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THE CHRISTIAN.

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

Vol. III.—No. 7.

SAINT JOHN, N. B., MAY, 1886.

Whole No. 31.

The Christian.

IS THE FOURTH COMMANDMENT BINDING UPON US AS CHRISTIANS?

This question is one of no ordinary importance, and admits of a wide range of inquiry and argument. It is a fact that the Christian world to-day, by its practice, is answering this question in the negative, for instead of remembering the "Sabbath day to keep it holy, they are keeping the *first day of the week*, or Lord's day. The authority for keeping the Sabbath is found in the Decalogue, or ten commandments of the law. If we are yet under this law, then is the fourth commandment still binding upon us. But if it can be shown that the "ministration of death, written and engraven upon stones," has given place to a more glorious ministration, in which there is no commandment to keep the Sabbath; then do we conclude that we are not, as Christians, under the law given by Moses, which law contained the Sabbath, but rather under the law of grace and truth, given by Jesus Christ, which law knows nothing of the obligations of the Jewish Sabbath.

Some people suppose that the Sabbath was observed by divine authority before the flood and by the patriarchs since up to the time of the giving of the law; but those who speak only as the Word of God speaks, will be slow to receive it. There is certainly no intimation given in the Old Testament to warrant this opinion. It is said of Abraham that he "taught his household and children after him to keep the way of the Lord, and to do justice and judgment." (Gen. xviii. 19.) If the observance of the Sabbath was then a statute and an ordinance, Abraham would certainly have spoken of it to his family; and some evidence would have been given of its observance during the four hundred years between Abraham and the giving of the Law. But in the absence of any such evidence we are bound to conclude that till God spoke to the children of Israel by Moses, the world knew nothing concerning the observance of the Sabbath-day.

It was revealed to Moses when he wrote the history of the creation, that when God had ended His work on the seventh day He rested from all His work which He had made, and sanctified it. But there is not so much as a hint that its observance was then enjoined upon man. The first intimation we have of such an obligation is found in Ex. xvi. 23. This brings us down through more than two thousand years of the world's history. Here, when the children of Israel had been brought up out of Egypt, and God is about to give them manna to eat, He instructs Moses to command them to keep the Sabbath. Hence the force of this Scripture. "This is that which the Lord hath said." The Lord had evidently instructed Moses both as to the giving of the manna, and to

the time of gathering it. Moses took nothing upon himself, but only spoke to the children of Israel as the Lord spoke to him.

Again it will be seen that not only was the world ignorant of the Sabbath till Moses gave it to the children of Israel, as recorded in Ex. xvi. 23; but even then it was given to the children of Israel only. In proof of this we call special attention to the following passages of Scripture: "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations, that you may know that I am the Lord that doth sanctify you. It is a sign between me and the children of Israel forever." (Ex. xxxi. 12-17). Read also Ezek. xx. 12-14, and Neh. ix. 13-14. In these and other passages God is said to have made *known* to the Jews, or the children of Israel, the Sabbath, and to have given it to *them* for special purposes, and for reasons exclusively belonging to them as a people. Because He "had led them in the day by a cloudy pillar, and in the night by a pillar of fire," and "had come down upon Mount Sinai," and "spoke unto them from heaven," and "gave them right judgments and true laws," so had He given them His holy Sabbath.

In no respect can these reasons be assigned to any other people. From Deut. v. 15 we read: "And remember thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath-day." In this scripture it is expressly declared that the reason the Lord had commanded them to keep the Sabbath was because He had brought them up out of the land of Egypt. From these scriptures, and others that might be produced, it is evident that the Sabbath was given only to the Jews, and for their use exclusively.

We shall now show that even that law is done away, and that the law of Christ, which embraces all men, is given in its stead. The law containing the Sabbath was "written and engraven in stones." The advocate of the seventh-day worship goes at once to the Ten Commandments for his authority. It only remains then to show that this "ministration of death" containing the Sabbath has been "abolished," and the "ministration of the Spirit," which is more glorious, and which contains nothing concerning the Sabbath, now "remaineth." The writings of the Apostle Paul, 2 Cor. iii. 6-17, is so clear on this point that it is difficult to see how any one can fail to understand him.

It is claimed by some that there are two laws. One they call the law of God, and the other the law of Moses. The latter they admit is done away; but the former, which they claim, contains the Sabbath, still remains. The law of the Ten Commandments they call the law of God; while the law of Moses is made to mean the law of circum-

cision and sacrifices. But it can be easily shown that neither circumcision nor sacrifices was of Moses; for circumcision was four hundred and thirty years older than the law given by Moses; and sacrifice was as old almost as the human race. Again, the same book, meaning "the law which the Lord had commanded by Moses," is sometimes called the law of God, and sometimes the law of Moses, and very frequently spoken of simply as *the law*. In the book of Neh. viii. 1-8, we have the same book spoken of as above. In this short space it is called "the law of Moses," "the law of God," and "the law." Many other scriptures of this kind might be given, but this is enough to make clear what we have stated.

Again from Acts xv. we learn that certain of "the Pharisees which believed" went out among the Gentile brethren and "troubled" them with words, subverting their souls, "saying, ye must be circumcised and keep the law, to whom we gave no such commandment." It was not the law of circumcision only that is here set aside, but the "law of Moses" as well; and it has already been shown that the "law of Moses," the "law of God," and "the law," all refer to the one book, or to the one law given by God to Moses for the instruction and government of the children of Israel. Christ came into the world not to destroy the law, but "to fulfil it," which he did, and "took it out of the way, nailing it to His cross." (Col. ii. 14.) In his letter to the Galatians the Apostle Paul shows clearly that this law given by God to Moses on Mount Sinai was only added to the promise that he had made to Abraham four hundred and thirty years before, and this "because of the transgression," and that only "till the seed should come to whom the promise was made." (Gal. iii. 19.) This law was the school-master to bring the Jews to Christ, but after He came Paul says, "We are no longer under a school-master." (Gal. iii. 25).

In harmony with this is the teaching of the Apostle in his letter to the Romans. In this epistle, as also in that to the Galatians, Paul shows that the law under which they had been living, or the husband to whom they had been married, was dead, and they were free now "to be married to another, even to Him who is raised from the dead." (Rom. vii. 3-4). Let it not be said that the Apostle is speaking here of the ceremonial law, or law of circumcision, for it is the law which says "Thou shalt not covet," of which he is speaking. "What shall we say, then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet." (Rom. vii. 7.) To the Corinthians the same Apostle writes and speaks of the same law, calling it "the ministration of death, written and engraven in stones." (2 Cor. iii. 7). This was none other than the Ten Commandments. It is called "the ministration of death," and of "con-

damnation," because through it men came to a knowledge of sin and condemnation. "For I was alive without the law once; but when the commandment came, sin revived and I died, and the commandment which was ordained to life I found to be unto death." (Rom. vii. 9-10). Now this "ministration of death written and engraven in stones was glorious," and in 2 Cor. iii. 11, it is written, "For if that which *was done away* was glorious, much more that which remaineth is glorious."

"That which was done away," or "abolished," was the law of commandments written and engraven in stones; and that which remaineth is the "ministration of the Spirit which is rather glorious." From all these Scriptures we learn that the "law of Moses" of Acts xv., the dead "husband" of Rom. vii., the "schoolmaster" of Gal. iii., and the "ministration of death" of 2 Cor. iii. is one and the same thing, and is the only law that contains the obligation of the Sabbath. And as it has been clearly shown that this law was given only to the children of Israel, and that only till Christ should come; and that when He did come he "took it out of the way, nailing it to His cross," we reach the conclusion that the fourth commandment is not binding on us as Christians.

But we are now under Christ, of whom Moses spoke when he said, "A Prophet shall the Lord your God raise up unto you of your brethren like unto me, Him shall ye hear." (Acts vii. 37). Every purely moral principle found in the Ten Commandments Christ has taught in the New Covenant. We are not compelled to go to the old commandments to learn that we must not steal, nor lie, nor covet; for all of these, and much more that the law says nothing about, are found in the Gospel of Christ, or in the "ministration of the Spirit." When the apostles were sent out to teach all nations they were to teach what Christ had taught them. On these conditions the Lord promised to be with them always. (Matt. xxviii. 19-20). As we follow the teaching and practice of these apostles we find that they never commanded the disciples they made to keep the Sabbath, nor do we ever find the disciples meeting on the Sabbath-day for worship after Christ rose from the dead. But on the contrary, every time we find the disciples congregated it is on "the first day of the week," the day our Lord rose from the dead. When Paul went into the synagogue on the Sabbath-day the congregation was made up of unbelieving Jews and sometimes Gentiles; but whenever we read of the disciples meeting for worship it is always on "the first day of the week." (Acts. xx. 7). What the apostles taught and practised they did as they were guided by the Spirit.

E. C. FORD.

Westport, April 21, 1886.

HE HUMBLD HIMSELF.

More than eighteen and a half centuries ago three crosses were raised on Calvary. This was an event in the history of time important above all others to every member of the human family, because it touched the well-being of all. On each of the three crosses was a victim nailed and raised between the heavens and the earth. They all died as malefactors. One on either side died for his own sins—transgressions; but the victim on the cross which stood between had done no wrong. His acts were blameless, His speech pure, His mind and heart the fountains whence flowed good-will and blessing to the children of sorrow, poverty and pain. He also died for sins—but not his own. God's law found nothing in His nature in conflict with its holy precepts. His earthly judge pronounced Him innocent—but delivered Him to die. If this has a parallel in history, we know it not.

"Sin is the transgression of the law." (1 John iii. 4) Sin had entered into the world and death had followed in its train; hence the race was lost if no redemption was provided. Sin brought death and death passed upon all—even the little innocents who had not broken God's law, came under the penalty, and so many such pass into the grave; but they go there without any demerit of their own, because of the sin of another; they shall rise again without any merit of their own, because of the righteousness of another—Jesus; the Prince of Life, the Lamb of God has taken away the sin of the world.

But all who have been and all who are now living in sin, crime, rebellion against God, how are they to be restored to fellowship with the HOLY ONE, delivered from sin, its guilt and power, and redeemed from the power of the grave—the grasp of death?

There is only one way of returning into fellowship with God, and that is through the Lord Jesus Christ. He honored God's law; His holy life was in unison with its requirements. In its holiness, it was contrary to our sinful nature, and so because it was holy and stood by the authority of God, it was the "law of sin and death." It condemned the sinner. It had no power to give life because of the sinfulness of our nature. Paul says: "It was weak *through the flesh.*" Then, God sent forth His Son in the likeness of sinful flesh, and as an offering for sin, &c. Rom. viii. 3.

When He was made an offering for sin, being nailed to the Roman cross, He took that out of the way which must forever condemn the sinner, and opened up the way by which God could be just and yet the justifier of him who believeth in Jesus.

It would be well for the saint of God to allow His mind to dwell much on the goodness and love of the Author of the plan of salvation—that which made it possible for God to save every member of the human family who will come to Him by the new and living way which He has opened up. I doubt not if we could understand in all its fulness the utter helplessness of our race and hopelessness of the lost condition of men, when following their own desires and guided by their own wisdom, (?) and then see as God sees, or even as He has revealed it, the great plan by which he would draw men from their rebellion into holiness and communion with Himself; and see, further, the glory which surrounds the Eternal Throne, and laid aside by the Redeemer, who by passing through scenes of sorrow, suffering, humiliation and death, prepared the way of leading many sons into glory and eternal joy; methinks it would fill our minds and hearts and tongues with wonder, love and praise."

"In the beginning was the Word, and the Word was with God and the Word was God." (John i. 1). "The Word was made flesh," etc.—first step in humiliation. He took not on Him the nature of angels, but the seed of Abraham.

In human flesh, a Babe in Bethlehem, burdened with sorrows, acquainted with griefs, poor as the poorest—not where to lay His head. Being reviled He reviled not again.

Many hard things were said of Him: a wine-bibber, an imposter, a blasphemer, a friend of publicans and sinners. He bore it all meekly. Why? Because, although He was pure as God is pure, the worst which was said of Him *was true of others*, and He was bearing it for them—for us! The Lord laid on Him the iniquity of us all. The reproaches due to others fell on Him, and covered Him with shame. Passing down through all the stages of humiliation, poverty and shame, he finally came to the lowest depths, submitting meekly to even the death of the cross—the death of a slave, who, even as a slave, is considered unworthy of the privilege of living.

From being higher than the highest of all created beings—He being the Creator of all—He stooped as low as the lowest that He might lift the low, and by actual experience, be able to sympathize with all in whatever condition in life they might be found; therefore, the wretched, the sinful, even

the outcasts among men need not despair, for the way is prepared from the very lowest condition in life up to the throne of the loving Father, and all may come back to the God of infinite mercy. The vilest may be washed—the most filthy may be cleansed. There is ample provision made by Him who was made perfect through sufferings, and is able, willing and desirous to lead many souls unto glory.

"There is a tountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath the flood
Lose all their guilty stains."

"Come then, with all your wants and woes
Your every burden bring."

Our great High Priest is able to save to the uttermost all who come to Him. O. B. EMERY.
Montague, P. E. I.

CORRESPONDENCE.

FROM SOUTH LAKE WEIR.

DEAR EDITOR,—I have no doubt many readers of the CHRISTIAN will be pleased to hear from us in this far-distant land Florida, and through your columns I thought I would pen you a few lines. It is now about six months since we left Halifax for Boston, and while there we went to the Christian Chapel and heard a Bro. Brooks from Missouri preach; also met Bro. Garrison, the resident preacher there. We were taken all through the building by Bro. Haney. Truly the brethren have a fine house of worship in that great city. After spending a few days there we took the train for Galt, Ontario—stopping off to view one of the wonders of the world, the great Niagara—arriving at Galt, we soon found our beloved Bro. Alex. Hume, who very kindly received us into his house, where we remained about two months sowing the good seed, a notice of which was sent you by Bro. Smith, and which no doubt appeared in the CHRISTIAN. But the time came when we had to take the parting hand with these dear brethren, amidst many tears, not knowing whether we should ever meet again until that glorious meeting above, but commending them to God and the ward of His grace, we bade them farewell. From letters received we rejoice to know that they are growing strong in the Lord, and sounding out the Word of Life in that town.

We resumed our journey with the prayers of those we had left behind for our safety, and arrived in New York and called to see Bro. B. Tyler and in the evening accompanied him to the Christian Chapel, where the brethren met for prayer. They have a very fine house of worship, which Bro. Tyler conducted us through. Leaving New York we arrived at Jacksonville, Fla. We put up at the same hotel where Brother and Sister Blenus boards, and in the evening accompanied Sister B. to the hall where the Disciples hold their meetings. We found a few who had come together for prayer and exhortation. Bro. Chandler led the meeting, as Bro. Blenus was absent from the city. As we were leaving we met Bro. B. returning. We resumed our journey and arrived at South Lake Weir on the last night of the old year, 1885. Our hearts were lifted up in thanksgiving to God our Heavenly Father for His merciful care over us while journeying to this land.

On the first day of the year Mr. Foster, proprietor of the hotel, drove us through his beautiful orange groves, and it was a grand sight to behold several hundred acres of trees all bearing fruit. But, ah! how uncertain everything here! for just about one week after this there came a cold wave, which in two or three nights destroyed most of the oranges, and in many instances the trees also, but especially the lemon trees. The loss by this frost has been very great in Florida this year; it is said the like has not been known for over 30 years. But it has taught the people of Florida a lesson not to de-

pend entirely on their orange culture, but to go more into the cultivation of vegetables, etc.

After a few days we found some brethren about three miles distant from here, and we went out and I spoke to them in the school-house. I found that these brethren were not coming together to remember the Lord except when a preacher comes along; this is an evil to-day that is growing among the Disciples of Christ. We visit these brethren occasionally and render them all the help in our power.

We were permitted to attend a missionary meeting of the Christians held at North Lake Weir, some ten miles distant from here, and formed the acquaintance of Bro. Streater and Bro. Roullac, Evangelists; also Bro. Pendleton, of Bethany College. We enjoyed a pleasant visit among these brethren, and they seemed glad to meet us. I expect to visit the brethren at Oxford, next Lord's-day, and speak to them.

The friends are quite anxious that we should locate in Florida, but as my health has not improved much, we think of returning to Nova Scotia for the summer at least, and hope to see many of our dear friends again.

Your brother in the hope of eternal life.

HENRY CARSON.

South Lake Weir, Marion Co., Florida,
April 15, 1886

FROM JACKSONVILLE.

DEAR CHRISTIAN.—My first year with the brethren of this city is closing. At a business meeting of the church recently held the writer was unanimously and enthusiastically called to continue his labors with the church here, and feeling that a continuation of the present line of work and thought gave prospects of excellent work for another year, the invitation to remain has been accepted. Other fields are inviting, and it may be that commensurate with the labor expended, other fields might give greater success; but it is, in our opinion, a great mistake for a preacher to leave a field of labor just when, by an acquaintance with his surroundings, he is best able to accomplish much work.

Jacksonville being a health resort affords an excellent opportunity of meeting and becoming acquainted with brethren from other places. Our brethren from many of our Northern and Western States have been well represented in our city during the past winter. Scarcely a Lord's-day has passed that we have not had some preaching brother in attendance, and upon more than one occasion several. Among those who have visited us, have been, of the ministry, Bros. Pendleton, Hopkins, Richardson, Brown, Harding, Mullins, Sewell, Hickock, Taylor, Flowers, Roullac, Shepherd, Manire and Tout, while many other prominent brethren from our churches throughout Ohio, Kentucky, Indiana, and the north and west have, from time to time, dropped in upon us, and by their substantial cheer have gladdened our hearts and strengthened our ties of Christian love and affection. After some delay and no little trouble, we have now secured for our new house of worship one of the most eligible lots in the city, corner of Pine and Beaver streets, and will in a short time, we trust, be able to occupy our new ground. The writer has preached three times every Lord's-day and taken active part in two Sunday-schools, besides much extra preaching during the year. In all we have had about forty additions. As the heated season approaches most of our city churches make arrangements to close their doors for about two months. This we as a church did not do last summer; but it may be that a short vacation will be taken this summer by the writer to visit friends and escape the torrid heat of a Florida midsummer. Florida summers are a little enervating, especially that portion of the day from 11 to 2 o'clock, but yet sun-strokes are unknown here; and it is a question whether our summers are more subject to extreme heated seasons than latitudes much farther north. It is not the extreme heat, but the constant and unremitting, unending summer that sometimes makes one

feel that a change for a few weeks would be enjoyable.

I would like, Mr. Editor, at some future time to send to you, for the delectation of your young readers, a few extracts from my diary, written during a short camping expedition to the extreme southern portion of this State, far below civilization, in the vicinity of old Lake Okeechobee, in the weird, wild, and game-stocked vicinity of the everglades, where bear, panther, wild-cat, deer and other denizens of a Floridian forest roam undisturbed and at will; while sea and sky teem with fish and fowl of every description and every hue; and where the Seminole Indian, driven by the onward sweep of our irresistible civilization, sulkily chafes under the restraint of his ever-narrowing environments, and with a lowering countenance and deep-drawn guttural groan, sighs as to his memory rushes the thoughts of the past when, under the leadership of his beloved Osceola, he scoured the wilds of his peninsula home; or, after the heat of the chase, reclined under the inviting shade of the primeval forest.

Your brother,

T. H. BLEND.

Jacksonville, Florida, April, 1886.

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.

One addition by confession and obedience since last report.

Brethren Gates and Murray paid us a visit on their way through our City. We are always glad to welcome these brethren.

We regret the loss of some of our brethren who have lately moved away from our City, but trust wherever they may be their usefulness will not be lost to the cause of Christ.

The Ladies' Aid Society held their regular meeting on Thursday last. There was a good gathering considering the busy time of year. The receipts were fully up to the average.

BACK BAY.

The work of the Lord is still going forward. Men and women are being "born again." Three weeks ago I visited Bliss's Island, where a good brother and sister of this church live, and held a few meetings. The result was that seven persons, hearing, believed, and were immersed; and two who had strayed away from the fold returned. We had a very happy time. Although there are only six families on the island, as many as sixteen took part in the exercises. May the blessing of God our Father be with them. On Lord's-day they all presented themselves for membership and received the hand of welcome.

J. A. GATES.

April 21st, 1886.

LE TETE.

Last week I finished the time for which I was engaged with the church here and at Back Bay, and Bro. W. Rideout came to labor on in the good cause. There seemed to be a desire among the people for me to remain another week, and after asking wisdom from on high as to what I had better do, I decided to remain. We met Friday evening in our social meeting, and one confessed her faith in Christ as the Son of the Living God. We had another confession on Sunday evening, two more on Monday, two on Tuesday, and one to-day at the baptism. The interest is apparently on the increase. The friends seem unwilling for me to leave. I will probably remain over Lord's-day. Bro. Rideout is

much encouraged in entering upon the work there. May the Lord abundantly bless him in his labors with the people of Le Tete and Back Bay, and may he have many souls for his hire. I understand that Bro. P. D. Nowlan has been engaged by some in Back Bay to preach for them a part of the time.

J. A. GATES.

April 21st, 1886.

LEONARDVILLE.

We visited this church in company with Bro. William Murray, remaining over one evening. Bro. William preached in the evening to a fine congregation. The church is still alive and having grand meetings. All the late converts are active. This church is also in need of a preacher. Who can be found?

H. M.

NOVA SCOTIA.

TIVERTON.

We closed our meeting in Tiverton three weeks ago; and though we are not able to report additions from the world, we can say that our meeting was a good one. The brethren are greatly strengthened and encouraged to work on, believing that in the near future fruit will be gathered from the good seed sown. Quite a number who had unhappily wandered from home, were brought back to their father's house, and are now working in harmony with the church.

The Women's Aid Society is still keeping up its work with interest unabated. The outlook for the future success of the work in Tiverton is encouraging.

E. C. FORD.

WESTPORT.

The regular meetings at Westport are being kept up with fine interest. We had one addition by baptism last Lord's-day. We shall lose a number of our congregation this summer, as several of our brethren have gone from home, and several are yet going. But these changes are going on continually, and we must gracefully submit to the inevitable.

The friends of the preacher and his wife did not forget their double birthday, which falls on the 22nd of April, but come in on us in force, bringing the needful with them in abundance. Quite a large company gathered at the parsonage on this occasion. After partaking of the bounties prepared for the occasion, and spending a few hours enjoying such social entertainments as were afforded, the company broke up, all feeling, judging from expressions, that a pleasant evening had been enjoyed. We cannot but feel that if there was more of the social among our brethren it would be much pleasanter for both preacher and people. The brethren in these parts have done much in this direction to make us feel that we were among friends. These are pleasant reunions, and lighten many a burden which would otherwise be hard to carry.

E. C. FORD.

MAINE.

EAST MACHIAS.

We returned to this place after leaving St. John, and remained two weeks. There were four baptisms and another confession the last evening of the meeting. The house would not hold the people: on Sunday evening some were not able to find admittance.

The church has engaged Bro. William Murray another year. Every prospect for continued success is very encouraging. When Bro. William went there, six months ago, he found a very few who were attending the worship. Now there are seventy members who are in good standing; about twenty have been baptized. The brethren there are very happy over the success.

H. M.

LUBEC.

The church here is without a preacher. They want a good man among them. They are few, and yet are ready to sacrifice whatever is necessary to sustain the cause in Lubec. They have repaired the church house; it is now a model of neatness.

H. M.

The Christian.

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St. JOHN, N. B.

EDITOR:

DONALD CRAWFORD, . . . NEW GLASGOW, P. E. I.

CO-EDITOR:

T. H. CAPP, St. JOHN, N. B.

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EDITORIAL.

I WILL GIVE THEE THE HEATHEN FOR THINE INHERITANCE.

The 8th verse of the second Psalm is sometimes quoted in favor of the final salvation of all men, which view, however, is utterly refuted by the 9th verse. To break with a rod of iron and dash in pieces like a potter's vessel would be a strange description of eternal salvation. Others regard it as a prophecy of the millennium, and many pray for the time when the Saviour will have the heathen for His inheritance and the uttermost parts of the earth for His possession. But the 9th verse is equally fatal to this interpretation.

The frequent allusions in the New Testament to the second Psalm assist us greatly in understanding it. "Why do the heathen rage and the people imagine a vain thing. The kings of the earth set themselves, and the rulers take counsel together against the Lord and against His anointed saying, let us break their bands asunder and cast their cords from us," &c., &c. The Jews, God's national people, would say: "This is the heir, come let us kill Him and seize His inheritance." They would also stir up the rage of Gentiles against Him, though they had no fixed purpose, only as they yielded to Jewish counsel. Jews plotted and Gentiles raged against the Lord and His Christ. Jewish counsel ran thus: We will be the spiritual leaders of the world, and you Romans will have the whole temporal power when we destroy Him who claims to be the Son of God and the rival of Cæsar.

From the 4th of Acts we learn that this prophecy was fulfilled in Herod and Pilate with the Jews and Gentiles. Pilate found in Jesus no fault at all, but to please a mob led by Jewish priests he consented to His crucifixion and raged against Him as follows: "Knowest thou not that I have power to crucify thee and power to release thee?" But how was their counsel regarded? "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." He spared the nation long enough to pardon all that repented, and to give the incorrigible ample means to vent their malice and display their folly in persecuting the disciples. At length the conspirators turned upon each other with deadly hate. The Romans destroyed more than a million of Jews with the sword, and with fire and famine burned their "beautiful house" and scattered the survivors to be a perpetual by-word and a reproach among "all nations."

When the Jews thus lost their power to persecute the disciples of the Lord the Romans raged against them with increasing bitterness. Finding that sword and fire could not exterminate them as it had

the Jews, and that they were engaged in an unequal contest, it seemed only to intensify their determination to sweep them from the earth. But every martyr of Jesus gathered new converts, and thus demonstrated the attractive power of the cross. Many among the spectators witnessed in the flames even delicate females, praising their Redeemer and praying for their murderers, and their hearts were touched with the love of Jesus. The Saviour who could inspire His followers with such a love for their enemies, and could unting such a death and transform it into the certain gate to deathless glory was the Saviour for them, and "the blood and ashes of the martyrs became the seed of the church."

And mighty Rome herself was in the zenith of her glory when she took counsel with the Jews against the Lord and His anointed, but in her attempts to carry out that counsel she wasted her strength and tarnished her glory until "The decline and fall of the Roman Empire" became an important subject for the historians of the world. From this let all know the fate of those who oppose the Lord and His Christ. Let Jews and infidels tell if they can how it was that David could so completely foretell these strange and unexpected events a thousand years in advance.

The Lord having thus disposed of His enemies, tells us how He would treat His Christ. He forsook Him when dying a sacrifice for sin, but meets Him at the opening sepulchre to publish His great secrets respecting Him. "Thou art my Son, this day have I begotten thee." (Acts xiii. 33.) "Let all the angels of God worship Him." (Heb. i. 5, 6.) Let the thrones and principalities and powers that were created by Him and for Him (Col. i. 16) adore Him at His resurrection. "Ask of me and I will give thee the heathen thine inheritance and the uttermost parts of the earth thy possession." They were His by creation and providence, but now doubly dear to Him as the Father's gift after He had purchased them with His blood. From that day Jesus claims every man and woman on earth, having bought them and received them from His Father. Those who despise such a claim will be broken in pieces like a potter's vessel.

When the paschal lamb was killed the beginning of the year was changed. (Ex. xii. 2.) When Jesus died and rose again "Old things passed away and all things became new." Before this God suffered all nations to walk in their own ways, though He did good and gave them food and fruitful seasons. (Acts xiv. 16, 17.) "The time of this ignorance God winked at, but now commandeth all men every where to repent," &c., &c. (Acts xvii. 30, 31.) Before His death Jesus sent His apostles to preach the Gospel of the kingdom (or the good news that the kingdom was at hand) but forbade them to go among the heathen or even among the Samaritans who were partly heathen, but told them to go only to the lost sheep of the house of Israel. He did not then claim the heathen, and sent no messages to them, but suffered them to walk in their own ways. How different after His resurrection! He tells His disciples: "All power in heaven and earth is given unto me; Go ye THEREFORE and teach ALL NATIONS," &c., &c. (Matt. xxviii. 20.) "Go ye into ALL THE WORLD and preach the Gospel to EVERY CREATURE. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark xvi. 15, 16.)

Here Jesus sends His ambassadors out to cultivate the heathen for Himself. He is very particular to leave out no part of the world nor any lost sinner in it. He sends the message of love to every sinner in such a way as to convince all that He died for their sins according to Scripture, was buried and rose again the third day according to the Scripture. (1 Cor. 15.) This is a message of infinite love to all. It is the power of God unto salvation to every one that believeth, &c., &c. It forever settles the truth that Jesus died for every sinner, for He commanded it to be preached to every sinner on earth.

But the heathen have not all heard that Jesus died for their sins, although He commanded it to be preached to them over 1800 years ago. The apostles and primitive Christians carried the news far and

wide among the heathen, but did not live long enough to reach all the world. They, therefore, had it faithfully written down for others to carry it. In our day many have been and are laboring to tell Jesus' message to the heathen. Will the Christian reader ask himself or herself, What am I doing to tell the heathen the old, old story of Jesus and His love? It may be that we cannot do much, or it may so appear to us. But do we feel confident that Jesus will say of us: "They have done what they could?" If we are doing little or nothing in this matter how can we rest satisfied? There are now men and women in heathen lands toiling to acquire their language so as to tell their Jesus' message. They are meeting with a measure of success. They want more and more who are willing to go. But it is patent to all that more cannot go without money to carry them, and that those who are now in the field must stop the work unless they are supplied by others. Shall we withhold the means and let the work stop? Or so far as we are concerned will we refuse the heathen the Gospel?

Shall we whose souls are lighted by wisdom from on high Shall we to men benighted the lamp of life deny?

It is exceedingly desirable that this matter be affectionately and prayerfully considered. Every Christian can do something, however little, and God accepts according to what a man hath and not according to what he hath not. How blessed to have even a small part in a work so glorious! D. C.

The Scott Act contest is over and the Act defeated in our city but was carried in the County and in the City of Portland. That our readers abroad may have some idea (for within and around our city limits the people well know) of the ungodly influences brought to bear against the Act, and that in coming campaigns they may be on the alert lest, by similar tactics, the voice of justice be smothered and the rights of our people outraged, we give the following:

(1) The rum-party, apparently, were doing very little, if anything—no public meetings—but quietly were slipping around to the store-keepers and merchants asking how they proposed to vote at the coming election, threatening at the same time to sever all business transactions from those voting for the Act.

(2) On the day of election (Monday, 19th) the rum-party came out in full force, thoroughly organized, and with no scarcity of money, and within and without the various polling places had men stationed who were perfectly acquainted with the various schemes of election days, by which men are influenced to vote a given ticket, or, failing in this, will persuade if possible the men to refrain from voting, and what is worse than all, offer a financial inducement to scoundrels to personate a man who has the right to vote.

(3) The temperance men (so-called) did not work, of course there were a few who did, but as a class they did not. On the day of election they were not organized. At several of the polling places were men standing as guardians of the temperance cause, who did not know the electors of their respective wards—a knowledge of which is necessary to prevent personation. This state of things soon became known to the opponents of the Act, and by them was quickly turned to their (rum party) account. Yes, and we have it from good authority that one or two of the men who worked right along with the temperance committee until late Saturday night were found on Monday morning with the electoral lists of the temperance party in their hands, working in the interests of the rum party. And when questioned as to their course of action gave a reason which applied equally as well to a great number of cases throughout that day.

The ladies of the W. C. T. Union, previous to and on the day of election, worked hard and faithfully for the adoption of the Act. And they de-

serve all praise for their zeal and untiring efforts to drive from our midst the greatest evil of our age. But the men, claiming to favor the Act, did not work—some afraid it would hurt business, others not sure it would do good, quite a number were not particular which side came out best, while a few stood off *fearful* that the Scott Act would not be carried. It is generally conceded that if the men had worked as faithfully as the temperance women did the Act would have been carried by a large majority.

(4) And last, but not least, either in influence or shame, four men—preachers!! from pulpit and through the press argued, not simply against the Scott Act but against Prohibition, and three of them claimed that *moderate* drinking was Scriptural! We trust the day is not far distant when these men will see the error of their way and acknowledge publicly that they were mistaken. The mere fact of having to a man every rummie advocating the same things (no prohibition and moderate drinking) should cause these preachers to pause and reconsider their statements and ask themselves in the light of God's Word, can it be possible that in such company is to be found the will of God?

From the *Christian Standard* we learn that Bro. R. W. Stevenson, who has been laboring in St. Thomas, Ont., has accepted a call from the church in Mankato, Minn. He will commence work in his new field about the beginning of this present month. We feel confident that his efforts to win souls for Christ will not meet with greater success than that which attended him during his labors among us, nor will he be more highly esteemed and loved in any part of the world than in these parts and especially by the people of his own Province. Bro. Stevenson is aware of this and would gladly labor among them, but the health of his wife is such that he deemed it necessary to seek still further a change of climate. We sincerely hope that the object sought may be attained; and that in their efforts to build up the cause of Christ, they may turn many from darkness to light and from the power of Satan unto God.

Bro. Stevenson will not forget us, but through the columns of the *CHRISTIAN* will every now and again make himself known.

THE *Florida Times-Union* after informing its readers of a business meeting held by the members of the Christian Church (Jacksonville), during which arrangements were made looking to the erection of a house of worship on the lot recently purchased, goes on to say: At the close of the meeting, W. W. Smith, on behalf of the members of the church, handed the pastor a check on one of our city banks as a gift from his congregation, and as an earnest of the Christian love and esteem existing between Mr. Blenus and the members of the church for which he labors. The pastor is just closing his first year with his present charge, but has been unanimously called to remain and has consented to do so.

We rejoice to hear that the cause of Christ is flourishing under the labors of our brother, and we trust that the work will still go on and that the love and esteem in which he is held by his brethren may grow stronger and stronger.

Word has reached us that William Crawford, eldest brother of our editor, died very suddenly at his residence, Middleton, P. E. I., on the 13th of April. Bro. Crawford was in his 78th year and was converted under the preaching of the late Alex. McDonald about forty-four years ago, and joined the Baptist church of which he remained a member until his death. Although not personally acquainted with him, we learn from those who knew him that he had a feeling of love for all that

love our Lord Jesus Christ; and whenever opportunity afforded he not only met with the Disciples but joined with them in the "breaking of bread," that he maintained a Christian life till suddenly called away. May the blessing of God rest upon the sorrowing friends, and the God of all comfort, who comforteth us in all our tribulation, sanctify to them this affliction.

From a correspondent of P. E. I. we learn that Sister Crawford, wife of our editor, has been laid up with bilious fever for three weeks, though getting much better, she is still (April 20th) very weak. We hope soon to hear that she has fully recovered, and able again to assist our beloved brother in his work of faith and labor of love.

The same writer informs us that there is much sickness in and around New Glasgow, and that quite a number of both old and young are dying. Among those mentioned as being sick, but now convalescent, is the name of Bro. James Dickerson—the mere mention of his name calls to our mind many pleasant memories, and we trust that soon he will be able again to take his place in the church and continue to exhibit his interest in the mission work of the Island.

Bro. Ford at the urgent request of his brethren has reconsidered his purpose of leaving his present field, and has decided to labor on with the churches at Tiverton and Westport. The success attending the efforts of our brother has, no doubt, influenced him greatly to this decision.

The brethren of P. E. I. will be glad to hear that Bro. H. T. Morrison, formerly of Summerside, where he obeyed the Saviour, but now preaching in the States, is planning to spend two or three months on the Island during the coming summer.

The Annual Meeting of the brethren on P. E. I. will be held with the church at East Point commencing the Saturday before the second Lord's day in July.

Bro. MURRAY will remain another year with the church in Milton and continue his labors in the northern part of Queens County.

ORIGINAL CONTRIBUTIONS.

SOME CHARACTERISTICS OF PRIMITIVE CHRISTIANITY.

M. B. RYAN.

I propose in this paper briefly to look at some of the characteristics of Christianity as it is presented in the teaching and work of its first advocates; and thus to present the ground and justification of some practices which the majority of men in this day account peculiar.

I. PRIMITIVE CHRISTIANITY ASSUMED THAT GOD'S PROVISION AND WORK FOR HUMAN REDEMPTION WERE COMPLETE UNTIL MAN ACTED IN HIS OWN INTEREST. Hence, instead of praying to God to do something more for man, the apostles prayed to men to be reconciled to God. (II Cor. v. 11-20.) The efforts of Peter on Pentecost and in the house of Cornelius; of Philip in Samaria and in the chariot of the eunuch; of Paul by the riverside and in the jail in Philippi, were all directed not toward God, but toward the people. Instead of praying to God to do something for sinners, they preached to sinners to do something for themselves. The only recorded prayers of the apostles were for blessings upon themselves or for men already Christians. (See Acts i. 24-25, iv. 29-30, and viii. 15.)

The apostles proceeded on the assumption that God is willing to act and ready to forgive. But that He can not save a rational being as you would save a log from the burning: that there must be the assent of the mind, the submission of the will, the outreaching of the heart, the hunger and thirst after righteousness, before God can save and satisfy the soul. And so the apostles went out to preach the word, wield the sword of the spirit, and thus to work these changes in men.

II. WHEN MEN WERE INDUCED TO ACT, AND ASKED WHAT THEY SHOULD DO, THEY WERE TOLD AT ONCE WHAT THEIR DUTY WAS. This is a remarkable feature of early Christianity. Men were directed into a specific course of action. In this connection it is noticeable that they were never told to pray. There is not a case on record where an apostle ever told an alien sinner to pray. And why? Because prayer indicates that you want God to do something for you more than He has already done: while the apostles knew full well that God had done all for the alien sinner which He would do until that sinner acted for himself. So if men wanted pardon, they declared to them the conditions of pardon named in the commission under which they were acting. They commanded them to believe on the Lord Jesus Christ: to repent and be baptized in the name of Jesus Christ for the remission of their sins. This was always done directly. The case was too urgent to be delayed. And so men were directed into an immediate surrender to Christ, in obedience to the conditions named in His proclamation of pardon.

III. NO TEST OF FITNESS FOR BAPTISM WAS REQUIRED EXCEPT FAITH IN JESUS CHRIST AND A MANIFEST DESIRE AND WILLINGNESS TO OBEY HIM. The Pentecostians gladly received Peter's words, and three thousand were added the same day. The Samaritans believed Philip preaching the things concerning the Kingdom of God and the name of Jesus Christ, and were baptized both men and women. The eunuch believed in and confessed the Christ, and Philip immediately went down into the water with him and baptized him. Cornelius and his household were desirous of obeying the Lord; they had their hearts purified by faith, and Peter at once commanded them to be baptized. Saul gave evidence of faith in Jesus, and Ananias said to him: "Why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." The jailor heard the word, believed, and was baptized the same night.

Now it is always safe to follow inspired example. If, then, in my efforts for the conversion of the world, I address myself to men, and endeavour to convince, persuade, and move them, instead of praying to God to be reconciled to them, this is as the apostles did.

If I tell inquiring sinners to believe in Jesus, repent and be baptized for the remission of their sins, I have apostolic precedent for it. I am not thereby unduly exalting man's work: I am not making a hobby of baptism; else the apostles were guilty of the same things. If I baptize men on a profession of their faith in Jesus, I am following close on Philip's footsteps. If I require nothing more of men but a solemn affirmation of their faith in Christ, and of their desire and willingness to obey Him, in order to baptism, it is because I have no apostolic authority for so doing.

If I assure men that when they comply with these requirements they are saved from past sins and are become children of God it is because God has so said in His Word.

By following, closely, apostolic example, our feet rest on the solid rock at every step: we see above the smoke of the battle the banner of our Lord; and above the roar of the conflict we hear His assuring voice.

Williamsport, Pa., April 19th, 1886.

ADDITIONS AND SUBSTITUTES.

In the April CHRISTIAN appears an article headed "Substitutes," by our esteemed Bro. Murray, in which reference is made to my letter in the March number. This was a private letter to Bro. M., who courteously replied, kindly answering my questions (all but one) in consecutive order, and saying, "I agree with you in all of your questions;" also proposing, if I had no objections, an investigation through THE CHRISTIAN. Being aware of some diversity of sentiment among the brotherhood of the Provinces, I could not in fairness object to investigation through the ostensible organ of said brotherhood. Agreeing to this proposition, I allowed him to publish my letter, stipulating at the same time that I would forward his answer for the next issue. It has not appeared. But an article on "Substitutes" has—somehow—got substituted; and I am somewhat disappointed, as I wanted to rub off some of the "salient points."

In the article before us, Bro. M. has fused all of my questions into one of his own, and answers that. Thus, "The question plain to be seen is that of 'substitutes,' i. e., 'Is it not wrong to adopt, or to encourage the adoption of other plans as substitutes to the Divine plan, and thus destroy the Divine plan, and retard the return to apostolic order?'" This, although in quotation marks, is not my question. I wrote, "Is it right to adopt, or encourage the adoption of other plans in place of, or in addition to it?" Bro. Murray's answer to this was, "Most emphatically, No!" A question not of substitutes only, but of "additions and substitutes." Now if those things in question are used in place of, or in addition, to the "Divine plan," they are pronounced wrong by Bro. M. and by the Book. Please stick a pin right here.

In his article on the "Fellowship," Bro. M. has shown that we have a prescribed "Divine plan," ample to meet "All the wants of the cause." The apostolic methods are among "the things which are written in the Book." But a morbid craving for something new takes possession of us (some of us), and like Israel, we want to be "like all the nations." So something new is invented or borrowed, and added to or used for the same purpose as that which God has given. Some new and novel plan must be added to the Divine plan of contributing our money to the support of the cause. Bro. M. says, "Yes, it is wrong to adopt anything human in the place (mark the italics) of the Divine." Webster and Worcester both define "place" to mean office. Then anything human used in the office, that is, for the same purpose as the Divine, is wrong. Are none of the things or plans in question thus used? Are not Christians working through some of these things instead of through the church, to do the legitimate work of the church? Of course they are; and if so they are adopting human things in place of the Divine. Another pin here.

You have shown the Lord's plan of contributing our money for the support of the cause is to give on the first day of the week as the Lord has prospered. That this "Divine plan" is ample to meet all the wants (financial) of the cause, none dare deny. It collects all the Lord enables to give. Wisdom Divine ordained this plan. It is sufficient. Then why invent another; why substitute or add a human plan? This Divine plan, let it be noted, will collect all that can be given for the love of God or for the sake of the cause. All given from any other motive is an abomination to the Lord. Hence any side show to draw money; anything outside of the church, adopted by Christians, which has for its object the pumping of money for the support of the cause, is wrong. Our duty as disciples of the Great Architect of the church is not to improve on the Divine plan of church polity, but to wait also on the Lord in his appointments.

The right person and a wrong person, or the right thing and a wrong thing, may both occupy the same office at the same time; and then one is genuine and the other a substitute, even while the right thing is not wholly discarded or "left out." While the temple was yet "in its place" (mark the italics), Jeroboam "organized" a substitute in Bethel.

"He who prays and studies the Bible during the week is not substituting anything in the Divine plan." Of course not, for this is in the plan. We have precept and example for this; and this we should have for all we do religiously. He who gives, not on Wednesday evening, but "on the first day of the week," as the Lord has prospered him follows the Divine plan. But he (or she) who adopts some other way and time of giving, cannot give as the Lord has prospered on the first day of the week. A "salient point" right here, Bro. M. If a brother (or sister) gives on the first day of the week as the Lord has prospered them, how much will they have left to give by any other arrangement?

"Is it wrong to contribute at other times and places because we have it in our regular worship?" Ans.—Because we have "it," i. e., the giving of all the Lord enables us to give, in our regular worship, it is wrong to invent and adopt other regular ways and times. Because they substitute and add to the Lord's plan, and rob the fellowship. "But is it wrong to have our giving well organized or systematized?" "Our giving organized" I am unable to understand; but "systematized" is sensible and wise. Infinite wisdom has done this for us. The attempt to improve on His system is surely presumptuous. I know of no better "organized company of brothers or sisters for the purpose of giving" than a church of Christ. The Scriptures recognize no other. We need no other. This is assumed but never proved by those who are set for the defence of these things. The work done in what are called Sunday-schools and Bible classes, i. e., "studying God's word," is right, and authorized at all times and places. But there is no analogy between this and "organized" societies of Christians, distinct from the church, with regularly-elected officers with high-sounding titles, etc., for doing the work of the church.

I am set for the defence of the Gospel, and plead for a return to apostolic order. We are not indebted to Rome or any one of her daughters for anything that "pertains to life and godliness." The Scriptures will "thoroughly furnish us unto every good." We shall not lack by adhering to Bible things and Bible names for Bible things.

In his article on the "Fellowship," Bro. M. has shown that the Lord directs us how to "contribute of our means to the support of the church," and to "meet all the wants of the cause." He now labors to prove that the Lord never directs how to do anything. Not even how to be baptized. I thought the disciples of Wesley had a copyright of this argument. It is hardly fair for Disciples of Christ to use it without acknowledgment. And I had, somehow, got the impression that the Lord is very precise in both telling and showing how to do his commands. I very much fear that the rescue of some pet has caused this change of base.

Yes, yes, my dear brother, we need more "kind and earnest words of caution and warning against the evil of making our own ideas of right the rule and standard of action;" and trying to get "our own" little pet idols in, "and thus sow the seed of strife and discord." We can never convert the world, or even unite, on "our own ideas." This is why we plead so earnestly for a close adherence to the ideas of the Holy Spirit.

"When certain methods of Christian work produce good results, we may be certain they are in the line of New Testament truth," etc. Why this is the very argument used for what is called "In-

fant Baptism," the "Mourner's Bench," etc. Under this very same kind of reasoning the Inquisition flourished, and the Auto-de-fe. O, brethren, let us haste to return to primitive faith and practice.

D. McDUGALL.

Riverside, April 17, 1886.

THE FAITH THAT SAVES.

BY IRA C. MITCHELL.

A learned brother, in an essay in the March number of *The Disciple*, gives us this definition of faith: "Faith then, is the mental faculty which finds its true and special function in the apprehension of the supernatural." As this writer declares it to be "a primitive, original and innate faculty of the mind," it must be something entirely different from the Faith of which the Apostle Paul speaks when he says, "Faith comes by hearing, and hearing by the Word of God," unless this Apostle was guilty of "a momentary lapse of memory," such as Bro. G. W. Longan, another of our "advanced" thinkers attributes to "that disciple whom Jesus loved," in a lecture recently published in the 3rd volume of *The Missouri Christian Lectureship*. At any rate, a common man feels safer if he stands to the Apostle, and puts his trust in that sort of faith which comes through "belief of the truth," rather than the "innate" kind. If any man is in possession of the "faculty" of "innate faith," it is to be presumed that there is no danger of his faith being "overthrown," unless he becomes insane. This essay is not designed as a criticism, but simply to present the teaching of the Scriptures for the instruction of those who have not been so fortunate as to be born with the faculty of faith, and consequently are compelled to obtain their faith in the old way—by the hearing of the Word. The learned author of this new definition of faith, takes issue with the proposition that faith and belief are the same, and relies on John xii. 42-43, for the proof: "Among the chief rulers many believed on Him, but because of the Pharisees they did not confess Him." Now, if these dignitaries had possession of the "innate faculty" of faith, they would have been bound to confess Him? If belief in Christ is the same as faith, why did they not confess Him? To a common, unlearned man, who relies on the Apostles, the answer is at hand: they did not believe with the heart, for "with the heart man believeth unto righteousness." (Rom. x. 9-10). This leads us to enquire what is meant by the word "Heart" when thus employed. Clearly it is to be understood metaphorically, and by the rule of the *usus loquendi* we obtain an explanation of the metaphor.

The prophet Isaiah, foretelling the condition of the unbelieving Jews, in language quoted by our Lord, (Mat. viii. 15), and by the Apostle Paul, (Acts xxviii. 27), says: "For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted and I should heal them!" It is as plain that the word "Heart" in this passage designates the understanding of man, as the eyes are what we see with, or the ears what we hear with. If it is never used by the inspired writers in any other sense we are restricted to this meaning, and a mere intellectual apprehension of the truth concerning Jesus will satisfy the requirement. But we find the Great Teacher, in his inaugural address, saying to His disciples, "Where your treasure is, there will your heart be also." (Mat. vi. 21.) Here the term "Heart" obviously signifies the affections or that "innate faculty" of the soul with which human beings love objects esteemed treasures. Again, when Barnabas, the good man, came to

Antioch "and had seen the grace of God, he was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." (Acts xi. 23.) From this contextual association the term "Heart" is manifestly used to designate the will of man, or that faculty of the soul with which we determine, resolve, purpose. From these three passages we obtain three obvious significations for the term in its metaphorical use by the Author of the Bible, viz :

1. The understanding.
2. The affections.
3. The will.

Under one or the other of these divisions every faculty, function and emotion of a human soul, whether "primitive, original and innate," or acquired, may be classified. Numerous passages, illustrative of each meaning, might be cited, were it deemed necessary, but the interested reader can pursue the subject at leisure, with the aid of a concordance.

If it be true that Philip replied to the eunuch, "If thou believest with *all* thine heart thou mayest (Acts viii. 37), the belief of the truth that leads to sanctification of spirit and ultimately to salvation, (2 Thes. ii. 13.) involve the whole spiritual man; the understanding, the affections and the will. The darkened understanding must be enlightened, the sordid and misdirected affections must be won and turned heavenward, and the stubborn and rebellious will must be subdued to Christ, by which process the humble penitent is produced, who, in the language of Paul exclaims, "Lord, what wilt thou have me to do."

Whether it is essential to salvation or not, that we shall be possessed of a "primitive, original, and innate faculty" of faith, I do not care to enquire, being fully assured that "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."—Rom. x. 9. "Whosoever believeth that Jesus is the Christ is born of God;" (1 John v. 1), and to be born of God is blessing enough for a common mortal, without the endowment of the "innate faculty" of faith. In the proposition that Jesus is the Christ, demonstrated by his triumph over death, is concentrated all moral power necessary to enlighten the understanding, captivate the affections and subdue the will of the most hardened sinners, if they will by attention to the gospel message place themselves within its reach; hence says Paul, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth;" (Rom. i. 16.) that is, according to modern learning, to every one who has the "innate mental faculty which finds its true and special function in the apprehension of the supernatural." To a common man there is quite a difference between the language of an apostle and modern culture; but I suppose they mean the same. The "chief rulers" who "believed on him" "loved the praise of men more than the praise of God," hence "they did not confess him, lest they should be put out of the synagogue." Their belief was only of the intellect—their affections and their wills were untouched.

OUR NEEDS.

Never was the demand for earnest, faithful Christian labor in the fields of sin more imperative than now. The cry for help can be heard all over our land. There are many churches that need preachers with wise heads and cultivated hearts; who are workers as well as talkers. It is quite impossible for a church to prosper without a preacher. A church may possibly eke out an existence without a preacher or teacher, but it can never be successful. We have at least twelve

churches in Nova Scotia, and only four preachers, who are devoting all their time to the ministry of the word. New Brunswick has six churches and only three preachers. Add to these the many places that are ready and anxious for the Gospel, and are waiting for some one to point them to Him who alone can save; we may then get some idea of the great need of help among us. One thing is positively certain, *i. e.*, unless a move is made in this direction, to supply this demand, the cause of Christ must suffer loss. We cannot sustain the present condition of strength and prosperity without additional help. The workers must either increase or the work will decrease. This subject ought to receive special attention; and should be agitated until every lover of the Lord is alive to the importance of this need. I am asked, right here, "How are we to get help? How can this demand be met?" This question is easier asked than answered. We have been looking to other countries for this supply; but there is the same demand for good men in all countries. We cannot offer the financial inducements that others do. We are left, therefore, to our own resources for help. We must look to our own young men and encourage them to put their hand to the plough. It may be said that we have not the young men to encourage; but a second thought will disabuse any mind of this mistake. These three provinces have already supplied the United States with twenty-seven preachers. And they are not all gone yet; but they will keep going, however, until some special interest is taken in them at home. We would like very much to get some of our provincial brethren who are over the line back again; but it is natural for us to labor where we have been encouraged and fitted for the work. We have good schools in our provinces. There is no special need of sending our young men away from home to educate them. Let our churches take hold of this work, and give our young men to understand that we are ready to help them when they are ready to help themselves; that is, we will help them get the boat and the oars, but they must do the rowing; and let them understand, at first, that to succeed it will require a hard "pull." There are many who are willing to "go" if they don't have to row. The lamented Garfield once said that "In nine cases out of ten the best thing that can happen to a young man is to be tossed overboard and compelled to swim for himself or sink. In all my acquaintances I have never known one to drown who was worth saving." The man who has the right kind of metal will succeed when he starts out in life; because he will always find friends and helpers. A friend of the writer, who is now a successful preacher, entered the Academy in Worcester, Mass., with eight dollars only. He finished his education without a dollar in debt. These are the kind who find friends everywhere. The young man who stops to consider the financial interest of the preacher's calling had better keep stopping. While it is possible the preacher may receive the lowest wages, it is certain he has the highest of callings. Duty is the only consideration that should be taken into the account. The day that brings us duty will bring us friends.

Let the young brother whose heart is in this work take courage and resolve to make a life-work of preaching the gospel; sink or swim. If he is a good young man he will naturally feel his lack of ability; but he must remember that the great secret of success in life is in giving the whole heart to the work; that it is not art but heart that wins the world.

H. MURRAY.

It was a favourite remark of the gifted Richard Fuller, "Brethren of the ministry, break grammar if you must, but whatever you do, be sure to break hearts."

PEW RENTING.

The following is an extract from a sermon delivered in Trinity Church, Cincinnati, by Sam Jones:

"If I was some of the members running a sort of literary club, I would rent my pews—if I was running Christianity I wouldn't do it. Methodism is as much out of place in rented pews as a Georgia cornfield darkey would be in the White House. He's all right in the cornfield, and there he's worth his weight in gold; and you don't count for much in the same proportion, for you've lost your grip in this world and your power with God, and you know it. God gave us Christianity that runs with its own momentum, and without all these appliances. That's what we need. A Methodist that wouldn't give more voluntarily to his pastor than he would for his pew is a disgrace to the church he belongs to, and the Methodist who is selfish enough to pick out the best pew in the house for himself and family, because he has a little more money than some one else, that man has selfishness in him to damn him. That's about the fact of the matter. Let's rent every pew in this church and pay back rent, and then let's all take the back seats, and give the sinners the front ones; and if I was in this church and obliged to rent a pew, I would rent the best one in the church, and I wouldn't let my daughter or my wife go into it, but we would stand in the rear and give sinners the pew. They will go to hell if something isn't done for them, and we cannot afford to let these sinners be damned. Brethren of Trinity, wipe out this shame, and abide your assessments like true, generous Christian people. I love a Christian that will divide his last nickel with God, and I love a man who is generous to all people and generous everywhere.

"Brethren, if you're ever damned, it will be on account of money; mark what I tell you. Brethren, these things ought not so to be. If I had the money that nine-tenths of your official board has in Trinity Church, I would pay more than you did, God knows, as sure as my name is Sam Jones! Brother Joyce, you're never so much with the church until you get the stingy men off your beard. I don't know how many you have, but hunt them down, and tree them, and smoke them out, and burn 'em up. A church with a liberal board of stewards never has to rent its pews to get money to run its preacher. The stewards wanted me to give you all Hail Columbia, but mine is a double back-action concern that hits both ways, and they've got a little, you see.

"There are some Christians in this city who are everlastingly having visions and revelations, but I can eat a pound of pork meat for supper and go to bed and have more visions before daylight than you will have in ten years in your religion. 'Try the spirits'—you are way off! 'Try the spirits.' I don't want a Christian man to begin to tell me what sort of impressions and visions he is having, but what I want to know is what God is doing for him. I want him to carry bread and water to the hungry. That's it!"—*Atlantic Missionary*.

Quite a number of persons will be surprised to learn that more money is expended for the destruction of life than saving it. During the last thirty years, war has caused in Christian nations the loss of 2,000,000 men and \$15,000,000,000; the yearly expenditure of these nations on standing armies is \$2,500,000,000. And yet some think too much is given to spread the principles of the Gospel of peace through the world.

A Christian's school has no vacations; his campaign has no truces; his service no furloughs. He must battle his way up to the conqueror's crown.—*T. J. Cuyler*.

LIONS ABOUT.—It is a dangerous thing to trifle with a cold. A darkey preacher once told his hearers that he thanked God that the devil went about as a roaring lion, seeking whom he might devour. He might catch a poor fellow who didn't know that he was near him, but when he heard the roar he could get out of the way, if he didn't he deserved to die. So when one hears the wheeze or cough which tells of the old lion of consumption lurking around, he should fly and get Minard's Liniment and use it freely on the chest and take Minard's Honey Balsam internally and get out of the way of danger. These preparations are well known, having been tried for 30 years and are acknowledged by all who use them to be unsurpassed in their soothing and healing properties.

RECEIPTS FOR APRIL.

Miss S. Bowen, \$1.00; Miss E. A. Minard, 50c.; Mrs. Charles English, 50c.; Mrs. Geo. A. Morehouse, 50c.; Handford Outhouse, 50c.; Allan Minard, 50c.; George McKay, 50c.; Mrs. J. Arthur, 50c.; Mrs. J. Laird, 50c.; Mrs. W. Simpson, \$1.00; Mrs. R. E. Bagnall, 50c.; Geo. A. Ferris, 50c.; Geo. Stevenson, jr., 50c.; Geo. Stevenson, sr., 50c.; Mrs. A. Gregor, 50c.; John Rogers, 50c.; Mrs. M. Brown, 50c.; Benj. Sabens, 50c.; Malcolm Sabens, 50c.; Jesse Zeigler, 50c.; Benj. Marshall, 50c.; Joseph Shortliff, 50c.; Mrs. Wm. Dockerty, 50c.; David Laskie, 50c.; Harding Brooks, 50c.; Mrs. Edw. Matthews, 50c.

MARRIAGES.

MATHEWS-McMAHON.—At the residence of the bride's father, April 12th, by J. A. Gates, Judson Mathews to Miss Melinda McMahon. All of LeTete, St. George, N. B.

McKINNON-MOORE.—At the residence of Mr. E. Campbell, Montague, P. E. I., April 16, 1886, by O. B. Emery, Mr. Neil McKinnon and Miss Charlotte Moore, both of Sturgeon, King's County.

McMILLAN-CLAREY.—At the residence of the officiating minister, Montague, March 30, 1886, by O. B. Emery. Mr. John A. McMillan, Wood Islands, Queen's Co., and Miss Sarah Clarey, of Sturgeon, Kings County, P. E. I.

DEATHS.

CAMPBELL.—Thursday evening, April 8, 1886, at the residence of Mr. Brehaut, Montague River, Sister Ann, relict of the late Bro. James C. Campbell, at the age of sixty-five, gave up the earth life for that "within the veil," leaving three sons and two daughters, one of whom is wholly helpless, and was therefore entirely dependent on her mother, which makes this death a peculiar loss, as none can fill the place of the departed one to the helpless child. About fifteen years ago Sister Campbell confessed the Christ and was baptized into him, since which time her walk in life has been true and faithful, bearing the (sometimes) heavy burdens of life with meekness, patience and even cheerfulness. So said one who now stands among the shades of the evening of life, and who was the almost constant companion for years of our departed sister. Truly we should thank God for the gospel of His grace and its transforming power, and for him who is able to save to the uttermost all who come unto God by Him.

"Blessed are the dead who die in the Lord."
O. B. EMERY.

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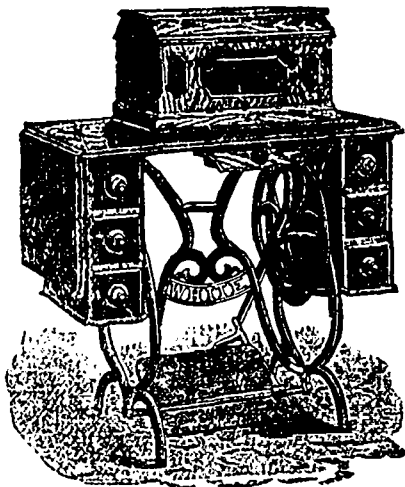
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