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THE CHRISTIAN.

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

Vol. VIII.—No. 7

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The Christian.

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ALTHOUGH no official notice has been sent us, we believe that it has been definitely settled that the next Annual Meeting will be held with the church at Westport, N. S.

SOME additional attractions to THE CHRISTIAN are talked of. We hope to report more definitely next month.

It would be an attractive feature of the paper if all the churches would send reports every month. Brethren, help us!

THOSE in arrears will oblige us greatly by remitting to our Financial Secretary at an early date as possible. Send P. O. Order to J. E. Edwards, Box 106, St. John, N. B.

C. H. SPURGEON, the great London preacher, has a forcible way of presenting to his auditors his ideas of duty. On one occasion, when addressing his flock, he said: "Constantly keep up your confession. There are times when you will be inclined to put your flag away in the canvas case and hide your coat in the cellar. Then you may fitly judge that the devil is getting advantage over you, and that it is time that you ceased to be beguiled by his sorceries. Tear up the wrappings, throw the bag away, and nail your flag aloft where every eye can see it.

WHAT the world needs to-day is plain, practical preaching. The time is fast passing away when truths, like shuttle-cocks, by dexterous handling are to be tossed up and down for the amusement of lookers on — when contortions of body, facial expressions and sky-rockety kind of expressions will no longer be in demand. We need men like Nathan of old, that can say to the wrong doer: "Thou art the man." Men that will "hew to the line though the chips fly up into their own faces." Some one has said, and rightfully too: No sermons are quite so good as those the preacher aims at himself. The preacher who looks down into the lowest depths of his own heart and strikes at the meanness he finds there, will be very apt to furnish his auditors much food for thought. When the faithful preacher has laid bare these sins, he then gives them the Word of God as the only remedy for sin. Preaching should be extremely personal. A lady once remarked: He (certain preacher) always makes me feel my meanness. Let preachers get down off their stilts and preach directly at the sins of the day.

WHY I AM A DISCIPLE.

BY B. B. TYLER,

Pastor of the Church of the Disciples, Fifty Sixth Street
New York City.

The religious life of the American people touched the lowest point at the close of the eighteenth century; but with the beginning of the nineteenth there came a deep and widespread spiritual interest.

This revival, which, humanly speaking, began with the efforts of two brethren, in the flesh, and in the Lord, named McKee, one a minister in the Presbyterian, and the other a minister in the Methodist Church, continued, almost without interruption, for about thirty years. By it all evangelical churches were enlarged in numbers, and much improved in spiritual life. The membership of the Presbyterian Church increased from 40,000 to 173,229; or, speaking in general terms, about fourfold. The Congregationalist churches increased their membership from 75,000 to 140,000, or nearly twofold. The Baptist churches increased the number of their communicants from 100,000 to 313,138, or more than threefold. The membership of the Methodist Episcopal Church from 64,000 became 476,153, or about sevenfold.

This, in our country, unparalleled spiritual awakening began in Tennessee and Kentucky, but its beneficent influence was felt in every part of the land. During this period the great missionary and other distinctively Christian benevolent organizations came into existence. At Old Cane Ridge, in Bourbon county, Ky., as many as 20,000 men, women and children came together in August, 1801, and remained in camp in the open air for days, giving attention to the things which were spoken concerning the kingdom of God and the name of Jesus Christ. Conversions were numerous, many of them of a most remarkable character. The general improvement in the moral life of the people approached the miraculous. Presbyterians, Baptists and Methodists, the only denominations represented in considerable numbers in that portion of the country, united heartily in carrying forward the good work. Theologies were for the time forgotten. Doctrinal debates were neglected. The old gospel was clearly and earnestly preached. Men were exhorted with a tender pathos to turn and live. The message was full of power to save. But, in the midst of this work of grace, differences of a theological character, and concerning certain points of ecclesiastical and ministerial order, came up, creating, for a season, not a little disturbance of the previously existing harmony, greatly hindering, also, the progress of the well begun work. Out of a difference of opinion in the Presbyterian Church, as to the propriety of authorizing certain persons to preach the gospel, came the Cumberland Presbyterian denomination. Barton Warren Stone, an ordained clergyman in the regular Presbyterian Church, was the central ministerial figure in the Old Cane Ridge revival meeting. To avoid the unpleasant contentions which had been introduced, Mr. Stone, with four or five other clergymen, withdrew from the Transylvania Presbytery and organized the Springfield Presbytery. But after a year this was dissolved, as being of necessity schismatical in its nature and tendency, by the adoption of a singular

document entitled "The Last Will and Testament of the Springfield Presbytery." In the month of June, in the year 1804, Mr Stone organized an undenominational church, taking the Bible alone as the rule of faith and life, and the name Christian as its designation. The objects were a peaceable prosecution of the work of turning men to the Lord and the promotion of a visible union among those who believe in Jesus as a necessary condition precedent to the conversion of the world. This was the beginning of the Christian communion known as Disciples of Christ. But it was only a beginning. On the other side of the Atlantic men were being providentially prepared for an active and influential participation in this effort to bring peace to Zion and a reunion of the divided forces under the banner of the Captain of our salvation. Thomas Campbell was a minister in the Seceder branch of the Presbyterian Church in Ireland. He was a gentleman of scholarly attainments and unquestioned piety. His spirit, also, was truly Christian and therefore genuinely catholic. He came to the United States in 1807 and began at once to work with his people in Pennsylvania. The population was limited and there was a scarcity of religious teachers. The ordinances of Christ's appointment were irregularly observed for these reasons. The infrequency with which the Lord's table was spread and the holy communion administered was, by many devout persons, felt to be a great deprivation. On one occasion Mr. Campbell, when presiding at the supper, invited other than Seceder Presbyterians to participate in this feast of love. For this breach of church order he was arraigned and tried. His prosecutors, however, failed to secure his condemnation. But this circumstance, taken in connection with certain other events with which he had been connected in his native land, had a tendency to loosen his denominational bonds.

Meantime, Thomas Campbell's son Alexander, a youth of some twenty summers, took passage with the family for the United States, but the ship on which he embarked was wrecked, so that he and the other members of the household were detained a year in Scotland. The time was pleasantly and profitably occupied by the young man with studies in the University of Glasgow. While in that city he became acquainted with some gentlemen of means, culture, piety and social standing, who, dissatisfied with the denominationalism and sectarianism of the time, were seeking a more excellent theory. An impression was thus made on his mind that continued to the end of his life, in 1866. In the autumn of 1809 Alexander Campbell, with his father's family, arrived in New York, and proceeded without delay to Pennsylvania, where the elder Campbell, to the surprise and delight of his son, was at work on an appeal to evangelical Christendom looking to a visible union of such as believed in Christ. An independent union church was, in a short time, organized. The mind of the Campbells at this time is stated in the words following:

"Our desire, therefore, for ourselves and our brethren would be, that rejecting human opinions and the inventions of men as of any authority, or as having any place in the Church of God, we might forever cease from further contentions about such things; returning to and holding fast by the original standard; taking the divine Word alone

for our rule; the Holy Spirit for our teacher and guide to lead us into all truth; and Christ alone, as exhibited in the Word, for our salvation; that by so doing we may be at peace among ourselves, follow peace with all men, and holiness, without which no man shall see the Lord."

The union movement inaugurated by Stone and others was, during this period, gaining friends and adherents every day. Their proposition was to take the Bible as containing a faithful record of God's revelation to men with a childlike faith, and, studying it with prayer, believe its doctrine, obey its commands, rest in and enjoy its promises, and so become and be disciples of Christ—Christians.

Little by little immersion, as the original and divinely authorized baptism became the general, though not the exclusive, practice of these organized Christian congregations until, as to the administration of this ordinance, they were in practical harmony with the teaching and usage of the Baptist churches. The custom of the Baptists in those days and in that part of the country of requiring subscriptions to a humanly constructed statement of doctrinal belief in order to church and associational fellowship prevented a full identification with this excellent people. The creed question was the chief point of difference.

The Campbells and their independent union evangelical church became members of a Baptist Association, for Thomas and Alexander Campbell and their friends, without correspondence or acquaintance with Stone and his adherents, had on the subject of baptism moved in the same direction and for the same or similar reasons. Their union with the Red Stone Association of Baptists was but temporary. From its membership they voluntarily withdrew. The creed question was a cause of continual irritation.

Having become acquainted with the union movement in Kentucky, after much correspondence, principally with Mr. Stone, the Campbells found that his and their purposes, fundamental principles and methods were substantially the same. A formal union was in due time consummated. In 1827 the movement, which hitherto had been more or less tentative and chaotic, assumed a distinct form, since when the growth in numbers has been something quite remarkable. There are now more than six thousand congregations, known only as churches of Christ, embracing at the lowest estimate 800,000 communicants, ministered to in holy things by probably 5,000 pastors and evangelists.

Thus originated, and this in a very general way is the aim and method of the people known generally in current speech and literature as Disciples, Disciples of Christ, and in many parts of the West and South as simply Christians. This account of the genesis and general character of the Christian people with whom I am especially identified seems to me to be necessary before telling the readers of *The Press* why I am a Disciple.

I choose, then, to be especially identified with the Disciples in church fellowship and ministerial work because of their position on the subject of Christian union.

I say especially identified, for I feel quite at home with almost any company of evangelical believers. But so important is it that there should be a most intimate spiritual unity and visible union among Christians that I prefer to have particular fellowship with a people who in teaching and in conduct, who by word and deed, give emphasis to this thought.

It would be difficult by any possible collocation of words to exaggerate the importance, alike to the Church and the world, of such a unity and union of believers as that for which Jesus prayed and as existed in the early years of His Church. The Master prayed that all who would believe on Him through the words of His apostles might be one, as He and His Father are one, and this that

the world might believe that the Father had sent Him. As important, therefore, as it is that the world shall be turned to God, so important is it that the disciples of Christ shall be united, for the two are related as cause and effect. Without unity and union among those who believe in Jesus the world will not receive Him as a messenger from God. This is the teaching of the Son of Man in his prayer of intercession written in the seventeenth chapter of John's testimony to the Christ. Such a union as is here contemplated existed in the beginning. We read in Acts of Apostles that "the multitude of them that believed" in Jerusalem, the birthplace of the Church of Christ, "were of one heart and soul;" and it was during this period that daily additions were made to the new born Church, and that "a great company of priests were obedient to the faith." When discord began to disturb the Church of God in the city of Corinth its human founder besought the "brethren, through the name of our Lord Jesus Christ," to "all speak the same thing," "that there be no divisions" among them, and that they be "perfected together in the same mind and in the same judgment." He assures them that their tendency to division was an evidence, not of spirituality, but of carnality. The same man had such a horror of divisions among the Lord's children that in his epistle "to all that are in Rome, beloved of God, called to be saints," he wrote: "I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned, and turn away from them, for," he continues, "they that are such serve not our Lord Christ, but their own belly." Paul wrote an essay on Christian union. It is called "The Epistle of Paul the Apostle to the Ephesians." In it he exhorts "the saints which are at Ephesus and the faithful in Christ Jesus" "to walk worthily of the calling wherewith ye were called with all lowliness and meekness, with long suffering, forbearing one another in love; giving diligence to keep the unity of the spirit in the bonds of peace." When he was a prisoner in Rome Paul wrote "to all the saints in Christ Jesus which are at Philippi, with the Bishops and deacons," to "stand fast in one spirit, with one soul striving for the faith of the Gospel." The Holy Spirit, in the New Testament, condemns diversions among Christian believers as exceedingly sinful. Sects are catalogued in the Epistle to the Galatians, with the works of the flesh. Schisms are placed by the side of idolatry, witchcraft, murder, drunkenness and adultery. The man of God closed his terrible enumeration of the works of the flesh, of which division is one, with the statement that they which do such things shall not inherit the kingdom of God. Schism in the Church of Christ is then a damnable sin. Divisions among the disciples of Jesus ought to be repented of and turned from as any, as every, other sin ought to be repented of and abandoned. An intense obhorrence of strife and discord, divisions, among the professed disciples of the Great Teacher, with an unquenchable desire for such a unity and union as would lead the world to faith in Him as the Son of God, on the part of a few devout men in the Presbyterian Church in the United States, in the first years of the present century resulted, as has been above set forth, in the large and rapidly increasing community of redeemed men and Christian congregations known as Disciples of Christ or Christians. Their organized congregations are usually known in legal documents and in letters of dismissal, introduction and commendation as Churches of Christ, without prefix or affix. The proposition of the Disciples from the first, but never more honestly and earnestly made than in this year of grace 1891, is to restore the lost unity of believers, and so of the Church of Christ, by a return in doctrine, ordinance and life, to the religion of the Man of

Nazareth as He gave it to the world in person and by His inspired apostles, and as it is definitely outlined on the pages of the New Testament. The Church of Christ at the first was a visible unit; it ought to be a visible unit now. The original and only divinely authorized platform of unity is found in the teaching of Jesus and those whom he called, qualified for their work, and sent to the nations with the command to preach His gospel to the whole creation. The creed of the people composing the Christian communities named and described in the New Testament, communities, composed of men and women in the way of salvation; and under the direct pastoral supervision of inspired men, was a simple belief in the heart that Jesus of Nazareth is the Christ the Son of the living God. On this fundamental truth of the Christian religions our Lord said that He would build His Church, and the gates of Hades would not prevail against it. When we read in the earliest authentic history of the Church of Christ that "the multitude of them that believed were of one heart and soul," their creed, their belief, was this brief, simple, but far reaching and transcendently sublime proposition. In our attempts to solve the problem of Christian union to-day there is no necessity to formulate a creed. This has been done for the ages by Him who is the Head of the Body—the Church. This creed is personal; not doctrinal. "I know Him whom I have believed"—not what I have believed—is a declaration of the chiefest apostle of the Christ. On this, the original Apostles' Creed, Christians can unite; they never will, they never can become one, as the Father and Son are one, on any other creed basis. But this contention is, so far as I know, peculiar to the Disciples.

(To be continued.)

News of the Churches.

ST. JOHN.

Bro. Capp and family left April 20th for Springfield, Mo., by way of Boston and New York. A large number of the brethren and sisters were at the steamer to wish them good-bye.

Last Lord's day (April 19) one united with the church and was given the right hand of fellowship by Bro. Capp.

Lord's day (May 3rd) Bro. Henry W. Stewart, of Butler, Ky., is expected to preach for us. He is en-route to his home on P. E. Island.

The brethren were greatly satisfied with the work of Bro. H. Murray who was with us during Bro. Capp's absence. Bro. M. did a grand work for us at our quarterly.

Bro. Cooke is still laboring at Vateboro. We have not heard any particulars of his work, but we learn the people are interested and much good will result from his labors.

MILTON.

Bro. Murray reports two confessions. The brethren are holding a series of meetings.

LUBEO, ME.

Bro. Minnick writes: "That the work in the Lubeo churches is in a very prosperous condition, seventy-four have been added since his return from Virginia." A new church building is also talked of, and no doubt will be built in the near future. These good brethren and sisters have made great sacrifices for the cause, and God is now blessing their efforts.

WESTPORT.

On the evening of the 16th of March our house was taken in charge by a number of the brethren and sisters for the purpose of carrying into effect their own desires. We did not say a word, but let them manage the business. An enjoyable time

was spent; and when the time came for retiring we found ourselves the recipients of many valuable presents. This is only one of the many tokens of Christian love and esteem we have received from the brethren and sisters of Westport. The evening being a disagreeable one, a number who could not attend occupied another evening of the following week with a like result. With thankful hearts we say: God reward you for your kindness.

H. E. COOKE.

BOWMANVILLE, ONT.

Beginning March 10th and ending April 13th we had one of the most successful meetings ever held in the history of this church. We were ripe for it, and I doubt if a more propitious time could have been found. We began in the midst of intense opposition; sectarianism was doing its worst or best to make our meeting a failure, but the efforts were futile and only served to hasten the meeting to a beginning sooner than we had intended. The brethren took hold of the work as if all depended on them, and this accounts in a large measure for our success. They attended the meetings, talked about the meetings, prayed for the success of the Gospel, laid their worldly cares aside, invited their friends to come, in fact made everything else subservient to the meeting. As a result we had good audiances and on Lord's days chairs were put in the aisles for the accommodation of the numbers who came to hear. We preached the first week and endeavored to get the church enlisted, for what was to follow. Bro. F. M. Rains, then came to our help and remained with us two weeks. He is an able preacher and delivered some good discourses, his words being aimed at the heart as well as the head, and generally they hit the mark. He is wonderfully earnest and his enthusiasm is proportionate to his earnestness, while at the same time his fidelity to the Gospel is unquestionable. During the second week of his stay the majority of those who came in at this time made the good confession. Many influential men of our town now wear the scriptural name—Disciple of Christ. Services were held in the afternoons as well as at night, and I think some of our best meetings were in the afternoons. In the two weeks that Bro. Rains was with us twenty-nine were added. The writer continued the meeting another week with more additions, when Bro. Gaff, of Toronto, accompanied by the Misses Joy, who possess rare gifts as singers, came to our assistance. Bro. Gaff remained from Monday until Thursday and preached some excellent sermons. Others were added during his stay. We then continued the meeting a few nights longer, and although the interest would warrant our continuing, we thought it advisable to close. In all thirty-nine were added, all but one by confession and baptism. The church is greatly strengthened and we are hopeful for the future.

If in order just now I would like to tell what we are doing in Bowmanville. In the first place the church paid off the \$3,500 debt on the new house of worship; paid out more than \$200; gave to Foreign Missions, besides keeping up current expenses. All our obligations are promptly met and we are free of debt. Besides our regular prayer-meeting, which is well attended and very interesting, we have a young men's prayer-meeting, which meets every Sunday morning at 10.25 for half an hour's devotion. This has been but recently organized and starts out under favorable circumstances. The Christian Endeavor has about fifty members and is a great source of strength to the young Christian. The Endeavor gave \$50 toward extinguishing our church debt; raised money enough to pay for the carpeting of the church, which cost \$220, besides giving \$25 to purchase the curtains which hang back of the pulpit. I think this is a good showing. All this money has

been raised, except \$50, and we have till November 1st to do that. We also have a Ladies' Aid Society, which will do good work. This is a new feature, but starts out promisingly. The Sunday-school is vigorous. The Bible class has nearly fifty members. All the seats in the new church have been taken and we are talking of putting in another row. We are alive and are going to make great efforts to have our cause in Bowmanville firmly established. Brethren, pray for us that our efforts may be successful.

E. B. BARNES.

HOME MISSION BOARD.

On account of illness of the Secretary no letters have been answered during the month, but all correspondence will be answered in a few days.

RECEIPTS FOR APRIL.

Previously acknowledged.....	\$349 70
Cornwallis—	
Per R. Stevens.....	5 00
Bowmanville, Ont.—	
E. B. Barnes.....	2 00
Westport—	
Per Miss Payson.....	2 00
Halifax—	
Per Mrs. Carson.....	4 10
Milton—	
Per Miss Freeman.....	5 00
St. John—	
Y. P. Mission Band.....	1 95
Total.....	\$369 75

A RARE CELEBRATION.

On the 15th ult., ninety persons met at the house of Jacob Ling, New Glasgow, to attend his golden wedding. The aged couple and family were prepared to meet relatives and friends, and things moved on without a ripple to disturb the serenity of the occasion. There were present five daughters, three sons-in-law, one son, one daughter-in-law, and twenty-three grand children. Their two children, Mrs. Turple, of Halifax, and Mr. Horace Ling, Denver, were absent. The groomsmen of fifty years ago, Mr. James Proctor, was present, hale and hearty. The bridesmaid, Mrs. Harding, now lives in Boston. A sumptuous supper was served, and the evening was spent in agreeable conversation interspersed with suitable music, vocal and instrumental, with Miss Ella J. Bagnall at the organ. The children seemed to enjoy the meeting as much as any one, and performed their part modestly and well in the way of singing, recitations, dialogues and stump speeches.

Friends at a distance that could not attend sent their letters and offerings. Besides valuable articles, there were handed in \$70 in gold and silver, and precious paper. After midnight the festival board was again surrounded, but although they did their best at it, there was still bread enough and to spare.

The following papers were read, the first by Mr. Crawford, the other by Mr. Ling, after which was sung, "Happy Day," and prayer was offered. Several persons remained till two and three o'clock and not a few till daylight. Thus ended a happy meeting, many inwardly wondering if they would have a golden wedding:

ADDRESS.

DEAR FRIENDS,—We are met to celebrate an event of long ago. Fifty years ago, to-day, the heads of this family rejoiced to hear the Bible declare them no more twain but one flesh, and that what God had joined together no man might put asunder. Such meetings as the present are "few and far between," because death so often stops the happiness which marriage brings. The death of a partner is like no other death. By it a part of one's self is gone, and the surrounding survivors are strangers. We are glad that a kind Father

has permitted our friends to enjoy their union so long, and hope that for many years they may yet live to counsel, cheer and help each other. They have lived to witness many changes for the better all around. "They have tasted of the good word of God and of the powers of the world to come," and can rejoice to see their children and grand-children choose the "narrow path" and "lay up treasures in heaven." These are among our many reasons for pleasurable emotions.

The difficulty of travelling to this meeting at the season between sleighing and waggoning is a slight interruption, but of this we cannot feel in our hearts to complain since brother Ling has all but promised that should he again marry, it will not be on the 15th of April.

We sometimes hear talk of annexation. But we are well satisfied with our own flag, and especially when the subject of marriage comes up. We admire much that is noble in our cousins across the line, and heartily wish them prosperity, and that they may have few divorces and many golden weddings.

This meeting suggests these thoughts: There is One who loved us and gave Himself for us, who is intensely anxious to secure our hearts and hands in those nuptials which death cannot divide. It is a happy, happy day when we are married to the Lamb. It will be still happier when the dawn of the resurrection shall roll back the gloom of the grave and announce the grand jubilee. When the principalities and powers in the heavenly place shall meet to witness the Lamb present his bride without spot or wrinkle before His Father's throne.

MR. LING'S RESPONSE.

DEAR FRIENDS,—To say that I am very happy to meet you all on this occasion is about the best I can say to indicate what I am unable to express.

Both Mrs. Ling and I feel glad to know that we are thus remembered by relatives and friends. For your presence and very generous offerings we ask you to accept our hearty thanks.

We are sorry that this happened at a time of year so unfavorable to travelling, but as old heads cannot be expected on young shoulders, I have to confess that I was so engrossed with the events of fifty years ago that I never thought of this golden wedding. It is a high privilege, when we are on the declivity of life, and must soon leave our positions for others to fill, to look forward to the grand jubilee where all who love the Saviour will meet to part no more. May we all, by grace divine, have a part in that great meeting.—*Com. to Patriot.*

I cannot fill my life with the glory and love of God, but my part is to stand with surrendered will before my Saviour and He will do the rest.

If I only remember that "there is a Saviour for me" and never say to another "There is a Saviour for you," God's plan in my redemption has not been fully carried out.

If I have been allowed to fall into affliction in order that I might be prevented from falling into temptation, then I should not murmur but should rather take comfort in the falling rod.

Ruskin says: "You may assuredly find perfect peace if you do that which your Lord has plainly required, and be content that he has required no more of you than to do justice, to love mercy and to walk humbly with him.

"Ask, and ye shall receive." Solomon received wisdom because he asked for it, and he received wealth because he did not ask for it. And from this I gather that God showers upon us rich spiritual blessings only because we seek for them, and he blesses us in temporal affairs because we are faithful to the duties—whether great or small—to which he has assigned us.

If any act, however humble or insignificant, becomes my duty, then it ceases to be either humble or insignificant, but becomes an important work upon which the eye of God will rest either in approval or in condemnation.

The question from which I most shrink, but which, in the hour of eternity I will have to face, will not be, "What great deed have I performed?" but, "how have I performed the little duties that have met me every day?"

"Be thou faithful unto death, and I will give thee a crown of life." Being faithful to-day and faithless to-morrow will not win for me the promised crown of life.

If I am always faithful to the present duty, I need have no fear but what He, whose name is Love, will uphold me in the last solemn hour.

The Christian.

ST. JOHN, N. B. MAY, 1891

EDITORIAL.

ON BAPTISM.

"Please inform me briefly why so many devout and scholarly men seem to advocate sprinkling as a mode of baptism rather than immersion when nearly all great scholars of every denomination admit that *baptizein* means to dip, and that *esus* was in all probability thus baptized. I ask from a purely unpoetical point, for I myself was sprinkled in my childhood, and the matter has puzzled me of late."

ANS. Dean Stanley says: "The reason for the change is obvious. The practice of immersion, though peculiarly suitable to the southern and eastern countries for which it was designed, was not found reasonable in the countries of the north and west." *Christian Institutions*, p. 22, "The essential significance of the rite does not depend on the quantity of the water used as a symbol of purification."

The above is taken from *The Christian Union* of the 22nd of January and seems to claim special attention. We will first consider the question.

I. It comes from one who is anxious about himself and not for the sake of controversy. In childhood he had been sprinkled for baptism and was now puzzled over the matter. How many honest persons are in a similar condition? Men who carefully study the New Testament can see in baptism the first public act of the Saviour, deemed by Him so important that He came from Galilee to Jordan and removed every scruple from the mind of John until he baptized Him. They see that the Holy Spirit rested on Him and that God proclaimed Him His beloved Son as He came up out of the water. They also see Jesus in His last commission offering pardon on these plain terms: "He that believeth and is baptized shall be saved." And the man who loves the Son of God feels it very hard to refuse to obey Him in an action which He has positively commanded and which He has shown him by doing it Himself; hence, many say, "If I had not been baptized in childhood I would do so at once."

When their teachers persuade them that being sprinkled in infancy is quite sufficient, many are so satisfied with this substitute that they give up the investigation and quietly move along with the multitude. Others looking at the great difference between this unauthorized substitute and what Jesus did Himself and commanded others to do for themselves, come out in the face of all opposition and are buried with their Lord in baptism and rising to walk in newness of life, enjoy what He has graciously promised.

II. We will next consider the answer in *The Christian Union*, the popular pedit-Baptist paper of Beecher and his successor. The enquirer is pointed to Dean Stanley, who has not a word to justify the "men who seem to advocate sprinkling as a mode of baptism instead of immersion." In his article on Baptism, Stanley elaborates the fact that immersion and not sprinkling was what the Saviour did Himself and commanded others to do. He says immersion is the meaning of the word He used in the command, and that the Apostles plunged their converts into the deep waters and raised them out. So Stanley and *The Christian Union* condemn the man that advocates sprinkling to be the meaning of baptism, and they do this in common with "nearly all great scholars of every denomination." These are among the facts that show us how surely and how steadily light is pre-

vailing against darkness, truth against error, on the subject of baptism. Just as certainly as it is honestly and intelligently examined will the number who contend for sprinkling being what the Lord commanded to be done for baptism decrease. Every decade is making the number "beautifully less," and the day is not far distant when such contention shall have to take its place among the occult curiosities of the past.

But it seems strange to many why such a man as Dean Stanley, so learned, so amiable and truthful, would insist that immersion was what the Lord commanded and what primitive Christians practiced, and still practice sprinkling himself. He explains this himself. We must notice the difference between a witness to facts and one giving his opinion for or against the propriety of those facts. Stanley did both. His education, religious and moral, tended to increase his love for truth, so that if ever called upon to give his testimony he would adhere strictly to facts, whether these would be for or against himself. It also increased his confidence in the goodness and wisdom of the church of his fathers so that he would be ever ready to justify as good and true what the church did and said.

Now, as a scholar and historian of high rank, he testifies: 1. That Jesus was immersed. 2nd. That He commanded others to be immersed. 3rd. That the apostles and primitive Christians always immersed. He gives this clear and unhesitating testimony to immersion, although it was against his own practice. Nothing but a sense of truth and justice could induce him to give such testimony. He then says the church long after the apostles' day changed it to sprinkling.

He now leaves the witness stand and gives his opinion, which is that the church did right in making the change. Here is honest work. We can see where he stands. As a witness he tells the truth; as a philosopher he gives his opinion in favor of the church changing what the Lord had positively commanded. In his case we see how terribly the judgment of great and good men can be warped by early prejudice. When Jesus commanded immersion it was for "all the world," but the church found it unreasonable for the north and west countries, and changed it to sprinkling. Here then was the point at issue between Christ and the church, and the celebrated Dean takes the side of the church in omitting what Jesus did command and in doing what He did not command. No doubt he had often read where men found the positive commands of God unreasonable, and they did something else which they deemed better without ever thinking of taking sides with those who made the change. He would not think of justifying Uzza, who touched the ark because he thought it unreasonable to let it fall from the cart, or taking the side of Saul, who found it so much more reasonable to take the beautiful cattle of the Amelkites and sacrifice them to the Lord than to utterly destroy them, as the Lord had positively commanded (1. Sam. xiv.), but he can take the side of the church, who can give no better reason for changing the command of the Son of God than could Uzza and Saul for their change. But the honest Dean will tell the truth on what Jesus did command, and not attempt to deceive the people. While prejudice will greatly warp the judgment of an honest man, it will not prevent him from telling what he knows to be true. Stanley did not choose to be sprinkled. It was imposed upon him without his consent or knowledge, and since the church did it, he seemed comparatively satisfied, although he contended for immersion being practised now, and in favor of those who had never abandoned it.

We next come to the remarks of the *Christian Union*. After quoting and endorsing Stanley, it says: "The essential significance of the rite does not depend on the quantity of water used as the

symbol of purification." From this we gather the following propositions:

I. The use of water, regardless of quantity, is Christian Baptism.

II. Christian Baptism is a symbol of purification.

Prop. I. The use of water regardless of quantity is Christian Baptism.

Christ was immersed in water for baptism, and positively commanded believers to do the same. To use water differently is not following Christ's example nor obeying His command. Otherwise when Jesus commanded his apostles to baptize He told them to use water in any way which they or others might see fit. Who can admit such an absurdity? Baptism is a positive institution.

Prop. II. Christian Baptism is a symbol of purification.

Only believers were commanded to be baptized, and baptism was a symbol of what they believed, or of the gospel of their salvation. What the gospel is Paul tells plainly in 1. Cor. xv. chap., viz.: "Christ died for our sins, according to the scriptures, was buried, and rose again the third day, according to the scriptures." These three facts Paul preached. The Corinthians believed, and were saved if they kept them in mind. Baptism is a symbol of these facts. It points the believer to the death, and burial, and resurrection of Christ rather than to purification, which is only one of the blessed effects of Christ's work. How would it do to say that the Lord's supper is a symbol of the sweet enjoyment of the faithful partaker rather than a symbol of the Lord's death. This would be a similar mistake to the one that makes baptism a symbol of purification rather than the work of Christ. When men's hearts were so changed by believing the gospel that they died to sin they were buried with Christ in baptism, in which also they were risen with Him. (Col. xi:12; Rom. vi:4; see also 1. Pet. iii:21.) The benefit received is when we see through it the death, burial and resurrection of Christ, which is the gospel of our salvation.

Search the scriptures, said Jesus, for they are they that testify of ME. The Old Testament, in its ordinances and preaching, points to Christ. So does the New, only more clearly and more directly. He is Lord of all, and says even of the Holy Spirit: "He shall testify of ME." "He shall not speak of Himself." "He shall glorify ME." (John xv:26; xvi:13.)

The Old Testament has institutions pointing to the death of Christ, the New has one, the Lord's supper. But baptism is the only one that points to His burial and resurrection. He instituted it after He had abolished death, and when He was bringing life and immortality to light in the gospel. Take away from it the idea of a resurrection and there is nothing left. But it points the true believer to Jesus' finished work, while it inspires also in himself the hope of a resurrection. "For if we believe that Jesus died and rose again, even so also them which sleep in Jesus will God bring with Him, etc. (1. Thess. iv:14, 15, 16, 17.) At his baptism he enters a system that will last till the resurrection of the just. His life is hid with Christ in God to appear at "that day." He is thus baptized for (the resurrection of) the dead. "That day" is the grand terminus of his religious course when faith shall end in sight, and hope shall lead to full possession, and love that will never fail shall fully appear in solitary glory.

We regard it as an indication of increasing light and greater triumphs of truth to see these noble men who have the courage of their convictions honestly stating what the Lord has commanded on the one hand, and what men who have changed the Lord's appointment have commanded on the other hand, and offering the best apologies they can for this departure and change. By so doing they leave intelligent readers, in a great measure, free to choose for themselves whether to obey God or man. We are hopeful that many, very many, will choose the better part, although sometimes when alternating between hope and fear we are led to exclaim, like the anxious father, "Lord I believe, help thou mine unbelief."

Original Contributions.

TEMPTATION.

I do not purpose, in this little paper, to discuss particularly the temptation in the wilderness, as it, perhaps, is not in every sense the parallel of temptation in general, as in the pathway of life the "rank and file" of humanity are troubled by it, and often led captive by its seductive influence.

Sin is the great destroyer of our race; but if there were no temptation there would be no sin. It is, therefore, of the greatest importance to understand something of temptation, and from what source it is most to be feared, in order that the point most in danger may be more carefully guarded.

Whence, then, comes temptation? It may be that the great religious world is ready to answer with one voice: Temptations come from the great enemy of our race, who was a murderer from the beginning, and abode not in truth, because there is no truth in him. Who, when he speaketh a lie, he speaketh of his own; for he is a liar and the father of it. (John viii:44.) Who is said to go about like a roaring lion seeking whom he may devour. (I. Peter v:8.)

But I am not going to discuss him now, nor will I, in this paper, try to determine whether he is a person or a personification; whether he is a self-existent or a created being, and if created, who created him; whether he had a beginning or was always being; whether he is local—circumscribed in his movements, or omnipresent; whether he will cease to be, or endlessly exist; whether he will finally be overruled for good, or reign a monarch of torment over millions of our race throughout the endless cycles of eternity.

Talmage says: "He can go all around the world in a moment of time." Doubtless Talmage knows. There is something said about showing all the kingdoms of the world in a moment of time. Perhaps this is equivalent to going around the world, etc. We will allow that to pass.

I have nothing to say of him now further than to enter a strong and everlasting protest against making of him a "scapegoat" to bear away the guilt and blame which rightfully belongs to every one of us mortals who may permit ourselves to be led away by seductive influences until, being overcome by temptation, we transgress God's holy law (sin against God), and bring ruin (wages of sin) on ourselves, and, it may be, others. Then, although we are the instruments we are the comparatively innocent instruments—we are not the cause. The cause is in the temptation. The temptation came from the devil, and as he was the temptor, he should bear the chief blame, and we should be held as comparatively innocent.

A young man committed a crime so terrible that its recital almost paralyzed all who heard of it. The writer asked an old friend, tried and true, a man who loved the Bible, who had endeavored to make it the man of his counsel and the guide of his life: How was it that a man so young, and apparently good standing in society, could commit such a terrible crime against society and against God?

Our friend replied: I do not know. It must have been the devil. Our friend was asked to note what James says (1:12, 15), and then asked further: Do you think that James, the apostle, knew anything of this crime before he wrote his epistle? You see, do you not, that he entirely covers the ground in this particular case: Drawn away of his own lust and enticed; then lust having conceived brought forth sin, and sin finished, brought death. This was literally true, and is literally true either wholly or partially in every instance of sin against man or God.

Temptations come not from God. Let no man say, when he is tempted, I am tempted of (R. V.,

from) God; for God (R. V., marg.), is untried in evil—evil things, and He Himself tempteth no man. This is a positive statement, although we are told in Gen. xxii:1, that God did tempt Abraham, etc., but Paul gives us the thought in a form more consistent with the character of our loving Father (Heb. xi:17) where he says: Abraham when he was tried (not tempted) offered up Isaac, etc. I heard a dark-skinned son of Africa, many years ago, give that beautiful thought: "No, brethren," said he, "God did not tempt Abraham, He tried him, but did not tempt him. God cannot be tempted of evil, neither tempteth He any man." Every man is tempted (R. V., marg.) by his own lust, being drawn away by it and enticed.

The great danger lies in the natural appetites. Temptation is an appeal to those appetites, and to yield—indulge unlawfully—is sin

The temptation in the wilderness was simply an appeal to the natural appetites—human desires, i. e., the lust of the flesh, the lust of the eye, and the pride of life. Jesus yielded not; so, no sin. A clear example of temptation, and how to meet and overcome it.

But ever since sin entered into the world, man has sought a "scapegoat." He would remove the responsibility from himself that another might bear the guilt. "The woman thou gavest to be with me," said Adam, "she gave unto me and I did eat;" and the woman said in turn: "The serpent beguiled me and I did eat."

Why did not the woman say: I am guilty; I listened to the voice of the charmer; and the man: I am guilty in that I listened to the voice of my wife rather than the command of God. But "as it was in the beginning it is now," and, perhaps, "ever shall be."

When temptations overcome you and you sin, do you blame the devil?—do you make him the scapegoat to bear your guilt? When you drink to drunkenness and, perhaps, commit murder, do you blame the rum-seller?—do you make him the scapegoat to bear your guilt? Oh, the temptation was so strong I could not resist, says one. But where did the temptation come from? James says: You were drawn away of your own lust and enticed. He says: Whence come wars and fightings among you? Come they not hence even of your lusts (R. V., pleasures), that war in your members? Yes, the lusts which war in the members of the human body, and by which man is drawn away and enticed are the contents of the "Pandora's Box," which, being poured out, have clothed this beautiful earth in mourning, made "countless thousands mourn;" have filled untold millions of hearts with sorrow, and caused all the wrath, anger, clamor, evil speaking and violence since Cain first raised a murderer's hand to give the first human victim to the cold embrace of death.

Drawn away of his own lust and enticed—is temptation. On the other side of the river, there will be no temptation to those who reach the Father's house, because the lust of the flesh, the lust of the eye and the pride of life will all be done away. Bodies made like unto the glorified body of the Lord Jesus Christ will not be subjects of temptation, because the earth-born passions will be forever separated from them. "The first man is of the earth earthy, the second man is the Lord from heaven."

Paul did not spend much time watching the devil. He had something to attend to which was of more importance. I do not think that Paul cared very much about the devil. He never said much about him; but he did spend a great deal of time preaching Christ as the medium of drawing wandering souls back to God. He also had a continuous care over the natural body and appetites, and he labored to keep them under, lest he should be enticed and drawn away, and so be a castaway with the others of his nation—doomed.

There was an age of witchcraft, but to the enlightened mind witchcraft is dead. It is well it is dead, because, while it lasted, thousands of innocent ones perished under the power of that superstition. There was a time when Luther threw his inkstand at the devil; but Luther was new from the church of Rome but not yet clear of her superstition. If Luther lived to-day he would not throw his inkstand at the devil; because, although his nerves might be shattered by over-work and the care of all the churches, he would not be brooding so much on the pictures of evil and visions of horror by which the church of Rome kept in subjection a darkened world, but rather of the mighty God who lives, and rules, and reigns; and instead of leaving man unaided to wage war with a monarch of evil, by a mighty one has destroyed death and him that had the power of death, that is, the devil, and delivered them, who, through fear of death, were all their life subject to bondage (Heb. xxii:14, 15.) Glory to his name. The Lord God omnipotent reigneth. There is no power, saint of God, in heaven, earth or hell which will harm you if you be followers of that which is good. O. B. E.

Montague, March 24, 1891

THE NEW LIFE.

The Christian life is a growing life, and will, therefore, always be new. The Christian is constantly growing wiser, and better, and stronger. When he ceases to grow he ceases to live. Life is a growth, and is, therefore, progressive. We need, however, to distinguish between the life and the principle of life. The progression required is not in the principle of life but in the life itself. There is no new principle in nature. There may be principles and laws new to us. What we need is a new demonstration of the old principles. The law of gravitation is as old as the world. "Robert Fulton did not introduce any new power in steam. He gave us a new demonstration of the old power." This is what we mean by progress: a new demonstration of the old laws and old powers, both in nature and grace. The farmer who cultivates and enriches his soil by improved implements and a better fertilizer, and thereby produces a richer harvest, has not progressed one step in the law or principle of agriculture, but in their arrangement and demonstration. There need be no improvement in the seed that is sown, which is the law of all harvest, but in how and when it is sown. The farmer who has given little or no attention to the progress made along this line is left, and he leaves the farm with the conclusion that farming is out of date.

There are many who believe the Bible is out of date and not adapted to our age. They draw their false conclusion from the meagre harvest of Christian fruit or Christian life. This is unwise. The word of God, which is the law of life, can never produce a harvest in uncultivated soil. The failure in the Christian life is not attributable to the seed or the word of God, but to the uncultivated and unregenerate hearts of men. The good seed produces fruit only in the good soil. The progress is not, therefore, to be with the laws of God or the word of God, but with man. The better he handles the word of God the greater will be his progress in the Christian life. When we see a Christian (?) who is not progressing in Divine life; who is not growing stronger, purer, happier and more devoted and consecrated to the work of God, we justly conclude that he has handled the word deceitfully. It is not in the progression of truth but in its use that will produce noble lives. The reason why there is such an incongruity between the word of God and the lives of many Christians (?) is because of the lack of mental growth and development. When the new wine of

truth gets into old bottles, the bottles burst and the wine is lost; but the fault is not in the wine but in the bottles. The truth of God, like the new wine, is dilatable, and when it gets into retrogressive heads the head flies off of its base, and all the benign influences of truth is lost to that head. The head and heart that receive the truth must undergo the process of transformation. This is true of the church of God. It must be aggressive, and should be strong enough to shake off dead forms. We should keep pace with the progress of the age. What manner of us are the effete usages that produce no growth or advancement in church or home? Let us not be afraid of what is new but take hold of whatever is better, and drop whatever is not vital and useful. The church or the Christian that is not aggressive and constantly putting on new life will sooner or later suffer oblivion. H. M.

THE CHURCH AND THE WORLD.

In this age of science and speculation, when man is forever spreading out his tentacles of research, grasping eagerly at that which pleases the fancy or suits the depraved tastes of humanity, it requires a solidity of spirituality based upon truth present in every professor of Christ to enable him to withstand the seducing influences of the world. To some of us, perhaps, the boundary between the church and the world is not as clearly defined as it should be. Christ has clearly taught us that between the world and the church there can be no union, they are as distinct from each other as night from day. We must either belong to one or the other. If we belong to Christ or his church, we must crucify the world or *vice versa*. You will see from this that our position as Christians must be clearly defined to ensure our salvation; for, if we profess Christ and walk with the world, we have forfeited our Christian citizenship and jeopardized our final hopes. The question that presents itself at this juncture is an important one to the disciple of Christ viz: What are our limits as Christians? To answer this question with the space at my disposal is an utter impossibility. I do not declare the answer as difficult as some of our periodicals have done. I have read articles upon this subject, dealing with it in about as logical a manner as one could expect from party propagandists.

For an uninspired man to lay down a standard for the guidance of other men in religious matters, is an usurpation of arrogance and pride, begotten from mystic Babylon. "Conscience," says one, "is our guide in the matter." This by the general class of religionists is considered a safe spiritual adviser. One says, "I can do this, I can go here, and still retain the approval of my conscience." But let me tell those people whose religion is conscientious, that Paul lived in all good conscience towards God at the same time he was hindering the cause of Christ. Paul had not the knowledge to give truth to conscience, so may you not have, my dear brother and sister. When Paul had been taught the perfect way, his conscience was founded on reason and knowledge and was then capable of being his guide. The privilege is ours then to obtain the truth by the word of God as Paul did, and probably if we have honest hearts it may prove the fallacy of relying on un instructed conscience. What then should guide us in the matter of our limits with the world. We have seen conscience is not to be relied on, nor can its relative, opinion or belief founded on human reason, which is far more deceptive. The only answer that can be given to the question is, "search ye the scriptures." What saith the scriptures? Our distinctive plea is to speak where the Bible speaks, and to be silent where it is silent. Christ established a kingdom, He instituted laws governing that kingdom. The realms of his rule can be seen only by the eye of

faith. Yet it was so established that it can be always enlarged. When we become subjects of that kingdom it is our duty as well as our privilege to obey those laws. Those laws are so framed that their compliance always renders honor and glory to the King, and happiness to ourselves and fellow-men.

Whenever we disobey one law we obey the laws of another master, which is in direct conflict with Christ's system. For we cannot serve two masters, therefore we must of necessity obey the laws of God's kingdom; or in other words, we must do that which renders honor and glory to God and happiness to our fellowmen. You will readily see from what I have said, that it is the Christian's duty and privilege to labor both for the temporal and spiritual happiness of others. If we do not do this, we fall short of our calling. S. N. G.

(Continued next issue.)

THE MORE EXCELLENT WAY.

Covet earnestly the best gifts; and yet I show unto you a more excellent way. I. Cor. xii. 31.

The above words were addressed by Paul to "the Church of God at Corinth," because there was strife among the brethren there on account of jealousies. This church had had much trouble over a number of things, and all because the brethren had neglected to cultivate a spirit of love. What though they could speak with the tongues of men and angels; understand all mysteries and have faith so strong that they could remove mountains? What though they were so benevolent that they would give all their goods that the poor might be cared for? Yea, what though they were so zealous for their religion that they would sacrifice their lives at the stake rather than give it up? All of these would profit them nothing, if they lacked the one great thing. Many people are trying to get to heaven by being good, benevolent, zealous and sacrificing. Paul and Jesus says: "I will show you a more simple way—a way in which, if you follow, you will do all these things, and more, without ever thinking about them." If Paul, vested as he was with such wonderful powers, could write: "With all these things and without love, I am nothing," how can we expect to be profited by such insignificant powers which we possess if we have neglected love? The answer is: We can not.

The Disciples of Christ are deploring the divided condition of the church and are pleading earnestly for a return to the Apostolic faith and practice. The theory is undoubtedly correct and scriptural. But how about our practices? Here, I think, is one of our weakest points. We are willing to sacrifice our lives and spend our money to break down denominational walls—to disorganize some religious sect while we are neglecting among ourselves the very principle by which these things are to be accomplished. We want to see denominational quarrels cease, and yet we are often engaged in quarrels among ourselves. We want to see all the churches united into one body, while we oftentimes refuse to unite with one another.

The most powerful sermons are not those which are delivered from the pulpit, but those of the life of professing Christians. Every day Christian living will do more to correct the world than the Sunday sermons. We press upon the world the claims of the Prince of Peace and forget that Jesus said: "Have peace among yourselves," or that Paul wrote: "Endeavoring to keep the unity of the spirit in the bond of peace." And again: "Be at peace among yourselves."

If we expect to impress the Christian world with peace, we must be at peace among ourselves. If we would unite the broken fragments of the church of God, we who plead for that unity must not be fragmentary.

Even among ministers there is much envy, jealousy, pride and such like. When these things exist among those who ought to be leaders, shall we expect to find a better state of things among the people? When a people who plead for Christian unity will not practice Christian unity, that people need not be surprised if they find that other people will not hear them.

If we would try to cultivate love, we would have no time to hate. If we have love, we will not envy our brother. We will be kind, generous, courteous and unselfish toward one another, and it will be impossible for us to think evil one of another.

Christianity is not a theory, it is a life; and that life is perfect in the one great thing—love. It is very imperfect without it. "Above all these things put on love, which is the bond of perfectness." Love is the law by which all other laws are fulfilled. "Love is the fulfilling of the law." If we would be God-like, we must be loving. For "God is love."

How sweet, how heavenly is the sight,
When those who love the Lord,
In one another's peace delight,
And so fulfil the word.

Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven that finds
His bosom glow with love.

W. N. A.

JAPANESE JOTTINGS.

WISE AND OTHERWISE.

Last year the increase of membership in all the Protestant churches was 1,199. In 1889 it was 5,667, in '88 it was 5,785. The total on January 1st was 32,380. Statistics being imperfect, 35,000 is more accurate. Contributions have not fallen off but show an increase total of \$69,324.

While we were sitting in the léper hospital a few evenings ago waiting for the lepers to come in, the Japanese preacher began to tell me that it was said that the churches in Tokyo are asleep. I asked him what reasons were assigned and he replied:

(1) Government affairs take up attention. (Japan's first National Assembly met in November, adjourned in March. The capitol was burned down, the fire being caused, it is said, by the electric light apparatus).

(2) Business has been dull for two or three years. (It has been difficult for many to keep alive. Many have parted with family keep-sakes for bread; others, already half starved, have died of mild diseases).

(3) There are preachers of too slender education.

(4) The influence of the Unitarians and Universalists. The preachers have lost nerve; some have doubts.

(5) The believers, many of them, do not live Christianity, so that outsiders say they are no better than Buddhists. (This shows that they expect Christians to be better).

To the above reasons must be added the wave of anti-foreign feeling which is sweeping over Japan. Christianity, as a foreign religion, is under reproach. The patronage of Christian schools has fallen off, and patriotism and anti-Christian are regarded as synonyms by the multitude. Some Japanese who lead in this movement have been to America; but concluding that Japan can never compete with a country having such cities, wish Japan to slink back into her former exclusiveness.

A few words of counsel from the Emperor were written (some say by the Emperor) and with joy and reverence were hung upon the walls. In the upper night school, near here, out of forty teachers three are Christians. They regarded, the bowing

before that scroll as an act of idolatry. **T**w remained at home that day. One went, but walked before the scroll straight as H.

In Japan the scholars run the schools. If they do not like a teacher they threaten to leave in a body, do so sometimes, and no principal has yet shown backbone enough to stand them. He was discharged. One who stayed at home was suspended, but the other being a very necessary teacher went unscathed. A Christian paper said that the government ought not to allow such persecution, whereupon the government suspended the paper. They can issue a new paper under another name immediately, but it will cost \$200 for the government license. The secular papers say Christians are unpatriotic, and intelligent Japanese Christians say that the honor paid to the emperor's autograph is not an act of worship.

A Japanese preacher lost his wife about two months ago. They had been married over thirteen years but had no children. He has just taken another wife. Even the Japanese think he was in a hurry.

It is cheering to read of the success of the work at home, and it is very helpful to be in spirit in our conventions, and to realize that the prayers and hearts of our brotherhood are with us. The Home Board has two secretaries in the field, and as I regard the United States as the most important mission-field in the world, I wish that another could be added. He should be secretary of the "Board of Church Extension in large cities." It would be the shortest road to princely endowments for our colleges, and to churches which pay \$10,000 foreign missions yearly. The Presbyterians, with twenty or seventy churches in Atlantic cities, yet think that Boards of Church Extension for Washington, Philadelphia, New York, etc., are necessary.

R. S. Storrs says that in a hundred years, perhaps in eighty, the world will be evangelized, not Christianized, of course. Some men claim that there is not yet a Christian nation on earth.

Christian union finds its strongest advocates, its most potent reasons, and smoothest paths in missions fields. For these reasons we ought to work at foreign missions with all our strength. When we have five thousand churches giving nothing to carry the light to those who sit in the shadow of death, why should not foreign missions as well as home have two secretaries, with a quarter of a million yearly for foreign missions in 1900 as their objective point? Have we not fifty preachers, at least, well qualified, who could be persuaded to enter the foreign field if personally solicited.

Nearly every town in the United States thinks "this is an important centre, and must have a good preacher." Other towns can do with inferior men. Every missionary thinks the country he is in is the most important. The general can judge better than the captain on the field of battle where reinforcements are needed. One corresponding secretary would find plenty of work to do in turning on the light at home, the other, while helping in that work, could become thoroughly conversant with the special history and circumstances of every foreign field, correspond with the missionaries, and decide accurately where men and means are most needed. Where the corresponding secretary has no time to collect such minute information he cannot be sure that an important move is best or not, it may involve thousands of dollars and years of time. A missionary able to array facts and figures may emphasize his need unduly, while a timid man (like me, for example), young and bashful, may fail to be heard.

Now that the ice is broken I might be induced to say that the upper high school, alluded to above,

has 1,100 to 1,200 students, and separated only by a campus and a street, is the Imperial University with 700 to 800 students. Between the two I have a preaching place, the best I can get, holding only forty persons. Children crowd in, grown people stand outside, students all wear foreign clothes and do not like to sit on the floor, they listen awhile, then go away. They take away something, of course (one took away my overshoes the other night), but we do not become acquainted with them. Half a mile from the high school, and a quarter from the University is a Canadian Methodist church costing \$16,000, seating 900, and sometimes full. For 2,000 students and 3,000 population near by I have room for forty. I regard it as the best opportunity in Tobago, in Japan, in the world. Another mission is coming into this neighborhood in May, and it would not be surprising if they built while I am bogging for \$10,000.

Fifty was the net increase to the missionary forces in Japan last year. When we came in 1883 the total was 226, now it is 577. To this addition of 351 the Disciples have contributed five persons, wives of missionaries being included in these statistics.

The united Presbyterian bodies, known as the Church of Christ in Japan, number 10,611. They hope to unite with the Congregational churches, who enroll 9,146. We could unite with them, since the Presbyterians have laid aside the Westminster confession and infant baptism, if they would immerse, but that is far from them. We have no strength sufficient to challenge attention, a meagre missionary body, and less than two hundred members. The Baptists, forty-five missionaries, 1,027 members, exert little influence. They are regarded as unaccommodating, and have no scholars among their native preachers, none, at least, known outside of themselves. They are earnest young men, but exemplifying a statement of Dr. John Hall that a small denomination is in danger of presenting a distorted gospel. Believing the necessity of defending their separate existence, they push their reasons to the front, just as a man may have a face, although one eye be bulged out and four times the normal size, and his nose be extremely small, so a denomination, large as well as small, may push out some portions of the truth so as to destroy the symmetry of all. This has a withering effect on the man who feels that he must continually apologize for his position. I think that close communion has robbed the Baptists of richness of thought, and of influence among the Pedobaptists. To our overtures of union they kindly replied that if we could see our way to adopt the New Hampshire confession and close communion, the name and weekly communion would be no obstacle. We were willing to leave close communion to each congregation, but they would not hear. Brethren, we have asked for forty persons, fifteen families, and ten young ladies. The great Head of the Church has waited for eighteen centuries to see the message of salvation carried to the ends of the earth, and in less than another century every human being on the face of the globe will be able to hear God's word of reconciliation. Christian union is a burning question in mission fields. No one beside ourselves will present the Pauline platform, the seven items in Ephesians 4th. Shall we allow this question to be settled without a voice in it? Japan is determined to have union, but we are too few to inspire respect. The rapid returns in Japan will encourage friends, arouse the indifferent, silence opposition, and render it easier to send missionaries to lands not yet as ready as Japan. Do not these facts plead our cause far stronger than our feeble words and prayers?

The proper time to do a thing which ought to be done is right away, so send on your contributions right away, as soon as you read this. Do not despise

it or neglect it because it is smaller than you wish; we all feel that way, but send as much as you can. You are making an investment for eternity, and the blessed return you will see before the Great White Throne. "We hope to send you reinforcements this year," said the last letter. "No money for buildings at present; the treasury is empty," was added. What can we do without houses? I cannot with a house with seating capacity for forty invite 2,000 students and 3,000 population to come to a special meeting.

An elderly woman in one of our meetings heard the Sunday school children repeat the ten commandments. Why, is that so, that you must worship only one God? I have always prided myself on the great number of gods I worshipped I'll go and sweep them all away.

In Akita a man of fifty-five years became a believer. He took the gods of the household and buried them; too many tender associations with ancestors who had gone into the unseen trusting in these blind gods, adhered to these dumb idols for him to be willing to destroy them. His wife, having only a dim, faltering faith in the God-man, looked on in sorrow. She was then hardly able to worship the unseen God.

A devoted Buddhist woman was troubled by the singing of Christian songs by children returning from one of our Sunday schools. In order to drown the sound she used to ring the bells and perform her worship before the idol shelf on which idols are found in every Buddhist's house. She fell sick, she could not hear, and she must think. The cheery notes of "Jesus loves me," sung by a little girl, led that woman to think. "Why, that is something new. I never thought of my gods loving me. I'll go and hear about that as soon as I get well." She went; stood outside at first. Then when she went again she ventured nearer. God opened her heart. She now knows His priceless love.

Has the reader an amateur printing press and outfit he would sell to the Japanese mission, cheap for spot cash? The Japanese use metal type, and notices of meetings to attract students are printed in both English and Japanese. So I think a good sized printing press would help our work.

Hongo, Tokyo, Japan.

Geo. T. Smith.

Died.

McLEOD — At the Gore, N. S., March 28th, 1891, Sister Hattie McLeod, wife of Bro. David McLeod, in the 41st year of her age. She has left a large family and many relatives and friends to mourn their loss. The great number attending her funeral showed the respect and esteem they had for our departed sister; and their sympathy for her bereaved relatives, especially her husband and children. The precious promises of the Gospel afford strong consolation to the children of God while they tarry in this vale of tears. Although the cruel monster death invades our dwellings here and tears from our fond embrace our dearest ones on earth, yet we look forward to a joyful reunion of kindred spirits in a happy world to come.

J. B. WALLACE.

LOOMER — Died at Canning, April 19th, Rebecca C., the beloved wife of Bro. Nathan Loomer, aged 32 years, leaving a husband and six children to mourn the loss of an affectionate wife and mother. Sister Loomer was baptized two years ago, and united with the church of the Disciples here, in Cornwallis, and was faithful to the hour of her death. She was of a "meek and quiet spirit, which in the sight of the Lord is of great price," and much respected by a host of friends. A very large company gathered at the funeral to express their respect for the departed, and their deep sympathy for Bro. Loomer and his afflicted family in this their hour of trouble. May God comfort the mourners, is our prayer.

E. O. F.



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