

THE CHRISTIAN.

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

Vol. IV.—No. 5.

SAINT JOHN, N. B., MARCH, 1888.

Whole No. 53

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.

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

The Quarterly Meeting appointed at our last annual, to be held with the Coburg Street Church in this city, will commence on Lord's day 11th inst.

Through an oversight, several bundles of the February CHRISTIAN were misdirected. Some were returned, and redirected, which accounts, in some cases at least, for the delay in subscribers receiving their papers. A failure in receiving the paper, should at once be made known to THE CHRISTIAN, Box 106, and the mistake will be rectified.

The temperance people of Westmorland Co., N. B., have for the third time decided to retain the Scott Act. The Act was voted upon Sept. 11th, 1879. The total number of votes cast was 1,381, 1082 for the Act—299 against. August 14th, 1884, on the question of repeal 3,475 were polled, 1701 for repeal—1774 against repeal. During the past month (Feb. 16), the repeal question was again submitted to the electors. The total number of votes polled, 4,166, 1692 for repeal—2474 against, making a majority of 782 in favor of the Act.

THE FISHERY TREATY has been one of the absorbing themes of the past month. Religious and secular papers have given in full its provisions with comments of approval or disapproval. Some of the Canadian papers would lead us to suppose that the American Commissioners had out-generaled the English Commissioners—that to the former had been conceded every demand, and that the American people were rejoicing over the victory. But in looking over certain American papers such as the New York Tribune, Boston Herald, &c., we learn that such is not the case; that the American Commissioners are being censured and the victory conceded to Canada. Of course many of these papers are under political influences and are constrained thereby to speak as they do. But let this be as it may, how gratifying it is to see on all sides a desire, yea, determination, to settle by arbitration this vexed question. Questions of far less importance have in times past plunged nations into war, widening the alienation, depleting the treasuries, and causing to flow rivers of blood. This kindly feeling is without doubt due to the influence of Christianity. And its manifestation on the above question will certainly exert an influence for good upon nations not having the Bible, and hasten the day when they shall beat their swords into ploughshares and their spears into pruning hooks.

EDUCATIONAL FUND.

Any one having contributed to this fund, and not receiving credit therefore through the columns of the CHRISTIAN will please notify us at once.

The following extracts from private letters (containing various sums for the Fund) show that the brethren are becoming thoroughly interested in this phase of our work.

In reply to the inquiry, "Can't something be done?" I would say Yes! If we can find willing hearts much can be done for the extension of our Master's cause and kingdom. Enclosed please find — for Educational Fund.

Yours,

New Brunswick.

It affords us great pleasure to be able to hear through the CHRISTIAN how the several churches are progressing. Although we are doing but little for the Master's cause, I am resolved to do more for Christ in the future. Thanks to the CHRISTIAN for showing us so plainly our duty. We are not living near a place of worship (where our brethren meet), but hope ere long to have some of the preaching brethren come this way and preach for us. I enclose — for the Educational Fund. You will hear from us again, the Lord willing. We love the CHRISTIAN and wish it every success.

Yours,

P. E. Island.

We rejoice in the success of the gospel in so many places as reported by the brethren. (1) how encouraging to our few faithful preachers in these Maritime Provinces, that others are to be added to their number ere long. The very thought that faithful young men are preparing for the ministry makes our hearts leap for joy. Help them? Yes. The heart of every true disciple answers Yes, and his pocket-book responds Yes. Enclosed I send — for the Educational Fund, hoping to be able to send more. We are much pleased and encouraged at the success of our Halifax brethren in their noble enterprise. We see plainly they mean business, and the brethren throughout those provinces will help in that good work so much needed.

Yours,

Nova Scotia.

J. B. WALLACE.

Bro. G. T. SMITH, known to many of our readers in these parts, especially in Cornwallis, N. S., the home of Sister Smith, who died 25th of March, 1885, in Akita, Japan, was married, Jan. 20th, to Miss Candace Lhamon at Tiscombe, Iowa. Bro. Smith and wife expect to sail from San Francisco for Japan March 24th.

ARRANGEMENTS having been made that on the first Lord's day in February, Bro. Minnick should be in St. John and I in Lubec, a letter stating the fact was dropped to Bro. W. Murray, with the statement: "Shall try and come down on Monday's boat, and during the week my time is at your disposal for aiding you in pushing forward the cause of the Master."

Monday (Jan. 30th) was a fine morning. The water being perfectly smooth we were speeding our way to Eastport, Maine. On arrival we found brethren from Deer Island awaiting us, and soon, in one of those sardine boats, (the safety of which there need be not the slightest doubt, but for first class passenger accommodations and pleasantness, may indeed be questioned), were literally leaping towards the Island. In the evening we preached at Leonardville and also on the following evening. Wednesday night at Lord's Cove. The house richly deserves the praise given it, and the large audience that greeted us was encouraging.

Returning to Leonardville we preached on Thursday evening—at the conclusion of the discourse Bro. W. Murray followed with an earnest appeal when two confessed Christ. On Friday evening four more decided to follow Christ.

Bro. Winslow Richardson promising to see me to Lubec in time for preaching on Lord's day, a meeting was given out for Saturday night, when, at the conclusion of an earnest exhortation by Bro. Murray, two young men responded to the invitation. Sunday morning, with head wind and tide, we set sail for Lubec. If space and time permitted, we would give some of the incidents connected with this trip—but we forbear. The friends at Lubec having received a letter, knew the reason for our not being with them on Saturday; and Sunday morning, by reason of the storm, were predicting the almost impossibility of our arrival. But we were on time. Our visit to Lubec was in every respect (as far as the writer is concerned) a very pleasant one. The condition of the church and general out-look was far ahead of what we expected. This state of things, the brethren unhesitatingly attribute to the wise management and irreproachable character of Bro. Minnick. And without an exception, we are confident the brethren feel sorry that he purposes to leave them during the coming month.

We remained here over the second Lord's day, preaching each night, with but one exception. No one was persuaded to confess Christ. Still we trust that some good was done—that the seed sown will yet take root and bring forth fruit to the honor and glory of God.

Bro. Murray informs us that after our departure from Leonardville, one more came out, and was buried with his Lord in baptism.

N. B. AND N. S. MISSION BOARD.

FEBRUARY RECEIPTS.

Church Tiverton, N.S.,	....	\$8 60
S. Nelson, Shubenacadie, N.S.,	....	50
Y. P. M. Band, St. John, N. B.,	....	60

EDUCATIONAL FUND.

A. D. M. Boyne, St. John, N. B.,	....	25
A friend,	....	50
Lorenzo Miles,	....	2 00
Mrs. Lorenzo Miles,	....	2 00
E. O.,	....	1 00
A. Welsh, Leonardville, N. B.,	....	1 00
Winslow Richardson,	....	1 00
W. Murray,	....	2 00
G. Leonard,	....	1 00
W. Stuart, Lord's Cove, N. B.,	....	25
J. Stanley,	....	25
Col. by S. M. Lamont,	....	1 75
J. F. Lambert,	....	25
Mrs. J. F. Lambert,	....	25
Mrs. J. M. Stuart,	....	10
W. Stuart,	....	25
Mrs. W. Stuart,	....	25
G. Gowan,	....	25
Lillian Lambert,	....	25
Maria Stuart,	....	25
A. M. McNeil,	....	25
Helena Lambert,	....	25
J. B. Wallace, West Gore, N. S.,	....	1 00
Milton Outhouse, Tiverton,	....	50
S. Nelson, Shubenacadie,	....	50
J. O. Baker, Eastport, Me.,	....	50
Mrs. J. W. Sollick, Lot 6, P. E. I.,	....	30
Mrs. Peter McRae, Summerside, P. E. I.,	....	1 00
A friend, P. E. I.,	....	50

Total, \$29 35

T. H. CAPP,
Treasurer.

QUERIES ANSWERED.

An earnest and intelligent young Christian, in a letter, asks the meaning of the two following passages, viz.:

I. In I. Cor. xi. 27, 28, 29. How can this apply to us?

In what does the examination of myself consist?

II. What is the blasphemy against the Holy Ghost? Matt. xii. 31, 32.

I. In this chapter Paul blames the Corinthians for doing a certain thing in an improper manner, and not for being *unfit* to do it at all, for doing it wrong or *unworthily*. He uses the adverb and not the adjective qualifying the *action* of these brethren, and not the brethren themselves. To overlook this fact is to misunderstand the passage. This has been often done to the injury of many, causing true Christians who have a humble opinion of themselves to keep back from the Lord's table lest they should be *unworthy*, and eat and drink condemnation to themselves. The apostle blames these Corinthian brethren for making a drunken feast of the bread and wine that were to be used for the Lord's supper, and thus gratifying a carnal appetite instead of discerning the Lord's body, to the dishonor of the ordinance and their own condemnation.

"In what does the examination of myself consist?" Not in examining whether I am worthy to partake or not. All true Christians freely acknowledge their own unworthiness and trust all to the worthiness of Christ. It is to examine *how I partake of it*. If I make a meal of it as the Corinthians did I eat and drink unworthily. If I do it for a vain show I do it unworthily. Or if I do it merely as a custom, or because others do it, or in a thoughtless, indifferent manner, it is done unworthily. But if I consider its solemn import as the dying command of my loving Saviour, and eat and drink to remember that His body was given for me and His blood was shed for the remission of my sins, I do it worthily. Yes, indeed! we should examine ourselves *and so eat*.

II. What is the blasphemy against the Holy Ghost?"

The occasion and circumstances make the Saviour's meaning plain when He uttered these awful words, *Whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world neither in the world to come*. In the 32nd verse He calls speaking against the Holy Ghost what He calls in the 31st, the blasphemy against the Holy Ghost. We understand this to mean speaking falsehood against the Spirit of God knowingly and maliciously for ill intent. This was done on that occasion in presence of Christ the searcher of hearts.

The scribes and pharisees first denied that Jesus wrought miracles, as in the case of the blind man in the 9th of John. This was to persuade the people that He was a base impostor. But when His works were too many and mighty to be denied, their plea was that He was Satan's agent, and that he cast out devils by Beelzebub the prince of the devils. In this they knowingly slandered the Holy Spirit by calling His power the power of Satan, so as to excite the hatred of the people to Jesus. Jesus' reasoning with them on a house divided against itself, and Satan destroying himself, and their children whom they had employed in casting out devils being their judges, shows this sin to be against their conscience and to be inexcusable and unpardonable. Jesus says: If I had not done among them the works which none other man did they had not had sin, but now they have both *seen and hated both Me and My Father* (John xv. 24). See, also, verse 22nd and 23rd. Their witnessing the miracles of Christ and then hating both Him and His Father made them guilty of the unpardonable sin. They had no cloak for their sin. Paul was a great sinner against the Son of Man, but he obtained mercy because he did it *ignorantly* in unbelief. On the cross Jesus plead

for His murderers, "Father forgive them for they know not what they do." (Luke xxiii. 34). But there could be offered no such prayers for those blasphemers of the Holy Spirit; they *knew* their sin. D. C.

MATTHEW viii. 20.

In my first reading of Bro. Emery's exegesis of this passage, as found in the February number of the CHRISTIAN, I got quite a scare. I thought it is possible Bro. Emery is so cruel that he will take from us this Scripture of so much consolation! What would become of our prayers and exhortations! Why, this thought is the pivotal idea of our meetings that Christ is with us whether few or many. But in my second reading I found that he granted to us all we claim. "I take not my pen to-day to argue that Jesus is not present in the spirit with every child of God wherever he may be." This is enough to redeem the article from a flood of criticisms. I felt much better after reading these lines. If Christ is with one He will be with two or three, or any number who meet in His name. This makes the promise of this Scripture as true of us as of the apostles. This is why He gave it to His apostles, because it is a universal truth of all God's people. Christ told them in the nineteenth verse that "If two of you agree on earth..." it shall be done for them, and then to intensify the promise He had made to them, He gave them this general promise that is common to all God's children as found in the twentieth verse. So while it is true He applied this promise to the apostles, it is also true that the promise is applicable to us. As the "Living Oracles" gives it, "Wherever two or three are assembled in my name I am in the midst." The first promise, as in the nineteenth verse, is given to the apostles. He uses the second person—"Whatever two of you," etc. But the other promise is in the third person—"Wherever two or three," etc.—hence general. H. M.

Correspondence.

FROM HALIFAX.

We wish to thankfully acknowledge the receipt of \$7.00 from Charlottetown, P.E.I. The names of those who have donated are recorded in the list. Therefore we take this opportunity to express our thankfulness and also the joy it gives us to receive a helping hand, especially in the work of the Master. It indeed cheers us, because it is an act of kindness and also shows a genuine Christian spirit. This is a donation solicited and forwarded by our sisters of Charlottetown, as the list will show.

I must here take the opportunity of stating that since we began to collect for the upbuilding of the cause of Christ in this city, the sisters have greatly added to the fund; thus we take pleasure to acknowledge their work and labor of love for the advancement of the cause of Christ. May God abundantly bless all those who have responded to our call here in Halifax for aid in this great work. Every day our hopes grow brighter and our anticipations stronger, that in the near future we will have in this city a house of worship. We long to hail the day when in this city the gospel trumpet shall sound with greater vigor than it has ever done in the past. Thousands to-day are drifting down life's rapid current, hastening on towards the judgment-seat of Christ, whose hearts and minds have never been aroused by the true gospel of salvation. And in view of this fact, we are anxious to extend the helping hand to them; thus we would urge on the work, fully realizing life is short, and that we must work while it is day. Our prayer is that God will aid us to keep our armor bright, and

while we are battling for the Lord we know our armor will not get rusty. We have nothing to fear in this warfare; Christ is our Captain and will lead us on to victory, therefore we lean upon His omnipotent arm, and with the sword of the spirit we will continue to fight until the battle shall end here below; then we shall wear a crown of righteousness in that land where labour shall be at an end and parting and death shall not be known.

Brethren and sisters, one and all, in view of the fact that, as the Church of Christ on earth, as members of one body, we shall one day be gathered into His Kingdom where none but the pure shall enter; where we shall be rewarded for every kind act, for every sympathizing word, for all the labor we have done for our blessed Redeemer—in view of this let us endeavor to do all in our power to advance the glorious cause we love with the assurance that our labour will not be in vain in the Lord. H. E. COOKE.

FROM BETHANY.

In the January number of the CHRISTIAN Bro. Capp has made a strong, and, I trust, a successful appeal to the children of God in behalf of young men who need assistance to enable them to pursue their studies at College and thus fit themselves for the work of the ministry. Before leaving the Provinces I met two young men who longed to preach the word, but having not had opportunities to obtain knowledge they propose to enter other fields of labor unless the Lord provides some means for educating them. He may do this through His followers or He may devise plans which will, if utilized by the young men themselves, result in their education. We cannot read the mind of the Lord nor understand fully His ways of dealing with matters like these. It is reasonable to suppose that He will prompt the brethren to contribute to the "Educational Fund" which will be devoted solely to the assistance of needy brethren whilst at college, or, in other words, to the cause of Christ. Let not your interest in this matter grow cold lest the need of laborers in the Provinces be still more manifest. In the Provinces the "harvest is plentiful but the laborers are few; pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest." Pray ye the Lord to make use of your means in placing these men in their proper sphere of labor.

Allow me to speak of another matter. Bro. Gorrell, who will graduate at Bethany next June (p. v.), is thinking seriously of visiting the Provinces to labor for a season among you. I believe that steps are now being taken to procure his services. He is worthy of your confidence as a preacher of the gospel. He has a wife and two children. If you succeed in procuring his labor, you will add to your staff of preachers, not only an able expounder of the truth, but also a noble minded and a tender hearted Christian gentleman.

With love to you all,

T. S. K. FREEMAN.

Bethany, W. Va.

News of the Churches.

NEW BRUNSWICK.

SAINT JOHN.

Our Sunday School Anniversary was a very successful one in every particular. The scholars who took part in the exercises acquitted themselves admirably. A bountiful repast was furnished the children by the friends of the school. The collection amounted to \$17.50.

Bro. Capp started a Bible class last Friday evening. The object is a better understanding of the Bible. The first lesson proved a most interesting one.

Bro. Minnick, of Lubec, will be with us soon to assist Bro. Capp at our Quarterly Meeting. We anticipate a good meeting.

Bro. DeVoe passed through this city en route to Westport and Tiverton. Bro. D. is much encouraged at the success of his meeting at Tiverton. The church in St. John feel a deep interest in their young men who have given themselves to the work of the Lord. Our prayer is that they may be abundantly successful in leading sinners to the fold of Christ.

We understand that the brethren at Nauwigewauk have discontinued their regular meetings for the present, owing to the very bad state of the roads. We have a fine band of disciples at Nauwigewauk and we hope in the near future they will be better organized for work in the Master's vineyard.

NOVA SCOTIA.

SOUTHVILLE.

The friends in the Southville Church recently made us a visit and spent the evening in a social manner. There were about seventy-five in all, young and old, but they provided for themselves and left us the better off by nearly forty dollars. We had instrumental music by Sister Journey and singing by nearly all.

These gatherings seem to draw us nearer together and make us feel that our work is one. We thank our heavenly Father for the harmony and love that is thus manifested.

The Jesus mentioned in my last as having confessed the person was immersed the day after I wrote, and another confessed Christ and obeyed Him at the same time. J. A. GATES.

TIVERTON.

Since beginning our meeting at this place the interest has been steadily increasing. We arrived here on the fifth of January and found the church in rather a discouraging condition, lukewarmness and inactivity characterizing many of its members, yet many of them soon came up nobly to the work so that the cause of the Master now looks encouraging at Tiverton.

During our stay several were restored who had strayed into bye and forbidden paths, and have again come up to the help of the Lord against the mighty. Five others were added by confession and baptism and on the last Lord's day evening the house was filled to overflowing.

We have been unavoidably called away for a few days but intend to return shortly and hope to have other encouraging news to write ere long. H. A. DEVOE.

Feb. 14.

WESTPORT.

Living as we are down in this western part of our province, and thinking we might be forgotten by brethren in different parts, we would ask the privilege to make it known through the columns of your very welcome paper that there is still a small church of the Disciples down here trying to maintain the primitive order of worship, and should any of our preaching brethren at any time stray down here they would find some kind brethren who would be pleased to see them.

Since Bro. Ford took his departure from us last May we have not had the privilege of any of our preaching brethren to come in among us, excepting our young Bro. DeVoe, who was with us a few days last summer. As he made his home with us we were impressed with his deep interest for those who have never obeyed the Saviour, and his great desire to preach Christ to his fellowmen. We are pleased to learn of his success at Tiverton, and that some have been led to obey the Saviour of the world.

We are still maintaining the worship of the Lord. Each Lord's day we meet to exhort one another to faithfulness in the work of the Master, and gather around the table to remember that Saviour who has invited His children to do so in remembrance of Him. We are found in the Sunday-school with the children. We learn more of God's will concerning us. Still, we are not satisfied with our present attainments and feel constrained to say we are unprofitable servants and have not done yet what is our duty to do. Still, we feel like saying, Oh, that there might be more faithful laborers to go to plowing in the vineyard of the Lord. Souls are perishing all around for a faithful proclamation of the pure word of God as well as in many other parts. We see it under our own notice from day to day. Let us pray on and labor on a little longer and our work will be done, but while we are permitted to remain here, let us not cease to pray the Lord of the harvest that more laborers will volunteer to enter heartily into the work of the Lord.

E. A. P.

WEST GORE.

After a long interval I take up my pen to write a few lines for the CHRISTIAN. We have received quite a number of letters of condolence from brethren and friends. For all of which we are truly thankful. Kind words from friends, pouring the sweet balm of the gospel into our bleeding hearts soothes our sadness not a little. Such were our letters from Bro. Crawford, and others not soon to be forgotten. The loss of our dear daughter Edith has left an awful blank in our family, never to be filled in time. When our dearest ones are torn away from us by the cruel monster death, we realize in a measure the great and precious value of the gospel. Oh! what poor wretched beings we should be in this dark vale of tears if we had not the gospel. Oh! how we should feel for those who have it not, and work for their salvation.

Quite a number of our brethren and friends made us their sixteenth yearly donation visit early in January. Some that could not come on account of the inclemency of the weather sent in their donations afterward. The sum total of the donations was \$77.45 cash, besides some produce. Thus the brethren caused us to thank God for their kindness and liberality in supplying our wants. These donations are in addition to what they are doing all through the year. We report this that our brethren in other parts may know that the Disciples here are just the same as the Disciples of Christ are everywhere—the most liberal-hearted people in the world.

We are glad to see Bro. Burr back again in our country. He was greatly pleased with his visits among the brethren in Queens County and elsewhere while he was gone. He is in good health and buoyant with hope. May the Lord continue to bless his faithful labors in the gospel, and that the Lord may bless the labors of all His faithful ones, that precious souls may be saved, that our God may be praised everywhere for His redeeming love, is the constant prayer of your brother in Christ. J. B. WALLACE.

KEMPT.

The extreme cold weather interfered very much with our work in Kempt. Our largest congregations did not exceed one hundred. But the brotherly love and kindness manifested throughout were to me a source of unbounded pleasure. At our last meeting here, Lord's day, Jan. 22d, the Baptist minister, Rev. Mr. Blakeney, and the Rev. R. S. Stevens, of the Methodist Church, were both in attendance and took part in the services. What a change since Bro. George Garrity preached here in 1845. Then our preachers were not allowed the use of the Baptist or Methodist

churches, now throughout North Queens they were kindly placed at our disposal. I saw the stone upon which Bro. Garrity stood and preached to a large audience after he had been driven out of the Baptist church. Those were stormy days that tried men's souls. Thank God, a brighter day has dawned upon us, and still better days are coming. Year after year the churches are getting nearer each other and nearer to the Bible. Old-time prejudices and bigotry are continually dying away. May God hasten the day when not a vestige of bigotry will be left.

On Lord's day morning, January 22nd, I attended the funeral of Bro. Robert Kempton, and assisted Bro. Blakeney of the Baptist Church in conducting the funeral services. I left Brethren George Whitman and Robert Kathrens at death's door. (Bro. Kathrens died on the 28th of January and Bro. George Whitman February 2nd. Both were great sufferers and died in the hope of heaven).

MAITLAND-ANNAPOLIS.

On the 23rd of January I lectured to a full house in Maitland, and the following day my very kind friend, Mr. Curtis Wilson, kindly conveyed me to Annapolis, a distance of some thirty miles. Here I was entertained by Mr. W. Mortimer McVicar, a gentleman of fine literary ability and a teacher in the academy. The day following I was a guest at the parsonage of the Rev. Mr. Dunn in Granville. It was my privilege to pass over the Annapolis River on a private floating dock, constructed entirely of solid ice from twelve to fourteen inches in thickness. It extended from Annapolis to Stony Beach, a distance of about three miles, and is two miles wide at the terminus.

HANTS COUNTY.

On my way back to this county I visited Acadia College at Wolfville. This college never was so prosperous as it is at the present time. Here I had the pleasure of meeting two sons of the late Elder Michael Wallace of West Gore, and also Bro. R. E. Stevens of Port Williams. Each of them were in good spirits and getting on nobly with their college work. Bro. Walter B. Wallace will graduate in June. He has a fine intellect and will doubtless be an honor to his Alma Mater as well as to his honored father, whose mortal remains are reposing in the little cemetery on the hill at West Gore.

Since my return here I have preached at Highfield, Scotch Village, Ashdale, Upper Rawdon, West Gore and Mosherville. The outlook is good, and with persistent effort success is sure. Our congregations suffer here on account of the tide of emigration. Brother Wickliffe Wallace, son of Elder J. B. Wallace, and Bro. George Stevens, who united with the church at Scotch Village last Fall, united recently with the church at Pasadena, Los Angeles Co., California. The brethren here in the east will be pleased to learn that Bro. T. W. Pattie, who labored so successfully for a time in this Province, is now pastor of that church in Pasadena. He is highly spoken of and is doing a good work in California.

The churches in this county are becoming more alive and present many indications of prosperity. When a church revives spiritually, their house of worship is put in better condition. Important improvements in this respect should be made here, and doubtless will be in the near future.

We have a noble brotherhood in this county, as good and generous as will be found anywhere. Elder J. B. Wallace is still at his post and working nobly for the Master. Bro. John McDougall has started a Bible class at West Gore, which is destined to be a great help to the church. Bro. McDougall is the right man in the right place, for every thing he undertakes always prospers.

W. K. BURR.

Highfield, Hants Co., N. S., Feb. 20, '88.

The Christian.

ST. JOHN, N. B.

MARCH, 1888

EDITORIAL.

Godliness is profitable unto all things, having the promise of the life that now is and of that which is to come.—1 Tim. iv. 8.

When a prudent man is about to enter into a worldly enterprize he cautiously asks, Will it pay? It involves time and labor and capital, which will be all lost if the enterprize proves a failure.

In the case before us a failure can never be remedied; the loss must be irreparable, because we have neither time, ability nor resource left for another enterprise.

Paul declares that godliness is profitable for all things, both present and future, and hence it pays well. Bodily exercise profiteth little—that is, the doctrines of men—forbidding to marry and commanding to abstain from meats which God created to be received with thanksgiving. These punishments of the body they vainly hoped would make amends for their sins and please God. He compares such teaching to the stories told by old women to amuse children.

Godliness is resembling God. No man hath seen God at any time. Moses earnestly prayed for a sight of His glory, but no man could see Him and live. No man could make an image of God because no man hath seen nor can see Him. Heathens worshipped images of men and beasts, changing the glory of the incorruptible God into an image made like unto corruptible man, etc.

No man hath seen God at any time. The only begotten Son who is in the bosom of the Father, He hath declared or revealed Him. It was God's purpose that man should bear His image, and the man Christ Jesus is the image of the invisible God. He is "the express image of His person and upholding all things by the word of His power." (Heb. i. 3). Those who saw Jesus saw the Father. The Jews had neither heard the voice of God nor seen His shape, and they rejected Jesus who was His express image, and thereby shut themselves out from the knowledge of God. He that rejects Jesus rejects the Father who sent Him. To be saved by Christ and united to Him is to be godly, and to walk in His footsteps is to exercise godliness or be like God. I am the Lord which exercise lovingkindness, judgment and righteousness in the earth, for in these things I delight, saith the Lord. (Jer. ix. 24).

Godliness is an exercise—an active display of God's character among men. It always shone in the face of Jesus Christ. He went about doing good in the midst of an ungodly world. He was the Light of the world, and intended that His people should be active in doing good among men and thus shine as lights in the world. We are apt to forget this when trouble comes, and like David sigh for the wings of a dove that we might fly away and be at rest. (Ps. lv. 6).

Many think that godliness consists in withdrawing from the abodes of men into cloisters where no ungodly shall disturb our rest and communion with God. Jesus neither did this nor enjoined it on His people. They are not to put their light under a bushel but on a candlestick, that all may see. We should boldly meet trouble rather than fly from it, and follow Jesus through floods and flames, if need be, rather than idly and impatiently wish for rest. When our Father's time comes we will need no wings, no cloisters, but He will receive us to that rest which remains for His people. Till then we should live righteously, soberly and godly in this present world. We have a very short time for work and a very long time for rest, godliness is profitable for both. Godliness in us is profitable or all the members of the church. It encourages the weak members. For all such Jesus has special

regard, and predicts the awful doom of him who offends a little one who believes in Him. One great end of the church is to bear with, watch over and save weak members. But how apt are we to grow impatient with such and even regard their fall with comparative indifference, although Jesus informs us that "their angels do always behold the face of His Father in heaven. (Mat. xviii. 6-10).

It was godliness that determined Paul to eat no meat while the world standeth if he would thereby save a weak brother. He sought not his own profit but the profit of many that they might be saved. (1. Cor. x. 33). If we, in love for others, practice self-denial for their good, it will prove profitable in their salvation.

It is profitable for the conversion of the unsaved. If we manifest no particular desire to have the gospel preached to those who are without, and make no particular effort to support the gospel, we will notice this sooner than the unconverted themselves, and what impression will they have of our religion and of our love for their souls? Again, although we may be zealous in having the gospel preached, both at home and abroad, and our lives contradict gospel teaching. If we do not deny ungodliness and worldly lust, and live righteously, soberly and godly, who will notice and be effected by it sooner than those who are without. Godliness is profitable for the salvation of the lost.

Paul kept under his body and exercised godliness, lest he should be himself a castaway. With all his zeal and suffering for Christ, he felt his daily need of making his own calling and election sure. All Christians need the same. Godliness is profitable for this. If ye do these things ye shall never fall. For so, on entrance, shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ. (II. Pet. i. 10, 11). God's promises are great and precious to His people. In this life He has promised to guard them with His angels, to be ever ready to hear their prayers—to have His eyes over them and never leave nor forsake them. Jesus took special pains to impress His disciples with His Father's knowledge of them, and His constant care in providing for their temporal wants, so that they might be relieved from anxious care on that point, and give their best energies to the advancement of His kingdom. He did not require them to neglect the things of time, but to seek first the kingdom of God and His righteousness with the assurance that they would see that kingdom prosper, and in addition, have worldly prosperity or as much of it as would be for their good and His glory.

Original Contributions.

PAUL'S DETERMINATION.

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified."—1 Cor. ii. 1, 2.

The circumstances and motives which may have led to this determination on the part of the Apostle Paul, together with some wholesome lessons to be learned from the style and conduct of so successful a preacher as the great Apostle of the Gentiles, are the leading thoughts in the following remarks.

"When I came to you." This adverbial clause of time leads us back to Paul's second missionary journey, when accompanied by Sylvanus, he passed by way of Syria and Selicia into the rugged table-land of Asia Minor. Taking Timotheus with them, from Derbe they passed through Phrygia and Galatia, strengthening the faith of those simple yet honest hearted semi-barbarians. At Mysia their course is changed by Divine interposition, and not being permitted to enter Bythinia they turned aside to Troas. On this classic shore, every foot of which is associated with deeds of heroes and of gods, as recounted in Grecian legend and in song, the

Apostle saw in the night vision the man of Macedonia, the representative of sin-oppressed Europe. He heard the cry, "Come over into Macedonia and help us." The interpretation was certain. The Lord had called them to preach the gospel to the dwellers in those western lands; to nations, as the Apostle well knew, that were steeped in the very dregs of licentiousness and corruption; yet unequalled in military greatness, in wealth and magnificence, in literature and art. Nations that boasted a heroic ancestry, and the patronage and protection of the immortal gods.

It was what writers style the "Glorious Augustan Age." The matchless victories of Cæsar, and the powerful eloquence of Cicero, were yet green in the memory of the nations. Genius was in its noonday splendor. Nothing was wanting that opulence, beauty and voluptuousness could minister to the sensual nature of man; or that science, art or literature could combine to gratify his taste. But beneath this external polish all was darkness, misery and corruption. No faith; no purity; and even patriotism had fled!

As in the searching light of God's infinite purity unrighteousness is revealed in its darkest and most repulsive aspects, so to the eye of the inspired Apostle the dark lines of vice, cruelties and nameless abominations would mar and deface whatever of beauty, grandeur or genius human systems might possess. Human greatness and human degradation were visible, not merely side by side, but combined and thoroughly amalgamated in the same system. All of greatness, magnificence and pleasure that mankind would attain, "without God and without hope," in the world; and at the same time all the misery and degradation inseparable from society, where God has given a people "over to a reprobate mind." Thus under the highest earthly culture, this poor humanity of ours was but a mass of putrifying sores that nothing but the "Balm of Gilead" and the "Great Physician" could heal. He who would see this dark picture delineated by the pen of inspiration will find it in the latter part of the first chapter of Paul's Epistle to the Romans. Is it any wonder that, fired with holy indignation, the Apostle could feel but loathing and abhorrence for everything connected with so foul a system? What interest could he take in Homer's heroes or Iliad's towers; in Ida's fabled divinities or the shadowy legends of the deeds of Grecian heroes? No, the mission of the Cross was to him the all-absorbing theme. To carry the life giving word to his dying fellow men; to tear down the strongholds of Satan and build up the Kingdom of God's dear Son, was the work he was called to do. He was determined to know nothing among these people save Jesus Christ and Him crucified.

But Paul could foresee that others would come after him who would not be guided by this principle; but would lead men away from the truth by the enticing words of men's wisdom. He knew that a time would come when men would not endure sound doctrine, but after their own lusts would heap to themselves teachers, having itching ears; and would turn away their ears from the truth and be turned unto fables. Hence he reminds his Corinthian brethren of the purity and simplicity of his preaching among them, and offers that telling apology for his lack, it may be, in that style of oratory which they were accustomed to hear. "And I, brethren, when I came to you, declaring unto you the testimony of God, came not with excellency of speech or of wisdom."

Will some one say that the Apostle Paul had no taste for classic literature, for natural science or the arts? No so. Hear him in Athens, before the assembled wisdom and philosophy of that city of literary fame, confuting their doctrines by quoting from their own poets (Acts xvii. 28);

As to his knowledge of nature and her laws, a few instances will suffice to show the depth and

accuracy of his reasoning. Take for example the reasoning in 1 Cor. xv. 36. "That which thou sowest is not quickened except it die." Here he uttered a paradox, which the discoveries of modern chemistry have established as a truism, namely, that life and death are throughout nature commensurate with, and companions of each other; or in other words, that *death alone makes life possible*.

In fact, the whole tenor of Paul's writings proves him to be not only a man of culture and refinement, but also one who justly appreciates both the truths of science, and the beauties of nature and of art. But these he uses, not to adorn or to fill up the measure of his speech, as too often is the case with modern preachers and writers on sacred themes, but rather that from the commonest things and from the simplest comparisons, he might illustrate the sublime truths of Divine Revelation; ever bearing in mind that "*in all and through all and over all THE LORD GOD OMNIPOTENT REIGNETH.*"

T. F. DWYER.

WHY IS IT?

That some things in the Bible that are clearly and plainly revealed are not understood? We have in the commission of Christ the necessity of baptism in order to salvation. "Go teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." Matt. xxviii. 19. "Go into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark xvi. 15. This to me seems very plain. There don't seem to be anything difficult or mysterious about it. I have looked at this commission carefully and in the light of the Apostle's teachings, and I cannot see anything less than the doctrine of baptism and its necessity to our salvation. That baptism is a condition of our salvation from sin seems as clear to me as any truth taught in the Word of God. I would just as soon expect to be saved without repentance as I would without baptism. But what I can't understand is, why others see it differently. There are many who seem as honest as myself, and are earnest workers for God and diligent students of His Word, and yet do not understand baptism to be essential to their salvation, and consequently pay little or no attention to it in the great work of saving souls. Then again I see in this grand commission the necessity of God's people evangelizing the world. It says, "Go teach ALL nations, baptizing them," etc. This agrees with the teaching of the scriptures throughout. If, we say, the going into all nations to teach the truth is meant for the Apostles and is confined to them, then the baptizing is confined to them, as both are found in the same commandment. I see by this commission that the teaching all nations is as essential to the child of God as baptism is to the penitent believer. I can see the one just as clearly as I can the other, and to me one is as important as the other. But notwithstanding this there are those who are as sincere in their convictions as myself, who do not so understand it; who have no particular faith or interest in the great work of evangelizing the nations. This to me is as strange and as hard to understand as that some cannot understand the necessity of baptism. I suppose the same reason that prevents some from seeing baptism in the Scriptures, or the importance of it, prevents others from seeing the importance of evangelizing the world. Whatever the reason may be is more than I can tell. I believe with all my heart that both are taught in the commission as well as in other places in the Bible, and the one who rejects or neglects his part in the important work of evangelizing the world will be as guilty before God as the one who neglects baptism. I am at a loss to know why it is that all do not so understand the word of God.

I see another strange thing about this, i. e., a brother who can see the importance of baptism but neglects the evangelizing, chiding another and condemning him because he neglects baptism, when he is as deep in the mud as the other is in the mire. How careful we should be when we are pulling motes out of others' eyes to see that our own eye is clear.

I wish to sympathize and mingle with the one as with the other, so far as possible without compromising the truth, that I may teach them the way of the Lord more perfectly.

H. M.

DISOBEDIENCE.

In some respects the task of a preacher is comparatively easy; especially when he seeks to convince his hearers that it is wrong to lie, steal, swear, or to do any other crime that stamps the perpetrator with infamy. It is easy, because by intuition his hearers know that these are heinous crimes. All can see the deceitfulness of lying; the misery and anguish of intemperance; the horribleness of murder. These are the more flagrant crimes and are committed only by the more hardened. To those who are not steeped in iniquity these sins are enormous and repulsive. Hence, it is easy to convince his hearers that these must be avoided. In what we might call church-going society we do not expect to find such crimes. We are not in much danger of becoming addicted to these sins, unless familiarity with them has destroyed their odium. The sins that are familiar and common with respectable—yes, with moral people, are the more dangerous because more familiar and subtle. The fact that it is so common renders it more formidable. Often familiarity with sin lessens its enormity and actually gives it respectability. Of all sin we are to oppose—and we are to oppose all—the respectable sin of disobedience is the most dangerous.

It is the duty of every child of God to become better each day and to make others better. In seeking to persuade others to become Christians we should look well to the motives we place before them. God always places great motives before those He wishes to obey Him. The child of God cannot do better than emulate His example. Such motives as these are frequently presented to the disobedient: Your parents are Christians, why do you not gratify them by obeying the truth? Your wife is a follower of Jesus, why not follow Him for her sake? The church needs you, why not come into it for its welfare? The person who "joins the church" to please an earthly friend dishonors Christ. The person who comes into the church because it needs him will become a scab instead of a gem. These earth-born motives are no more to be compared with the motives God places before us than the light of the glow-worm is to be compared to the noonday sun. God's motives are as much greater than man's as he is greater than man. By urging these selfish earthly motives we lessen the sacredness in the minds of the disobedient of this divine institution.

The great sin of church-going people is disobedience. Many go to church, many have a high regard for it, many support it with their means and presence, and yet never obey her most solemn commands. Because many highly respected citizens act thus, it gives a seeming respectability to the sin of disobedience. This prompts many to regard it lightly, hence we hear the sickly talk of "joining" for mother's, wife's or church's sake. By such teaching the disobedient become satisfied with self. They tell you that they will not be any better if they "join the church." This is a fact, too. They would be no better, but a great deal worse. Before a person can obey the Saviour he must feel the need of a Saviour. He must poig-

nantly realize his lost condition, his ruined state, his separation from God. He must see in Jesus his only hope of salvation. This salvation can never be obtained so long as he is disobedient. It is a hard task to make some church-going people see the enormity, the great wickedness of disobedience. They frequently reply that they are not as bad as the liar or thief. But this helps not their case. Both are in a ruined condition. The consequences are identical. Hence, as far as salvation is concerned no distinction can be drawn. Disobedience is called a respectable sin among men and women. This respectability makes it a very dangerous plague. In the presence of God this is a fatal sin. It is upon the sons of disobedience that the wrath of God comes. But how are we to measure the awfulness of this sin? When we can measure the magnitude of Christ's sacrifice, when we can descend into the depths of His suffering, when we can comprehend all His anguish; then, and not till then, can we measure the awfulness and wickedness of disobedience. Let no one satisfy or solace himself with the fatal delusion that disobedience is innocent in the sight of God. To disobey is to disown, dishonor, deny and rebel against Christ. Let no one deceive himself. All are to be called into judgment. "And if the righteous is scarcely saved, where shall the ungodly and sinner appear?" "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth.

HARRY MINNICK.

Lubec, Me.

CHRISTIAN UNION.

The above subject is one that occupies a prominent place in the minds of religious thinking men of the day. And the signs of the times would lead us to suppose the present century, especially the part which remains, will be very fruitful in bringing together the so-called Christian Churches. That the sixteenth century was the epoch of a great separation we all know. Then why should not the nineteenth century be that of great union?

Many attempts have been made at evangelical union and in some respects may have been successful, but only partially so. There are preponderances of doctrine and diversities in ecclesiastical government existing which did not exist in the primitive Church. There have been attempts made at political union, as that of 1608 under the Elector Palatine Frederick V. There have been attempts at ecclesiastical union, as at Charenton in 1631, at Thorn in 1645, and in Prussia—both during the eighteenth century—and in 1817. All these attempts indicate a need without being able to supply it. The separation of Protestant churches, the manner in which they continue estranged one from another, the mutual coldness, their intolerances, their differences, are certainly not a good, but on the contrary it will be conceded by every right thinking person that these divisions are detrimental to the spread of the gospel. That some great strides have been made in the effort to bring Christians together is a fact too positive to need comment; but that there yet remains a great gulf fixed between some is also evident. Still there is a shaking among the dry bones—a "noise" is heard and a "shaking" is felt—which shows that the Lord of hosts is working.

In most cases where union has been sought, the main idea seems to have been to form an external union without any regard to the heart, or the finer feelings of Christianity. The reason for this no doubt lies in the fact that the Episcopal Churches were the main movers in the matter, and its ritualistic services and its formal mode of worship were

not calculated to reach the heart. The same denominations are at work to-day making proposals for Christian unity, and I do not think I can be charged with bigotry if I say they want to do it their own way, as the following will show. In December, 1886, an essay on Christian Union was read before the Convocation of Greenville, at its 39th session, which finished up as follows: "The conclusion of the whole matter is that the basis of Christian unity is the Episcopal form of government; the Apostles' and Nicene Creeds in belief; the two sacraments, baptism and the holy communion; with liturgical worship." (*Church Guardian*, April 7th, 1886.) But I do not wish to say anything disparaging of any effort that has been or will be made to bring to pass the prayer of our Saviour, "that all who believe on Him through the Apostles' word may be one," but merely mention this instance to show that Christian Union can never take place on any human basis.

The late declaration of the house of Bishops sent to our brethren in the United States leads us to think that the fire is still burning; and the Christian manner in which our brethren have received the declaration shows that they not only appreciate the advances made, but are hopeful for the future, and in the meanwhile determined to stand by the Truth and contend for the faith once delivered to the Saints.

That external as well as internal unity is required will be admitted by all, but to be merely united in name and church government, without being united in heart and belief, would be presuming that God is better pleased with formality than with heart worship. So it would be well for us to consider well what Christianity is in order to see why there should be Christian Union, and how to proceed for its attainment. It follows from the nature of Christianity that Christians are not simply individuals placed by the side of one another, but that they are a real and living unity, or else how can we understand the Apostle Paul who in writing to the Ephesians says, "In whom all the building fitly framed together groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the spirit."

That Christianity is not an abstract doctrine is clearly shown by such passages of Scripture as the one just cited. But it is a life communicated to mankind, or rather to the Church; for, says the Apostle, "The life was manifested, we have seen it and bear witness, and show unto you that eternal life which was with the Father and was manifested unto us." This new life given to redeemed man is contained essentially in the person of Jesus Christ. It was given him of the Father "to have life in Himself." And this life is given to all those who are united to Christ. A union which is assured by believing in certain divine facts accomplished by Him—in His humble incarnation, in His expiatory death, in His glorious resurrection, in yielding obedience to His divine command. The new life which we have communicated to us being in the Son. Faith, by establishing an intimate union between the Son of God and the believer, becomes by this very act the source of religious life in man, but from this intimate union of the Christian with all who receive the life of Christ. The eternal life which is in Jesus and which flows for me is the same which flows for all who are the children of God by faith, no matter where they may be, whether in far distant India or in our native land. Christians are not, then, a mere plurality; they are also—they are especially—a living and organic unity. To deny plurality in regard to the existence of Christians would be folly, but to deny unity would be hardly less absurd. Now this unity, this organization, this body, all the members of which have but one head, one blood, one life, is the Christian Society, the Church. If this be so, if

what I have stated is truly Christianity, and if all who are Christians are connected by this great life, are members of the one Body, governed by the one Head, why are those who profess Christianity—I speak of the various denominations—divided into so many parties? But I will not review this question in the present article. Only it grieves those who would like to see the children of God united, to hear the silly arguments some men get up in defence of partyism, and see the Redeemer, who gave his life for the Church, so badly used. We cannot fail to admire the unity that prevailed in the early Church when first established, as recorded in the Acts of the Apostles, for instance the following. "And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own, but they had all things common." (Acts iv. 32.) Here we find unity in every sense of the word, and well might we, as a people who are seeking to do the will of the Lord, sound out in stentorian tones that will reach the uttermost ends of the earth, Come, let us return to primitive Christianity! With such a plea, backed up with such examples, ought we not to succeed? Is it not possible to awaken the followers of the Master to full realization of the importance of this question? Can they still continue to lie dormant and allow a question of such moment to pass by unheeded? We say, No. But on the contrary the subject will be proclaimed by the minister in the pulpit, by the mechanic in the workshop, and by every follower of the Master, as God has given him or her ability. If Christians would unite with other Christians in the same city, determined that neither the words nor the works of man shall separate them when the Lord Jesus would have them to be united, and then that city would unite with other cities in the same country, and that country with other countries in the same world, which God has honored and rescued from rebellion and death, by the sacrifice of the cross; how soon the earth would be filled with the glory and knowledge of God. Money that is now used to uphold partyism would then be used to spread the gospel, scepticism would then be almost unknown, the God of Heaven would be glorified and the heart of the Saviour gladdened; innumerable blessings would then be bestowed upon the children of God by a loving Father who loves to commend His children in well doing; families that wish to be united in Heaven, but are now separated by doctrines and creeds, would then be happy and united on earth. We could then say with the Psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment; as the dew of Hermon, and as the dew that descended upon the mountains of Zion, for these the Lord commanded the blessing, even life forevermore." As the ointment upon the head and beard of Aaron pervaded his whole being even to the skirts of his garment, so would that life which is found essentially in our Head, even Jesus Christ, pervade the whole body, even the Church of Christ. That this unity has become a great need, cannot be denied, it has even become a great fact at the present day. In some countries it is more advanced than in others, but everywhere it exists it advances and must still advance. That the people known as the Disciples of Christ have to a certain extent been instrumental in the hands of God of bringing this great subject to its present standing on this continent at least, is a fact too positive to be opposed, and too prominent to pass by without remark. The difference in the religious sentiment which exists to-day, and that which existed in 1809, is almost beyond conception. The condition of religious society in that day is clearly expressed in the following extract: "When the Campbells

landed on the shores of America they found the various denominations in a deplorable condition, and the Presbyterian 'branches' were, if anything, more powerless, as spiritual agencies, than any other 'branch of the Church.' All around, as they viewed the religious horizon, and as they gazed upon broken ranks of fiery zealots, they saw nothing but dissention and disunion. Bigotry, party intolerance, and sectarian selfishness, were everywhere phenomenal of divided churches, and of distracted members. Infidelity—gross infidelity—was fattening and waxing wanton on the spoils of an inglorious conquest. The aspect of religious affairs was dark and gloomy in the extreme. The great soul of Thomas Campbell was moved within him when he saw the whole land was given over to idolatrous worship of opinions, speculative theology, scholastic dogmas and men made creeds, and to visions and dreams, and to mysticism and dreary superstition. He saw that where there is 'no vision'—no divine revelation—the 'people perish' for want of spiritual food. In the fearfully distracted condition of things, he saw the immediate necessity of providing an antidote, and that antidote was to be found in pleading for Christian union, in making an effort to remove all barriers, and in a determination to unite all hearts, if possible, upon the Word of God, as the only solvent of an intolerable evil." (*Apostolic Church Restored*, p. 136). There is no effect without a cause, and a degenerated state of religious society which surrounded Thomas Campbell in his new home caused him to take a stand which has placed his name on the list of Reformers, and has had the effect of causing through the Providence of God many thousands to take the same stand. His thirteen propositions are well worthy our consideration, more especially the first three which refer to the subject under consideration, namely, Christian Union. But I close the present article with the hope that the day may yet arrive that will see the prayer of our Saviour answered. "That they which believe on me through the Apostles' word may be one, even as Thou, Father, art in me and I in Thee." We add our humble petition to this and say, "even so, Lord Jesus."

W. HARDING.

Halifax, Feb. 15, 1888.

CHANGING OUR VILE BODIES.

PHIL. III. 21.

Could we have the power given to us at this moment of looking into all the homes that fill our land what an amount of evidence as to the corruptibility and natural vileness of our bodies would meet our eyes. Yonder we would see some aged man or woman who has lived far beyond the allotted "three score years and ten," lived till they had seen the scenes of their early youth change and put on new appearances, so that the play-ground of childhood looks like a strange spot; lived to see the associates of their youthful days pass over the dark river, and to see new faces and forms stand in their places, so that the soul becomes filled with a feeling of utter loneliness. They have lived to see their children who once were the objects of their most tender care grow from childhood to manhood or womanhood, and now grown old and gray, their steps already beginning to falter with the approaching childhood of old age. Nothing of past is left save in memory's casket; yet when they look over their past in company with memory, and see again the once blooming cheek, dancing eye and active figure of the loved brother or sister of their childhood, of the loved husband or wife, or all loved companions of maturer years, and suddenly waking up to the fact that these have all passed away from the earth and that they are still left here alone, then memory only becomes an unbearable companion, bringing sadness

and heartaches, till they are ready to cry out in their pain,

"Memory! memory! why do ye spring
From my heart's deep caverns to-night?
And why do ye sadness around me fling
Instead of a silvery light?
Oh! memory, ye have made me weep,
For ye bring to my earnest gaze
Friends lying silent in death's dark sleep—
Loved friends of my youthful days."

Yonder, too, we would see a young mother, with anxious face and aching heart, tenderly watching over her young and fair child who a few days ago was the very light of its home, but to-day it lies almost insensible, fever-burned and dying, and when, a few hours later, the little soul has fled and the once sweet body is fit for nothing but the grave, and we hear the mother's broken hearted cry of anguish, and knowing that she, too, after

"A few more years shall roll, a few more seasons come,
Will be with those who rest, asleep within the tomb;"
we may well ask ourselves with all the earnestness of soul we possess. Is life worth living? and seek with all our hearts to know something of a better and purer life than this. Seeking for something better, how thankful we should be to our Heavenly Father that we have only to go to His precious Word and there learn of a better life, a nobler life and a life that never ends in death; of a body that shall be given us that will never grow old nor sick and will never die; of a Saviour who shall change this vile body, this dying, mortal, corruptible body, and fashion it like unto His own glorious body, "by the working whereby He is able to subdue all things unto Himself."

Of the workings whereby He will change our vile bodies, we know nothing. Sufficient it is for us to know that it will be done. He who once formed this glorious and orderly planet out of the once disorderly and vile body of chaos; He who stilled the storm and commanded the waves of Genesaret; He who called Lazarus forth from the tomb and Himself burst the bars of death and brought life and immortality to light through the gospel; by the working whereby He is able to subdue all things unto Himself, will make the change, and will fashion us like unto Himself and will give us a name and an inheritance even above the angels. In that day "we know not what we shall be, but when Christ shall appear we shall be like Him and we shall see Him as He is."

Oh! then how we should strive to so live during this short span of time that "passeth away like a tale that is told," like a vapor that disappears under the bright morning sun and like a "fading flower," in which God has given us to live on the earth, that in the fulness of His own time we may be counted worthy to have our bodies fashioned like unto that of the Son of God, and be thus enabled to live higher, more noble, more exalted and happier lives throughout an endless eternity, than the human heart, blinded in this dull casket of clay, can now conceive of.

We also know that those who do not receive this glorious change of body will come forth or be changed into a body subject to eternal death. If our natural bodies are vile, now being subject to death and corruption, how much more will that body be with which some will be clothed on the final day? Bodies that will there inherit death from which there will be no resurrection, corruptible bodies, whose worm will never die, but whose very nature will be eternal death, corruption and destruction beyond the confines of our knowledge or imagination.

Reader, will you not try to escape such a corruptible, dying and eternally cursed of God inheritance as this vile body; so vile that they will be forever driven away from the presence of God and from the glory of His power. The arch enemy of our souls is trying hard to destroy our hopes of having our present vile bodies changed and fashioned like unto the glorious body of our dear Saviour

Then let us put on the whole armor of God and fight the good fight of faith to the end, and our reward will be sure and the glorious change certain.

"Oh, watch and fight and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore."

H. A. DeVoe.

STUMBLING-STONE.

The Sunday-school lesson for February 12th contains some most excellent thoughts on the subject of offending the little ones, i. e., the true followers of Christ. We wish to reproduce some of these thoughts for the benefit of those who do not—but ought to—attend the Sunday school.

The lesson is found in Matt. xviii. 14. To get the force of this lesson we must read the same lesson as recorded by Mark ix. 38, and Luke ix. 49. Here we find the disciples forbidding a certain one from casting out devils because he followed them not. But Christ said, "Forbid him not, for he that is not against us is for us." This gives us a correct idea of the crime of offending another—the idea of causing another to stumble, as the New Version has it. Many have supposed that the offending was the crime of injuring another's feelings; but it is not the feelings we offend so much as the work of another. When we impede the work of another we put a stumbling-block in his way; we cause him to stumble or to offend. We may differ in our opinions as to how certain work should be done. But when I make my idea of how you should work the means of destroying your work, then I offend you. I may make you feel badly in not consenting to your way and manner of work, but as long as I keep my hands off and don't prevent your work, or seek to prevent it, I do not cause you to stumble. It is a fearful perversion of Scripture to suppose because my brother does not agree with me in the way I am working that therefore he causes me to stumble. If such were the case there would be a big job of stumbling going on, as we see but few who agree in the manner of work.

The disciples who came to Christ were doing this very thing. They did not consider the good work that was being done was to be taken into account. The question of importance with them was, Is he of us? Does he follow us? Christ taught them that this was not the question of importance, but rather, Is he doing a good work? If so, don't offend him, but let him work on in his own way.

Here is the lesson of transcendent importance that is taught in this Scripture. We should encourage rather than discourage every good work, although it may not be in our regular line of thought. How many times we have seen young disciples discouraged by complaints from others, and thus so disheartened that they would conclude it is of little use to try. How easy it is to cause others to stumble by just such critical and cynical complaints. I know of one who advised a young man to keep silent in meeting. The young man heeded his advisor and now is silent in every good word and work. He was offended or made to stumble. His work was stopped because not agreeable to another's ideas. Let us be sure in our advice that we don't stop a good work. If there must be a change, let it be for the better. But don't allow yourself for a moment to suppose that because I will not agree with you in the way you think or work, that I therefore cause you to stumble. Nothing could be further from the truth. If you are so weak that you give up the work because I will not work in your way, then I am commanded to bear with your infirmities, and not compel you to go my way. Let us not put a stumbling-block in our brother's way.

H. M.

A CHINESE FUNERAL.

A little Chinese girl was buried in Evergreen Cemetery, in Brooklyn, the other day, in a way that would seem very odd to an American child. Red candles, which emitted a disagreeable odor, were burned in the house, and at the grave a fire was kindled to burn all the girl's clothes. Into this the relatives kept throwing a white powder, which burned with a bluish light. The Chinese believe that Satan has a fashion of racing to the grave, and seizing the body as it arrives, so, on the way there, the friends keep tossing bits of paper out of the carriage window, which Satan is supposed to pick up and read, thus allowing the procession to reach the cemetery first.

Married.

RAND-JACKSON.—At the parsonage, Port Williams, Feb. 6, by E. C. Ford, A. Bruce Rand, Esq., to Miss Martha J. Jackson, all of Cornwallis.

SIBLEY-WITHROW.—At East Rawdon, on the 14th ult., by J. B. Wallace, assisted by W. K. Burr, Muir Sibley to Bessie Withrow.

YOUNG PETERS.—At the Baptist Parsonage, Everett, Mass., Feb. 4th, by the Rev. W. O. Ayer, Mr. Charles A. Young, of Digby County, N. S., to Miss Jessie H. Peters, daughter of Jesse Peters, formerly of Westport, N. S.

RICHARDSON-WEISH.—At Leonardville, Deer Island, N. B., at the home of the bride's father, John Welch, on the evening of the 9th ult., by T. H. Capp, assisted by W. Murray, Mr. F. B. Richardson, of Richardsonville, Deer Island, to Miss Annie L. Welch.

Died.

BURBIDGE.—At the residence of Chas. Burbidge, Lower Canard, January 14th, Mrs. Mary A. Burbidge, relict of the late Wm. G. Burbidge, aged 83 years. Thus has passed away peacefully, and in the sure hope of eternal life, an aged disciple. For many long years she has been a consistent member of the Church of Christ in Cornwallis, and though on account of her feeble health she has not been able to meet often with her brethren in late years, still she has ever manifested a warm interest in the cause of God; and would rejoice in its prosperity. She was tenderly cared for by her step-son, with whom she spent her last days. She leaves an only daughter, Sister D. McLean, and a large circle of friends to mourn their loss. It can be truly said that our sister was of a "meek and quiet spirit, which in the sight of God is of great price." May we all so live that when our change comes we shall be ready. E. O. F.

Port Williams, Feb. 24, 1888.

SABEAN.—The hand of affliction has been laid upon the family of Bro. Benjamin Sabean, of South Range. The messenger called for dear little Hattie Robena, aged three years and eleven months. It is a sad bereavement to the family and all feel sad who knew her. She was called very suddenly, the disease being croup, and it soon did its work. She died on Sunday, January 15th. May the thought expressed by David comfort them, and make them strive more earnestly for heaven. The thought that although she cannot come to them they can go to her. Their loss is her gain. She has gone to be with Jesus. May the dear Saviour comfort them in their affliction. J. A. GATES.

HALIFAX CHURCH FUND.

Mrs. E. Chandler,	\$1 00	West 56 Street Church,	
Mrs. J. McGregor,	1 00	New York,	\$15 02
Mrs. W. Miller,	1 00	John W. Sollick,	20
Miss C. Crawford,	1 00	Geo. Richardson,	50
Miss H. McGregor,	50	Mrs. H. Outhouse,	40
Mrs. R. Boyer,	50	A Friend,	10
Mr. J. Denar,	50	Samuel Wyand,	1 00
Mrs. J. Denar,	50	Charles Wyand,	50
Miss M. McCallum,	25	Alex. McKay,	25
Miss C. McCallum,	25	John Houston,	1 00
F. Chandler,	50	Albert McKay,	50
Mrs. Elizabeth Spinney,	10	R. E. Bagnall,	50
Benjamin Sandford,	10	Mrs. R. E. Bagnall,	50
Mrs. John Anthony,	25	Mrs. James Dickison,	50
Mr. John Anthony,	25	Mrs. McGregor,	25
Howard Anthony,	10	Mrs. Thos. Seaman,	25
Lorenzo Anthony,	10	Eliza Ling,	50
Mrs. A. Gregor,	20	Jacob Ling, jr.,	25
Joseph Thompson,	1 00	John Stevenson,	20
Mrs. J. E. Pearce,	1 00		

\$32 52

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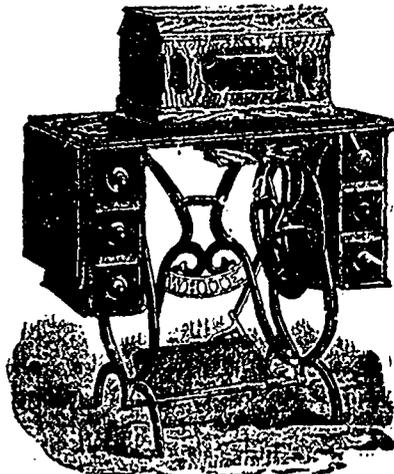
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