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# THE CHRISTIAN.

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

Vol IX.—No. 4

SAINT JOHN, N. B., FEBRUARY, 1892.

Whole No. 100.

## The Christian.

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St. JOHN, N. B.

EDITOR:

DONALD CRAWFORD, - - New Glasgow, P. E. I.

FINANCIAL MANAGER:

J. E. EDWARDS, . . . . St. JOHN, N. B.

## ITEMS AND NEWS.

ELIHU the Buzite speaks.

IT IS Queens Co., N. S., this time.

BRO. HARDING reports a meeting at Tignish with three added.

BRO. OVERBAUGH has resigned as preacher for the churches on Deer Island.

BRO. O. B. EMERY's article on "Christian Union" is worth a careful reading.

BRO. Wm Murray's meeting at Summerville, N. S. closed with 16 additions. Grand!

BRO. MINNICK is engaged in a protracted meeting at Lubec. We are expecting a good report.

THANKS to our subscribers who have forwarded their subscriptions. Last month's receipts were the largest in the history of the paper.

WE learn that Bro. Capp has been unanimously requested to remain another year with the church at Springfield, Missouri.

WE desire to make special mention of our New York agent (Mrs. O. M. Packard), who is an enthusiastic worker for THE CHRISTIAN and deserves our best thanks.

MANY hundred subscribers have neglected to send the amount due. We wish them to remember that after paying our necessary expenses every dollar goes to the Home Mission Fund.

WE had intended to publish a series of short tracts written by some of our leading brethren, but lack of space has prevented us. We intend doing so in the near future.

EVERY month brings us words of encouragement from our readers. We appreciate them, but new subscribers speak louder than words of praise. Send them along, brethren.

WE are obliged again this month to hold some interesting articles for the next issue. Brethren will please mail matter for publication so as to reach us on the 20th of each month.

It is well for a person to live within his means. It is always wise, even if sometimes it should be uncomfortable. This is equally true of churches; but churches, like individuals, often pursue a different course. A church burdened by a debt unnecessarily incurred must be an eyesore to God and a pleasing picture to Satan. It is better by far to worship in a plainly finished and plainly furnished meeting-house that cost one thousand dollars and is paid for, than to be tenants in a magnificent structure furnished with all the modern conveniences and comforts, but over which a mortgage of thirty thousand dollars hangs like a cloud. Common glass windows that are paid for are more beautiful to the devout soul that has faith in the Book which says, "Owe no man anything," than the most beautiful stained windows could possibly be, if the latter are not paid for. A debt makes cushioned seats uncomfortable, even though they be cushioned with plush: but we can enjoy a hard seat in God's house when we know it is His, and the world has no claim upon it. All this is suggested by a big mortgage which disfigures a very rich and very fashionable church.

WE sometimes hear people trying to solve the problem why the Disciples of Christ make so few converts in these provinces. It is always well to find out whether a certain state of affairs exists before we look for the reasons which will explain it. We have not made as little progress as many seem to think. A rich harvest has grown on these fields and been reaped, but hundreds of the finest sheaves have been carried away to the United States. We have not received more than a dozen or so in return. About twenty of our preachers are working in the neighboring country. Is it any wonder, then, that we do not seem to be doing much for ourselves when we have done so much for others? It would be an instructive task, during these long winter nights, for the clerks of our various churches to examine the records and see how many names have been enrolled since the churches were organized, and especially to see how many members have gone away, taking letters with them. Such an examination would probably produce a feeling of sadness when it was found that more had gone than remained; but, as a reaction, a feeling of joy would arise in thinking that there were so many to go.

EVERYTHING has a history. It may be as brief as that of the dewdrop that forms in the night and disappears in the morning, or it may be as long as that of the mountain which has stood a silent witness of the changes of centuries. Some of our churches have had long, eventful and suggestive histories. It would be interesting to know what the past has been. When were they organized and under what circumstances? Who was the leading spirit in the movement? How many members formed the nucleus? Through what seasons of trial have they passed? What events of especial interest are connected with them? Information along these lines would be exceedingly entertaining reading. The history of the church at Lot 48, for instance, could not fail to entertain and instruct. For nearly eighty years it has been contending for the faith once for all delivered to the saints. Its history seems to go back further than the com-

mencement of Campbell's work in the United States; for he was not excluded by the Baptists from their fellowship till 1827, or more than a decade after this church was organized. There is room for a fruitful investigation here. Who can give us the facts?

THERE is one work which the writer of this paragraph would modestly suggest that the editor of THE CHRISTIAN should do, i. e., to write the History of the Disciples of Christ in the Maritime Provinces. In one hundred years from now we do not doubt but that the plea which we make for a return to the old paths shall be listened to with approval and accepted with delight by the English speaking world. A wave has started on its way to the Pacific States. It is working mighty changes as it goes. It will soon come back and touch the Atlantic coast, and in due time come up here, washing away speculations and dogmas which have no foundation but in men's vain thoughts. Those will be bright days for the Disciples in these provinces who shall see it. They will want to know when the first small and feeble wave touched those shores and tried to wash away the theological rubbish which had been accumulating for centuries, and prepared the way for the inflow of the flood of truth. Such a record should be made when brethren and sisters are alive whose memories go far back into the century and who can supply data which no existing record contains. Who is so competent to do the work as Bro. D. Crawford? If he cannot undertake such a task, let him at least give us a short account of the organization of the Church of Christ at New Glasgow.

REFORMATIONS are necessary, and as things go it seems as though the time would not soon come when they could be dispensed with. A reformation is generally more sweeping than a revision. The proper way to revise a man-made creed is to reform it till it conforms to the Divine confession of faith. The Church of Christ has no creed that needs revision, and no doctrines that require reforming. The Reformation of this century has restored to it the teachings of Christ and His apostles, unmixed by human error, and undisturbed by human philosophy. But the age of reformation even for us has not yet passed. We may well congratulate ourselves upon holding a doctrinal position which is impregnable. No place for successful assault can be found by even the most active and sagacious of our opponents. But it is one thing to be right in doctrine and an entirely different thing to be right in our religious life. Both should always be found together; but either may exist without the other. Thousands are wrong—radically, deplorably and it may be fatally—in doctrines, whose lives are almost above reproach. Thousands who understand God's revealed plan of salvation, and can state as clearly as Paul did the conditions upon which pardon will be granted, live lives which have little or nothing to recommend them. And of the two classes the one that is wrong in doctrine but right in life, stands in a safer position than the one who is right in doctrine and wrong in life; for the latter cannot be saved, but the former may possibly be. The reformation which shall be next needed is one to cause all who have named the name of Christ to depart from all iniquity, and show themselves to be indeed sons and daughters of God, who are trying to glorify Him in their bodies and spirits which are His.

### Querist's Column.

[All matter intended for this column should be addressed to E. C. Ford, Port Williams, Kings County, N. S. Questions touching the meaning of scriptures will be gladly received.]

#### ANOTHER CRITICISM AND ANSWER

Indeed, Bro. Ford, I am perfectly willing to "take God's own action in this case as the correct interpretation of His own words." You ask, "Was not Adam alienated from God the same day he disobeyed?" I say certainly! Again, "Is not this a result of disobedience?" Most certainly, I cannot fail to see that an alienation from God was the first (and immediate) result of Adam's transgression." Adam and Eve felt that themselves when, ashamed, they hid themselves from their God. But this is not the "threatened penalty." For, as you say, we have . . . a plain account of the execution of the threatened penalty. Certainly! But have we a plain account of Adam's spiritual alienation from God? No, for that was instantaneous, was it not? Immediately on sinning he was at variance with his God. The "execution of the threatened penalty" was sometime during the day. Therefore the plain account of the execution of the penalty, and the only such account, we find in the following three last verses of Genesis iii: "And the Lord said, Behold the man is become as one of us to know good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat and live forever. THEREFORE the Lord sent him forth from the garden of Eden to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the garden of Eden cherubim and a flaming sword, which turned every way to keep the way of the tree of life." And to use your own words, "In consequence of this banishment from the tree of life, he died a physical death some nine hundred years afterward." Again I quote you: Following this disobedience, Adam was not only driven from the presence of the Lord, but was also banished from the tree of life lest he should 'eat and live forever.' . . . Hence, physical death must be more immediately connected with the banishment from the tree of life, and is thus the remote and not the direct consequence of Adam's sin. But this is the execution of the "threatened penalty" remember. Therefore, according to your own reasoning, "the execution of the threatened penalty" produced physical death, the remote consequence of Adam's transgression. No, God removed Adam from the tree of life lest he should eat and avert the threatened penalty. You say, "Sin of itself could not kill the body." What does? Would Adam ever have died if he had not sinned? Certainly not! For he was allowed free access to the tree of life which could give him everlasting existence. Only one tree was forbidden!

You mistook my illustration for one of the two "similar instances" I mentioned. I merely drew a comparison between Garfield's death and Adam's. As to Garfield's wound being inflicted by another, that alters not the case, as I have read of men shooting themselves, and if you wish we'll "suppose it so."

Moses, the historian, also "kept the two events separate," viz: Adam's death blow and Adam's death. But they were none the less closely connected.

One or two questions in closing: If spiritual death were the threatened penalty, why drive Adam from the tree of life? Could not the spiritual death be enforced with the man physically alive? Will you please name some other places in Genesis or in the Old Testament in which spiritual death is spoken of? Should we not understand language as it was understood by those to whom it was spoken? Adam had, no doubt, witnessed the death of animals around him, but did he know anything

about spiritual death? If not, why would God threaten him with a penalty not understood by him? There are a few other points in your reply I should like to have noticed did space permit. With these few remarks, my dear brother, I await your further explanation. By the way, Bro. Ford, I think there is not much difference between us, only this, I am RAW, you are not.

Ever your brother in Christ,

E. C. FORD.

TRINITY P. M. JANUARY 9TH 1892

Though my Bro. writes with a fairly sharp pen, it is very evident that there is no vinegar in his ink. There is also such a manifest desire to know the truth that it affords me much pleasure to follow the examination of this subject a little further. In this second letter my Bro. admits about all that has been said in reference to Adam's alienation from God the day he ate of the forbidden fruit, and that this was the "first and immediate result of his transgression." But adds: "This is not the threatened penalty." Here, my dear Bro., you are assuming the very point in discussion. The question is simply this: Was this separation from God, which Adam suffered the very day he transgressed, spiritual death? The position taken in my answer to your query is that it was spiritual death that he then suffered.

In proof of this it has been clearly shown that men still in the enjoyment of physical life were spoken of as being "dead in the trespasses and sins," and that this death, or alienation from God, was on account of "wicked works." Col. i. 21. And that it was said of the woman that lived in pleasure, that she was "dead while she lived." I. Tim. v. 6. These are but a few of the many Scriptures that represent men, who still were living in the flesh, as being spiritually dead, or alienated from God "by wicked works." If these Scriptures do not teach this, then are they meaningless?

If it be true, then, that Adam's descendants, because of their transgressions, became sinners, and because alienated by "wicked works," and were thus said to be "dead in trespasses and sins," is it not but reasonable for us to conclude that he also, the very head of the race, should have suffered a like penalty when he transgressed the law of God, for the wages of sin is death? Thus spiritual death could be, and was, enforced "with the man physically alive."

The only reason known to man for driving Adam from the tree of life is that given by God himself, "lest he should eat and live forever." It would appear an act of mercy, that man having sinned, thus bringing so much evil into the world, should not be permitted to live forever in this sinful state, particularly when God knew how He would ultimately redeem all men from the grave, to which they must necessarily go on account of Adam's banishment from the tree of life.

We do not go to the Old Testament for light on the subject of life and death. "Life and immortality is brought to light through the Gospel." II. Tim. i. 10 It is to the New Testament we go for light on all these things. Indeed, without this we could understand but little as to the spiritual condition of man, either in this world or the world to come. We could never have known what God meant when He said the seed of the woman should bruise the serpent's head, but for the light that has been thrown back on those words by the New Testament. So with very many of the sayings of God in the Old Testament; they are best understood in the light of the Gospel. This subject of life and death is no exception. The hope of the resurrection from the dead is the joy of the Christian; but we look in vain for more than a hint, and that but divinely given, in the Old Testament, for light on this blessed hope. "Everlasting destruction from the presence of the Lord" is the doom of the

finally wicked; but this too, we learn from the Gospel. From this it will be seen that there is no force in the fact that the Old Testament throws but little light on the subject of spiritual death, for it also gives but little hope of the resurrection from the dead. Is it not altogether gratuitous to say that Adam had witnessed the death of animals, and hence understood the nature of physical death? It would be hard to prove that this was true. Would it not be more in harmony with the circumstances to conclude that Adam was an inspired man, and by the aid of the spirit could give suitable "names to all the cattle and all the birds of the air and to all the beasts of the field," by which, also, he could understand the nature of death as spoken in Gen. ii. 17. This is the position taken by President Milligan and seems much more reasonable than the unwarranted conclusion that Adam had seen animals slain, by which he had learned the nature of death.

In conclusion let it be noted that the New Testament makes but small account of physical death. "Fear not them who kill the body" are the words of our Lord, "but rather fear Him who is able to destroy both soul and body in hell." Paul speaks of it as a "departure" and as "being absent from the body," etc. It is the death of the soul against which we are warned in the Gospel, that we suffer not that everlasting separation from God, which is the "second death."

Yours fraternally,

E. C. FORD.

Port Williams, Jan. 2nd, 1892.

### Home Mission Notes.

J. M. Hoffman's meeting at East St. Louis, Mo., additions 121.

Clements and Swartz's meeting at Le Roy, Ill., additions 106.

O. L. Cook's meeting at Hartford, Kan., additions 82.

J. W. M. Goodwin's meeting at Newton, Kan., additions 50.

Bro. Gilbert's meeting at Fulton, Mo., additions 81.

M. Morgan's meeting at McKeesport, Penn., additions 114.

J. H. Johnston's meeting at Bluefield, Va., additions 67.

W. H. Bruff, formerly pastor of the Methodist Protestant Church in Uniontown, Pa., was recently immersed by J. C. B. Stivers, pastor of the Christian Church in that city.

The evangelistic work of J. V. Updike during the year 1891 has doubtless been the most remarkable, in numbers, of any of which we have record. It is extremely rare that he writes a word for the paper, hence there will be great interest in the following:

Report of work for the year 1891: Travelled 12,000 miles; held meetings in four States—Ohio, Iowa, Kansas and California; preached 417 times; 2,000 additions the result of the meetings; have advertised our literature and colleges everywhere and in every way I could. The Lord willing, I commence the work for 1892 at University Place, Des Moines, Ia. I ask the prayers of all God's people for continued success in winning souls to Christ. —Standard.

Bro. Mabley of Arkansas says: "We have 40,000 communicants in this State, this is double the number of four years ago."

THE CHRISTIAN is printed so early that some of the monthly receipts are not in time to be acknowledged. Next month we hope to have good reports from Bros. Devoe and Cooke, of meetings held in Digby Co.

We rejoice with the Summerville church over their good meeting. We congratulate Bros. H. and W. Murray on the success of their efforts.

When at Back Bay, Bro. Gordinier organized a Sunday-School; it has since doubled its numbers.

The great philanthropist, Earl Shaftesbury, wrote in his diary: "Let no one ever despair of a good

cause for coadjutors; let him persevere, persevere, persevere, and God will raise him up friends and assistants." We are engaged in a "good cause," and we are glad the brethren are coming more and more to our assistance. We hope to see a united brotherhood in our Home Mission work. "Be not weary in well doing, for in due season we shall reap, if we faint not." Let us then help all we can to sow the seed of the kingdom, and we will see a glorious ingathering. "Therefore my beloved brethren, be steadfast, unmoving, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Our labor shall not be in vain. God knows what we are doing to spread His truth. May we all be counted among His laborers.

RECEIPTS.

Previously acknowledged, . . . . .	\$147 33
St. John—	
Y. P. Mission Band, . . . . .	2 91
Southville—	
Per Mrs. Gates, . . . . .	2 00
Nauwigewauk—	
Per Bro. Wannamake . . . . .	3 00
Westport—	
"Willing Workers," . . . . .	1 00
Per Miss Porter . . . . .	65
Milton—	
Per Miss Freeman, . . . . .	3 50
South Range, . . . . .	1 88
Per H. A. Devoo—	
B. Sabean, . . . . .	1 00
J. H. Shortliffe, . . . . .	1 00
A. Marshall, . . . . .	1 00
J. Zeigler, . . . . .	2 00
Tiverton, . . . . .	1 87
" Young People's Society, . . . . .	1 50
Total.. . . . .	\$170 67
J. S. FLAGLOR, ST. JOHN, N. B.	

Foreign Mission Notes.

Owing to sickness and other causes we did not take up a collection for Foreign Missions in the Coburg street church on the first Lord's day in the year as requested. But on Lord's day, January 24th, Bro. Stewart preached a very interesting and instructive sermon on this work. He spoke of its small beginning; of its remarkable growth; of the small number who are Christian, even yet, compared with the number who are heathen; of the millions going down to death daily, without God and without hope; of the small amount given for missions, when compared with other expenditures; of the great responsibility resting on the Christian world, and of the need that they awake to that responsibility lest they be under condemnation.

I think that we all realized more fully our duty and will be more anxious to assist in sending the glad tidings of salvation to those who sit in darkness and in the shadow of death.

The collection amounted to \$10.00.

A number of letters have been received in answer to those sent to the churches by the secretary. All of which are encouraging.

Sister Sabean, of South Range, writes: "I feel very much interested in Foreign Mission work and will do all I can. We are few in number and so scattered that it would be almost impossible to organize; but I will collect all that I can, praying that the Lord will prosper the work of the Foreign Missionary Society."

Sister Cassie Stewart, of Montague, P. E. I.:

"We, as a church, have not done much for Foreign Missions, but hope that we are awakening to a sense of our duty in this respect. We have not yet decided how the work will be carried on, but will do so soon, hoping that God will bless every effort for the advancement of His kingdom."

Sister Lord, Tryon: "We are at present helping at two mission points, one where a few brethren are, without a church organization; the other in the Indian Territory. We would not like to give

up either of those, and as we are few in number do not feel that we can help this work. Hoping that the work of the Lord may be blessed."

Sister Wallace, West Gore: "My heart is in unison with yours in this great work of Foreign Missions. I will bring it before the sisters, hoping that they may earnestly and prayerfully consider the matter that we may have a ready response.

There are a number of other churches that have taken up the work, but have not reported. Will every society, or sister, collecting for Foreign Missions, kindly report to the Secretary? The constitutions for organizing will be sent very soon.

FROM JAPAN.

Strange questions arise in the minds of the Japanese in regard to the Christian religion. "Is Moses God?" asked a Japor. "No, why do you think so?" "Because you speak of the ten commandments of Moses, and the first one says, 'Thou shalt have no other gods before me.'"

"Is that true?" said an old lady when she heard that there is only one God, "I have always thought the more gods I worshipped the better. I'll go and sweep them all away."

"I suppose," said a barber, as he scraped my face with a razor which took hold with greater avidity than it let go, "I suppose that it costs a great deal of money to enter the Christian Church?"

"Why does God permit evil?" puzzles many, as it has from the days of the Greeks.

We were invited out to dinner. Besides the main house there were three small houses within the yard. The yard was broken by artificial hills, between which a stream flowed in which there were a number of fish. We went to one of the summer houses and found chairs and a table provided, such things Japanese do not customarily use. Tea and cakes were served first, the Japanese sensibly take dessert before they have a full meal of solid food. Then came boiled chestnuts and sweet potatoes, cuttle fish, exceedingly tough, and a dish very palatable called "steamed teacups," eggs, forming a custard, three or four different kinds of fish, mushrooms and leaves of a seaweed were the ingredients which are put into a cup and steamed. Raw fish cut in small slices, bamboo shoots, oranges, no larger than the end of a man's thumb, seaweed, cherry leaf tea and custard completed an enjoyable meal.

One of our brethren paints flowers on silk. If he would not put his seal on merchants would pay two or three times his price, then they would affix the counterfeit seal of some noted painter of ancient times and sell it at a higher rate, but he would not consent to such dishonest practices. A Chinaman sells at the same price he pays, his profit is in short weight. There is no cure for these things but the Gospel.

"We Japanese cannot do business as fast as you Americans," said a cultured Japanese to me in faultless English. "In Corea," he added, "it is ten times worse. A Corean will start out with a small basket to make some purchases, he will ask the price of an article and try to get it cheaper, then go some other place and in an hour or two return and buy. In that way he will use up a whole day. Time is not counted as of value." This gentleman was trying to secure a lot for a chapel. It is necessary for me to keep in the back ground, for if it were known that a foreigner is the real buyer the price is much higher. I wanted to push things—hence the above remark. The delay was fortunate. The contract was made, money to bind the bargain was paid, a few hours before the time appointed to go to the court house to make the bargain complete a fire started in the adjoining house and fifteen houses, including that one, burned to the ground. The rumor is that the owner wishes us to pay \$100 anyhow, and such is the indefiniteness of the Japanese language the contract can be interpreted to say that we had bought, or that we would buy.

G. T. S.

Married.

McKAY-LING.—By D. Crawford, on the 24th of December, at the residence of the bride's father, Alexander McKay, and Annie, sixth daughter of Mr. Jacob Ling, all of New Glasgow, P. E. I.

Died.

CAMPBELL.—Sister Janet, relict of the late Bro. James D. Campbell, after a short but severe illness, passed quietly to rest on the evening of Jan. 11, 1892, aged 71 years, leaving five daughters, four sons and a large circle of relatives and friends, in and out of the church of Christ, of which she was a faithful member, to mourn the loss of a loving mother, a true friend, an obliging neighbour and a faithful Christian. Being possessed of a clear mind, her faith in the Christ was well grounded, and, therefore, sustained her well in the closing hours of life. To the care of the ALL-FATHER, we would commit her loved and sorrowing ones at home and abroad. Sister C died at her home, near Commercial Cross, Lot Fifty-nine, P. E. I.

O. E. E.

HINES.—Brother Jacob Stanel Hines, of Gulliver's Cove, Digby Co., N. S., has passed from the activities of this life. He died Dec. the 18th, at the advanced age of eighty-five years and three months. When Bros. Crawford and Garrity came into this county to make known the gospel in its simplicity and purity, Bro. Hines was among the first to give them sympathy and shelter. Notwithstanding the interest he took in our plea, he did not himself obey the gospel till he was in his seventy-second year. From the time when he gave up to Christ, till death relieved him from his sufferings here below, God's word was his study and delight; he was anxious to find out the will of God, that he might walk therein. Now he has gone, we trust, to be with Christ, which is far better. He leaves a wife, two sons and daughters, with a large number of grand children to mourn their loss. His children are all Disciples of Christ. May the comforting influence of the gospel of Christ be with those who remain.

J. A. GATES.

Weymouth Bridge, December 29th, 1891.

SMITH.—At Cavendish Road, P. E. I., on the 26th of December last, Sister Isabella Smith, the beloved wife of Bro. George McKay, aged 54 years. She was a member of the church at New Glasgow for over 20 years and always exhibited in her deportment the power and purity of the religion of Christ. She was cheerful and intelligent, and it was pleasant and profitable to be in her company, especially near her end. She met the last enemy with a cheerful confidence in her loving Saviour.

D. C.

HOWARD.—At Westport, N. S., Dec. 21st, Sister Charlotte Howard, beloved wife of Bro. William Howard, in the 49th year of her age. Sister Howard was indeed a great sufferer, but the cheerfulness and Christian patience she exhibited through it all is beyond expression. Her faith in a loving Saviour was unwavering. She calmly passed over the swelling tide without a murmur. Blessed are the dead that die in the Lord. Our heartfelt sympathy we extend to the sorrowing ones. May God in his loving mercy comfort their hearts.

H. E. C.

COOK.—Mrs. Anna Cook departed this life on Jan. 15th, 1892, aged 56 years. Deceased was ill only a few days, and bore her sufferings with that degree of Christian fortitude and composure which had characterized her life. Too much cannot be said or written in praise of this estimable lady. She obeyed the Gospel many years ago; since which time she has been the exemplary Christian. She was a member of the church of Christ at Lord's Cove. Not a cold indifferent member, but a warm, zealous and energetic one; always to be found at her post of duty, and ever ready to assist in every good work. The church has lost an excellent member; the children a careful, devoted and painstaking mother; forgetful at times of her own ease and comfort to secure them to her children; and the community, a firm friend and neighbour. We will all miss her very much; and outside her immediate circle of relatives and friends, no one will miss her more than the writer, who is indebted to her for so many favours shown, and kind words spoken. Sunday, Jan. 11th, a cold but pleasant day, a large concourse of people gathered at the late home of the deceased to pay the last sad rites. Sadly we laid her away in the quiet grave, to await the "resurrection of the just." "Her memory is blessed."

F. O. OVERBAUGH.

Lord's Cove, N. B.

YOUNG.—At Everett, Mass., January 16th, 1892, Sister Jessie Young, beloved daughter of Bro. Jesse Peters, formerly of Westport, N. S. She was willing to depart and be with Christ which is far better.

## The Christian.

ST. JOHN. N. B. . . . FEBRUARY, 1892

## EDITORIAL.

## MERCY AND TRUTH.

(A part of a discourse delivered at New Glasgow, January 10.)

Mercy and Truth are met together;  
Righteousness and peace have kissed each other;  
Truth shall spring out of the earth, and  
Righteousness shall look down from heaven.  
—Psalms lxxv. 10 11

Many things in the Old Testament point to the salvation of Christ revealed in the New. God claimed as His family the children of Abraham, Isaac and Jacob, which grew so large as to become a nation. He dearly loved that nation, gave them the beautiful land of Canaan. They bore His name and had His worship, and His oracles, while the other nations had not. It was very hard for a loving Father to punish His children, and especially by an alien nation, but to be true to His character they must be punished for persisting in sin and rebellion. His truth prevented His mercy flowing to them.

David is thought in this psalm to allude to the return of Israel from Babylon, after 70 years of sore captivity. It was sad indeed to witness their rich and beautiful house, in which their fathers worshipped God, stripped and burned, their king disgraced and slain, and them and their children in heathen slavery; but this was the fruit of their disobedience. But after they were punished and humbled, truth and justice met and they were restored to their land and were permitted to rebuild the house of the Lord in Jerusalem. While this was transacted on earth, righteousness looked down with approving smiles from Heaven.

While these things came prophetically before the Psalmist's mind, it is thought, and justly, that he rose far higher to the contemplation of the divine attributes meeting in the person and work of the Son of David and the Son of God. Whatever he saw of God's truth and mercy shining in this, it was but a glimmering type of the glory that shines in the face of this anointed sacrifice, Priest, Mediator, and method of approaching God, but pointed to Him who is the true High Priest, true Sacrifice and only Mediator between God and man. He is the way, the truth, and the life, no man cometh unto the Father but by Him, and is hence called by David in this sublime passage, TRUTH. He is the true God and eternal life.

We will consider law—its penalty and its transgression. Some men who are ignorant of the scriptures, of useful arts and economy, are quite expert in the knowledge of law, of its penalties and the best methods of evading them, others who are intelligent in Bible knowledge, in arts and economy, don't know so much when it comes to points of law; how is this? The law was not made for a righteous man but for the lawless, etc. The honest man is not brought over into a court of law on his own account and seldom attends, but a lawless man is often there. When a man commits capital crime how soon he seeks out the ablest and most unscrupulous lawyer to assist him in his trouble. An innocent man needs nothing of the kind. Just laws are to prevent or punish wrong and "work wrath" on their victims. They proclaim "tribulation and wrath" instead of mercy "on every one that doeth evil." How truth and mercy can meet in all their glory in the case of the guilty, or in other words how God justifies the ungodly and still remains JUST, is the grandest discovery in the universe. No wonder that the angels desired to look into it. We will refer to a few facts in ancient history, not in an attempt to reach the unsearchable, but what may be useful in speaking of law in general and its penalties.

Case 1. It is said of Brutus, a Roman general, that when his army was drawn up in form of battle before the enemy who confronted the whole length of his lines, he ordered his men not to accept a challenge from the foe to single combat to decide the issue of the day, and pronounced the sentence of death on the man who should disobey. Soon a strong man from the enemy came forward into the space between, and insultingly challenged Rome's strongest man to meet him. After enduring for a long time his bragadoia and charges of cowardice, the martial spirit of one of Brutus' sons was so stung and aroused by his insolence that he rushed into the space, fought a terrible duel, slew his enemy, stripped him of his armour, won the day for his countrymen and returned to the army amid their triumphant shouts. But their joy was soon turned to deepest sadness when they realized the doom of the heroic youth. He had disobeyed a military order whose penalty was death, and although the pity of a father's heart pled for mercy there was none for his son. He had violated law, and if Brutus spared him he could never punish another, the army would be disorganized and the country ruined. Mercy and truth could not meet here and he must die.

Case 2. An ancient king passed a law against adultery, and decreed that the transgressor was to lose both his eyes. His own son was the first to break the law. He was brought to his father who also yearned in pity for his son, but law and government were involved, justice and honor at stake. He discovered an expedient. He was higher in rank and law than the offender, no subject was so high. He had one of his own eyes taken out and one of his son's, and thus he honored law and so far spared his son. Truth and mercy met in this case. Had a subject offered one or even both of his eyes to spare the prince it could not, on account of inferiority be accepted, but the sacrifice being made voluntary by one higher than the offender, justice was satisfied and crime condemned. Besides the effect this self-denial would have upon the son, every time his subjects looked they could see mercy and truth shining in the face of their noble sovereign, kindling afresh their regard for law and increasing their admiration of and affection for him who was so just and yet so merciful.

We will suppose a thousand men rise in rebellion against a king who had an only son. Some of the rebels were young and led into it, they were conquered and brought to justice, their sentence was ten years banishment with hard labor. The King and his son both pitied the rebels, but law must take its course. The Prince says, "To save these rebels I will go in their place and put in the ten years slavery." The King accepts the offer and the Prince puts in the time, enduring the greatest hardships but grandly bearing it all. No law required him to make this offer, but he did it for the love and pity he had for the rebels. The King was under no obligation to accept the offer, but love for the rebels caused him to give up his son. Such was the love of both father and son. At the end of the ten years the Prince returned and was crowned King; his first act was a proclamation of pardon to the thousand rebels that in consequence of his bearing their punishment he would pardon every one of them on plain terms which he distinctly mentioned. Suppose a number of these refuse the pardon and would not come to terms but rejected the whole that was done by the king and his son, what would be the just and natural consequence? Would these rebels be pardoned when it was remembered that the prince did all this that they might, not that they must be saved. Certainly they would be guilty of rebellion increased and aggravated a thousand fold by their rejection of the offered pardon and contempt for all that the king and his son had done and suffered to reconcile them to favor and happiness. All that witnessed it

would justify the hat that refused any other sacrifice but a certain fearful looking for of judgment and fiery indignation.

On the other hand when the rebels heard the amnesty proclamation, when they heard what the King and Prince had done for them, they believed it with all their heart and gladly submitted to the terms of reconciliation, how inexpressible the happiness of all concerned. The King's love for the rebels has annihilated their enmity and kindled their love. The prince remembered his sacrifice and suffering and is satisfied, and the brightest banners of the nation float in the breeze at the reception of these trophies of a sovereign's wisdom and love.

But anything to compare with the redemption of our fallen race by the Son of God, eye hath not seen nor ear heard, neither hath entered into the heart of man, and many an enlightened mind hath struggled with the question, "how shall I my Saviour set forth."

Sin hath entered into the world, and death by sin. It affects the whole race. The very ground is cursed for it, man must labor and suffer and die till he return to that ground from which he was taken. It was pure when he came from it but cursed when he returned. Without shedding of blood was no remission, and God's worshippers offered sacrifice for 4,000 years. But it was impossible that the blood of bulls and goats could take away sins, and even when God's own nation was at the zenith of its glory, his prophet exclaiming "sacrifice and offerings thou did not desire but a body hast thou prepared me," Ps. xl. 6, 7, uttering 1,000 years in advance His words who came as it was written in the volume of the book, to do thy will, O God. He came to take away these sacrifices that He might establish the sacrifice of that body God had prepared for Him. Heb. xvi. He who came in dignity far above every creature named in heaven or earth says, "I go to do thy will, O God, I'll go to seek and save the lost. Have they reproached thee? let these reproaches fall on me. Have they broken thy holy law? I will fulfil that law and make it honorable. Are they for sin accursed? I will be made accursed by hanging on a tree. Are they all doomed to sink into the ground that was cursed for sin? my dead body shall lie with them." Thus the Just offers himself for the unjust that He might bring them to God. No law required this, but He who was before all law and above all law volunteered this sacrifice, and the loving Father accepted it. He so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life. The dignity of Christ gave a value to His sacrifice. No creature however high or however pure could give his life for another, because it was not his own to give, but Jesus in whom is life (Jno. i. 4) laid down His life, for He had power to lay it down and had power to take it again. God could honourably pardon sinners through the death of His son. Here mercy and truth meet together and righteousness and peace kiss each other, because the True One or Truth has sprang out of the earth and righteousness has looked down from heaven.

How hard, how cruel for lost sinners to reject a pardon which Jesus offers through His death, and immediately after He was crowned Lord of all. They not only refuse the full pardon of all their past sins, but they add to them the far greater and the unpardonable crime of treating with despite the wisdom and love of the Father and of the Son and of the Holy Spirit.

But who can describe the blessedness of receiving that salvation; to have the blessed assurance that all that has ever been done against a loving Father is blotted out of his books never to come up again, to have the enmity destroyed by the blood of the cross, and the Holy Spirit bearing witness with our own spirits that we are the children of God.

"Happy day when Jesus washed my sins away."

O sinner, will you accept of a full and a free pardon from Him who speaks from the very throne of heaven "clothed with a vesture dipped in blood." How can you refuse His love and be lost for ever?

## Original Contributions.

## CHRISTIAN UNION.

I. CORINTHIANS, I. 10.

The greatest obstacle today, in the way of successful missionary work in heathen lands is, perhaps, the disagreements in doctrine among those who profess to belong to the Christian army of workers and to be guided by the one Divine Head. To belong to Christ and yet not agree with others who profess to belong to Christ must certainly seem very strange to the minds of educated and thinking heathen.

Paul asked: Is Christ divided? The heathen ask: Is Christ divided? The agnostic asks: Is Christ divided? The atheist asks: Is Christ divided? The Romanist, seeing the divided state of Protestantism, asks: Is Christ divided?

How can Protestantism satisfactorily answer? How meet the difficulty? How inspire confidence?

In order to establish confidence that which divides—separates—must be abandoned, and all who believe in the one Lord must come together in the unity of the faith and show to the world that they not only believe in the one Lord, but they are united to the one Head and are enlightened by the one Spirit—hence, “are of one mind and speak the same things.”

If we who profess faith in the Lord Jesus Christ, continue as we are doing now, and succeeding generations follow in the same footsteps for one thousand years, Christian union will be just as far off as ever.

The time has almost arrived to hold union meetings. But, to hold union meetings, in the usual way, does not lay the foundation for union—unity; because it is not union, it is only toleration, hardly that.

In modern union meetings the representatives of the different denominations dare not speak out what they believe—“tell it all.” They dare not give a reason of the hope that is in them, with meekness and fear, or any other way. Why? Because the ground of hope of one would not agree with the reason of the hope of the brother from the other denomination, who is *playing union with him*.

To speak the reason of *your* hope is to *advance* the doctrines of *your* sect and disparage that of your brother; hence you must bury, for the time, what you really believe—refrain from giving a reason of the hope that is in you, lest light be thrown on the different creeds and some party suffer by the comparison. This is the same old system which has lived through the “dark ages” and is worthy of some consideration because of its antiquity.

Jesus said: He that doeth truth cometh to the light. He that doeth evil hateth the light. But during the age of darkness, before the reformation, and even now, leaders of the people would shut them up in darkness, so as to make them more easily led—in their way.

We do not wish you, say they, to read the books of that other denomination, or hear their preachers. They will lead you astray. They are enemies of our church—our creed—our system; it is utterly dangerous to have anything to do with them.

Afraid of the light! Afraid of investigation! Any system of religion which is afraid of the light—afraid of investigation—is not that authorized by the Lord Jesus Christ, or proclaimed by Paul. Jesus said: “He that walketh in the night stumbleth. He that followeth me shall not walk in darkness but shall have the light of life.” “Search the scriptures... they are they which testify of me.”

Paul said: “Prove all things and hold fast that which is good.”

All who love truth and righteousness are anxious for light. They court investigation. All who fear the light, fear investigation, have something to hide.

In I Cor. i. 10, there are five things specified by Paul: (1) That they all speak the same thing. (2) That there be no divisions among them. (3) That they be perfectly joined together. (4) That they be of the same mind. (5) That they be of the same judgment.

This alone is Christian union. This is the grand preparation for success in winning souls to Christ.

In Jesus' day, the Jews compassed sea and land to make one proselyte, but after his conversion, he was, to say the least, no better than he was before. So it may be in the conversion of many persons today. Converted to a sect—church—denomination; and, instead of partaking of the spirit of Christ, partaking of the spirit of the denomination—selfishness, narrowness, cunning and sometimes dishonesty. The narrowness of the sect spirit will separate the person converted to a sect, from the members of every other sect. In this there is no union, nor is there any striving for the forwarding of the cause of Christ, but, rather, *Our Church*.

Oneness is possible, else Jesus would not have prayed for it, John, xvii. 21, “That they all may be one as thou Father art in me and I in thee, that they also may be one in us that the world may believe that thou hast sent me.” But there is only one open door. What is it? Being converted to Christ—not a church. I would not give ten cents to procure the conversion of ten thousand persons if only converted to a church, even *our church*, or *our church*. If a man is converted to a church he will partake of the spirit of the church, and be like it. But if converted to Christ, he will partake of the spirit of Christ, and, partaking of His spirit, he will learn to imitate Him, and so will grow into His likeness, and love every other one who bears the same likeness. This will lead to Christian union—oneness in Christ.

All will learn in the same school. All will be of one mind. All will be of one judgment. All will be perfectly joined together—in Him. Then, all will speak the same things. Then, again, all thus standing out before the world as a noble witness for Christ, the world will be constrained to believe that the Father hath sent the Son. So may it be.

O. B. EMERY.

Montague, Dec. 24th, 1891.

## EPISTLE OF ELIHU THE BUZITE.

Yea, hath Bildad spoken? Hath he become greater than God, or has the wisdom of the Almighty become contemptuous in his eyes? For the Lord hath established His kingdom in righteousness; in the perfection of wisdom hath He ordained the worship of His tabernacle. According to His divine power hath He given unto us all things that pertain unto life and godliness. Even so hath He charged His prophets to teach the people to observe *all things*—not whatsoever others do, or whosoever seemeth pleasing to the people—but, all things whatsoever I (The Lord) have commanded you. So hath God written in His Covenant all those things which are profitable, that the man of God may be perfect, and completely furnished to all good work. Behold the curse of the Almighty and jealous God shall fall upon him who adds to, or takes away from these things, for the mouth of the Lord hath proclaimed it. Behold the Lord hath appointed that under His new Covenant men shall worship Him, not with sensual things; not with fleshy service; not in “carnal ordinances” as under the old Covenant, but in spirit and in truth. Therefore must the worship of God be spiritual, and not corrupted with sensual things. Mark well, O ye servants of the Most

High, that holy men of God, both in the early and latter ages, even all the ages of the world, have not ceased day nor night, with strong crying and tears, to warn the people against departing from the Lord's appointments, and walking in the light of their own eyes. Observe I pray thee, how the Lord hath visited His people with chastisement when they corrupted the worship, and would not harken unto the entreating voice of the prophet. Observe how the faithful and God-fearing men of these latter days earnestly plead with the people to return and abide by a “thus saith the Lord.” Observe also, that as there were false prophets in the olden times, so now have arisen also false teachers among you, who stealthily bring in damnable heresies, even denying the authority of the Lord's anointed, and teaching that ye may do all things whatsoever the Lord has not forbidden. And now, behold, there cometh forth Bildad with ridicule and burlesque to cast reproach upon those faithful servants of the Most High God, who defend His temple against the pollutions of thieves, robbers and false teachers, and latter day hirelings. The labor of godly men is to guard and keep pure the worship of God; to cleanse the temple service of sensuality; to restore and maintain its spirituality. The glory of Bildad is to degrade, to corrupt and sensualize the worship. And this he does after the dictates of his own lusts, by mixing sensual things with the spiritual worship which the Lord has prescribed. Who art thou, O Bildad, that thou esteemest thyself wiser than God, and presumest to add to the things which He hath appointed for His temple service? Hast thou not learned that the Lord's temple is His people, and not the house where they assemble to worship? Hast thou not known that the Lord is worshipped in His temple, the congregation of His saints, and hath no respect unto thy tabernacle and thy clocks upon the wall. Thy tabernacles, and thy pulpits, and thy cushions, and thy clocks upon the wall are no part of the worship, and are therefore not analogous to those subversions of the ministration, and those strange offerings in the which thou hast thought to defend with thy sophistry. Hast thou no reverence for the prophets and holy men of God, who in all the ages have pled for a “thus saith the Lord,” and trembled at His word? What man is like Bildad, that drinketh up presumption like water, and spueeth out scolding like a river; who goeth in company with the despisers of government, who speaketh great swelling words of profanity, beguiling unstable souls, speaking evil of dignities, and running greedily after the error of Balaam the son of Bosor, who loveth the wages of unrighteousness? Behold thou art in bad company, O Bildad. Take heed lest thou be partaker of their evil deeds. Thou who callest thyself Bildad, and gloriest in thy shame, art not Bildad the Shuite. Thy manner of speech betrayeth thee. Bildad the Shuite was a godly man; even one who feared and glorified God, ascribing dominion and majesty to His name, neither scoffed he at a “thus saith the Lord.” But thy speech and thy presumption are like unto Bildad the Korathite. And behold how like unto thy father Korah is the manner of his son. Korah, Dathan and Abiram with their company of two hundred and fifty princes of the assembly, were famous men in the congregation—men of renown. Exceedingly popular were these leaders with the people, while Moses was a meek and humble servant of God. Yet God had appointed him to be leader, commander and teacher of the people. He guarded with vigilance the service of the sanctuary, as the Lord appointed, and sought not to add anything to the things which the Lord had commanded. But there were then—as there are now—those who were dissatisfied with the Lord's appointments, and lusted for something else; some change; something new; something to please themselves; or something

which in the wisdom of their own eyes they thought good. So Korah and his troop rebelled against Moses, and God said they rebelled against Him. Behold now, when the popular leaders of the congregation depart from the right way of the Lord, how quickly the congregation follow. Like sheep they go astray. No sooner hath the leaders broken the fold of God than the flock hasteth, rushing and bleating for the forbidden pastures without the fold. And so the congregation of the Lord's people followed Korah and his troop, when they gathered themselves together against Moses and Aaron, and with arrogance such as a powerful majority gives to rebellious men, they said to Moses, "Ye take too much upon you. We are all likewise holy; every one of the congregation is holy, and the Lord is among them. Why thou lift ye up yourself above the congregation of the Lord? We are wise also as thou art. Wilt thou kill us in the wilderness except thou make thyself altogether a prince over us?" These men were discontented under the restraint of the civil and religious system which the Lord had established among them. They aspired to the priesthood and the civil power which they pretended were usurped by Moses and Aaron. They were like unto these men in our generation, who have waxed wise above what is written, and become dissatisfied with the divine and perfect system which the Lord has in these latter days established in His kingdom. And the whole congregation followed Korah. And the Lord threatened to destroy them all. Think ye that there were no good people in all the congregation of Israel? Yet God accounted them all worthy of death because they took the side of Korah in departing from the Lord's arrangement. And the Lord spake unto Moses and Aaron saying, Separate yourselves from among this congregation that I may consume them in a moment. When men follow the herd into which the devil is entered, it is at their peril. But Moses and Aaron besought the Lord in behalf of the deluded and erring people, so He spared them and punished only the leaders and their company. Behold these things are written for our learning.

ELIHU THE BUZITE.

### Correspondence.

#### SPRINGFIELD, MO., NOTES.

Dear Editor,—A year will soon have passed away since we left your field of labor for this place. How time flies! How many and how sudden have been the changes since then! Although far away, THE CHRISTIAN is a welcome visitor, its columns are scanned with interest, and even the eighth page is replete with the associations of other days. The mind is a wonderful thing, for though unable to carry our body to you, still in some mysterious way, it crowds into the present the things and persons of the past, until lost in wonder and surprise, we find ourselves living, as it were, amid the scenes of days that are no more.

Though the winters here are not as severe as in the Maritime Provinces, still the sudden changes from heat to cold are to be dreaded, because so trying upon one's constitution. In the morning it will be quite warm, so that a light overcoat is oppressive, but during the afternoon the wind has whipped round to the north, and you are eagerly searching for the warmest coat in your wardrobe.

During the last four weeks, I have seen more sickness, and heard of more deaths, in and around Springfield, than in any four months of my life. It is no exaggeration to say there are but few families in Springfield that have not one or more of its members down with la grippe, which if not carefully treated turns to pneumonia, and proves fatal.

Times here are very dull. Real estate cannot be disposed of at any price. Still the citizens are hopeful, scarcely one of them will run down his country. I have frequently wished that some of those dissatisfied Nova Scotians, New Brunswickers and P. E. Islanders were out west for a while that they might learn lessons of loyalty, deprivation and hardship. I feel confident that many of them, if not belonging to that fraternity of constitutional discontents or stowed in the spirit of dissatisfaction, would return and sing with much feeling "My Own Canadian Home."

The people here are very hospitable, they mean business every time, and do not despise a dollar. As a class they have peculiar ideas about Canada and its people, but time nor space in your columns, Mr. Editor, will not allow me to enlarge on these views.

The questions of women's suffrage and prohibition are being agitated among the people. I am in favor of both, believing that if women are permitted to vote, the question of prohibition will soon be settled; and the runseller, knowing this, has emphatically expressed himself as opposed to woman's suffrage.

The College Street Church (commonly called the 1st Christian Church, for we have four in Springfield) for which I am preaching, is doing very well indeed. The brethren are living in peace and working with a will, and as a result many have and are obeying the Saviour. I could of course give you some items, but being so far away from your readers, might not prove of much interest, and then I might be dubbed as an "Ink Slinger." This is quite a familiar name out west, and why? because the number of such men are—well it is not much of an exaggeration to say legion. These men are already at a discount in the estimation of the good brethren, west. I presume that some of them will soon, if not already, want to go east. I do hope the day is FAR DISTANT when the brethren of the provinces are to have an epidemic of "Ink Slingers." Brethren, do not believe all you read even though it may appear in a religious paper.

I have been reading with much interest and profit "The Great Controversy," by Bro. Ashley S. Johnson, of Knoxville, Tenn. The author presents to his readers an assemblage of preachers and people of the different religious organizations of our age to discuss and to search after the true basis of Christian union. Each denomination, through one of its preachers, makes known to the assembly their peculiar views and excellencies over all others. Each preacher reviewing and pointing out what he considers to be error in the claims of the speaker preceding him. The speakers are, Methodist, Baptist, Presbyterian, Episcopalian, Lutheran, Dunkard, Quaker, Roman Catholic, Universalist, Infidel, Inquirer, Iconoclast and Peacemaker.

This book is worth four times the price asked for it. By sending a \$1.00 bill (Canadian currency) to Ashley S. Johnson, Kimberlin Heights, Tenn., you will receive two copies of the work. I write this note because I believe the reading of the book will do good.

T. H. C.

#### FROM HANTS CO., N. S.

We are reminded that the year 1891, with all its toil and care, with all its joy and sorrow, and with all its responsibilities, is past and gone. Yea, gone forever and numbered with all the years of the past, which can never return. And through the favor of our God we have commenced our work in the year of our Lord 1892, not knowing that we shall live to see its close. But we know that every day that dawns upon us here brings to us great responsibilities. We also know that we are not our own, that we are bought with a great price. Then our time belongs to our Heavenly Master. And whether few or many the days of our sojourn here,

they should be spent in faithful service to Him who has redeemed us with His own blood. The great captain of our salvation gives the word of command to all people. Those who wish to enlist under King Jesus may find the conditions plainly defined in the words of the new covenant. And to all that have joined the army of the faithful, the King's orders are clearly and distinctly proclaimed by His own chosen officers, the Apostles. Our Lord and Saviour has been given, not only to redeem us, but also to "be a leader and commander to the people." Now if we are good soldiers of Jesus Christ we will obey His word of command. We are assured that "He has become the author of eternal salvation to all them that obey Him." The great commander of the armies of the living God requires faithful submission to His will in all things. Every one is required to obey His word. When in the world He taught perfect obedience by His example, for "He was obedient unto death, even the death of the cross." Then let us be careful to hear His word, as proclaimed by His Apostles, and do the things that He requires and we shall gain the victory over all our enemies through Him. But there are deserters from the armies of earthly kingdoms. Oh! how ungrateful and disgraceful and vain to desert our Lord's army to join the ranks of the enemy of God and man. Oh! then let us be watchful, prayerful and careful, to stand in proper position, with the whole armor on, that we may fight the good fight of faith and lay hold on eternal life. "If a man strive for the mastery, yet he is not crowned except he strive lawfully." What law directs and governs all faithful Christians in their holy warfare? Answer, "The law of the Lord, which is perfect, converting the soul;" "the perfect law of liberty;" "the law of the spirit of life in Christ Jesus;" "the word of the Lord as proclaimed by His Apostles all along the line of battle." The Apostle John says: "He that is of God heareth us."

J. B. WALLACE.

#### SUMMERSIDE LETTER.

Three persons were added to the church in Tignish, at my last regular appointment there. There have been several very useful members added to the church here this fall, and the outlook is good for future work. When peace and goodwill reigns in a church, and all the members are earnestly at work, success must attend their efforts. I care not how eloquent the preacher may be, nor how learned nor yet how hard he may work; if the congregation are pulling apart and finding fault, and are idling away their time, then the work of the Master cannot succeed. Some people are "born grumblers," some brother or sister is always doing something out of the way, etc. But I am not in a spirit for writing an essay on grumbling today.

We are having a strange winter up to date (Jan. 20th) the thermometer has not yet been down to zero; we have had but very little snow, and no sleighing. The harbours are all open; last year they were closed for the most part during the first week in December. As I look out of my window I see the fields as bare as in the spring, and an occasional spot turning green, and I do think the trees have a notion to bud.

We are trying to hold some special meetings here, but the travelling is so bad that I do not know how they will get along. Of one thing I am sure, either the meetings or the weather must stop.

On account of the openness of the winter, business has been very dull, and several failures are reported, and there is a cry of "hard times." There also seems to be a religious apathy; even the free thinkers seem quiet. Whether this is the calm that precedes the storm, is a question on my mind. The signs of the time are ominous; I shall not be surprised if there is a commotion here before long but I trust that when the storm has spent its fury

that we shall have a clearer atmosphere and brighter sunshine. There is a great amount of dead formality among Christians, there is a certain routine through which they must go, and that constitutes about all of religion for them. Stereotyped habit takes the place of warm-hearted devotion. Hearts are filled with pride and vanity, instead of love and humility. As no two substances can occupy the same identical spot at the same time, neither can we have our hearts filled with the world and still have Christ in them. We must push out the world and make room for Christ. The less we have to do with the world, the more room for Christ; and the more room we take up with the world, the less we have for Christ. If we do not overcome sin, sin will overcome us. Paul tells us: "to not be overcome with evil, but to overcome evil with good." The late Bro. A. Campbell, in his introduction to his work on "Baptism" says: Christianity has its theory and its practice, its theory is the sacred writings of the apostles and evangelists of Jesus Christ; its practice, the life of the Christian." These are remarkable words from a remarkable man.

How many professing Christians eulogize the Bible and call it a wonderful book, and talk about its effect on the world, but at the same time their lives are not in accordance with its teachings. Now the Bible is worthy of all the economies that may be heaped on it, but I do think the consistent life of a true Christian man or woman is the best recommendation it can have. Christ says: "ye are the light of the world." We once were children of darkness. Where did we get our light? From Christ, "the light of the world;" we get everything from Christ. *The only thing we get out of the Bible is information*, it informs us how to be saved; Christ saves us and so on to the end. I believe too many Christians are serving a dead Christ. I believe in a LIVING, personal, real, Christ, who has all power, and who is with us always, and who will come again. Yes! A Real Christ.

W. H. HARDING

Summerside, P. E. Island.

### News of the Churches.

#### ST. JOHN, N. B.

Our New Year's Day meeting was a grand one, a large representation of the church was present and a most enjoyable time was spent in worship.

Our Sunday-school is preparing for the anniversary.

A number of our members living at Silver Falls (about three miles from the city) have started a prayer-meeting. They meet every Friday evening. Bro. Stewart and some of the boys will be with them this week.

A collection for Foreign Missions was taken up last Lord's day evening. About \$10 09 was raised.

The Y. P. C. Endeavor Societies of the different churches in the city will meet with us next Tuesday evening.

#### LORD'S COVE, N. B.

Bro. F. C. Overbaugh writes that he has been dangerously ill and has been confined to the house since October last. He reports one addition by baptism to the Lord's Cove church.

#### WEST GORE, N. S.

Bro. Hiram Wallace has helped us much in this part of our Lord's vineyard since his return. He preached almost every evening and on Lord's days to very attentive audiences. A number were added to the saved and great good done at the several points where he labored in "building up the brethren on their most holy faith." His plain and forcible presentation of the pure word of God, his stirring exhortations and solid admonitions were well adapted to all, both saints and sinners. He

has been away from this part most of the time these last few weeks, and the brethren everywhere we go are enquiring about him, wanting to know when he will be back here again, all are so anxious to see and hear him again. We are sorry that his wife's health has not been good since their return to this country. She is now visiting her sisters in the western part of this county. We hear that she is better, and we hope she will soon recover her health and come out all right in the spring.

Our twenty-first annual donation visit took place on the 20th of December. The day was fine, but the roads were very rough and the weather cold, yet a large company came wheeling in from all directions, filling the house with as cheerful and happy a people as you may find anywhere. As usual, the table was well supplied by the good sisters from their well filled baskets. A very pleasant evening was spent. Beautiful songs were sung. Some speaking and much pleasant conversation. We were presented with \$70 00, besides other things, good and useful. To this is added other valuable presents, before and since the donation, among which was a beautiful fur-lined cloak for my wife, for which we take this opportunity to thank our dear friends. We were much pleased to have Bro. H. Wallace with us on that happy occasion, also Bro. R. Stevens from Cornwallis, who made the opening speech and presented the money.

J. B. WALLACE.

#### MILTON, N. S.

The church here is moving on quietly, but hopefully. The social meetings in the beginning of the year were more than usually good. One evening there were thirty-six who were active in the service. This was the highest number ever reached in any one meeting. We are looking for much better times in '92. We are not satisfied with our present attainments in divine life. It is greatly encouraging to see the numbers desiring to reach a more consecrated Christian life. We may be sure of success when we are seeking a higher standard of life than our present attainments.

One sister remarked in the first meeting of the new year, "that in looking over the past year she found her greatest mistake was not in what she had done, but in what she had not done." Our greatest sins are the sins of omission rather than commission. The sentiments of another heart is expressed thus: "I always enjoy Sister —'s remarks, because she lives her religion every day, and that is the only kind of religion I care anything about. This going to church religion is not the kind that the world wants. I get disgusted with myself, as well as with others, when I see so little of the pure and undefiled religion. I am so far from entire consecration, and sometimes I fear I will never reach it. It means so much. But it is the desire of my heart, and I know nothing else will satisfy me; health, wealth nor friends cannot meet the requirements of our real life, but Christ." These are the sentiments, and many other like sentiments from others we could mention, that show we are on the road to a higher and more devoted life.

Bro. Wallace's visit to Milton did the church much good. All who heard him declare themselves better in listening to his instruction. His life is a constant benediction. A union meeting was held on Thanksgiving Day in the Baptist house, and Bro. Wallace preached the sermon to the satisfaction of all.

Union meetings were held in Milton during the week of prayer. Very interesting meetings were the result. Two meetings in each house, and the houses were well filled when the weather would permit. Mr. Austin Kempton, the Baptist preacher, is a live young man, and is lifting the church up into a more united, earnest, active condition. The splendid success attending his labors is the best

commendation a preacher can have. Mr. Black, the Congregational preacher, is back to Milton. He was here seventeen years ago, when I first came to Milton. His talks during the week of prayer were excellent and soul inspiring.

H. MURRAY.

#### SOUTH RANGE, N. S.

I have preached four sermons here since last report. Result, one confession and baptism and two additions.

H. A. DEVOE.

#### SUMMERVILLE, N. S.

Our meeting here commenced the first day of the new year. The first week we had six baptisms, the second week we had nine baptisms, making sixteen in all. The weather was fair the first week, but the second week we had three evenings that greatly lessened our congregation. The beginning of the third week was too dark and stormy to allow the continuance of the meeting. The greater number had to walk a long distance to the meeting, many walking four miles and some walked six miles, and back home after meeting, making a walk of eight miles and twelve miles. This will show how it is quite impossible to have meetings here in stormy weather. The result of the meeting cannot be measured by the number of additions. There were many who heard our plea for the first time, whose hearts were opened and who will evidently attend to the things which they have heard.

Bro. William Murray was with us and did the most of the preaching, and those who know him know it was well done. Our social meetings were very interesting and profitable. One evening as many as thirty-nine were active, and another evening forty were active. Much of the success of this meeting is due to the united, active, earnest, zealous condition of the church. All the members were in their places but one, and he soon got into line. When we see brothers and sisters walking miles to meeting, it means business; and when such zeal is manifested, look out for success. I have held meetings where brethren who lived three and four miles from church, with good teams, but would not get out to meeting, and then wonder why the meetings were not successful. Four years ago we had one family in this community. We preached three times in the hall, and then the hall was locked indefinitely. We then worshipped in a dwelling house. Two years later we worshipped in our own meeting-house. Now the meeting-house is too small. Now we have a church with over fifty members.

Bro. William Murray has returned to Kempt where he will hold the fort till spring. If the church in Kempt would make the sacrifice and united effort necessary to success, an ingathering of souls would be harvested. But it is impossible for a few to do the work of a church. We expect to see the church in Kempt making a strong, united pull in this new year, which is to be the most wonderful of all the years.

H. MURRAY.

**CORRECTION.**—When writing the notes concerning the work at Gulliver's Cove, Digby Co., in the December number of THE CHRISTIAN, I did not know at the time that Bro. H. A. Devoe had made a similar appeal; and also had this work in hand. Those desirous to aid in the finishing of the house at the above named place, will please remit to Bro. H. A. Devoe, Tiverton, N. S., Digby Co.—Respectfully submitted,

H. E. COOKE.

### THE EDUCATIONAL FUND.

#### RECEIPTS.

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A Sister, Belfast, P. E. I., . . . . .	2 00

Total . . . . .	\$10 85
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