may be compared to the rails on which a locomotive runs. As long as the engine keeps on the track it moves on smoothly and grandly. It carries the commerce of the world or its more precious freight of human lives. But let it jump the track, and it results in wreck and ruin. So with the laws of God. They mark out the boundaries of right and wrong, of safety and danger. They tell us where we may go, and where we must refrain from going. In keeping of them there is great reward. Blessed are they that do His commandments, for they shall have right to the tree of life, and shall enter in through the gates into the city. There is not a solitary command given us that is not beneficent in its effects. David spoke the simple truth when he said of the laws God, - More to be desired are they than gold, yea, than much fine gold; sweeter, also, than the honey, and the honey-comb. Once more: We are required to *do many things*. Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that *does* the will of My Father who is in heaven. The man that is not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. By patient continuance in well-doing we not only avoid suffering, but we obtain a positive good. We strengthen our faith. We build up our characters. We enter into the joy of our Lord. Tennyson says:

The path of duty is the way to glory;  
He that walks it, only thirsting  
For the right, and learns to deaden  
Love of self, before his journey closes,  
He shall find the stubborn thistle bursting  
Into glossy purples, which far outred  
All voluptuous garden-roses.

The path of duty is the way to glory;  
He that ever following her commands  
On with toil of heart and knees and hands,  
Thro' the long gorge to the far light, has won  
His path upward and prevailed,  
Shall find the toppling crags of duty scaled  
Are close upon the shining table-lands  
To which our God Himself is moon and sun.

There is nothing to be gained by walking in our own way and following the counsels of our own

passions. Our welfare here as well as hereafter depends upon our loyalty to the will of God. He gives glory and honor and peace to every soul of man that doeth good.

Sin is the root of all evil. Sin is the parent of trouble and sorrow. Sin generates bitterness. Sin strikes the garlands of gladness from our brows. Sin debauches and destroys our souls. If we obey its mandates we shall die. Why stumble on the dark mountains when the Dayspring from on high has visited you to guide your feet into the way of peace? Why drink the bitter waters of Marah when you may drink from the wells of salvation? Why eat the bread of adversity when you may eat the hidden manna and have life for evermore? Why go on sowing to the flesh and reaping a harvest of corruption when you may sow to the spirit and reap life everlasting? Christ came to bless you by turning you away from your iniquities. He came to save you from your sins. You need the gospel more than you need anything else. Mr. Gladstone says, If I was asked what is the remedy for the deepest sorrows of the human heart—what a man should look to in his progress through life, or the power that is to sustain him under trials and enable him manfully to confront his afflictions—I must tell him of something which is called in a well-known hymn, the old, old, story, which is God's greatest gift to man. Such is the testimony of the greatest man living to-day. What you need is the gospel, which is the power of God to save the believer. It will show you how to be saved from sin. It will fill you with that peace that passeth all understanding. It will guide you and keep you in the slippery paths of youth and lead you up to manhood. It will cheer and comfort you in old age and give you glimpses of the King in His beauty. When you are in trouble, when the horror of great darkness gathers around you, it will sweep every cloud from your sky, and re-establish your cheerful faith that all that you behold is full of blessing. When you mourn over those who have been called from your side, when you journey on in sorrow and loneliness, sighing for the touch of a vanished hand and the sound of a voice that is still, it will give you solace and strength. And when you are called away, an escort of shining angels will conduct you to your eternal home.

The great purpose of the gospel is to do us good and not evil. It seeks to set us free and not to enslave us. It aims to give us joy and not sorrow. We must believe and obey it if we would claim any benefit from it. Obedience and blessedness are bound together in eternal wedlock. It is when we walk, as some one has said, by the starlight of Duty and the compass of Divine Truth that we receive the largest measure of good. Let us ever remember that godliness is profitable for all things, having promise of the life that now is and of that which is to come.

The Editorial of this issue willingly gives place to the above article by Bro. McLean, of Cincinnati, Ohio.

If, any of our subscribers have not received their papers, they would confer a favor by letting us know *at once*.

Bro. M. B. Ryan, whose article on "Religion" in this issue, is one of our boys across the border, from whom we feel pleased to hear.

Monies have been received for Missionary purposes, acknowledgement of which will appear in next issue.

Those knowing Bro. and Sister H. Murray will be pleased to learn how *profitably* they spent the Twentieth Anniversary of their wedding day, and will heartily join with us in sending their warmest congratulations. We sincerely desire that the coming twenty will not be marred as was the past, by the severe and protracted illness of Sister Murray, but will still find them steadfast, immovable, always abounding in the work of the Lord, forasmuch as they know their labor has not been nor will be in vain in the Lord.



## ORIGINAL CONTRIBUTIONS.

## REMOVE THE WEEDS.

EDITOR CHRISTIAN,—Dear Bro.—A few years ago I saw a colored man trying to rid a potato field of the weeds which had, during the summer, been gaining strength. I said to the man, who appeared to be working very industriously, "Your crop does not seem to be very promising." "No," said he, "I had no time to attend to it, being employed all my time in Morrison's Mill."

The land appeared good. The weeds were rank and tall, but when they were removed the promise of an abundant ingathering was not very strong. The delicate stalks dropped to the ground limp and weak, because the weeds had remained too long.

I thought then, and think now, that field, untended, until almost ruined, in some respects resembles a church which, although built on the true foundation and according to the truth of God, is afterward left too long without proper care. The weeds grow tall and rank. The thorough establishment of righteousness is retarded. The saints of God become weak in standing up for the truth, until it almost disappears, overwhelmed by the abounding evils, which, creeping in little by little, have finally an almost all-pervading influence, as did the "leaven hid in three measures of meal." In any society, if unchecked, evil leaven works as surely as does good leaven.

It is thought by some, that, in the church, everything must remain, whether good or bad. There must be no removing of "tares" until the harvest comes, and then the angel reapers will do all the removing, by binding, first, the tares, &c. But, if, by the kingdom, in this connection, is strictly meant the church, which I think is incorrect, then, the position taken by those who think the evil persons and good persons must remain together in the church is contrary to common sense, to all experience, and to the teaching of the Spirit. First: Man is imitative, and is moulded, to a great extent, by the society in which he moves. Second: Experience has proved that if a little boy, who has committed his first theft, is put in for a term of years with hardened criminals, he comes out at the end of the term, more highly accomplished in the art of crime than he was at the beginning, and also more hardened and ready for its execution. Third: Paul says, "Evil communications corrupt good manners." So, if wicked persons are allowed to remain in the church, because of a desire to keep up the number, or from money considerations, or from some other consideration—somebody's friend—it will certainly have a corrupting and, consequently, a weakening influence. There is a necessity for a church, in any community, to stand, so that it will have, because it commands, the respect of the community. If it is absolutely necessary that the overseers in a church should have "a good report of those who are without," so is it necessary that the church itself should have a good report of those outside, or, if evil is spoken of the church by those who are without, let them be under the necessity of doing so "falsely." In order to success, membership in the church must stand above, and not below, what the world calls "par." If it does not stand at a "premium," if men outside are not under the impression that in order to have and retain membership there they must be purified in heart and life, there will be no great influence for good, but, like the church at Laodicea, while they think they are all right, they may be sinking deeper, day by day, in poverty, wretchedness, nakedness and misery.

But, how may a church of Jesus Christ come to this degraded state? It may begin in some, apparently, small matters, where the care of those who have the oversight is required in setting some wrong

right, but, instead of carefulness, they neglect their duty, and so allow that little wrong (!) to pass unheeded until, as seed, remaining in the ground which should produce the fruits of righteousness, it produces greater evils, and like the diseased tree, in the orchard, communicates the contagion to others, and the disease spreads with steady pace until its influence is felt and manifested in one form or another in every member.

But says one: Would you cut off every offender—every one who by open sin brings the cause of Christ under reproach, or who by carelessness and indifference ignores the duties of the christian life, and so rebels against the authority of Him who said: "Occupy till I come?" By no means. "The Gospel of the Grace of God" is sent to save not to destroy. In our *guide book* there is a cure for every ill—a remedy for every disease. Judicious discipline must be attended to in order to the health and well-being of the church, but, attended to in the loving spirit of Him who "came to save that which was lost." The humane and skilful surgeon will always try to save the limb while there is hope, but as soon as it is manifest that to save the limb means death to the body, then it would be folly indeed to save the limb. So when all the remedies, prescribed by the great physician of souls, are unavailing, on account of the stubbornness of the disease, it is certainly better to sever the member than to endanger the life of the body.

And again, the strength of a church is not always proportioned to the number of members whose names are recorded on the books. If every member is good and true, then indeed the names represent the strength. But it may be easily perceived by any reasonable mind that you may add to the number and thereby weaken the church, as you may weaken an army, by taking traitors into the ranks.

Above all other societies on earth the Church of Christ should be pure. Its members be of one mind, and be one in sympathy, effort and aim. They are members one of another. They are united to one head. They are animated by one spirit. There should be no schism in the body, as a house divided against itself cannot stand. The blacksmith could never heat the iron if others continually kept pouring cold water on the fire.

Unitedly, let the children of God march on to victory. What is the interest of one is the interest of all. God has placed before us a perfect pattern. Let us follow after, remembering that the church is also the temple of God, that the Spirit of God dwells in her, and, if any man defile the temple of God, him shall God destroy, for the temple of God is holy, and intended to be holy.

O. B. EMERY.

Deer Island, Dec. 22, 1883.

## "BURNING A HOUSE TO KILL MICE."

The above met my eye not long since, and I concluded it was a very successful way to destroy mice, but awful hard on the house. Unless a man was crazy he would save the house even at the expense of the destruction of mice. Homely as this may appear, it well illustrates a principle far too often manifested, i. e., doing a great amount of harm for the sake of doing, what may seem to us, a little good. How many homes and churches have in this way been destroyed.

We ought, as one has said, "To aim at reformation and not desolation." Never kill the patient for the sake of destroying the disease. How unwise, not to say presumptive, for one to make his notion or idea so prominent that it destroys the peace and unity of God's children, and thereby blocks the wheel of prosperity. We would not question the sincerity of such, but sincerity does not alter the case nor prevent the evil. If to thus destroy the unity of the brethren as wisdom, it is

certainly far from harmless. There is great need of careful and sober thought on this point in order to see the importance of balancing the scales with the love of humanity and the love of truth, then we will see the folly of making one overbalance the other, and then we will be careful to push our ideas of right only so far as will benefit the person or the cause. When we love our brethren as we ought we will be as unwilling to sacrifice their peace and happiness as we are now to sacrifice our opinions. When our cherished ideas have an evil effect we may rest assured they are not sound. Effect must follow cause. A good tree cannot bear evil fruit. The destruction that has followed this pernicious evil of pushing our pigmy-idols into society and insisting on their acceptance is sufficient proof that the tree is not good. The effect of our actions and our teachings should be to build up. We ought to be satisfied with nothing short of actual growth in character and in church work, not simply airing our ideas of how to build up, but to really and successfully build up the cause of God. Pity the man who has nothing but scars and bruises and broken bones for life's trophies. May common sense have her perfect work, and ever teach us the folly of endangering a good cause for the sake of destroying what seems to us an evil.

H. MURRAY.

## THE TWO ANCHORS.

Every vessel that leaves our shores—from the tiny craft that floats lightly upon the surface of the waters up to the magnificent ship that proudly spreads her sails to catch the favoring breeze—is provided with an anchor. No captain, no crew, could be found who would be so utterly reckless as to put to sea in a vessel unprovided with this absolutely necessary article. But it is of another kind of anchor I wish to speak more particularly—an anchor necessary not only to those whose business is upon the great waters, but to all men and all women alike. The Apostle Paul calls it the "anchor of the soul," and says that it is founded upon hope—the hope set before us in the gospel—the hope of eternal life—and declares that it is both sure and steadfast, because it takes hold within the veil. A person in possession of this hope can bid defiance to the storms of time and be calm in the midst of surrounding dangers. A vessel was driving ashore—her anchor was gone, her helm disabled—a few moments more and passengers and crew would be tossed upon the beach by the angry waters. In the midst of the general dismay and confusion there was one person calm and collected. He had done all that could be done to prepare for the worse, and now he was calmly awaiting the final shock. Some one asked him the reason of his calmness in the presence of dangers so appalling. "Do you not know that the anchor is gone, and we are drifting upon the rocks?" "Yes, I know it; but I have an anchor to the soul!" This was the ground of his confidence; this was what enabled him to possess his soul in patience, while those around him were overcome with terror.

But although this "anchor of hope" is so necessary to the present and future happiness of all mankind, many fail to realize the risks they are running by neglecting to properly equip themselves for the great voyage of life; and by and by, when the angry waters of eternity foam and dash upon the rocks that rise threateningly before them, they will be like the noble ship with her anchor gone and her helm disabled—they will fall an easy prey to the enemy of souls, and their light will go out forever in utter darkness, where there will be no possibility of a single ray of hope reaching them, and where they will spend a long eternity in unavailing regrets. From such a fate we may well pray to be delivered.

In conclusion, to the tempest-tossed soul we

repeat the simple but electrifying words: "Believe on the Lord Jesus Christ and thou shalt be saved." To the Christian, already in happy possession of the "anchor of the soul," we lovingly appeal. "Hold fast the beginning of your confidence steadfast unto the end," and in a little while, when life's fitful fever is over, you will be enabled to cast your anchor in the haven of eternal rest.

W. H. E.

St. John, January, 1881.

## RELIGION.

The word "Religion" is one of the most commonly used words in the vocabulary of the Christian world. True, it is used with a great many different significations. Some good people speak of it as a thing reserved in heaven for the use of those who by dint of perseverance can succeed in calling down a portion of it into their hearts. Such speak of *getting religion*, in answer to prayer, or by some other means. Some people speak of *enjoying religion*, as they would speak of enjoying health, as though it were a thing that was controlled largely by the circumstances of an earthly existence. Some, but by far the smallest number, speak of *practising religion*. The word occurs but few times in the Bible, never in the Old Testament, and but seven times in any form in the New Testament. It is a *scriptural* word, however, and, as such, has a *scriptural* meaning. And this *scriptural* meaning is its *only legitimate meaning*. This, then, is the sense in which it should always be used; and if this rule were adhered to, many of the false notions concerning a religious life would soon be things of the past.

The definition given of the word in the standards of the English language, is "a rebinding, or binding again." Used, as it is in the Scriptures, in reference to God and man, it means a *rebinding* of man to his God. Sin separated man from God; man's only hope lay in being united again to God; God loved man and desired him to be reunited to Himself; *religion* was the thing that was to effect this reunion. Religion was then made a necessity by the introduction of sin. Had man never sinned and been separated from God, there would have been no reunion to be effected, and consequently no necessity for religion for this purpose. Religion, then, came into existence after the fall of man; it was made *for man*, and not simply for man but for *sinful* man, to restore him to his lost estate.

In relation to this subject there are certain things that must be self-evident to every careful observer.

1. "Religion, in order to be acceptable to God must come from Him." It would be simply impossible for fallen man to devise anything in the nature of religion, that would meet God's approval. The old adage that the stream cannot rise higher than its fountain is in nothing truer than in this, Man is imperfect. Anything which originates with him must, in the very nature of things, partake of his imperfections. Should he originate a religion it must be an *imperfect* religion. Such a religion could not meet the approbation of a pure and perfect God. There is abundant proof of this in the denunciations of God's word against false religions. Those were *man-made* religions, and they were an abomination in God's sight. The religion which has God's approval must have God as its author. It is, then, pure and perfect as He is pure and perfect; and, like the works of His hand in the creation, He can look upon it and call it good.

2. "Religion, in order to be beneficial to man, must come from God." If we could imagine a drowning man taking hold of himself and lifting himself from the surging waters and carrying himself to a place of safety, we could imagine lost man, the slave of sin, vile and corrupted and separated

from God, originating a religion that could redeem him from sin's bondage and save him from its power, make him pure and holy, and join him in inseparable bonds to his God. One is impossible; so is the other. Here again the stream cannot rise above its fountain. A religion that will take hold on man and lift him out of his sin, and save him from it, and bring him and bind him again to God, must come from above. It must be divine: God must be its author. The whole history of man-made religions demonstrate this. Their influence is invariably to make man worse. Like the prisoner in the quicksands, every effort for freedom sinking him deeper, human effort unaided must only intensify man's hopelessness. The religion that would lead man to God must come from God. The religion that would prepare man for heaven must be heavenly in its nature.

3. "If God gives man a religion it is undoubtedly adapted to man." Everything that God has made gives evidence of *purpose* in its creation; and, furthermore, everything is perfectly adapted to the purpose for which it was created. God set the sun in the heavens to *rule the day* and the moon to *rule the night*. The fidelity and completeness with which the day and night are ruled by those orbs demonstrate their adaptedness to their work.

God gives religion to man for a *definite purpose*. It is to rebind fallen man to his God. It is, then, perfectly adapted, *just as God gives it*, to man's fallen state and to the accomplishment of its work. As well might we attempt to add to the brilliancy of the sun, or the pale beauty of the moon, as to attempt to improve on the religion which God gives to man.

4. "In order that man may be benefitted to the highest degree by God-given religion, he must practice it *just as God gives it*." As God has given it, it is perfection. We cannot make perfection more perfect, neither can we *change a perfect thing* without spoiling its perfection. With every *human* element that is introduced into a divine religion, is introduced a *human weakness*; and just to the extent to which we change a God-given religion do we vitiate it and destroy its power and frustrate its purpose. The whole past bears testimony to the truth of these statements. With these thoughts before us we are prepared to study the religion which God has given in all its different manifestations. But this must wait for the present.

M. B. RYAN.

## THE FAMILY.

"IF YOU UNDERTAKE TO DO A THING,  
DO IT."

In one of the replies to my inquiries about mottoes, a prosperous Brooklyn manufacturer tells how a single watchword made him wealthy, besides helping him in his character. When a young man, he started for Australia in a sailing vessel, intending to go into business there; but he became very weary of the slow and stormy voyage and half determined to leave the ship at a South American port, and return home. He asked advice in this matter from an old man, who was one of his fellow-passengers. The counsel he got was: "If you undertake to do a thing, do it." He took the advice, and the motto also. In Australia, he soon acquired twenty-five thousand dollars, which he brought to this country and greatly increased, by fidelity to the same ever-present watchword. The motto has also helped him as a Christian in holding on and holding out. Mr. Edmund Driggs of Brooklyn, who is known for his double worth, gives, in his reply, a motto that came into his life like an influence, and greatly helped him toward success. At the age of fifteen, he left home to engage with an older brother in the

freighting business on the Hudson river. The first duty he performed on board the vessel was to go aloft to reeve the pennant halliards through the truck on the top of the topmast, which was forty feet above the top of the mainmast, without any rigging attached thereto. The sailing-master arranged the halliards over the boy's shoulder, with a running bowline under his right arm, and then he ordered him aloft. The new sailor looked at the sailing-master, and then aloft, and asked the question, "Did anybody ever do that?" "Yes, you fool!" was the answer; "do you suppose I would order you to do a thing that was never done before?" The young sailor replied, "If anybody ever did it, I can do it." He did it. That maxim has been his watchword through life, "If anybody ever did it, I can do it." Though he is now over seventy years of age, he is still engaged in active business life; and whatever business or enterprise he undertakes, the watchword still is, "If anybody ever did it, I can do it."—*F. Crafts in S. S. Times.*

## THE MORTGAGE.

We worked through Spring and Winter, through Summer and through Fall,  
But the mortgage worked the hardest and the steadiest of them all;  
It worked on nights and Sundays, it worked each holiday;  
It settled down among us and it never went away.  
The rust and blight were with us sometimes, and sometimes not;  
The dark-browed, scowling mortgage was forever on the spot.  
The weevil and the cut-worm, they went as well as came;  
The mortgage stayed forever, eating hearty all the same.  
It nailed up every window, stood guard at every door,  
And happiness and sunshine made their home with us no more;  
Till with failing crops and sickness we got stalled upon the grade.  
And there came a dark day on us when the interest wasn't paid,  
And there came a sharp foreclosure, and I kind o' lost my hold,  
And grew weary and discouraged, and the farm was cheaply sold.  
The children left and scattered, when they hardly yet were grown;  
My wife she pined and perished, and I found myself alone.  
What she died of was a "mystery," an' the doctors never knew;  
But I knew she died of mortgage—just as well as I wanted to.  
If to trace a hidden sorrow were within the doctor's art,  
They'd ha' found a mortgage lying on that woman's broken heart.  
Worm or beetle, drought or tempest, on a farmer's land may fall,  
But for first-class ruination, trust a mortgage 'gainst them all.  
—*Will M. Carleton in Phila. Press.*

## ONLY ONE FAULT.

I was riding through a bowery town in Vermont, when I chanced to notice a concourse of people in the church-yard, evidently encircling an open grave.

It was a warm day and I had ridden ten miles, and I drew the rein under some trees that arched the road, to allow the horse to cool and rest.

Presently a villager came towards me, and I said,—

"There is a funeral to-day in your town?"

"Yes—Stephen. He was one of the largest-hearted men I ever knew. We all owe something to Stephen." Then he added in a tone of regret, "He had but one fault."

The light fell in pencil rays through the trees. I sat in silence enjoying the refreshing coolness.

The man resumed the subject: "He had great ability, Stephen had. We sent him to the Legislature three times. They thought of nominating him for Governor. But," he added sadly, "Stephen had one fault."

I made no answer. I was tired and watched the people slowly disperse, leaving the sexton to his solitary work.

"A very generous man Stephen was. Always visited the sick—he was feeling—when any one was in trouble. The old people all liked him. Even the children follow him in the streets,"

"A good man indeed," said I indifferently.

"Yes; he had only one fault."

"What was that?" I asked.

"Only intemperance."

"Did it harm him?"

"Yes, somewhat. He didn't seem to have any power to resist it at last. He got behind-hand and had to mortgage his farm, and finally had to sell it. His wife died on account of the reverse; kind of crushed and disappointed.

Then his children, not having the right kind of bringing-up, turned out badly. His intemperance seemed to mortify them and take away their spirit. He had to leave politics; 'twouldn't do, you see. Then we had to set him aside from the church; and at last his habits brought on paralysis, and we had to take him to the poor-house. He died there; only forty-five. There were none of his children at the funeral. Poor man, he had only one fault."

"Only one fault!"

The ship had only one leak, but it went down. The temple had only one decaying pillar, but it fell.

"Only one fault!" Home gone, wife lost, family ruined, honor forfeited, social and religious principles abandoned; broken health, poverty, paralysis and the poor house.

One fault, only one.—*Youth's Companion*.

### THE EASIEST WAY TO HELL!

A man need not set fire to his shop in order to become bankrupt; he need only close his doors and neglect his business to be ruined. He need not be a murderer and a downright scoundrel to find the lowest place in perdition; all that is necessary is to neglect what the Saviour has commanded. Dives was not condemned for being a villain, but simply for neglect of duty. Neither was it a crime for him to be rich; but for choosing his "good things" in this life, and being indifferent about the next. "In hell he lifted up his eyes being in torment"—Luke xvi. 19-31. The slothful servant did not waste his talent, but buried it. That he was honest is not to be questioned. "Lo, there thou hast that is thine;" yet weeping and gnashing of teeth followed his stupid indifference—Matt. xxv. 14-30.—"None of those men who were bidden" to the great supper were allowed to enter, because they treated the invitation with indifference, and the doors were shut against their base ingratitude—Luke xiv. 24. In the Saviour's account of the judgment, the only charge against those on the left was their neglect of duty. "I was hungry, and you gave me no meat," &c.—Matt. xxv. 42. The Scriptures do not teach that the enormity of sin will render salvation impossible. Publicans and harlots enter; while many, seeming not far from the kingdom, are shut out, because they stood carelessly in the door, and would not enter. Jesus says, "You would not come to me that you might have life." The Jews denied and crucified the Saviour, and there are thousands who shudder at the thought; yet with these same persons the commands of Jesus are of no more authority than the conjectures in a stale almanac. The Jews were

open and defiant in their deadly enmity; but now the Saviour is treated with that calm indifference—if not silent contempt—for which there is no excuse. "He that is not for me is against me." Gentle reader, if you are not for the Saviour—no matter what respectability or virtue you may have—you yet lack one thing—and that one thing is everything—devotion to Christ. A failure here, is a failure of eternal life.—O. A. CARR—in the *Apostolic Times*.

## CURRENT EVENTS.

### DOMESTIC.

The Nova Scotia coal mine at Maccan, N. S., is on fire.

The post office at Maitland, Yarmouth county has been made a money order office and commenced business on the 16th inst.

It is seldom that so much activity has been observable in the ship yards about Courtenay Bay as is prevailing there at present.

The 19th regiment has been ordered home, and it is likely they will leave about the 16th prox. It is understood that no relief will come out.—*Halifax Herald*.

Spruce grown on Grand Manan is said to be equal to oak and superior to hard pine for strength. It requires double work in fashioning, and has acquired a great reputation among shipbuilders.

Roger Amerau, the Nova Scotian, charged with murdering Mrs. Carleton at Waterton, Mass., was released on Saturday. The evidence against him was insufficient to warrant his prosecution.

Mise Slocum, a beautiful young woman, an adopted daughter of Mr. John Walsh, of Digby, died suddenly last Wednesday evening, from taking a spoonful of poison in mistake for some medicine which had been prescribed for her.

OTTAWA, January 17.—At three o'clock this afternoon the Marquis of Lansdowne, our new Governor-General, formally opened the second session of the fifth Parliament of Canada, with the usual stereotyped, though brilliant ceremonies, and amid the customary din and excitement.

METHODISTS UNITING.—Notice is given that application will be made to the Legislature of the Province of Quebec, at its next sitting, for an Act to ratify and confirm the union of the Methodist Church of Canada, the Methodist Episcopal Church in Canada, the Primitive Methodist Church in Canada, and the Bible Christian Church of Canada, under the name of "The Methodist Church," according to the basis adopted by the four denominations, and the rules, regulations and discipline also adopted by the four denominations in a general convention assembled at Belleville on the fifth day of September, 1883, and to vest in the said Methodist Church all the property now vested or held in trust for each of the said churches upon such trusts as may be in said Act declared, and to confer upon the said church such other powers as may be requisite.

### FOREIGN.

At London, Jan. 27, the wind blew a hurricane all night. Much damage was done in London; many persons were injured. The glass roof of the Westminster Aquarium was demolished, and several persons were hurt. A printing office on the Haymarket was unroofed and a boy killed by the falling debris. Many vessels were wrecked off the coast and a large number of lives lost. The only Provincial ones were the brig, Jonathan Wier of Moncton, and the Herbert Beech of Yarmouth.

Reports from all parts of the kingdom agree that the gale of Saturday was unparalleled in severity. At Hastings the sea dashed over the streets, making walking dangerous. At Monmouth Wye and Mounow the river overflowed its banks and high waves flooded Southampton and East Bourne, which suffered severely. At Torquay there were many casualties; many boats were swamped. Shops on the Isle of Wight were closed early on Saturday owing to the hurricane. At Newry, many houses were unroofed and the police barracks rendered untenable. At Leeds the roof of a dwelling collapsed, killing the daughter of a workman and injuring four sons. The Free Thinker Hall there was com-

pletely demolished. The hurricane demolished an iron chapel at Newcastle, the falling roof killing a woman and two children.

The boring of a tunnel under the Mersey between Liverpool and Birkenhead, which was begun in 1879, was completed last week. It is for railroad purposes, with a length from shaft to shaft of over four-fifths of a mile; its estimated cost is \$4,330,000.

The following resolution was unanimously adopted at a meeting held in General Assembly's Offices, Belfast:—"That having considered the proposals in the New York *Observer* for a re-union of the Scotch-Irish Presbyterians of the United States and the Colonies, &c., at the time of the meeting of the General Council of the Alliance of the Reformed Churches in Belfast, we approve generally of the proposal, and are of the opinion that two meetings should be held—the one in the forenoon and the other in the evening of the 4th of July, the day next after the closing of the Council—when addresses shall be delivered by persons representing the United States, Canada, Ireland, Great Britain, and her colonies. That we are prepared to co-operate with our friends in America and the colonies in making the necessary arrangements." Dr. Watts is to communicate this decision to the friends in America and the colonies.

VIENNA, Jan. 27.—A despatch received here early this morning reports the Austrian village Pransdorf on fire, and a violent gale blowing.

### UNITED STATES.

A car load of sixteen mules arrived on Jan. 6, a Fort Scott, Kan., frozen to death.

CHARLESTON, S. C., Jan. 6.—The thermometer at 4 o'clock this morning registered 13 degrees above zero—the coldest weather here in 135 years.

GLOUCESTER, MASS., Jan. 3.—The record of losses in the Gloucester fisheries the past year shows 17 vessels, with an aggregate tonnage of 1,119, valued at \$91,300, were lost. Insurance upon same, \$76,972. Two hundred and nine fishermen lost their lives, forty of whom are known to have left widows and the number of fatherless children of which there is a record is 68. Seventy-one men capsized or gone astray in dories have been rescued, many after hardships defying description. Total losses in New England fisheries besides Gloucester are 12 vessels, 645 tons, and 17 lives.

A despatch from St. Paul, Minn., says: The coldness of the weather along the railroad lines today is indicated by the following figures: On the Manitoba lines, all divisions, 35° to 30° below zero; on the Northern Pacific, 42° to 38° below; from St. Paul to Fargo, on the Dakota division, 40° below; on the St. Paul and Duluth, 38° to 25° below, the latter for Duluth; on the Omaha line, eastern division, St. Paul, 30° below; New Richmond, 36° below; northern division, 40° to 30° below; St. Paul division, 36° to 22° below; Brainard at noon, 32° below.

All trains arriving at Chicago are greatly delayed. Eleven miles southwest of the stockyards, on the Wabash road stands a train of 20 cars of live stock. The train was snowed under on Tuesday night, since which the animals have been without food or water. Although several engines were sent down the train could not be reached and the party returned, several of them being badly frost-bitten. It is believed that the stock perished to-day.

At Utica, N. Y., Jan. 31, a house occupied by an aged couple named Clinton Norwich, was burned. The old couple perished in the flames.

On Jan. 31, the south bound accommodation train on the Indianapolis & Chicago Air Line met with a terrible accident at Broad Ripple Bridge, seven miles from Indianapolis. The engineer had gone to the baggage car for a drink of water, leaving the locomotive in charge of the fireman. When the engine had reached the centre of the bridge the fireman felt the structure sinking. He at the time had his hand on the throttle, which he opened, giving the locomotive all available steam. The engine sprang forward with great force, breaking the couplings between the tender and baggage car. The locomotive kept the track, but the baggage, and smoking cars and passenger coach dropped through the bridge and were piled up in a mass at the foot of the pier. Six persons were killed.

M. de Lesseps has been invited to undertake to complete the canal which is to make St. Petersburg a seaport and independent of Cronstadt.



### CONSTITUTION OF THE FOREIGN CHRISTIAN MISSIONARY SOCIETY.

ARTICLE 1.—The name of this organization shall be "The Foreign Christian Missionary Society."

ART. 2.—Its object shall be to make disciples of all nations, and teach them to observe all things whatsoever Christ has commanded.

ART. 3.—This Society shall be composed of Life Directors, Life Members and Annual Members.

ART. 4.—Its officers shall be a President, three Vice Presidents, a Recording Secretary, a Corresponding Secretary, and a Treasurer, who shall be elected annually.

ART. 5.—The officers of this Society shall constitute an Executive Committee, who shall have all the powers vested in the Board of Managers, during the intervals of the Board meetings. A majority shall be competent to transact business.

ART. 6.—Any member of the Church of Christ may become a Life Director by the payment of \$300, which may be paid in five annual installments; or a Life Member by the payment of \$100, in five annual installments; or an Annual Member by the payment of \$10.

ART. 7.—The officers of the Society and the Life Directors shall constitute a Board of Managers, who shall meet at least once a year for the transaction of business.

ART. 8.—The Board of Managers shall have power to appoint its own meetings; elect its own Chairman and Secretary; enact its own by-laws and rules of order—provided always that they be not inconsistent with the Constitution of this Society; fill all vacancies which may occur in their own body during the year; and, if deemed necessary by two-thirds of the members present at a regular meeting, convene special meetings of the Society. They shall establish such agencies as the interests of the Society may require, appoint missionaries, fix their compensation, direct their labors, make all appropriations to be paid out of the treasury, and present to the Society at each annual meeting a report of their proceedings during the past year. The action of the Board of Managers is subject to the revision of the Society.

ART. 9.—The Treasurer shall give bonds in such amounts as the Board of Managers may think proper.

ART. 10.—The annual meetings of this Society shall be held at the same time and place as those of the General Christian Missionary Convention (unless otherwise ordered by the Board of Managers), and its proceedings may be published as a part of the proceedings of that Convention.

ART. 11.—This Constitution may be amended at any regular meeting of the Society, by a vote of two-thirds of the members present, provided such amendment shall have been first recommended by the Board, or a year's notice shall have been given.

#### FORM OF BEQUEST.

The following form may be employed by persons desiring to donate a sum of money by will for the use of this Society:

I give and bequeath to the *Foreign Christian Mission Society*, of Cincinnati, Ohio, a corporation existing under the laws of the State of Ohio, the sum of \$—, and the receipt of the Treasurer thereof shall be a sufficient discharge to my executors for the same.

All business correspondence and remittances should be addressed to A. McLEAN, Corresponding Secretary, Box 570, Cincinnati, Ohio.

#### RECEIPTS FOR JANUARY.

Miss M. A. Beck, 50c.; Mrs. Wm. Dockerty, 50; Miss Sarah Holmes, 50; Mrs. Edw. Mathews, 50; Mrs. Saml. Dick, 50; Mrs. Lizzie Mathews, 50; J. A. Gates, 50; J. Aubray, 50; A. Pearson, 50; W. Pearson, 50; R. Fenton, 25; H. Ward, 50; J. B. McDonald, 50; David McDonald, 50; Josiah Wallace, 50; J. T. Wallace, 50; Mrs. L. Sim, 50; D. S. McDonald, 50; Miss Lois Fenton, 25; Richard Fenton, 25; Joshua Wallace, 50; Judson Sim, 50; Mich. Wallace, 50; James McPhee, 50; John McDougall, 50; Miss E. Gordon, 50; Miss Maggie Dunn, 50; Miss S. Vaughan, 50; Mrs. James Hewitt, 50; Miss M. Hopley, 50; James Prince, 50; John Ashley, 50; Harding Brooks, 50; Stilian Mullen, 50; Alfred Marshall, 50; Stephen Steele, 50; Mrs. Mayer Greno, 50; Mrs. Emma J. Nelson, 50; William Lockhart, 50; John Greno, 50; William Harvie, 50; John Kilcup, 50; John A. Lord, 50; John Crawford, 50; Mrs. Isabella Lindsay, 50; Mrs. Andrew Gibson, 50; R. Gibson, 50; James Gordon, 50; Robert Dewar, 50; John C. Boone, 50; Mrs. David Armstrong, 50; Mrs. Nancy Armstrong, 50; Mrs. Frederick Hilderbrand, 50; W. A. Barnes, 50; Benj. Mirey, 50; Charles A. Barnes, 50; John William McDonald, 50; Angus McDonald, 50; William Webb, 50; Mrs. Chas. Webb, 50; Geo. Jackson, 50; Mrs. Wm. Reid, 50; Went. E. Wilson, 50; Sol. Lawson, 50; Miss E. A. Wallace, 50; James P. Nowlan, 50; Mrs. W. A. Burgess, 50; Mrs. G. Helms, 50; Joseph D. Campbell, 50; Duncan M. Campbell, 50; Mrs. Anne Campbell, 50; Mrs. Alex. Hamilton, 50; E. A. Payson, 50; Edwin Ellis, 50; L. C. Bailey, 50; Jesse Peters, 50; Ezra Bailey, 50; George Bowers, 50; John Peters, 50; Lyman Peters, 50; Jackson Coggins, 50; John N. Peters, 50; Chas. McDormond, 50; Clarence Peters, 50; Nelson Powell, 50; Holland Graham, 50; B. H. Ruggles, 50; T. T. Payson, 50; Isaac Shortliff, 50; Thomas Hicks, 50; John Pugh, 50; E. C. Ford, 50; Mrs. T. Ossinger, 50; Charles Pugh, 50; John A. Smith, 50; Wesley Outhouse, 50; Thomas Ossinger, 50; Holland Outhouse, 50; E. C. Bowers, 1.00; H. A. Devoe, 50; Henry Carson, 50; T. F. Dwyer, 50; M. B. Ryan, 50; Mrs. Chas. Eveleth, 50; Miss E. A. Minard, 50; Robert Burnaby, 50; Richard Ackland, 50; Mrs. Chas. Walker, 50; Arthur Dickerson, 50; Mrs. L. McGregor, 50; John Murray, 50; Albert Parkman, 50; Mrs. John Stevenson, 50; Wm. Stevenson, 50; Geo. Stevenson, 50; John J. Crawford, 50; Samuel Gillispie, 50; H. C. Chandler, 50; John Houston, 50;

Mrs. Duncan McGregor, 50; Rev. J. B. Woodland, 50; Edina McGregor, 50; Mrs. T. McLeod, 50; James Stevenson, 50; Robert Stevenson, 50; Richard Bagnall, 50.

ERRATA.—In the December Receipts—Mornton Mills should have been Wells.

#### MARRIAGES.

BARBOUR-PALMER.—At the residence of the bride's father, St. Patrick Street, December 27th, 1883, by T. H. Capp, Frank R. Barbour to Miss Maria E. Palmer, both of the City of St. John, N. B.

RUGGLES-HALEY.—At Westport, on the 13th January, by E. C. Ford, at the residence of the bride's father, Mr. Edwin P. Ruggles, son of B. H. Ruggles, Esq., and Miss Ida May, second daughter of Capt. G. C. Haley, all of Westport.

#### DEATHS.

CLOW.—Our good Bro. Clow, of Stewiacke, has left his earthly friends and home. He died on the 26th of December. He was sick four days only, but his sufferings were intense. He died rejoicing in the blessed hope of eternal joys. His last moments on earth were spent in prayer and praise. His mind dwelt upon the Scriptures, portions of which he would frequently repeat. He was very anxious to see a church established in Stewiacke before he died; this hope, however, was not realized.

Those who attended the Annual Meeting at Halifax will remember his earnest words offered in his humble way in the afternoon of Lord's day. He loved the plea of Primitive Christianity, and worked faithfully to make it known. He not only talked religion, but he lived it. He distributed a great many tracts and books. His sickness was occasioned by exposure while on a mission among his friends, circulating the good news of salvation.

I well remember the pleasant visit I had with him at his home a few years ago. He was so captivated with the beauty and simplicity of the gospel that it was the burden of his conversation. Christ was his first and last in all his walks and relations in life. His work was done in the patience of hope and in the spirit of love. He was as true to the word of God as he was to the interest of precious souls. He was anxious and ever ready to instruct, and careful not to offend. But now his work is done. Life's song of labor is ended. His earthly toils for Christ and humanity taught him how to die, and now he knows in full what on earth he knew only in part. Now he can see clearly what was once dimmed by the shadows and sorrows of time. It matters not what time the righteous die. It is not untimely, because the life is such that answers life's great ends.

May the dear ones who are left to weep their loss be able to see in their bereavement the wisdom of God in filling their cup with "mingled joy and grief," that they might understand how brief are all mortal ties and that the "eternal weight of glory" is worked out by these afflictions of earth life. And may the light of God's love shine the brighter in their hearts and more than compensate for the light that has been taken from their earthly home, and be assured that father is not lost but gone before, "that life is ever lord of death, and love can never lose its own."—H. MURRAY.

NOWLAN.—At New Tusket, Digby Co., Nova Scotia, on the 10th inst., Annabelle, wife of George H. Nowlan, and eldest daughter of Peter and Susan Mullen. She has left behind her a babe 16 days old, a kind husband, and a large connection of friends to mourn her early death. Though life was just opening out to her, she died peacefully, trusting in her Saviour, and in sure and certain hope of a glorious immortality beyond the grave. In early youth she gave her heart to the Saviour, and ever after evinced in her life the reality of the religion of the Lord Jesus Christ. May God comfort the sorrowing ones, and may their deaths be like hers—a peaceful one. J. P. N.

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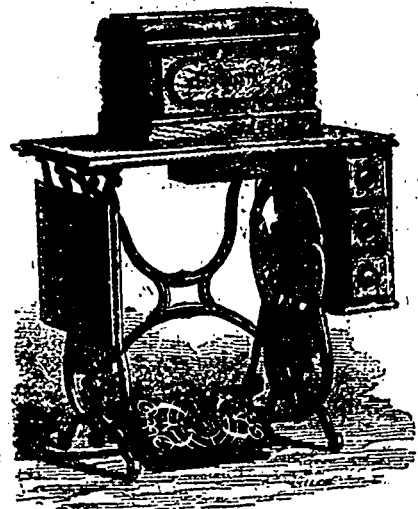
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