

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.

L'Institut a microfilmé le meilleur exemplaire qu'il
lui a été possible de se procurer. Les détails de cet
exemplaire qui sont peut-être uniques du point de vue
bibliographique, qui peuvent modifier une image
reproduite, ou qui peuvent exiger une modification
dans la méthode normale de filmage sont indiqués
ci-dessous.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes indexes/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

- Additional comments: / There are some creases in the middle of the pages.
Commentaires supplémentaires: Il y a des plis dans le milieu des pages.

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
	<input checked="" type="checkbox"/>				
12X	16X	20X	24X	28X	32X

THE CHRISTIAN.

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

Vol. VII.—No. 11

SAINT JOHN, N. B., SEPTEMBER, 1890.

Whole No. 83

The Christian.

Published monthly, by Barnes & Co., under the auspices of the Home Mission Board of the Disciples of Christ of the Maritime Provinces.

TERMS: - 50 Cents Per Annum in Advance.

All communications, intended for publication, to be addressed:

“THE CHRISTIAN,”

P. O. Box 106,
ST. JOHN, N. B.

EDITOR:

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

CO-EDITOR:

T. H. CAPP, - - - - - ST. JOHN, N. B.

FINANCIAL MANAGER:

J. E. EDWARDS, - - - - - ST. JOHN, N. B.

Will all of our subscribers look at their direction label and see if they owe us anything, and if they do, to send us the money at once. Some may think 50c is a small amount and neglect to send it, but when several hundreds are of the same opinion it makes quite a difference in our receipts. Some have responded to the above during the past month, but there is a large number yet to hear from. Address your letters, J. E. EDWARDS, P. O. Box 106, St. John, N. B., Canada.

OUR Annual Meeting will be held with the church at Milton, Queen's County, N. S., commencing the Friday before the first Lord's day in September.

BRO. MURRAY intimates that the coming Annual will surpass in excellence any of its predecessors. We hope it may. Our increasing love for the cause of Christ, and our enlarged experience, should better fit us for the conducting of such meetings.

It is expected that Bro. and Sister Darst of Boston will be at our coming Annual. We are acquainted with these brethren, not by reputation simply, but from personal experience, and can testify that their presence will add greatly to the interest of the meeting; for they are indefatigable workers in the cause of the Master, and wherever known are loved for their work's sake—whose praise is in the gospel throughout all the church.

OUR thoughts are our companions, and in keeping with their nature influences us for good or evil, give shape and direction to our course in life, and ultimately yield the fruit they bear. Edmund Burke said, Tell me what are the prevailing sentiments that occupy the minds of your young men, and I will tell you what is to be the character of the next generation. Said Solomon, Keep thy heart with all diligence, for out of it are the issues of life.

AN exchange is responsible for the statement “that during a religious gathering in the state of Iowa a revivalist asked all those in the audience who paid their debts to rise. Nearly all arose. He then requested those who did not pay their debts to rise. One lonesome man arose. He was the local

editor, who explained that he was unable to pay because everybody in the house owed him subscriptions. Rather an awkward outcome that, but think you that congregation were delinquents above all who dwell in the land?”

A GOD-FEARING mother gives to a silly giddy society kind of a woman a well-merited rebuke. The Westminster Teacher records the incident as follows:

One evening in a parlor at a summer watering-place the young people were dancing. One young lady was not taking any part in the exercise. “Does not your daughter dance?” asked another lady of this young lady's mother. “No,” was the reply. “Why, how will she get on in the world?” “I am not bringing her up for the world,” was the quiet answer.

TO THE question, Why do you drink? a young man replied, “To make me work.” “That is right, you drink and it will make you work,” said an old man. “Hearken to me for a moment,” continued he; “I was once a prosperous farmer. I had a good loving wife, and two as fine lads as ever the sun shone on. We had a comfortable home and lived happily. We drank ale to make us work. The two lads now fill drunkards' graves; my wife died of a broken heart and now lies by her two sons. I am now seventy-two years of age and am obliged to work for my daily bread. Drink! drink! and it will make you work.”

How meaningless is much of our so-called worship: A prayer is offered in a prayer-meeting to fill in the time. Something is put in the collection plate, because, forsooth, not to do so would appear mean and cause unfavorable comment. A song is sung without considering whether we endorse or not the sentiments expressed. It has been said, and truthfully too, that there is a good deal of devotion exhibited that is not devotion. See that man going to church; he has an abundance of this world's goods, and an exchange is our authority for saying that on Sunday mornings he is frequently known to hunt around for change of a five cent piece that he might have a cent to throw into the collection box. Yet with upturned eyes and apparent devotion he will sing—

“Were the whole realm of nature mine
That were a present far too small.”

IN response to certain questions, a gentleman with an almost unlimited experience in the tobacco business, said, “A man that simply smokes a pipe will, putting it low, spend \$12.50 per annum. The moderate cigar smoker will consume in the run of a year 300, and at ten cents apiece equals \$30.00. There are men, however, that smoke ten a day. Those who smoke and chew will spend from \$14 to \$20 a year.

Now, just fancy what kind of a conscience can that brother have who spends any of the above amounts for the poisonous weed and yet argues against our missionary efforts, or the educational fund! A contemporary states as a fact that a certain Methodist layman spent \$145 for tobacco and sixty six cents for church extension. And then adds, “Such laymen are not confined to the Methodist body. We fear that a large crowd of guilty sinners could be collected from all denominations if this test were applied.”

HENRY FRANCIS ADAMS, pastor of the First Baptist Church in Yarmouth, N. S., treats unmercifully (and rightfully too) the abomination of church lotteries. He calls it an “ungodly business,” and classed them with the tables of money changers that were so baneful in their influences that the Saviour was moved to overthrow them and to charge the bankers as making God's house a den of thieves. Here are a few of his utterances:

“When I was in Weymouth last year I saw a bill on a church, and while waiting for the train I read it. It was to advertise a social to which so much was charged for admission. Each person admitted was to have a vote concerning a gold-headed cane, which was to be presented to the most popular man in Weymouth. It is humiliating to think of Protestants resorting to a sly sort of a lottery as that for making money. I suppose the originator of that scheme thought it would be a degree more respectable than the real out and out lotteries resorted to by other representatives of Christianity. Occasionally raffles for articles at Protestant bazaars have been reported, and with shame I have to confess that such reports have had good foundation. At those raffles a person has paid five or ten cents for a “chance” of receiving in return an article worth many dollars. These gambling schemes and many other methods for raising money by Protestants have lowered the spirituality of the churches, have degraded them from the high plane as protestors against the corruptions of Rome, and have dishonored the glorious name of our blessed Lord and Saviour. If the Lord Jesus were to return on earth to-day, I am sure that He would use the whip of small cords again, and clear out all the money making schemes in vogue in Protestant churches to-day. He would certainly find reason for repeating the language uttered by Him; when He turned over the tables of the money-changers, and drove out the bazaar from the Temple, when He said, “take these things hence; make not my Father's house a house of merchandise.”

REMEMBER cheap rates of travel to our Annual have been secured. For particulars read Bro. Murray's letter on page 4. The Bay of Fundy Steamship Company will return free of charge those who in going paid it a full single fare; and upon returning present to the purser a certificate of attendance signed by the secretary of the meeting. When purchasing tickets mention the fact that your purpose attending the Annual at Milton.

Our August number said: “We have the assurance, too, that the International Steamship Company will favor with reduced rates those coming from Eastport to St. John,”—that the brethren and friends of Deer Island, Back Bay, Letet's and Lubec should not lose this opportunity of being at our Annual. Here is the Company's response to our Secretary:

Your favor of the 9th referred to this office for reply. We will make tickets from Eastport to St. John and return for \$1.50. If your people buy a one way ticket, paying therefor \$1.50, they will be entitled to return passage free of charge by showing a certificate signed by yourself or some other officer of the convention,
Yours truly,
E. A. WALDRON, G.P.A.

The Yarmouth Steamship Company also favors our Secretary with the following:

Your favor to hand, and in reply would state that delegates to Disciples' meeting at Liverpool, N. S., will be returned free on a certificate properly signed that said party has attended such gathering as a delegate, and has paid a full first-class fare on steamers of this line in going to Liverpool for such purpose.
Yours respectfully,
W. A. CHASE.

Selected.

REPENTANCE.

If we have understood salvation rightly, it will be easier to understand repentance, and its connection with salvation.

When the apostles went forth to proclaim deliverance to all the world, and men asked them, "What shall we do to be saved?" the answer is first, "Repent ye!"

For already, evidently, they believed. They could not, otherwise, have asked the question. They must have accepted the story—have believed the preaching—or they could not have reached the point of saying, "Men and brethren, what shall we do?"

"Repent ye!" comes next,—Change your minds; alter your purposes; turn right about; reverse your aims, your motives, and your lives. This is the real meaning of the full and comprehensive Greek expression translated "Repent." When a man repents, it does not mean merely that he is sorry for a mistake; that he regrets an error; that he is annoyed and chagrined at his own loss of self-respect from a moral fall.

All these may exist, and the man's feelings may be very much agitated, very intense, and very deep, and yet there may be no repentance.

Sorrow, therefore, is not repentance; deep contrition and anguish of heart are not repentance. A man may seek, as Esau did, "a place of repentance carefully and with tears," and may, like him, find none. And no depth or intensity of sorrow or contrition is repentance. That is, repentance is not merely a more intense degree of sorrow.

Sorrow and anguish of soul may be attendants upon repentance. They may lead to it. But, likewise, they may not. There is no necessary connection.

But to insist on them as essential, to judge of the sincerity of a man's repentance by the intensity of his sorrow, or the abundance of his groanings, is utterly to mistake the Gospel, and to mislead the man.

A man is going on the road of ruin. He is the slave of sin. It is eating the heart out of him. He is asleep, or blind, or deaf, in mere slavery to the world, the devil, or his own flesh.

To such a man the Gospel comes. It reveals his ruin, and the road of safety from that ruin. It shows him how utterly blind, stupid, and mean his life and purposes are. It points out separation from God as the one bitter curse; sin, as the one evil against which he and all men are to struggle. It tells him how he can struggle successfully now,—how he can, by the help secured, have good hope of victory.

He believes the story. He has been a deluded man so far. In the light of the story of the life and death of the Lord, his life is madness, and its end confusion.

So he repents. He turns right about; that is, changes his notions, his purposes, his aims. What he loved, he now abhors. What he once considered harmless, he now flies as the pestilence. A new light has broken over human life; a splendor from heaven has baptized the world and the world's walks. He sees things as they are now. He begins to measure things at their real value, to understand them in their real connections. He reads the riddle of life backward no more. He begins at the right end. He turns right about to live in the new light, and by the new knowledge in which he believes, and thus repents.

It may come, this reversal of his course, in bitterness of soul, in anguish and sore agony, in grim wrestle with the devil. It may come with the triumphant joy of self-conquest, with the calm repose of determined self-control. It may come in

blinding grief for a past that has been wrong and false, or in high hope for a future that, by God's grace, shall be right and true.

But, come as it will, the repentance is the turning about, the reversal of a man's position toward God, the changing of his whole mind about himself, his Maker, and the universe.

And, clearly, this is not a thing done once, and ended. Repentance, from the nature of man, is not an act, but a state. It lasts, like faith, through life. A man begins his Christian course with repentance, and ends it with repentance. In all Catholic liturgies repentance is a perpetual accompaniment of every act of worship, a necessary preparation for every sacrament. The young beginner professes repentance at the very threshold. The oldest bishop, gray in the Christian service, professes it with the palms and the crown before his dying eyes. It is the poor shallowness and weakness of popular Christianity, that it has utterly lost the very knowledge of repentance, and its place in the Christian life. St. Augustine repents all his life. Athanasius—spotless and clear, calm, stern and fearless, like one of God's armed archangels—prays as a penitent all the fifty years that, in the Lord's holy name, he fights the world. In our own times and in our own Church, Ken, the saintliest soul in England, dies a penitent, as he had lived. And all the great and holy, all the heroes of Christianity, all the stainless names that flame along the story of the Church Catholic in all lands and times, all lived and died penitents, repentance and faith their companions to the end. It is left for the poor emptiness of modern religionism to make repentance a half-hour's hysterical excitement in a hot meeting-house, under blazing gas-lights.

A man is to live all his life in repentance. He is not only to turn about, but to stay turned; not only to change his mind, but to keep it changed.

Repentance, therefore, is a part of that state in which a man lives and holds himself with relation to God. Faith is one part. He must believe that God is, and that He is a rewarder of such as diligently seek Him. Repentance is another. He must stand as God's servant, as God's son.

Sin is his ruin professed. Evil is his curse. Lies are his destruction. He faces these things as deadly foes. Once they were friends; once he looked for good from them. Heaven's light has come down upon him and the world. He has opened his eyes and looked at things in that light, and is cheated no more. He now stands, consciously to himself, the sworn enemy of sin. He can make no compromise. He can strike hands with it in no truce. The wrong thing, the false thing, the foul, the bad thing in himself and in the world, is the thing utterly detestable and hateful to him, utterly ruinous to him and all men.

He has turned about, changed his mind, under the brightness of "the light that lighteneth all men," and holds that relation to these things, and insists that they shall hold it towards him. It is a world-long war between him and these henceforth.

Toward God the relation is changed also. He now looks toward God as the only fit Master for man. He looks to Him for hope, for strength, for reward. He turns heart and hands and eyes toward his King and Captain. Salvation lies in that direction. Damnation lies in the other.

And all this is not changed because this struggling soldier of God may be again and again beaten down, trampled on, and bruised into the dust. That the soldier is ridden down by overwhelming enemies in the fierce charges of the battle, does not make his foes any less his foes, or himself any less their enemy. Wounded or captive, he is not their man on that account. He belongs to the other side still.

It is not, by any means, an easy position to hold; and yet it is the very foundation of Chris-

tian life that a man do hold it; that under no circumstances he changes his opinion about sin, wrong, falsehood; that under no temptation he fail to recognize these as the one curse and ruin to be fought with to the end.

From its first inception to its perfect triumph, repentance, we need scarcely say, is represented in the Gospel as the gift of God. The whole illumination of mind which leads to it—the convincing of sin and righteousness, and of a coming judgment—is the work of the Holy Spirit. And the strength to hold the conviction to the end, the "light to see his fellowman's face," and the power to stand armed and facing him are the gift of the same Spirit.

That we all take along with us. But we seek here to be clear as to what this foundation is. We want to tell men, seeking repentance under a mistake laid on them by an emasculated popular religionism, what repentance really is.

The Gospel squares with human nature's needs and life's necessities. When we clear it of the technical phrases of metaphysical theology, and reduce it to plain English, as it was preached eighteen hundred years ago in plain Greek, we find it recommends itself to practical and reasonable men still.

The man who seeks repentance has to turn round on his sin, and strike at it with all his power. His sorrow, his internal struggle, his bitterness of grief, may be less or more. The point is, that he shall know his friends and know his foes, and, in God's name, take his place as a redeemed man.

He has but to rise, and, looking at the ruin that is dragging him down, face it, as God's man, for just what it is, utter ruin to him; and fight it, and, if needs be, die fighting it, knowing that to be the only course of salvation for him or any being made, as he is, in God's image, and not the devil's, in this world, or in any world, where the Lord is King.

BAPTISM.

[Synopsis of a sermon preached in Central Christian church, Chicago, by Prof. W. F. Black, Sunday morning, June 1st.]

Ephesians iv. 5: "One Lord, one faith, one baptism."

It has been suggested that there are three forms of baptism. It may be argued with equal scriptural propriety that there are three faiths, for the same Scripture of unerring inspiration which declares that we have "one Lord and one faith," also says that we have "one baptism." One; not three nor many. And it is insisted, notwithstanding specific statements, that baptism may be performed in a number of ways.

Before we can determine in how many ways it can be performed, we must determine what baptism is. In Paul's letter to the Romans (vi. 17) he says it is the form of the doctrine; not that it is the doctrine, but it is the form of the doctrine, and we cannot determine of what is the form without we know what is the doctrine itself. In II Cor., xv:1-5, he says that the doctrine is the burial of Christ for our sins; and in Romans, vi. 17, it is said it is the form of the burial and resurrection of the Son of God.

In the text there is one baptism, and this one is the form of the burial and resurrection of our Saviour. In Romans, vi. 4-5, the apostle Paul, in his address to the Roman brethren, says: "we are buried with him by baptism, that like as Christ was raised up from the dead, even so we also should walk in newness of life," and in the fifth verse he says: "We are planted in the likeness of the resurrection." The Syriac text—and this is substantially the text of our Saviour—reads: "For we are entombed or sepulchered with him by baptism." Our English text reads: "We are buried with Him by baptism."

It may be asked: Is there any particular form of baptism? I ask, then, why have this in the Scripture: that it is the form of the burial of Christ? If you destroy the form you destroy the thing itself. The form is necessary to the existence of the thing itself. Paul says we are buried with Him in baptism, and Christ says: "Except a man be born of the water and of the Spirit he cannot enter into the kingdom of heaven." And certainly he cannot be born of a cupful or half full. In Heb. x., 22, Paul says: "Having our hearts sprinkled from an evil conscience and our bodies washed with pure water." The heart is to be sprinkled from an evil conscience. In Ex., xxiv. 8, Moses took the blood and sprinkled it on the people, so our hearts are to be sprinkled with the blood of Christ.

In II Kings, v: 1-14, Naaman was told to wash himself in Jordan, and he went and dipped himself seven times in the Jordan, and was cleansed of the disease. Men of more than ordinary learning will tell you that one of the meanings of baptism is washing. How do we determine the meaning of a word? What is the law of language? We determine it by the root meaning. And there is not a Greek scholar who does not know that the root meaning of the word baptize is to dip, to bury, to plunge. And one meaning is to wash. We have it illustrated in the Scripture I have quoted. The prophet commanded Naaman to go and wash himself seven times in the Jordan. And as the Scriptures say: "Having our bodies washed in pure water."

There are just six things necessary in Christian baptism. The first is water (we cannot have Christian baptism without water); the second is much "water" the third is into the water: the fourth is buried; fifth, born; and sixth, up out of the water.

With reference to the first, in Acts xiv. 47, Peter says: "Can any man forbid water, that these should not be baptized who have received the Holy Ghost as well as we?" We must have water to baptize.

With reference to the second, in John iii:23: And John also was baptizing in Aenon, near to Salim, because there was much water there." There was much water there.

The third, into the water: In Mark i. 9-10, we have the statement that John baptized Jesus "into" the Jordan. The old translations has it: "John baptized Jesus in the Jordan"; the translations of 1884 has it, "into the Jordan." But one asks: "Does into mean into or close to?" We read in the Bible that the swine ran down into the sea and were drowned. We do not understand by that that they ran down close to the sea and were drowned. We also read that Daniel was cast into the lions' den, and that if we are faithful we shall be admitted into heaven. We do not understand by these that Daniel was cast close to the lions' den, nor that we shall be admitted close to heaven. Into means into and nothing else. Hence, both John and Jesus went down into the water, and Jesus was baptized by John into the Jordan.

The fourth is burial. In Rom. vi. 4, Paul says we are "buried with Him by baptism." We all know what death is and what burial is. God has selected universal language, about which there shall be no controversy.

The fifth is birth. In John iii. 5, we read, "Except a man be born of water and of the spirit, he shall not see the kingdom of heaven."

The sixth is "out of the water." In Matt. iii. 16, we read that when Christ was baptized he came "straightway up out of the water;" and also Mark i. 10, "Jesus went up out of the water." The Son of God went down into the water and he came up out of the water. Have we not evidence here!

Then, again, one asks, "How could Peter, on the day of Pentecost, baptize three thousand people in one day?" We have it in Matt. x. 10, that Jesus sent for the seventy to preach, and in vi. 10, he

sent the twelve. Seventy and twelve are eighty-two—eighty-two persons on the day of Pentecost commissioned by the Saviour. Then we have eighty-two into three thousand.—thirty-six. Thus we have thirty-six persons to be baptized by each man. Could not a man baptize thirty-six in one day? I could baptize them in twenty minutes.

Then, again, says one, "Was there much water about Jerusalem?" I answer that Jerusalem was one of the best watered inland cities in the world. We have the statement in the Bible that there were many pools there, and that there was much water there.

Baptism is the form of burial and resurrection of Christ. It is the answer of a good conscience. No word in the Bible that is ever translated bury or sprinkle is translated baptize. That ought to settle the question forever. And no word ever translated baptize is ever translated sprinkle.

Again, one asks, "What of the hundred thousands of people that have been sprinkled, are they not saved?" I answer yes. "They lived according to the light they had. But we, with our light, will be held to account.

We read in the early history of the Church that immersion was the practice of the primitive church but when it became inconvenient it was changed by the priests. The primitive church knew nothing else. It was changed for human reasons and not Bible reasons. Dean Stanley says that no church historian or great scholar would call this in question, but that immersion was the practice of the primitive church. Martin Luther, the great reformer, says that we know that our Saviour instituted the form of immersing the whole body in the water as the form of baptism. The great purpose is to get back to the primitive practices which our Saviour taught—"One Lord, one faith, one baptism." One says, "How shall we know?" One says this, and another says that is right. We want to do just what our Saviour wishes us to do. And the Bible, the word of God, says there is one Lord, one faith and one baptism. Will you accept his word?

The question is, Had the Church of Rome the right to change the original practice? We believe in no creed but Christ, and no rule of faith and practice but the word of God. Follow this and you will live right and die right.—*Christian Oracle*.

THE DEAD DISCIPLE.

I was speaking of such a one, when my friend exclaimed, "But I saw him pass here not an hour ago, apparently as well as any man." I cannot help that. The disciple I saw was dead, and I have so many proofs that he was dead that I cannot be mistaken about it. I will hand the facts over to you, and you may judge for yourself.

1. He was motionless. Something of a sign of death that, I think. The book that treats of such things, which I am in the habit of consulting, says that living disciples "run the race that is set before them," and "walk and are not faint;" and that they "labor" and "strive," and "fight the good fight of faith," and all that. But not one of these things did I see the disciple in question doing.

2. And he was cold too, which is death-like certainly. And cold he was, at the place where, if there be coldness, there certainly must be death, *i. e.* at the heart. A man's heart cold, and yet he lives! Who ever heard of such a thing? The heart keeps warm till the last, as I have always understood the matter, and when the warmth there is all gone, then it is all over with a man, and he is dead.

3. And when I add that he was speechless, you will certainly begin to think I am not mistaken about his being dead. Living disciples know how to talk, for I have it from the eminent medical

work above referred to, that they that "of old feared the Lord, spake often one to another." And much is said about "exhorting one another." And disciples that have life are known to pray, and to beseech and to entreat, and counsel, and advise, and so on; all of which implies speech. But he was speechless of whom I now write. And I could not but put this in as one of the proofs that he was dead.

4. I shall add but one proof more. All the efforts made to bring him to life utterly failed. There were some very stringent applications used. I saw some of the physicians in the country take him in hand. And verily they used such agencies, that if there had been any life in him, they must have brought it to light. They locked up the old medical books, and in the best one of them all, they found an account of a very extraordinary remedy, which was to be used in such cases. It was "sharper than any two-edged sword, piercing to the dividing asunder of the joints and the marrow, and a discernor of the thoughts and intents of the heart." The medical men united in affirming that there was nothing in their whole stock that was to be compared with this. And they said if this did not restore animation, there was an end to all their resources, and they must give up that the disciple was really dead. And they tried it, and I am a witness that they did it faithfully, but not a spark of life could they find. He was a dead disciple. That is the whole of it.

That disciple being dead as the above facts amply testify, I shall take the liberty to deliver a short sermon over him.

1. He died as a fool dieth. He had no business to die. It was his business to live. There was not a human being more unworthily occupied than that disciple when he let the spiritual pulse stop beating. The highest authority that is known in the universe had enjoined that he should be "alive to God;" and he was as much bound to obey that injunction as any other. And not to keep it, was as great an act of folly as any human being could possibly commit.

2. He was a suicide. People have to die, when certain circumstances occur. They cannot help it. But it was not so with the disciple. There was no more need of his parting with spiritual life than of his committing theft or murder. And he knew it. He was bidden to live, by voices sweet as the angels, and louder than the waves of the sea. And he ought to have obeyed them. And a shame it was, and a great sin, that he did not obey them. The Bible told him he must not die, and conscience told him to live godly in Christ Jesus. And faithful Christian friends lifted up their voices. But it was all in vain. He would die.

A dead disciple! There is something sad in the thought. If it was only natural death we might be comforted. But it was worse than that. It is spiritual death. There is occasion for great lamentation over him. He will take part in that lamentation himself by and by. I wish to see him weep now, that he may not lament forever while suffering the death that never dies! SIMON.

HOW CAN I INJURE A CHURCH?

1. By being always late.
2. By missing one service out of three.
3. By criticising my minister and fellowmembers
4. By croaking.
5. By leading an inconsistent life.
6. By indulging in small and petty prejudices.
7. By making no effort to induce others to attend the church.
8. By being a looker-on instead of a worker-on.—*Exchange*.

Abolish free will and there is nothing to be saved; abolish free grace and there is nothing wherewithal to save.—*St. Bernard*.

The Christian.

ST. JOHN, N. B. SEPTEMBER, 1890.

EDITORIAL.

GOD SPEAKING TO MEN.

God who at many times and in divers manners spake in times past unto the Fathers by the Prophets, hath in these last times spoken unto us by His Son, etc. Heb. 1. 2.

This letter bears no name. It was written to Jewish Christians, who were sorely pressed by their unbelieving countrymen to turn from Christ and His religion to Moses. It bears visible marks of being the production of Paul, who, from his superior talent and clear knowledge of both Testaments, was eminently qualified to handle the important subjects discussed in the letter. Perhaps his name was withheld to gain a candid hearing from the nation, who were prejudiced against the apostle for espousing the cause of the Gentiles. He cheerfully awarded Moses his meed of praise, because he loved his brethren and respected the great law-giver, whom he held up as an eminent type of the Son of God. We are told that God has spoken at different times, by different speakers, and to different classes of hearers. To understand this subject we must keep before us the contrast between the parties, both speakers and those spoken to. Did God speak to the fathers (of the Jewish nation) by His Son? No; but by the prophets. Did He speak to us by the prophets? No; but spoke to us by His Son. Even the prophets did not know the things which God afterwards spoke by His Son. The prophets are put in contrast to the Son—the fathers in contrast to us.

Moses was the great prophet of Israel, and God spoke to them by him as follows: Of the twenty-seven chapters of Leviticus twenty-one begin with these words or their equivalent: "And the Lord spake unto Moses, saying, Speak unto the children of Israel," etc., etc. The same is true of twelve of the first twenty chapters of Numbers. God spoke unto Moses and told him what to say to Israel. They were to hear Moses, and do all he commanded them, or suffer for disobedience. Other prophets spoke to the people, urging them to obey what God had commanded them by Moses. The prophets sometimes spoke of Him who was to come, charging those who should see Him to hear Him in all things.

But it may be asked, Did not God speak to us by the prophets, and are we not bound to do what they were commanded to do?

We will suppose a case. A wise and good man sets up his son in business in a distant city. He writes his son letters, which are published and read by many. In them he tells him what to do, what kind of goods to keep, and where to purchase them. We read those things though they are not written to us. He also charges his son to be always upright and truthful, to be obliging to all, etc. We feel that we are in duty bound to do so also. So we are to do some of the things he tells his son to do, and others we are not to do. He wrote to him, not to us. We find out from these letters something of the father's character, and are otherwise benefited.

God has spoken to the fathers. At one time he tells them all about a lamb which they were to kill and roast and eat while they sprinkled its blood on the door posts (Ex. xii.) At another he tells them to build an altar of shittim wood, so long and so broad (chap. xxvii.) Again he tells them all about a red heifer which they were to kill, etc., etc. They were to do these things, but we are not.

But Moses told them not to steal, not to kill, not to bear false witness, not to worship other gods. These things we are also forbidden to do. We are bound to do some things God told the fathers to do,

and equally bound not to do some other things which He told them to do, for he spoke to them, not to us.

There is an immense contrast between the parties spoken to as well as between the speakers. Between the FATHERS and us the former was confined to one nation and to past times; the latter embraces all nations till the end of time.

But how different was the effect of God's voice in the two cases. In one it proclaimed death; in the other life (II. Cor. iii.) When the law was first given to the fathers three thousand Israelites were killed (Ex. xxxii. 28). When the law of Christ was first given, three thousand of the same nation were made alive to God (Acts ii. 4). God spoke on each occasion to sinners—the peculiar crimes of the first were in making and worshipping a golden calf; those of the second were in rejecting and crucifying the Lord of Glory. But it was by His Son God spoke to them—the Son who came not to condemn but to save.

He wears no terror on His brow,
He speaks in love from Zion now.
It is the voice of Jesus' blood
Calling poor wanderers back to God.

God told the fathers to stone the Sabbath-breaker till he die—neither to pity nor to spare him. Would the dying sinner feel any emotion of love to God? Would it kindle one kind affection in the hearts of those who throw one stone after another at him until the vital spark went out? No. It was the awful purity and justice of God that was then on exhibition. From this turn to the Son when in the agony of the cross, forsaken by His own Father, yet pleading for the pardon of His mocking murderers, and what is the effect on these murderers and upon all who will consider? Here the divine character in all its justice, purity and love shines forth. Paul says, even in his day, when Moses is read, the veil is upon their heart, but when the reading shall turn to the Lord, the veil shall be taken away. Looking to Jesus and hearing Jesus speaking from the cross removes the veil and fills the heart with the love of God.

All Jesus' words and actions showed that His mission was to the world. As soon as He was publicly proclaimed by His Father as His only begotten Son, and the Holy Spirit in form of a dove rested upon Him and was in Him without measure, He manifested a love for the Gentiles as well as for the Jews. He praised the faith of a Centurian who asked Him to heal his servant by the word of His power. When a Gentile woman cried to the son of David for mercy on her daughter, he tried her faith, and with great delight healed her daughter. And when two of his disciples told him that certain Greeks wished to see him he joyfully described the results of his death and resurrection (John, 12. 20. 24.) His death would give life to many. Among Jesus' first discourses was the announcement that God so loved the world that He gave His only begotten Son that whosoever believeth on Him might not perish, but have everlasting life. Thus God manifested His love for the world and Jesus tells it. But as actions speak louder than words, God speaks to the world from the cross of Christ. He there tells how He loved us and on what grounds He pardons us. He hath set Jesus forth to declare how He saved believers who died before His coming, and also how he might be just and the justifier of him who believeth in Jesus (Rom. iii. 25, 26).

After Jesus rose from the dead He sent His apostles into all the world. They were to leave out no part, they were to speak to every creature, every lost man and woman on earth. They were not only to speak but to preach to every creature. They were to preach the gospel to every creature not only to preach where every creature could hear them, but to preach the gospel to every creature, that is to tell every man and woman that Jesus

died for his or her sins according to the scriptures, that He was buried and rose again the third day, according to the scriptures. Here was God's speaker sending this message to every sinner in the world by His chosen apostles. But Jesus adds to this gospel, He that believeth and is baptized shall be saved, but he that believeth not shall be damned. Thus God speaks to every creature by His Son. What a grave mistake to tell sinners to go to the prophet by whom God spoke in times past to the Fathers to find out his will respecting them, and how they are to be saved instead of pointing them to His Son who tells them what to do. The gospel is Christ's message to the lost, so full of the love and power of God that it affects the heart of every sinner who believes it with all his heart, and Jesus tells such how he can be saved as plainly as words can tell. When the believer makes a full surrender to Jesus by obeying Him, he receives the spirit of Christ bearing witness with His own spirit that he is born of God, filling him with joy and peace and the hope of glory.

To the Christian God speak by His Son most plainly and forcibly. What Jesus commands others to do He always did Himself, so that His sweet voice in every command is "come." This voice will never change until He shall say, "come ye blessed of my Father, inherit the kingdom prepared for you, etc." Christ is their leader as well as their commander. It became Him who bringeth many sons into glory to make their leader perfect through sufferings, and the rejoicing confidence that "both he that sanctifieth, and they who are sanctified are all of one" will nerve their arm for every conflict until they shall be more than conquerors through Him that loved them. Let each follower attentively hear the Son and pray and strive daily to be more like Him.

God will again speak by His Son to all that are in their graves, and they shall hear His voice and come forth, they that have done good to the resurrection of life and they that have done evil to the resurrection of condemnation. That voice cannot be resisted. The parties spoken to will have no voice. The good-doers will rise to live forever. The evil-doers will rise to be condemned forever. The Son of God will have no successor, His word will stand when heaven and earth pass away. Reader, what will be your last sentence—"come," or "depart?"

Original Contributions.

ATTENTION!!

Those who are coming to the Annual Meeting by train, to Bridgewater, can return for one-third fare. Pay full fare to Milton, which is \$4.55 from Annapolis, and you can return for one third of this. This includes all who come by train. Those who are coming this way must let us know a day before, as the coachman, who lives in Liverpool, must know how many to provide for, in time to reach Bridgewater. Be sure and make a note of this. Because if we do not know how many are coming this way no provision will be made, as the coachman will not provide extra teams unless he knows there are persons to come. Unless you come by the regular coach line, you will not get the benefit of the reduced fare. It will cost \$4.00 extra to hire a team in Bridgewater to come to Milton. You see it will pay you well to let us know a day or two before you leave that you are coming by way of Bridgewater. You can send a postal card or telegram; a telegram one night before you leave will do.

You can come off to Milton the same night if you chose, getting to Milton at midnight. But if you would wait till morning, the coachman will wait and bring you off in the morning. If the evening

is not very pleasant, it would perhaps, be better to remain at the Hotel until morning. Bro. James Prince, who lives in Bridgewater, will be at the station to show you where to go. We are doing our best to make the journey agreeable, to induce as many to come as possible. The prospect seems now auspicious for a grand Meeting. We are all ready with our heart and doors wide open to give you a hearty welcome. What money and time it may cost you to help us give new life to the best cause on earth will pay you well, and a hundred years from now you will say it was the most profitable investment you ever made. Don't fail to come!

H. M.

QUALIFICATIONS FOR HEAVEN.

There is scarcely an individual who admits the doctrine of the immortality of man who does not indulge a certain degree of hope that he shall be admitted into a happier world, when his spirit wings its way from this earthly scene. Even the man of the world, the profligate and the debauchee, notwithstanding their consciousness of guilt, and of the opposition of their affections to the Divine Law and the duties of the Christian life, are frequently found buoying themselves up in the midst of their unhallowed courses with the vain expectations that an all-merciful Creator will not suffer them ultimately to sink into perdition, but will pity their weakness and follies, and receive them when they die into the joys of Heaven. Such hopes arise from ignorance of the divine character, and of that in which true happiness consists, and from fallacious views of the exercises of a future state and the nature of its enjoyments. For, in order to enjoy happiness in any state, or in any region of the universe, the mind must be imbued with a relish for the society, the contemplations, and the employments peculiar to that state or region, and feel an ardent desire to participate in its enjoyments.

What pleasure would a miser whose mind is wholly absorbed in the acquisition of riches, feel in a world where neither gold or silver, nor any other object of avarice is to be found? What entertainment would a man whose chief enjoyment consists in hounding, horse-racing, routes, and masquerades, derive in a scene where such entertainments are forever abolished? Could it be supposed that those who now find their highest intellectual pleasures in novels and romances, and in listening to tales of scandal, would experience any high degree of enjoyment in a world where there is nothing but substantial realities, and where the inhabitants are united in bonds of the purest affection. Although they were admitted into the mansions of bliss, they would be miserably disappointed; and would feel themselves in a situation similar to that of a rude savage, were he to be introduced into an assembly of princes and nobles. For, it is the decree of Heaven—a decree founded on the moral laws which govern the intelligent universe, and which, like the law of the Medes and Persians, cannot be changed—that "Without holiness, no man can see the Lord," and that "no impure person that worketh abomination, or maketh a lie, can enter within the gates of the heavenly Jerusalem."

The foundation of felicity in the future state is substantially the same as that which forms the basis of happiness in the present world. However elevated the station in which an individual may be placed, however much wealth he may possess, and however splendid his rank, he can enjoy no substantial felicity while he remains the slave of grovelling appetites and affections, and while pride and envy, ambition and revenge exercise a sovereign control over his mind. While destitute of supreme love to God, and benevolent affections towards man, and of the Christian virtues, which flow from these fundamental principles

of moral action, the mind must remain a stranger to true happiness, and delightful feelings, which raise the soul above the pleasures of sense—supreme love to God, the original source of happiness. This is the first duty of every rational being, and the most sublime affection that can pervade the human mind. It unites all holy intelligences to their Creator, and to one another. Love to mankind is another affection which is indispensably requisite to qualify us for participating in the joys of Heaven. Humility is another essential qualification for enjoying the felicity of the future world. There is nothing that appears more prominent in the character of the bulk of mankind, than pride, which displays itself in a thousand different modes in the intercourse of society. It is uniformly accompanied with haughtiness of demeanor, self-conceit, obstinacy, arrogance, and a whole train of malignant passions and affections.

It is the pest of general society, the source of domestic broils and contentions, and the greatest curse that can fall on a Christian Church, when it insinuates itself into the minds of those who "love to have the preeminence."

It is a source of torment to its possessor, and to all around him; and of all the malignant passions which rankle in the human breast, it is the most inconsistent with the present character and condition of man. It is peculiar to fallen and depraved intelligences, for it is certain, from the very constitution of the moral system that no emotions of pride are ever felt in the breasts of angels, because such affections are not consistent with the principle of love to God and to our fellow-creatures.

Lois.

FULNESS OF JOY.

And these things write we unto you that your joy might be full.—1 John i. iv.

God proposes to make man happy—to give him fulness of joy. There is a certain amount of joy that arises from satisfying our natural fleshly appetites. Food is necessary to give this happiness, and the amount of happiness depends upon the kind and quantity of food supplied. All the animal creation have the happiness thus derived. Many persons have not any enjoyment, or but little, of a higher nature than this, because they are not fitted for it. But God has given to man a mind as well as a body, and it is through this that men derive the higher joys, or fulness of joy.

The mind needs food in order to happy man. It needs to be cultivated and supplied with themes for contemplation. Now the joy derived in this way will be of a higher or lower order, according to the food supplied. As good food to the natural appetite gives greater satisfaction than food of an inferior quality, so as the themes presented to the mind excel in grandeur and other qualities of excellence the joy will be of a higher and higher nature until it is full or complete. The themes therefore that are best calculated to give joy are such as lead us to contemplate God and our relations to Him, and especially our prospects of being like Him. These are the things of which John wrote: He did not tell them what they were to eat and drink, not of any subject upon which to think that was not calculated to purify the mind and lead to the higher thought. Paul as well as John has given us some beautiful themes to think upon (Phil. iv, 8.) Finally brethren whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise think on these things.

What did John present in order that their joy might be full? That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the word of life. What a theme

for contemplation. By studying, meditating and being moved upon by this theme we are brought into fellowship with the Father and the Son. And John was in position to give reliable testimony on this theme, for he says the life was manifested, and we have seen it and hear witness and shew unto you that eternal life which was with the Father and was manifested unto us. He testifies that God is light. What would this world be without light? When God created this world, darkness was on the face of the deep. The first work of Him who doeth all things well was to say, "let there be light." What would all Gods' works be to us without light? We could have no conception of the beauty and fitness of His work. And so in our higher nature, light is essential to our enjoyments, and this truth is set before us that God is light. Not a reflector of light like the moon, or a source of light like the sun, but the very thing—light itself. Rev. xxi. 23.

God is love. Love is not simply an attribute of God, but He is all that is known or imagined of love, and more. Whatever we ask of Him we receive. God has given unto us eternal life. He has given us an assurance of this. We know that we have passed from death unto life because we love the brethren. And we know this because we keep the commandments of God. (1 John v. 2.) We know that we dwell in Him and He in us because He has given us of His spirit. (1 John iv. 3.)

Fulness of joy comes from fellowship or union with Christ; for John says, That which we have seen and heard declare we unto you, that you may have fellowship with us, and truly our fellowship is with the Father and with His Son Jesus Christ. Fellowship or partnership is a joint participation in a work or business, in which each partner partakes of the benefits or blessings according to his share of the stock in trade. His stock is the money and labor he gives to the business.

The great work of Christ is to save the world. God so loved the world that he gave his only begotten son, that whosoever believeth on Him might not perish but have everlasting life. Jesus says, I came not to judge the world, but to save the world. The apostles shared in this work (1 Cor. iii. 9.) We are laborers together with God. You are God's husbandry; you are God's building and representing God's people as a building. Paul says, As a wise master builder, I have laid the foundation and another buildeth thereon; but let every man take heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ. In this figure of a building representing this fellowship we find Christ as the principal stockholder. He is the foundation, the chief corner stone. He is the little stone cut out of the mountain without hands that was to fill the whole earth. Paul as a partner, laid the foundation in Corinth by preaching Christ first there, (Acts xviii. 1-8) and Apollos and others were partners by preaching the gospel and thus filling the hearts of others with love to God; and there again became partners and entered into the fellowship as they entered into the work by telling the story of the cross.

This work gives joy from beginning to the end. Christ being able to see this joy left the exalted position He held in heaven and came to this earth in a body of flesh—became a man of sorrows and acquainted with grief. He was mocked and spit upon, crowned with thorns and crucified. Paul says that for or on account of the joy set before him He endured the cross and despised the shame. When men hear and obey the gospel of the blessed God this joy begins with them. Luke tells us that when the Ethiopian officer heard Philip preach Christ and by obedience to him was immersed into Christ, he went on his way rejoicing. Likewise the jailor when he was immersed, brought them into his house and sat meat before them and he rejoiced believing in Jesus with all his house. His joy

began. The prophet Isaiah sets this forth when he says: With joy shall you draw water out of the wells of salvation, and the Psalmist has said, they that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him. As we enter this fellowship and become partners in this work, our joy is increased until we are filled with joy and gladness. David said, In thy presence is fulness of joy and at thy right hand are pleasures forevermore. And Jesus says, These things have I spoken unto you that my joy might remain in you and that your joy might be full. And again, hitherto you have asked nothing in my name; ask and you shall receive that your joy may be full. It is not necessary to see Jesus to have this joy forever read. For whom having not seen we love; in whom though now we see Him not yet believing you rejoice with joy unspeakable and full of glory. But rejoice inasmuch as you are partakers of Christ's sufferings that when His glory shall be revealed you may be glad also with exceeding joy. We are partakers of His sufferings and have this exceeding joy when we share in His work. The knowledge of Christ brings life and joy. That joy is increased by obedience to Him. If you know these things happy are you if you do them. This joy becomes full by the increase of our knowledge and obedience. O, that we may all labor for Jesus so that our joy may be full.

LeTete, August 20th.

J. A. GATES.

Correspondence.

NOTES OF TRAVEL.

Some have asked me why I did not write my second article on the Kingdom question? My reason for not writing is: that the editorial in the July number of THE CHRISTIAN, covers all the ground, and I am very glad of the excuse as I have been very busy, and have not had much time for writing.

I think I told you in May last, about the very pleasant time I had at "48"

The time soon came when "good-bye" had to be said; and on Saturday, July 26th, I was on my way to Summerside.

In a former letter I mentioned a river which seemed to try and see how crooked it could be. Well, I think the P. E. Island railway was built on the same plan. Still I reached my destination in safety, and the first man to meet me was Bro. Major Linkletter, who drove me to his home, and I think I will say my home; in fact I found I had a good many homes on the Island. I preached twice on Sunday, and twice during the week, and had interesting audiences at every meeting. I visited a number of the brethren in their homes. Bro. Richard Murray is the elder, and his whole desire is to see the church prosper.

I noticed one particular matter that I will mention here; it is this: After preaching, the brethren do not all make a rush for the door to see who will get out first, but they have a general hand-shake. I am a firm believer in Christian sociability. I wish we had more of it. I may write some more about this church in the near future.

Thursday (31st.) Bro. Isaac Linkletter drove me to New Glasgow, a distance I think of about 26 miles. I spent the night with Bro. Crawford; the next morning I took the train for Souris.

I was met there by Bro. Joseph Rose, and driven to the home of Bro. John McDonald. This is what is called East Point. I spent a week with the brethren here preaching every night, and as an immediate result seven were added by confession and baptism.

I do not think I have ever been in a place where I learned to love the people so much, in so short a time. There is a splendid church building here, and the most warmhearted people it is possible to find. This is a lovely place for tourists and others

who would like to get in some cool place for a few weeks in the summer.

I had some fishing, some sailing, and some bathing, and I enjoyed it all.

Bro. and Sister Darst appeared on the scene one day. Of course they must go fishing; but the flies! Bro. Darst looked next day as though he had the small-pox. The people on the Island enjoyed the visit of Bro. and Sister Darst very much and the only regret was that it was so short.

Bro. Emery has a very warm place in the hearts of the people here, and they are hoping and praying that he will not leave their part of the Island. I left East Point for Halifax, where I arrived Tuesday evening 12th August.

Sunday, 17th, was spent as follows:—

In the morning I preached in Shubenacadie; in the evening at West Gore. The distance from Shubenacadie to West Gore is about 20 miles; so you will see I had a long drive between meetings. I found the brethren at these places as usual, good and kind, and willing to provide a means of transportation to my place of destination. Bro. and Sister Darst had been at both of these places on a flying visit. The brethren were favorably impressed with them, and I think they all enjoyed their visit. I have seen and heard a great many things this month that I would like to tell you, but I think I must postpone as these notes may become "drouish."

W. H. HARDING.

Halifax, August 20th.

News of the Churches.

NEW BRUNSWICK.

ST. JOHN.

One addition by confession and baptism since last month.

Bro. T. F. Dwyer has been in our city during the past fortnight. We were glad to hear his words of instruction and encouragement.

Bro. Boyd, a colored preacher from the West-gave us a call last week and preached on Tuesday evening. Bro. Boyd is scholarly and a good speaker, and a good audience listened attentively to the discourse and responded liberally when the "plate passed around."

Bro. Emery and wife are visiting us at present. They are always welcome at Coburg Street.

A number of our members expect to attend the Annual at Milton, N. S.

NOVA SCOTIA.

CORNWALLIS.

Bro. E. W. Darst, pastor of the church of Christ, in Boston, who is making a tour of the churches in the Provinces, came to Cornwallis on Wednesday last, and remained till after the Lord's day, when he left us to visit the churches in Digby Co. To say that his short visit has been both pleasant and profitable, does not half express it. No one can enjoy the society of Bro. and Sister Darst, even for a short time, and not be the better. Bro. Darst spoke for us from Wednesday evening, till Sunday evening, in all, seven times. At the last meeting on Sunday evening, there were nine confessions.

Before the sermon that evening, Sister Darst spoke to the young ladies, on adorning themselves with a Christian life, showing them how Christ in their lives would make them more beautiful than all else beside. And it was indeed grand to see seven of those young ladies come out before a large congregation, and nobly confess their faith in Him after whom they propose to pattern. Besides these, there were two young men, who also decided for Christ.

We are very thankful that in the providence of God our Bro. and Sister Darst were permitted to visit us, for they have done us all good.

Now for the annual. The time is almost here. We are hoping to enjoy a happy season. Let us go up and take counsel together. The time is more ripe for a forward movement. We have been looking on long enough. Let us do something worthy the name of work, and the cause we plead. Every phase of the work committed to us needs to be reconsidered. We want to talk about the best way to build up our churches; to increase the interest in the Sunday-school work, and to make our meetings more interesting. We need to consider also, the best way to raise money for the Lord's work, both for home and mission work, we all need more of the missionary spirit, that we may enter more heartily into the work of saving souls.

We hope, by the blessing of God, to make this meeting one of the most profitable we have ever had. Let us go up, then, to the house and assembly of the Lord, and as we go, let us pray that wisdom may be granted us sufficient for the work before us.

E. O. FORD.

Port Williams, August 25, 1890.

P. E. ISLAND.

Bro. Harding of Halifax has been laboring on the Island most of the time since the Yearly Meeting. He is likely to remove his family to Summerside and labor there and at Tryon and Tignish for the future. We sincerely hope and pray that he may be eminently successful in that field where the brethren have so long held the fort, and where they are so anxious to uphold the preaching of the gospel. So far as heard from Bro. Harding has been giving good satisfaction on the Island.

Bro. and Sister Darst of Boston made us a flying visit. Our Brother has been able to preach at nearly every church on the Island, though their stay was so short. Their great desire to save souls and spread the gospel of Christ with so much of the spirit of the Master make their company and labors truly inspiring. We are glad that they are likely to visit most of the churches in Nova Scotia and New Brunswick and attend the annual at Milton, where it would give us great happiness to be.

D. O.

Selected.

DIALOGUE BETWEEN TWO JEWS.

HANANI. Have you heard of the extraordinary person who has lately appeared in Judea?

ITHIEL. Do you mean the carpenter's son at Nazareth?

H. The same. Joshua, or, as the Hellenists style him, Jesus is his name.

I. Very strange things are reported of him, and I do not wonder at it, for I have seen him, and he is in truth, a very singular character.

H. Where did you see him?

I. Our brother, Simeon the Pharisee, invited him one day to his house; and as public curiosity had been considerably excited by him, several of us were invited to partake of a repast along with him, that we might be gratified by observing his behaviour at a private entertainment.

H. And how did he behave?

I. With an admirable mixture of dignified reserve and engaging affability—I never before saw much mildness and so much majesty fitly blended. There was no constraint in his manner—his discourse seemed to be no way studied, but to arise merely out of the occasion, and he uttered it with an air, that rather enticed, than forced attention. In short, if you would not suspect me of being too partial to him, I would say, that there was something altogether superhuman in his appearance and behaviour.

H. How has a man of his mean birth arrived at such accomplishments?

I. I cannot tell: his manners far exceed his station.

H. I wish I had been present.

I. I wish you had; especially as a singular occurrence served in some degree to develop his character.

H. What was that?

I. While we were at supper, a profligate woman, a daughter of Belial, one of those foreign women, who live a life of lewdness, entered the chamber. I marked her approach. Her look was downcast, abashed and timid. For a while she hesitated apparently whether to draw near or not, at length spying the couch on which the stranger reclined, she came forward, and kneeling behind it at his feet, she bathed them with her tears, wiped them with the hairs of her head, kissed them repeatedly with great affection and anointed them with some precious ointment which she had purposely brought.

H. How did Jesus act on the occasion?

I. Why the eyes of all the guests were turned upon the woman—all seemed at a loss what to think of her behaviour. Our host Simon, appeared thoughtful, as if he was muttering something with himself, as much as to say, "I wonder this man who has the character of being a prophet, and should therefore know the quality of this woman, would allow her to use these familiarities with him, lest any might defame him, for she is an abandoned woman." Indeed the very same sentiments occurred to my own mind. After a silence of some minutes, during which the feelings of the woman seemed to be very acute, the stranger, to our great surprise, as if he had known by intuition all that had passed in our landlord's mind, addressed him thus, "Simon, I have a question to put to thee?" Simon answered, "Master, say on." On which Jesus said, "A certain person had two debtors; one owed him five hundred denarii, the other fifty. Neither of them being in a condition to discharge the debt he freely remitted both. Now tell me Simon, which of the two will be most grateful?" Simon replied, "Most likely he to whom most was remitted."—Jesus approved the reply, and turning to the woman, who all this time exhibited great anxiety and agitation he said, "Do you see this woman? Here is an instance of the very case I just now proposed to you; you (like the debtor of the fifty denarii) do not consider yourself as under any great obligation to me, and therefore you have received me, as men receive a common acquaintance. This poor woman again (like the debtor of five hundred denarii) thinks herself unspeakably obliged to me, and cannot do enough to testify her gratitude. When I came into your house, you did not ever show me the ordinary civility of offering me water to wash my feet; but she has bathed them with her tears, and wiped them with the hair of her head. You did not salute me when I came in, but she has incessantly kissed my feet. You offered me not the accustomed oil to anoint my head with; but she has anointed my feet with costly ointment. The reason of all this is: the height of her gratitude arises from a sense of the forgiveness of multiplied transgressions; but he who has received pardon of fewer sins, is seldom found to be very zealous in his acknowledgement.

H. What could he mean by these remarks? Did Simon make any reply to them?

I. No: all of us were silent, and stared at each other. The only person present, who seemed to understand this discourse, was the poor woman, in whose countenance I could discover mingled emotions of joy and thankfulness, especially when Jesus addressing her, said, "Woman, thy sins are pardoned."

H. Her sins pardoned! What authority has this man to pardon sin? I thought that had been the prerogative of God alone.

I. So thought the guests, and were going to express their wonder, when Jesus again said to the woman, "Thy faith has saved thee; go in peace."

H. The language and conduct of this man greatly surprised me; he speaks and acts, as if he were invested with supreme authority. Those who have heard his discourses in public say that he widely differs from the expounders of our law, in as much as he speaks with an energy and decision, and at the same time with a simplicity and affection, rarely to be found among them. He avoids all mystery, and brings every thing down to the level of the meanest understanding. He speaks of our sacred writings with great reverence, and quotes them as the inspirations of the Almighty; but disregards all the comments of our learned scribes, and refuses the authority of the traditions of our fathers.

I. Your character of him as a teacher is just; only there is one peculiarity you have not noticed, which is, that he carefully avoids treating of matters merely speculative, his whole aim evidently being to raise the standard of morals, to reform the conduct of men, and to purify their minds from gross and unhallowed passions. Whatever be his object, the common people hear him with enthusiasm; this morning they were flocking in crowds to our temple, before the sun arose, on purpose to listen to his instructions. — *Edinburgh Evangelical Magazine.*

OUR GUIDE.

For this God is our God forever and ever: He will be our guide even unto death.—PSALM xlviii. 14.

He who made us and knows what we are, whence we are, and whither we should go, is the guide we need, and the only safe guide we can possibly have to direct our course safely through this life, and through the shadowy valley to the regions of immortality: and it is with the most profound gratitude that we should willingly accept of his safe and loving guidance in the full assurance of faith and hope.

We make the journey to the eternal world only once.

If we go wrong we cannot retrace our steps and correct our mistakes and follies.

The refusal or neglect of God's guidance is to reach the regions of utter darkness and despair instead of arriving at the blissful abode Jesus has gone to prepare for us—the regions of light and love—of life and felicity.

In view of these momentous issues, is it not amazing that the great majority of those living in the light of Gospel truth, who take every precaution in even going a short journey from one place to another, to be sure they are rightly directed in order to avoid the disappointment, vexation and loss that would be incurred by going wrong, will, in regard to their eternal destination, be utterly careless and indifferent.

"The way of man is not in himself, it is not in man that walketh to direct his steps."

Our fellow man, not guided himself by God, is only a blind guide, and, if trusted, will surely land us in the "ditch" of despair with himself.

If we bow to any man's assumed authority as a guide in spiritual things without Divine proof of his legitimate qualifications we shall not escape the condemnation of Him who has enjoined us "To prove all things and hold fast that which is good"; and yet it is to be regretted that even in view of this awful responsibility, that they are many who take to themselves this vain authority, and millions who are guided by them.

In order to make us perfectly sure that we are Heaven-guided, our kind Father has given line upon line; precept upon precept. All the persons of the Godhead; angels and inspired men, in combined and harmonious revelations; pointing out the way; illumining it with never-failing light; discovering to us by conspicuous danger-signals, mis-

leading by-paths, pit-falls and impediments, and giving us the example and experience of those who, thus guided, have safely reached the longed-for destination.

"Behold I have given Him for a witness to the people, a leader, and a commander to the people," is a prophecy of Him who, when on earth, said; "I am the way."

"How be it when He, the Spirit of Truth is come He shall guide you into all truth."

Angels were sent from the presence of God to inspired apostles, to the presence of men who were to be directed in the way of salvation, that their teachings and acts in carrying out the commission of Christ might be recorded for our instruction and guidance.

And lastly, as the result of the manifestations of Divine power in the inspiration of godly men, we have the counsels and exhortations of those who infallibly carry out the purposes of Him who is our guide, in encouraging as well as leading us; in giving us the assurance that our journey will not only be a safe one, but in pointing out the Holy City with its blessed inhabitants and its unending joys as the glorious reward of all those who follow Christ.

E. SHEPARD.

Married.

TUCKER-LEAVITT. — At LeTete, August 24th, by J. A. Gates, Mr. Clarence Tucker, of LeTete, Charlotte County, N. B., to Miss Almira Leavitt, of L'Etang, St. George, N. B.

PLAMER-THEREAGHT. — At Chocolate Cove, Deer Island, August 12th, by J. A. Gates, Mr. Alden Palmer, of Chocolate Cove, Deer Island, N. B., to Miss Josephine Thereaght, of Back Bay, Charlotte County, N. B.

SPINNEY-DOUGLAS. — At LeTete, Charlotte Co., N. B., August 21st, by J. A. Gates, Mr. George F. Spinney, of St. George, to Miss Jennie Douglas, LeTete, Charlotte County, N. B.

Died.

PETERS. — At Everett, Massachusetts, July 13th, 1890, Sarah, beloved wife of Bro. James Peters, aged 52 years. Sister Peters was born in Westport, Digby County, N. S., where she lived until nearly four years ago, when, with her family, she moved to Everett. She was baptized by Bro. Garraty, and united with the church on the 25th of October, 1859, and was one of the original members of the church of Christ in Westport. For many years she was an active and earnest worker in the church of her choice. Many were the acts of kind hospitality enjoyed by the writer of these lines at her pleasant home. Never will these be forgotten. Indeed all our preaching brethren who visited Westport, while her home was there, will testify to the bounty of her hospitality. She has left a husband and seven children to mourn the loss of an affectionate wife and mother. We learn that she died trusting that Saviour in whom she had so long believed. May those whom she has left heed her dying exhortation to consecrate their lives to the service of their God.

E. O. FORD.

Port Williams, August 25th, 1890.

CHAMBERS. — At LeTete, August 13th, of consumption, Cornelia, daughter of Bro. Joseph Chambers, elder of the church in LeTete, in the 18th year of her age. In the midst of life we are in death. The deceased was a fine healthy looking girl till a few months of her death, but worn down by the care of her mother, who only passed on a short time before her, she went into a quick decline which nothing seemed to arrest. The second visit I made to her when I came to this place, she asked me if I could wait upon her and assist her in her obedience to her Saviour. I did so, and she died trusting in Jesus. We believe she has gone to be with Him who redeemed her with His precious blood. Bro. Chambers has been called to pass through severe trials, having had a great deal of sickness in his family. He has followed two wives to their last resting place on earth. He has watched over five grown-up daughters till death had finished his work, one son also died, and I think three infant children. But in the midst of his sorrows he finds consolation, for they died trusting in Jesus, and he hopes to meet them again. May God bless him and the children still spared to him with length of days and much joys in the service of their Master.

J. A. GATES.

DYSPEPTICURE not only aids Digestion and cures Indigestion, but positively does cure the most serious and long standing cases of chronic Dyspepsia.

DYSPEPTICURE BY MAIL,
(Large Size only).

Dyspepticure will be sent by mail to those who cannot procure it in their own vicinity. Many letters have been received from distant parts of Canada and United States enquiring how Dyspepticure can be obtained; many letters have come from nearer places that either have no handy store or where the remedy is not yet well known. To meet these demands and at the same time make Dyspepticure quickly known in places where, under ordinary circumstances, it might not reach for some considerable time, the large (\$1.00) size will be sent by mail without any extra expense to the user. The Post Office is everywhere, so none who wish the remedy need be without it. Upon receipt of \$1.00 by Registered letter or Post Office order, a large bottle of Dyspepticure (special mailing style) will be forwarded, postage prepaid, to any address.

CHARLES K. SHORT,
St. John, N. B.

Every Druggist and General Dealer in Canada should sell Dyspepticure, as it is strongly demanded from all directions. Wherever introduced it soon becomes a standard remedy. The following Wholesale Houses handle Dyspepticure: T. B. Barker & Sons, and S. McFarland, St. John; Brown & Webb and Simson Bros. & Co., Halifax; Kerry, Watson & Co., Montreal.

TRUE FRIENDSHIP

Is that which stands by you when put to the test in the hour of need.

Such a friend you will find in

HAWKER'S

Nerve and Stomach Tonic.

For General Debility and Nervous Prostration. Also, in Hawker's Balsam of Tully and Wild Cherry, for all throat and lung affections. They will always be found reliable when put on trial, which hundreds can testify to.

W. HAWKER, Druggist, Proprietor
110 Prince William Street, St. John, N. B.

BOOKS FOR THE SUNDAY SCHOOL.

We have just opened a large assortment of Books suitable for Sunday School Libraries. These books have been carefully selected, keeping in view the requirements of Sunday School Work. They are strongly bound in cloth, and to Schools will be sold at a very low price. We have also a fine variety of new styles of

S. S. Tickets and Reward Cards, &c., &c.

E. G. NELSON & Co.,

Cor. King and Chute Streets, ST. JOHN, N. B.

LEONARD BROTHERS

WHOLESALE FISH DEALERS,

ST. JOHN, - - NEW BRUNSWICK.

BRANCH 255 COMMISSIONERS ST. MONTREAL.

Packers of Boneless and Prepared Fish,

Pure Boneless Cod, Finnan Haddies, and Scaled Herrings, are our leading lines. Dry and Green Cod, also, Frozen Fish in Season.

W. F. LEONARD,
Montreal.

C. H. LEONARD,
St. John, N. B.

F. W. WISDOM,

Mill, Steamboat and Railroad Supplies,

41 DOCK STREET, ST. JOHN, N. B.

Rubber and Leather Belting, Rubber and Linen Hose, Lace Leather and Cut Lacing, Cotton Waste and Steam Packing, Lubricating Oils, Mill Files, Emery Wheels, Emery Cloth and Emery, Wrought Iron Pipe, Cast Iron Water Pipe, Steam, Gas and Water Fittings, Steam Pumps, Steam Gauges, Injectors, Bolts, Nuts and Washers, Rabbit Metal and Antimony.

STEAM AND HOT WATER HEATING APPARATUS.

Lowest Quotations given on Special Supplies.

HAROLD GILBERT,

CARPET

—AND—

FURNITURE WAREHOUSES.

New GOODS daily arriving.

54 King Street, - - - St. John, N. B.

BARNES & Co.,

PRINTERS, BOOKBINDERS, BOOKSELLERS

AND STATIONERS;

BIBLES, HYMN BOOKS, &c.,

Of various Sizes and Styles of Binding, constantly on hand.

Prices Moderate.

54 PRINCE WM. ST., . . . ST. JOHN, N. B.

WALL PAPERS!

A very large stock of Paper Hangings, per the factories of England, the United States, and Canada.

WINDOW SHADES!

A large and varied assortment of this Spring's Patterns and colors in Ornamental and Plain Blinds sold at very low prices.

EDWARD A. EVERETT,
90 KING STREET,
ST. JOHN, N. B.

"Nothing Like Leather."

J. J. CHRISTIE & CO.

65 King Street, St. John, N. B.

IMPORTERS AND DEALERS OF

French Calf Skins,

FRENCH FRONTS AND KID SKINS.

English Fitted Uppers; English Kip,

SOLE LEATHER, UPPER LEATHER, LINING SKINS,

And all kinds of KIT and FINDINGS usually kept

in a fully stocked business. Wholesale and Retail.

Orders Solicited and Carefully attended to

FRED. BLACKADAR.

IMPORTER AND DEALER IN

CROCKERY, CHINA, GLASSWARE AND LAMP GOODS.

Silver Plated Goods, &c.

S. S. MISSION JUGS.

166 UNION STREET, SAINT JOHN, N. B.

MONT. McDONALD,

Barrister & Attorney-at-Law.

OFFICE:

BARNHILL'S BUILDING, PRINCESS STREET,
SAINT JOHN, N. B.

AGENTS FOR THE CHRISTIAN.

MRS. O. M. PACKARD, 353 West 37th Street, New York.

W. R. McEWEN, Milton, N. S.
JAS. W. KENNEDY, Southport, P. E. I.
MAJOR LINKLETTER, Summerside, P. E. I.
ROBT DEWAR, New Perth, P. E. I.
W. W. BOVYER, Charlottetown, P. E. I.
HERBERT S. MOAR, Brudnell, P. E. I.
J. G. McLEOD, Kingsborough, P. E. I.
J. F. BAKER, North York, P. E. I.
PETER A. DEWAR, Montague, P. E. I.
ALLEN OUTHOUSE, Tiverton and Freeport, N. S.
GEORGE HOWERS, Westport, N. S.
D. F. LAMBERT, Lord's Cove, Deer Island, N. B.
GEORGE LEONARD, Leonardville, Deer Island, N. B.
W. J. MESSERVEY, Halifax, N. S.
FORESTER McPHEE, West Gore, Hants Co., N. S.
JOHN W. WALLACE, Shubenacadie, " "
J. C. CUSHING, Kompt, N. S.

More names will be added as they are appointed

BOOTS and SHOES.

We have the largest assortment of BOOTS and SHOES in the city, including

ALL THE LATEST STYLES MADE.

We manufacture a line of

MENS' HAND-MADE BALMORALS'

Which for style and fit cannot be equalled, and are guaranteed to give satisfaction.

OUR LADIES'

French Kid Button Boots is the best value ever offered:

OUR BOYS'

Hand-Made Balmorals leads them all and we sell them at the same price as you pay for machine-made boots.

CHILDRENS' BOOTS.

Of every description.

FRANCIS & VAUGHAN.

19 King Street, - ST. JOHN, N. B.

LAME HORSES!

FELLOWS' LEEMING'S ESSENCE

—WILL CURE—

Spavins, Ringbones, Curbs, Splints, Sprains, Swellings and Stiff Joints on Horses.

Numerous testimonials certify to the wonderful efficacy of this great remedy; and every day brings forth fresh testimony from Horsemen in all parts of the country, proving that

FELLOWS' LEEMING'S ESSENCE

Is without a rival in all cases of

LAMENESS IN HORSES,

for which it is prescribed.

PRICE, 50 Cents.

For Sale by Druggists and General Dealers.

Indigestion Cured!

FELLOWS' DYSPEPSIA BITTERS

—WILL CURE—

Indigestion, Jaundice, Bilious Complaint, Bad Breath, Sickheadache, Heartburn, Acid Stomach, Costiveness

And all diseases arising from a bad state of the Stomach

PRICE, 25 Cents.