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THE CHRISTIAN.

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

Vol. XIV.—No. 3.

SAINT JOHN, N. B., JANUARY, 1897.

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The Christian.

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NOTES AND NEWS.

1897

"Year after year, wave upon wave,
Of Time's vast changeful sea,
Still bears us onward to the shores
Of God's eternity."

—H. J. Evans.

We wish all our readers A HAPPY NEW YEAR.

Will our contributors endeavor to mail their "copy" early enough for it to reach us by the 23rd of the month.

This a good time to take a backward look. Are we better than we were a year ago or are we worse? Have we come nearer Christ or have we drifted from him?

The Foreign Christian Missionary Society has issued in tract form the very admirable address on *Business in Missions*, delivered at the Springfield Convention by R. T. Matthews, Dean of Drake University. It can be obtained at one cent per copy or fifty cents per hundred, by addressing A. McLean, Box 750, Cincinnati, O.

Many years ago a now famous debate on Baptism, etc., was carried on by Alexander Campbell and N. L. Rice, one of the most talented Presbyterians of his day. Here is a good thing to remember. A short time ago, Prof. J. B. Rice, an author, lecturer and evangelist of some note, and a nephew of the renowned debater, severed his connection with the Presbyterian church, was immersed by I. N. McCash, Des Moines, Iowa, and is now simply a disciple of Christ.

No year is all clouds. Our sorrows impress us more deeply but our joys are more numerous. One week of sickness is longer remembered and oftener mentioned than fifty weeks of uninterrupted and abounding health. We have but to call up our blessings to see how good God has been to us in the past. From him comes every good and perfect gift. He gives us all things richly to enjoy. No good thing will he withhold from them that walk uprightly. But we must let him decide what is good. He knows.

The editor concludes his Association sermon in this issue of THE CHRISTIAN. Let the reader get the back numbers and read the entire sermon. It will repay a careful perusal.

E. T. Edmonds, who has been pastor of the Shawmut Avenue Church, Boston, Mass., has resigned and will return to Fort Smith, Ark., some time this month. His successor has not yet been announced.

What did you do with the bill that was in your paper last month? Some took it as a polite intimation that the amount of money which it called for would be thankfully received at this office, and they sent it. We thank them for their promptness. But what did *you* do with yours? Don't destroy it till you pay it. We hope to hear from you this month.

Dark clouds hung by times over many homes during the old year. Sometimes the clouds broke, but often the angel of death, like a flash of lightning, came through them, and today there are many vacant chairs. Here it is a father's, and there a mother's. Here a son's and a brother's, and there a daughter's and a sister's. But shining even on the dark clouds we may see these words: "God is love;" "He doeth all things well."

We know not what the future has in store for us. Between Jan. 1st and Dec. 1st there are three hundred and sixty-five chambers, dark with uncertainty. What joys and sorrows, what triumphs and failures they hold for us, we cannot tell. Each day must open the door to its own secrets. But undoubtedly in each of these chambers, now so mysterious to us, there are places for Bible reading and for prayer; for kind words and for loving deeds; for service to man and service to God.

It is likely that Ontario will soon have a paper to take the place of the *Canadian Evangelist*. W. J. Lhamon says that the management of the Board of Co-operation in Ontario "is so well pleased with the style and spirit of THE CHRISTIAN published in St. John, that it is the intention to bring out something similar, as far as can be done. By the way, speaking of THE CHRISTIAN, I have long felt that it is among the neatest and completest in its class. A short visit to the Maritime provinces has made it a welcome visitor to me ever since." Thanks, Bro. Lhamon.

Near or more remote, a good resolution is behind every good deed. On trees where there have been no blossoms there shall be no apples. We may have blossoms without apples as we may have resolutions without deeds. Let the new year be magnificent by reason of the abundance and beauty of the blossoms, but see to it that these, with the passing away of the days, turn to fruit which at the close of the year shall be large, beautiful and bountiful. When the final day comes our reward will be measured not by our good resolutions but by our good deeds. By patient continuance in well doing we shall inherit the promises.

The handbooks for those who take up the course of study for young people of which we spoke last month will soon be ready. That on the Bible is being prepared by Pres. J. W. McGarvey, that on Missions by A. McLean and that on the History of the Disciples by B. B. Tyler. The handbooks will cost twenty-five cents each.

We lately heard a Congregational minister tell how to bring about Christian union. He had the picture of a wheel before him. The denominations he said were trying to get nearer to one another by running around the rim. They would succeed better if they would all come in between the spokes to the hub. The nearer they come to that, the nearer will they come to each other. Christ is the hub. They should come nearer to him.

We notice by the annual report of the American Christian Missionary Society which has just come to hand that our Maritime churches contributed about \$150 for general home missions, and thus aided in a small way to support the evangelists who preached 3844 sermons and added 2177 persons to membership of the churches. Of this amount St. John gave \$66.50 and Halifax \$32.00. As this Society is liberally aiding us in our work we should give unmistakable evidence of our gratitude.

The *Christian Standard* says that while John Logan, one of our preachers, was holding a meeting at Richmond, N. Y., a Methodist Protestant pastor, S. B. Stephens, of Orwell, found out that he (S) was in harmony with the position held by the Churches of Christ of which he had not known. He had largely built up the church to which he ministered and all the members had been immersed. He desired to enter our brotherhood and many of his people, including all the officers except one, had the same desire. Fifty of them received the right hand of fellowship on Dec. 13th, and at least twenty-five more were to come and probably have by this time. This endorsement of our position by these people is the result of independent Biblical study.

We find an interesting calculation in the *Christian Standard*. E. S. Muckley says that in 1895 the Disciples of Christ in the United States reported 923,663 members. In 1896 the number went up to 1,003,672 an increase of 80,009. He says that if this rate of increase is maintained for ten years, (it is like a compound interest problem) our membership will be 2,303,227 or more than twice what it now is. This is not an improbable increase, for in the ten years, from 1880 to 1890, our membership went up from 350,000 to 640,000. But even if we are not sanguine of such marvelous growth in such a short time, we can readily see that if the Disciples of Christ remain true to the old book and continue to plead earnestly for Christian union, the future has glorious things for them. In the days of their greatest prosperity may they still be humble followers of Jesus Christ.

The Christian.

ST. JOHN, N. B., JANUARY, 1897

EDITORIAL.

THE PARABLE OF THE POUNDS.

Luke xix.

(Synopsis of a discourse delivered by the Editor before the annual meeting of the Disciples at Lot 48, on the second Lord's day of June, 1896).

(Concluded.)

The order of the universe is receiving life from God and communicating that life to others. Whatever receives life and ceases to communicate it, opposes this order and dies. This is true of grass, of trees and animals. Jesus gives life to men that they may bear fruit by extending that life to others. His people and his church are left on earth for that purpose. When they bear much fruit he purges and acknowledges them as his true disciples; when they cease to communicate his life to others, they are cut off from the living vine to wither and die.

The gospel order is not the lost seeking the Saviour, but the Saviour seeking the lost. The Son of Man is come to seek and to save that which was lost—to seek them first and then to save them. He knew the lost would never seek him, and he came to seek them; and for this purpose he lived and died. When leaving the world he solemnly charged his disciples to go everywhere and seek the lost that he might save them. His faithful servants lived and died in the grand work with the clear understanding that those whom they found and Jesus saved would carry the gospel to others who were unsaved. God has been pleased to send the gospel by his servants to us. We would never have gone after the gospel, but would have perished in our sins. It was brought to us.

And what argument or what excuses can we have in keeping it from the lost and dying,

"Shall we whose souls are lighted
By wisdom from on high
Shall we to men benighted,
The lamp of life deny?"

How reasonable, and just and binding, are the words of the dear Saviour—"Freely ye have received, freely give."

But Jesus, as no other teacher, knows all things and all times. The past, the present and the future are all alike to Him. And "the high and the lofty One who inhabiteth eternity" closes the parable with a minute description of the nobleman's return. Having gained the kingdom he comes and calls his servants to whom he had given the pounds to ascertain how much every man had gained by trading. The first came and said—"Lord thy pound hath gained ten pounds." Mark his humility. He does not say my diligence hath gained ten pounds; but "thy pound." Those who labor most and suffer most in the Saviour's cause, think least of their service, and are ready to say—"We are unprofitable servants," but admire the power and glory of the gospel of Christ and give him all the glory. "Thy pound hath gained ten pounds."

And he said unto him: "Well, thou good servant, because thou hast been faithful in a very little have thou authority over ten cities." The servant who had kept himself and his labors in the shade, the king thus acknowledges before the hierarchy of the universe—"Well, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities." His watchfulness and care to increase his Lord's money to the worldly minded seemed small indeed, and, to himself, it seemed so very little he did not care to speak of it, but it was carefully recorded in God's book of remembrance, and because of it the king sets him over ten cities.

From this we learn that the joy of eternity is not idleness but blessed employment. Man was not made to be idle, and when God creates many anew in Christ Jesus it is unto good works ordained before of God that he should walk in them. The blessedness of working for Christ on earth is a foretaste of heavenly joy, and the training thus received is a discipline for that employment which will ever increase with the growing capabilities of the redeemed.

The second (servant) came saying "Lord thy pound hath gained five pounds." And he said likewise to him, "Be thou also over five cities."

We are not told why it was that the second servant had gained only five pounds while the first had gained ten. It is enough to know that each one had the approval of his Lord and was rewarded according to his work. Although the vessels of glory shall differ in size all will be completely filled with the joy of their Lord. Efficiency in a servant is great but faithfulness is greater.

Another (servant) came saying, "Lord behold here is thy pound which I have kept laid up in a napkin; for I feared thee because thou art an austere man; thou takest up that thou layedst not down and reapest that thou didst not sow." Here is *egotism* in perfection. He lauds self and insults the king. I am not a spendthrift I did not waste thy pound. Here is all you gave me or can claim of me. I kept thy pound laid up in a napkin. I knew thee to be austere and unjust, etc., and was determined to keep clear of thee and now return thee thine own. We see how prominent the *I* is in this address while it does not once occur in that of first and second, and how wonderful the power that causes this servant to express before that tribunal the rebellious mutterings of his inmost heart. How many in the church and out of it cherish in their heart the great argument of the wicked servant, although they may have no thought of expressing it on the day of judgment; viz. that God requires men to do what he has not given them the power to do. "Thou art an austere man reaping where thou didst not sow." The enemy will use all his subtlety at this point to ruin souls, and Christians should especially watch and pray to escape the snare. Jesus' commands are not grievous but in

the keeping of them there is great reward. But Satan strives to make them appear otherwise. He will paint and magnify the faults of Christians to the eyes of their brethren so as to make the latter think they cannot love one another but must break the Saviour's new commandment. What commandment has Jesus given to his disciples but the enemy will labor to persuade them that they are unable to obey? If they are told to feed the hungry or clothe the naked he has ready for them the excuse of inability. If to visit the sick or the imprisoned their lack of time is urged. Their imagined difficulty looms up before them to prevent their attending the house of God. If to send the gospel to the perishing their excuse is, the Lord knows how hard the times are, that we can scarcely make ends meet and that we are not able to support that cause—He reaps where he did not sow.

Brethren, Jesus has so clearly described the future that in comparing our lives by his words we can foresee the day of judgment and read in advance our eternal destiny. How blessed when we can thus read our title clear to a mansion in the skies. He that hears Christ's sayings and does them will build upon the immovable rock.

Those out of the church who hear the gospel and admit its justice and claims but obey it not, excuse themselves on the grounds of inability to obey Jesus and be saved. Although their conscience rises against the preaching that tells them they are as dead as Lazarus in his grave, yet they rest behind the bulwarks of their inability to do what Christ tells them and thus contend that he reaps where he did not sow.

The last persons mentioned in the parable are the citizens who sent the message after him. We will not have this man to reign over us. These evidently meant the Jews who claimed to be God's people and to speak directly to him. After Jesus had gone from earth to heaven they sent this insulting message after him to God. They had witnessed his miracles, had seen his life of infinite purity and goodness, but they desired a murderer to be granted to them and crucified the Holy One as a blasphemer, and now they could do no more to him. Despite their efforts to keep him in the grave God had raised him from the dead and exalted him to his right hand. They could only send a message after him. They had no cloke for their sin, could obtain no mercy and were now doomed to fall into the hands of the living God. "Bring them forward," says the king, "and slay them before me."

Unconverted sinners with what party in this parable do you stand. Jesus leaves no neutral ground, so that he who is not for him is against him. You have heard over and over again of Jesus and his love. Actions you know speak louder than words. Have not your actions till this hour declared that you will not have this man to reign over you? Will you declare it still? Will you today go from this house more strongly determined to stand with the citizens with the awful doom hovering over you? O stop and think before you further go. How can you deliberately reject one that loves you so much. O think how he has loved you, how he lived and died on earth to save you, and how in heaven he has pled with his Father to spare you and give this opportunity of hearing his sweet inviting voice.

Original Contributions.

SPRINKLING, POURING, IMMERSION: WHICH?

W. H. HARDING.

"If I had never been sprinkled I would be immersed." "What difference does it make which way it is done as long as water is applied?" "Baptism is not a saving ordinance, anyway." "Can all these learned men in those churches which do not believe in nor practice immersion be mistaken?"

These, and other objections like them, are made to meet the arguments of those who contend that immersion is the "one baptism" now abiding in the church. One would think that Christ had not given us a complete plan of salvation, but had left a part for fallible man to complete to suit himself. Jesus said, "All power (authority) is given unto me in heaven and on earth, go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost." (Matt. xxviii. 18, 19. R. V.) From this we learn: 1st. That baptism is a command. 2nd. That it was given by divine authority. Therefore baptism is a divine command.

The question before us is this: What did Christ mean by "baptism?" He tells us to "believe," to "repent," to "confess," to "pray," to "love," and many other things about which there is no dispute.

Had the Greek word *baptizo* been translated even as truly as *pisteno* (believe), *metanoeo* (repent), *homologeoo* (confess), *proseuchomai* (pray), *agapao* (love), there would not be any difficulty in knowing what to do for baptism. These are all regular verbs and capable of being translated. Had *baptizo* been translated, as it should have been, we would have had "to immerse" from it, as we have "to love" from *agapao*; "to believe" from *pisteno*, etc. This point should be strongly emphasized as it lays at the root of the matter. It will not do to say that it is not a matter of very great importance; for baptism is mentioned about seventy times in the New Testament. Preach the gospel is the order to the church; obey the gospel is the order to the sinner, and baptism is a part of that obedience. Never will it do to say that one way is as good as another, for you do not know whether it is or not.

When Christ gave the command "to baptize" he did not coin a word for the occasion but employed a word in common use, and everybody in that day knew what he meant. In a work on baptism, recently published, I find the following from a learned doctor writing from Athens, Greece: "I found that all churches in Greece—the Presbyterians included—are compelled to immerse candidates for baptism, for, as one of the professors remarked, the commonest day-laborer understands nothing else for *baptizo* but immersion." As Christ commanded a specific act to be performed, is it not dangerous for any man, or body of men, to substitute something else in its place? In these days of "charity" we may in our eagerness for a standing over-

shoot the mark. We need to earnestly contend for the faith once delivered to the saints, and while our hearts are filled with love and good will to all let us build on the solid foundation, "One Lord, one faith, one baptism." Christ will be our Lord, faith in him as the Son of the living God, our faith, immersion in water into the name of the Father, Son and Holy Spirit the one baptism. But more anon.

"WE KNOW."

T. H. BLENNUS.

It is the privilege of all Christians to have a blessed assurance. There is a joyous liberty and freedom for the saints of God. It is blessed to be able to say, "For me to live is Christ and to die is gain." Who can feel safe short of this knowledge? This is a life of peril. It is a scene of constant strife and watching. The allurements of the world are around us. We have to meet the shrewdness and the "well-circumstanced" temptations of Satan so long as we remain in the flesh. The infirmities of our human nature are upon us. The pains of disease lay hold of us. We have to stand by the graves of our withered and lost hopes. The cold and chilling storms of adversity and disappointment beat upon us. Separation by death comes. Family ties are rudely severed. Children and parents and companions are torn asunder by the destroyer. Graveyards and tombstones are in every neighborhood. Habilliments of mourning meet us on every hand. Hearts—loving hearts—are smitten and in nearly every home on earth is a vacant chair. How rapidly and suddenly do these earthly homes fall, and how we tremble as we look over the wrecks around us and the query comes, who shall repair this desolation and ruin?

In answering this all-important query we must turn to him who said to the sorrowing ones, "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live again." However dark and threatening the storm that comes down upon our paths, faith discerns the silver lining, indicating the light and glory beyond. For though sin surrounds and temptations assail us; infirmities and disease may fall to our lot, and, passing away, be written upon everything coming within the range of our vision, while like autumn leaves we are thrown over the face of the earth, yet the finger of God comes out and inscribes in characters of living light and truth upon the threatening skies as they grow brighter before the vision of faith—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." There we can lay up our treasures and there our hearts can be also. God is the architect of that building. His resources are infinite. The hand of power shall never bar its gates against the heirs of the kingdom. The streets are far beyond the floods of time, nor shall the pall of gloom and decay ever settle upon that scene.

"And then for joy we'll fold our wings
And loud the lovely sonnet sing—
We're safe at home."

LIFE OF WILLIAM CAREY.

NELLIE A. JOHNSTON.

William Carey is called "The Father and Founder of Modern Missions." He was born in Paulerspury, England, on the 17th of August, 1761, his father being at that time a journeyman "tammy" weaver, living in an humble cottage. As a boy he was marked by that resolute perseverance which was so conspicuous a characteristic in after life.

At the age of fourteen he began working at the shoemaking trade. A few years later a small church was formed, and at some of the meetings he would speak and eventually with the approbation of his fellow-members. On August 10th, 1785, he was called to the work of the ministry, and sent out by the church to preach the gospel wherever God in his providence might call him. In 1787 he was ordained and became pastor of the Baptist Church at Moulton, where he had been preaching for more than a year on approbation. As he received only £15 per year, he was compelled to resume his trade as shoemaker to help support his family. By this time his mind and heart were becoming engrossed with the great missionary idea. In April 1789, he accepted a call to the Harvey Lane Church at Leicester, which, while giving him many advantages, did not materially increase his income, and he was compelled to teach school as well.

In 1791 and 1792, missionary meetings were held and Carey offered his services to go to India; and Mr. Thomas, who had gone there in 1783, and had now returned, was to accompany him. On June 13, 1793, the missionaries and their families started and, after encountering severe storms, arrived in Calcutta on the 9th of November, the voyage having taken five months. The time on board ship was spent by Carey in studying the Bengalee language.

On reaching Calcutta, they moved on to a place called Bandel which, however, afforded no facility for their missionary purposes, so they returned to Calcutta after staying a short time at a place called Nuddea. Thomas resumed his practice as doctor, and Carey obtained the use of a miserable garden house. The trials which he now endured were many and bitter. In no period had he been brought to such straits as this. During this time he was studying hard that he might acquire the language of the people. After a time he removed to the jungle-land and had a hut erected, but soon got an opening along with Mr. Thomas, in Mudnabatty, as manager of an indigo factory, which afforded him ample time for carrying on his mission work, beside placing him in comfortable circumstances. He continued in Mudnabatty until the factory closed in 1799.

On the 10th of January, 1800, Carey and his wife and four children removed to Serampore where four other missionaries had arrived, and this place for many years was to be the scene of missions, they having bought a house there. Shortly after the four missionaries arrived, two were removed by death, as was also a Mr. Fountain, who was with Carey. The missionaries and their families lived together in one large house and one of

their resolutions was that no one of them should engage in private trade, but that all be done for the benefit of the mission. The name of the first Hindoo convert was Krishnu Pal, a carpenter by trade. He was baptized on December 28th, 1800.

On the 7th of February, 1801, Carey's translation of the New Testament was published, and Carey was then working on the translation of the Old Testament.

Carey was then appointed a professorship in the Government College at Fort William, at a salary of £1500 per year, all of which he gave to the mission except a small sum of about £40 which he needed for his family. Carey held his position as professor until 1830, within four years of his death.

Every hour of every day of the week seems to have been occupied either with translating or proof-reading, compilation of grammars or dictionaries in the many different languages he had studied, lecturing or preaching. The first reform which he helped to effect was the prohibition of the sacrifice of children. Another dreadful practice which he used his most determined efforts to abolish was the immolation of widows on the burning pyre of their dead husbands.

For forty-one years Carey was spared to labor for the good of India. He never returned to England. In 1823, he was taken sick with a fever which brought him to the brink of the grave, and from which he never appears to have fully recovered. His chief desire, after his health failed him, was to complete the last revision of the Bengalee version, which work he had strength sufficient to accomplish.

On the 9th of June, 1834, in the 73rd year of his age, his spirit passed away to the Saviour whom he so entirely trusted and had so long and devotedly served. His remains were laid to rest in the graveyard belonging to the Mission.

WHAT THINK YE OF CHRIST?

ALBERTA M'PHEE.

"I believe that Jesus is the Christ the Son of the living God." What mean these words so solemnly repeated? Why this confusion in the presence of our fellows. What think ye of Christ? What is this Nazarene more than his brethren? More than other men? What meaneth the term—The Only Begotten Son of God?

What is the test of sonship? By the law of conformity to type I recognize Jesus as the Son of God. He is like God in his character. "God is love." "Greater love hath no man than this, that a man lay down his life for his friends." "God so loved the world that he gave his Son." "While we were yet sinners Christ died for us." Herein is love. Not to get, or have, or keep, but a mastering longing to give. That man who sees himself as others see him, who has found in his own nature the deep-rooted weeds of selfishness, will recognize the Christ. This utter self-forgetfulness, this man whose love is "strong as death," is not of our type. He is of God.

But why do we call him Saviour? What means this word? The word has in it three ideas. Some one to be saved, something to be saved from, some one to save. "The Saviour of men." Christ saves men. From what? From death. When? Now. How? By giving eternal life. He does not save from physical death, but he takes away the

fear of physical death. To the Christian physical death's but transition. But Christ saves men from spiritual death. Men are dead in sin, lost in ignorance. Christ gives life. "This is eternal life to know God and Jesus Christ." This salvation is not alone in the dim future after death, an escaping from hell, but knowledge of God here, now. God is love and love is self-forgetfulness. "Whosoever will save his life shall lose it; but whosoever will lose his life for my sake the same shall save it." Self-forgetfulness. "Christ made himself of no reputation." What think ye of Christ. I think that Christ can save men by teaching them how to love as God loves, even to self-forgetfulness. "This is eternal life to know God."—"God is love."

CHRISTIAN BIGOTRY.

O. B. STOCKFORD.

II.

In the last issue of THE CHRISTIAN I dealt with "bigotry" as understood by some of those who charge us with it. We have only to refer to the definitions of the word given by any standard dictionary to find that bigotry does not consist, as these people would have us believe, in denouncing as wrong that which is opposed to a person's honest conviction. Bigotry has been defined as meaning "a blind or perverse attachment to a particular creed or to certain tenets; obstinate or unreasonable attachment to a particular creed, opinion, practice, ritual or party organization; intolerance of the views of others."

Having argued that an expression of a person's honest conviction is not only not bigotry but a commendable act, I wish now to examine the real accusation. I will consider it under the following heads: (1) Have we investigated the proper source of Christian belief? (2) Have we examined that source free from prejudice? (3) Are we willing to investigate the views of others and honestly compare them with the source of truth? (4) How do our teaching and practice generally correspond with the interpretation of God's Word by candid Bible students? The ground covered by these questions will be sufficient to answer a charge of bigotry preferred against us in connection with our religious belief. These questions, for want of space, can only be discussed briefly.

(1) *Have we investigated the proper source of Christian belief?* It is a rule of the law of our country that, in the judicial inquiry into any question, secondary evidence of any matter to be adjudicated upon cannot be given when primary evidence of it can be produced. The reason for this rule may be readily seen by those who search for it. The more mediums evidence passes through, the more likely it is to deviate from true facts of the case. For instance, there can be no mistake as to the contents of a document if the court has the instrument before it; but a perfectly trustworthy man's testimony as to what the same document contains may be unreliable because of defect in memory or because he had not examined certain expressions very closely. Even in a case where the courts are open to error they are more likely to come nearer the truth when the original

evidence is before them, than by judging the case through evidence obtained from sources just as liable, if not more so, to be erroneous as their own judgments. Our judicial tribunals, therefore, will require the production of primary evidence where it is possible, and secondary evidence will be admitted only when reasonable grounds are given for not adducing the former. Indeed this rule is carried to such an extent, in particular cases, that secondary,—for example, certain kinds of hearsay evidence—is held inadmissible even where primary evidence can not be obtained. The law declares the original evidence or the nearest approach to it that can be obtained, the best evidence.

This practical, common sense rule might with profit be adopted by Christians when searching for a firm foundation for their religious beliefs. All Christians will admit that the Bible is the source from which we must obtain all knowledge of God's will concerning man. Where access to the Bible can be had, it must eventually be consulted for evidence of God's will. Even conscience can not excuse our actions when by consulting God's Word we may know the truth. It follows then that the person who studies the Word without the use of uninspired writing or teaching, will come nearer the truth than if he exerted the same amount of diligence in considering some secondary evidence of it.

How do the Disciples of Christ stand this test? No people that I know of rely more exclusively on the Bible for what they teach and practice than we do. While the great majority of the Christian bodies rely partly on "secondary" evidence for a knowledge of the truth, the Disciples of Christ allow neither creed, traditions of men, nor any fallible guide to come between them and the Bible. If asked for our authority for any practice that prevails among us we refer to the great fountain head of Christian knowledge—the Bible; and are willing to stand a comparison between our usages and its teaching. On the other hand many of those who accuse us of being blind and unreasonable respecting the truth, examine it themselves through colored lens.

(2) *Have we examined the original source of our evidence free from prejudice?* This question, from its nature, is not so easily answered as the first; for, being a bent of the mind in some direction, it may not always be apparent to outsiders. It will generally show itself to others in some form or forms, however, and some of these I will examine slightly. The reliance placed in God's Word, referred to above, is one of the best proofs obtainable that we have not prejudged the Word. This fact shows at least honesty on our behalf in searching for the truth. The readiness with which our people appeal to the Word of God as containing the defense of what we teach and as the end of all controversy, is evidence that we are not afraid of our teaching and practice being brought to the light, as most prejudiced people are respecting theirs. A biased person is generally not very ready to place the views of others on an equal footing with his own nor to make any comparison whatever.

(3) *Are we willing to investigate the views of others and honestly compare them with the source of Truth?* I think this question must be answered in the affirmative. The Disciples of Christ have always shown a disposition to know and practice the truth; and do not seek to have the Bible conform to any particular belief. Being thus unfettered by any belief and desiring to know the truth we are not only willing but desirous of comparing the views of others with the truth, as by this means we may be aided in our search for it.

So being bound only by the Bible we are placed in a better position to judge the opinions of others in the light of the truth than if we were fettered by certain formulated theories concerning it. The willingness with which our leading thinkers debate with others respecting differences of belief, proves that they are not afraid to fairly test the opinions of all.

4. *How do our teaching and practice generally correspond with the interpretation of God's Word by candid Bible students?* To furnish proof that our teaching and practice are probably admitted by a greater number of Bible students and Christian bodies as being in accord with those of the Scriptures and the primitive church than any other body, would make a very good subject for a separate article; but would take up too much space in this one. I make the statement, however, and will suggest a few arguments in favor of it. I feel quite confident that those who doubt my declaration will find that it is substantially correct if they will examine the question closely. The interpretation of the Scriptures by the English, Greek and even the Roman Catholic churches bare testimony to the fact that much of our teaching and practice is in accord with that of the primitive church. And where we disagree with them our position is upheld by many protestant bodies. Our practices in connection with the ordinances are probably more in accord with the explanation of the Scriptures by the majority of the Bible students than any other interpretation rendered respecting them. The same, to almost as great an extent, may be said to be true respecting the steps we insist upon as being necessary to admit a candidate into the church and the order in which these steps must be taken. Even the division we make between the law and the gospel is being gradually adopted by other bodies. Some of our authors write of what they term the "distinctive peculiarities" of the Disciples of Christ. It is true that we have 'distinctive peculiarities' but the distinction to my mind, lies more in what we *practice* than in our interpretation of God's Word. The great underlying principle of the Disciples of Christ which distinguishes them from other bodies is that they hold that no circumstance will warrant the slightest deviation from the plain commands of Christ—that the authority of Christ must be submitted to in all things, and as a consequence no place whatever is to be given to the opinions and traditions of men. My object in considering the last question is to answer an erroneous opinion which many seem to have, viz: that we are practically alone in our explanations of the Holy Scriptures and as a result we are unreasonable in our conclusions. Even if it be granted that we are alone it would not necessarily follow that we are unreasonable. But I think it does afford a very good argument in favor of the reasonableness of a certain contention to find that you are supported by a large number of authorities. But some one says, "You lay too much stress on some of Christ's commandments and in consequence neglect others." This charge is not well founded. Where is the church that supports the authority of Christ in all points more firmly than the Disciples of Christ do? It is true that we are compelled, at times, to give some of our Lord's commandments a prominence they would not have but for the actions of other Christian bodies respecting them. If Christian people will persist in belittling some of the commandments of Christ while they submit to his authority in others, then we have a double duty to perform in connection with

the former—to defend them against professed friends as well as avowed opponents. It may be just as important to defend all portions of a besieged city equally; but if a particular point is more bitterly assailed than any other then a more vigorous resistance is necessary there. If professing Christians will stop stultifying certain commandments of Christ and give them all equal prominence then we can all unite in assailing the common foe. When this takes place the church will, however, no longer be divided.

While making the above statements respecting the loyalty of the Disciples of Christ to their Lord's authority, I do so with humility; knowing that we fall far short of our full privileges.

All great men are not only men of conviction but men who are not afraid to let others know of their conviction. Our Saviour is our best example of this. He spoke fearlessly against almost all the religious teachers of his own people; and was put to death for so doing. Many noble martyrs have suffered in the same way, for the same reason. Where a matter is not of vital importance the majority's decision for the sake of expediency may be accepted. But in essential matters all parties must decide for themselves. To aid in this decision a free expression of opinion is valuable. He, therefore, who tries to choke off this expression is a tyrant, and his conduct savors more of the dark ages than of the nineteenth century.

At no time has the honest expression of conviction been more necessary than at the present. The movement in favor of Christian union; the willingness with which people generally listen to religious matters; the prevalence of higher criticism (so called) and other reasons peculiar to our age demand it. Let us therefore, first seek the truth, then publish it.

News of the Churches.

St. JOHN, N. B.
COBURG STREET.

It is sad to report two deaths this month, Sisters Mrs. Robt. Christie, and Miss Dora Stockford. These make seven we have lost by death this year. The most we have ever lost in one year. As Bro Stewart remarked, there must be a reason for all these warnings and chastenings. We ought to be more deeply interested in our own and others salvation.

A young man, Brother Miller, from Owen Sound, Ont., who is in the employ of the C. P. Railway, was received by letter on November 29th. He is a fine singer and an earnest worker. This is our first gain from the winter port business.

Bro. Stewart visited Nauwigewank on November 30th and preached to a large and attentive audience. He intends going again when Bro. Appel can accompany him.

On the 10th Rev. Mr. Ward, of Tremont Temple, Boston, preached to a packed house on "Redemption." He is one of the most interesting speakers that has ever visited St. John. He has a remarkable memory, can quote the passage in English, Greek or Hebrew. He is an original thinker, makes startling declarations, and takes some peculiar positions in regard to the Scriptures. He has strong faith in the Word of God, says every time man attempted to tamper with it they miserably failed. He said sectarianism was the greatest hurt to Christianity, and that union should prevail. He defied an intelligent, conscientious person to read the Bible through and not be a believer in it.

The Wide Awake Mission gave an entertainment in our hall in Portland on the 18th, which delighted everyone. The children, who were trained by Miss Stella Payson, went through the drill splendidly. Bro. Robt. Johnson arranged for and announced the magic lantern views, which were most enjoyable. The proceeds amounted to over twenty dollars, and will be divided among some of our funds.

MAIN STREET.

Two additions by letter this month, one from Coburg street and one from the F. C. Baptists.

On December 3rd we received the deed of our lot and put it on record. Bro. O. B. Stockford gave his legal services free, also contributed in cash. As will be seen by receipts we are still \$300.00 short. Several of our Coburg street brethren who live out of the city have kindly sent us aid. They have our hearty thanks.

On December 4th we had a social from both churches for Bro. Appel. Bro. Stewart gave him a hearty welcome. Bro. Appel suitably replied. J. B. Allan, Mrs. Gibson, Miss Hersey and Master Dickson, helped entertain the company. Cake and coffee were served. Everybody was introduced and a real social evening was spent.

On November 30th eighteen ladies met with Bro. Appel and organized a Ladies' Aid society. The officers are as follows: Mrs. Morrison, President; Mrs. Armstrong, Vice-President; Miss Purvis, Treasurer, and Miss Whelpley, Secretary. They meet each Monday evening. On the last Monday in the month the proceeds are divided between home and foreign missions. It is their missionary meeting. The proceeds of the other meetings and the profits from their sales of needle work will go towards the building fund.

These ladies also have a visiting committee, and nearly every family connected with the Sunday school and church have been visited. There is a bright outlook for this society and much good will be accomplished by it.

All the teachers of our older classes have been supplied with a copy of McGarvey on the Acts. Probably the best book published in this most important part of the New Testament.

We intend to supply eighty of our older scholars with the "Standard Lesson Quarterly" as three-fourths of them are not connected with the church. Sending these quarterlies (which will give the correct ideas in regard to these lessons on the Acts) into so many families who are not well posted on our plea for a return to primitive Christianity, will do much good to them and will be of great benefit to us. This is carrying out the idea of our good literature committee.

WESTPORT AND TIVERTON, N. S.

Thanksgiving day was observed in Westport by union services. The pastor of the Baptist church, C. E. Pineo, and the writer together preached a sermon. The brother took the text from Ps. 90: 1, and talked for fifteen minutes on the past providences of God, and the writer followed with a fifteen minutes talk on the present and future providences. At night, Mr. Tingley, of Freeport, N. S., was to preach, but being detained, the writer was again prevailed upon to preach, which he did although the notice was short. He spoke on "National Evils and Blessings." This service was held in the Baptist church. The attendance was good, considering the weather.

Temperance sermons were recently preached at each place, and now Christmas is the special line of thought.

Mrs. Allen Outhouse, Tiverton, has been quite sick recently, but is convalescing. Joseph Ossinger, Tiverton, one of our deacons, has been quite poorly of late, but is recovering slowly.

The S. S. at Westport added over sixty books to the library not long ago.

The brethren are getting home now from their season's work, and it seems more homelike to see them with us again.

We wish all the readers of THE CHRISTIAN a happy new year.

J. W. BOLTON.

December, 22nd, 1896.

GULLIVER'S COVE, N. S.

Our meeting here closed Sunday evening, Dec. 13th. We never saw worse roads nor such unfavorable weather. The meetings were small at first, but increased in interest and in numbers until the house was well filled. A number walked night after night a distance of three and four, and some, five miles, through the mud. Such getting to church, under difficulties, was beyond anything we have ever seen.

We preached thirty-seven times and made seventy visits during the five weeks. We were very busy preaching, praying and singing, both in church and from house to house. We found a hearty welcome wherever we went. We had no occasion for shaking the dust off our feet.

There were ten additions, eight by baptism, and two otherwise; and the church united and determined to push the work. We expect to hear of their continued success.

We made our home with Bro Stanley Hines' family, and we never received better care and attention. Bro. John Hines was in the United States, but we enjoyed the hospitality of his family very much.

Sister McKay and family were two miles and more from church, but they faced the storms and bid defiance to mud, and attended church quite often. Our visits at their home were exceedingly pleasant. And so were our visits at the homes of Bro. John Cosseboom's, John W. Cosseboom's, Thomas Gibbons', John Wensell's, and McDormand's.

Bro Devoc was able to be with us but one night on account of ill health. He has been successful in completing the house of worship here in Gulliver's Cove, and we trust his labor in the future may be greatly blessed in the continued success of the cause here, and in his other fields of labor in this county. H. M.

December 20th, 1896.

CORNWALLIS

The work here goes smoothly on, and though we have had rough and cold weather, especially on the Lord's days, our meetings have been well attended, and a deep interest is manifest in all the services. During the summer we held our Lord's day evening meetings as well as our Wednesday evening prayer meetings in the hall at the Port. But this we cannot well do in the winter season and keep up my appointments at my other preaching stations on Lord's day afternoons. So we have made a new departure for the Lord's day evening service, which, we believe, is going to be a success. We have opened a Bible class in our home at 7.30 Lord's day evenings, which is being largely attended. The house is well arranged for such gatherings, and a deep interest is taken in the study of the Scriptures. This gives me time after the morning service to go to my different appointments and return in time to meet the class at our home. By this arrangement I do not have to go out again after driving from twelve to twenty-two miles to fill my afternoon appointments, and a fine opportunity is given to teach the scriptures to quite a large company of both young and older people. Our Wednesday evening prayer meetings are being held from home to home during the winter, this we find more convenient during the cold weather. These meetings are attended by nearly all who live within two or three miles of the place of meeting, and are always interesting.

We have much for which we should be very thankful. God has been very gracious to us during the year just past, for which we would call upon all that is within us to bless his holy name. With a prayer that God will bless the editors and writers and readers of THE CHRISTIAN, and that a grand work may be done for the Master, I am as ever,
E. C. FORD.

MONTAGUE, P. E. I.

Our church work is moving along well considering the time of the year and the bad roads. Since Bro. Stevenson came back to us in October, we have had seven baptisms.

The new parsonage is almost completed, and we expect that Bro. Stevenson will move into it early in the new year. The ladies of the church held a social and bazaar on December 24th, in aid of the building fund.

Bro. Manifold is down here sick. He is suffering from nervous prostration and insomnia, but is improving.

The last number of THE CHRISTIAN was fine. The paper is a great help to the brethren in the provinces. I wish it was larger and came oftener.
R. J. S.

CHARLOTTETOWN, P. E. I.

The audiences are still increasing and the interest in all departments of church work is deepening. On November 29th, one young man made the good confession, and was baptized by Bro. Emery the following Sunday evening. This is the first by faith and obedience, and together with those by letter and statement, makes nine added to the church since my coming here.

A special service in connection with the Sunday school, held on November 29, was a great success. Instead of the usual exercises, songs, choruses, recitations, were given by the children and some of the older scholars. "The Necessity of Systematic Bible Study," was the subject of Bro. Wm. Harris' address, and the writer spoke on "The Relation of the Teacher to the Scholar." An unusually large audience was present. The superintendent, Bro. L. W. Harris, and the committee are to be congratulated on the success that crowned their efforts.

This finds me at Montague, the doctor having ordered a change and a complete rest for the next few weeks. Bro. O. B. Emery at my request, kindly consented to fill the pulpit on Lord's day evenings. The brethren and sisters, both young and old, have expressed their sympathy during my sickness in a very marked manner, for which I feel greatly cheered and strengthened.

I am staying at the home of Bro and Sister J. A. Stewart, who, together with Bro. Rufus Stevenson, are doing all in their power to make me well. December 20th, 1896. GEO. MANIFOLD.

SUMMERSIDE, P. E. I.

Our work here still continues encouraging. Our Sunday school work brightens, and is taking a new impetus, Sister C. G. Beattie still continues to lead in this department of work. She is untiring and undivided in effort and attention to the work; these are the kind of workers God requires in his vineyard. In the Sunday school every class except one, is conducted by our sisters.

The mission spirit is by no means small here. Another of our noble "Sunbeam" band has brought her card with all the holes punched, and one hundred cents to prove it. This time it is Debby Linkletter, the bright little daughter of Sister Monty Linkletter.

The Y. P. S. C. E. is receiving fresh momentum of late, several new members having taken their stand in the society work.

My last visit to Tignish was a pleasant one. Our Sunday services were well attended, and we all enjoyed the blessings of our heavenly Father.

On Wednesday evening, December 9th, we met at the house of our well known and much esteemed brother, Archie Haywood, to participate in the marriage of his daughter, Miss Bertie, to Mr. George Hardey. We all enjoyed ourselves, and launched the fair young couple on life's sea for a pleasant voyage.

On the night of the 11th, another surprise occurred, at the home of Sister Benjamin Haywood. The friends began to gather, I could not imagine what was being planned. I soon learned, however, that a donation for the preacher was purposed. Many friends of the denominations came and brought tokens of good will and Christian recognition. Bro. Perley Haywood presided at the piano, and the music was excellent. An interesting dialogue was given to the delight of all. The proceeds of the evening, amounting to thirty-six dollars, were presented to the writer by Sister Benjamin Haywood, in a kind, Christian address.
H. E. COOKE.
December 21st, 1896.

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