

as to partake of the death of the cross for a lost race; how those to whom He gave the great commission were partakers of His sorrows, sufferings, and, some of them, His death, that the lost might be saved. And then when I think of the change in this age of self-love, of satisfied ease, of seeking place and power, I cannot refrain from asking: Does the Father still continue the loving Father? Does Jesus still seek to save the lost? Is His great desire still for the return of the wandering sheep? Is He still the shepherd of the sheep? Has He still sheep which are not of the fold which He must bring so as to make one fold and have one Shepherd? Is the salvation of a lost world wholly depending on the presentation of the Gospel by those who have the key of knowledge? Or, must all be eternally lost except they who are now called by and become obedient to the Gospel? Or, has God a revolution yet to make by which the unsaved will be saved, the assurance of which gives to the called, chosen and faithful (?) a good reason why they should be at ease in Zion?

Life and death, what are they? Time and eternity, who understand them? Ability and opportunity, who properly employs them? In the great day when the secrets of all hearts shall be revealed, and when each shall have to render an account of his stewardship, who will be able to stand?

One thing is true: The most responsible before God are not the dark, bought souls who have never had the gospel, nor heard the story of Jesus and His love, but, the servant who knows his Lord's will and "does it not." O. B. E.

Dear CHRISTIAN,—After three months absence I am home again and wish to answer my many correspondents through THE CHRISTIAN, as I have much work to attend before leaving (Tuesday, Jan 28th) for St. John's, Newfoundland. I will be away until June 1st. I take this opportunity to inform my many personal friends that I am pleased with the kind letters sent me and hope to be able to meet them all again at the next annual meeting. I am well pleased with THE CHRISTIAN, as it is one of the soundest papers that I have ever read, and trust that all things that is not consistent with the truth will be kept out of it. I am aware that under the present management there will be no danger of anything going into THE CHRISTIAN that will be of the nature of harsh criticism. I will, if spared, write for THE CHRISTIAN a synopsis of my travels. But during the last three months my time has been so much in demand that I have not had time to write home. I trust you will excuse me this time for I am needed elsewhere. My very best wishes are for the advancement of the cause of Christ in these provinces as well as all round the world. Brethren, I am working for the cause of Christ—not for self. If for self, then I would stay home and take a situation. Remember, brethren, we must have a church house in Halifax and my whole soul is determined on that house, and I don't know such a word as failure in my New Testament. I only wish we had a few more sisters and brothers like Sister O. M. Packard, of New York. It would help build up quickly. What we have to do we should do quickly. The "la Grippe" may take us off before we are able to accomplish much. The good Lord helps us to do what we are able at the present time. Let none wait until the eleventh hour to divide their riches. I am not in a position to help financially at present, but hope in a few months to spend something for the cause of the blessed Gospel in these provinces. All that I have is the Lord's To Him I am thankful for life. I had a very hard time of it in Newfoundland but have recovered and am quite well and feel much smarter than before and more determined to go ahead in the work.

Wishing all the readers of THE CHRISTIAN the compliments of the season, I remain your brother in the one hope.

W. J. MESSERVEY.

News of the Churches.

NOVA SCOTIA.

TIVERTON.

We have nothing very encouraging to report to the readers of THE CHRISTIAN at present. The weather on these islands for some time past has been something dreadful and much sickness abounds. Owing to these things we have been unable to do little more than keep up our regular meetings so far this winter.

Bro. H. Murray has been working against these adverse circumstances with Bro. Cooke in Westport for the last three weeks, and now we are looking for him to give us a helping hand here in Tiverton where we pray we may be blessed of the Lord in order that the meetings may prove a success and that the cause of our blessed Master may be built up in our midst.

On New Year's eve a number of the scholars and teachers of our Sunday-school repaired to the home of our beloved superintendent, Elder Thomas Ossinger, and presented him with a watch-chain and charm as a slight token of the regard and love with which he is regarded by all who know him. May he long be spared to our usefulness in our prayer.

H. A. DeVoe.

KEMPT.

Bro. William Murray has been with us since the last day of October, and during that time has preached three times every Lord's day. His preaching stations are Kempt, Grafton, Harmony and Lake May. He travels fifteen miles each Lord's day to said appointments. During the week he attends three social meetings—Tuesday, at Grafton; Wednesday evening, Kempt; Thursday, Lake May. The balance of the time is taken up visiting. On account of the immense scope of country he is compelled to travel it was necessary that he should have a team—and he has a good one too, which he purchased with his own money. He is now able to see everybody and everybody is able to see him.

We have had no additions since Bro. Cooke left, but in this we are not disappointed. We are not expecting any until they are taught the way. And in order to do this it is necessary that the preacher visit the people at their homes which Bro. Murray is really doing.

We are building a church house at Lake May. Elder White and son have given the land for both a building and a cemetery—the latter will, no doubt, be needed in the near future. Our people are now worshipping in a school-house. At our meeting that was called not long since for the purpose, there was \$144.00 signed—that to be paid in material. We are expecting to build the church within our own resources, but if any should wish to help us whatever, it may be no matter how small the amount, it would be gladly received. But we all have timber and hands to work, so by making use of both, with a little financing, I think we will succeed.

The Kempt church has seen a good many dark days. At one time there was not any leaf to be seen, but now the light shines more brightly and we feel to thank the Board for responding to our calls and helping us live, and we are both praying and laboring for this, that we will not only be able to keep a preacher in this place all the time without help, but will, before many years, be able to contribute to the Mission Board.

Kempt, Queens Co., N. S. ISRAEL C. CUSHING.

CORNWALLIS.

Months have passed since I have given any report of our work in these parts. Indeed, since last spring I have written but very little for THE CHRISTIAN. Perhaps in this, I have not done my duty. Some of my brethren would try and make me think so. I confess I have but little taste, and less talent for this line of work. But if those in authority think it my duty, I must try and do what I can to help make our own paper both profitable and interesting.

We are now fully in a new year. In looking back over the year just now closed, we see much for which we should be very thankful. God has indeed dealt kindly with us. I will mention but

a few of the favors enjoyed. The blessing of health has been enjoyed during the whole year, so that I have been able to fulfil all my appointments, though I have had to drive from fifteen to twenty miles each Lord's day to do so. Our work goes steadily on. The brethren are united and hopeful. There have been already reported in THE CHRISTIAN, some twelve additions, as the immediate results of the work in 1889. But this only expresses a small part of the work being done. No one could understand the work, and more particularly the prospects, unless they could be at the several preaching stations, and see the interest manifested, and the work before us. Suffice it to say that I look at this as one of the most promising fields now open to us in these provinces. May God give us wisdom and strength for the work, and crown our efforts with much success, is my daily prayer.

Very much has been done during the past year to add to the comfort of the preacher and his family.

A very comfortable and convenient home has been provided, located in one of the finest situations in this locality. The house itself is all one can desire, and the view from it is simply beautiful. It is a great blessing to a preacher to feel that he has a home that he can call his own, while he remains preaching for any one church. Besides this very pleasant home, we have been presented with a nice covered carriage. Those who are compelled to drive in the hot sun, as well as in the rain and cold, know how to appreciate such a gift as this.

Then the very last evening of the old year some forty or more of our friends made us a social visit at our home, when a very enjoyable evening was spent. Several recitations had been prepared for the occasion, some of which were very fine, which added much to the interest and pleasure of the evening. There was also some very nice music, both vocal and instrumental, and much pleasant conversation. Nor did the friends come empty handed. They left with us in cash, and its equivalent, which was presented to us in a neat little speech by Mr. J. T. Jackson, the nice little sum of thirty dollars. After spending a very pleasant evening, we were commended to God in prayer, and separated, feeling that such gatherings strengthen the ties that bind preacher and people together. These are but a few of the many blessings enjoyed during the past year. But I would not be so vain as to think for one moment, that it was because of any merit I possessed that so many favors have been bestowed. But rather for this reason! The brethren here, and those friendly to our work feel that by helping the preacher to live, and by making his family comfortable and happy, they can in this way help the cause of Christ, for which we are all working. While the people hold up the hands of their preacher, and thus encourage his heart, they are doing much toward making his work successful. It is for this, that the few friends of our work in these parts stand by us so faithfully. My prayer is, that their hopes may be more than realized, and that we shall all rejoice together, as we are working together.

E. C. FORD.

Port Williams, Jan. 20th, 1890.

WELT GORE.

A large number of our friends met at our residence on the evening of January 2nd, 1890, and spread a bountiful board to supply the want of the hour. After many happy greetings a number of beautiful hymns were sung. Then we heard a very appropriate address by Bro. J. T. Wallace, at the close of which, on behalf of all present and some that could not be present, he presented to us a liberal sum of money. We tried to express our heartfelt thanks for this handsome and useful New Year's gift. Then we thought this was the time to thank the brethren, especially the sisters, for the nice, new and beautiful frost-proof fur suit, which

they had procured for us just before the cold season came on. With emotion we expressed our appreciation of the kindness and liberality of the brethren in supporting us so long in our efforts in preaching the gospel. We spoke of our dependence upon one another and especially of our dependence upon God our Heavenly Father, who in giving His dear Son freely gives to us all things we enjoy. God sends us the very things we need, both temporal and spiritual, and sends them by His own faithful servants. Thanks to God our Father in Heaven through Christ our Lord and Saviour for all His goodness to me and mine.

J. B. WALLACE.

West Gore, Jan. 16th, 1890.

WESTPORT.

We began our meeting on the 29th of December, Bro. Howard Murray, of Queen's Co., being present. At 10.30 A. M., a large congregation gathered within the old Bethel, the old familiar spot, the scene of many a happy and joyous event in the records of the church at Westport. As the grand old familiar hymn rang out, the words (Kindred in Christ for His dear sake) gave impetus to our faith and seemed to add new inspiration to our very souls. The lesson was read by Bro. Murray (John xiii.), after which the writer offered prayer, another hymn followed and then Bro. Murray took for the basis of his remarks John xiii. 17. Dealing with the idea of happiness, this was a grand disclosure. In his practical and impressive way he made us feel and understand the worth of Christianity. In the evening the Bethel was filled to overflowing, when we again enjoyed a very interesting and encouraging discourse by Bro. Murray, based upon the subject found in II. Kings, v. 3. Monday was spent in visiting and at 7 P. M., we assembled for worship. Bro. Murray again delivered one of his practical and stirring discourses from Luke viii. 48. After the sermon we conducted a social meeting in which a number took part. On Tuesday evening, at 7 P. M., Bro. Murray spoke to us from Heb. iii. 5, 6, 7. This was indeed a tolling discourse and we greatly enjoyed it. After the preaching our social meeting was a grand one and a large number took part. We were looking forward to a grand, good time but our hopes were blighted by storms, sickness and death. Never in the history of Westport has such a wave of trouble rolled over the community. But notwithstanding, when the weather would permit our meetings were good and interesting. We greatly enjoyed Bro. Murray's visit, and although no immediate results have marked our efforts, yet we rejoice to know that some have been reclaimed who have been inactive for years in Christian duty. We cannot here numerate the many hindrances that came up to retard the progress of our meeting, yet we feel thankful to our Heavenly Father for the manner in which He led us through, and the many encouraging tokens of His love and mighty power manifested as lessons capable to impress our minds that He doeth all things well. Bro. Murray returns home on the 21st, stopping at Tiverton to aid Bro. DeVoe for a few days. On the Lord's day, of the 20th, we greatly enjoyed a discourse from Bro. H. A. DeVoe, from Luke xxiii. 42. This was a plain, practical and encouraging discourse and was listened to with interest by all. Bro. DeVoe visited us on the 18th and remained over Lord's day. His many encouraging words helped us greatly in our meetings.

While we record the many encouraging events of life, we also have to record the sad and discouraging events that beset our way.

It is with regret we record the sad loss that has cast a deep gloom over this community. On the 8th inst., Arthur Titus, eldest son of Bro. Howard Titus, and Edgar Greenwood, of Barrington, N.S., started out to sea with a number of other boats for a day's fishing. As the day wore away the wind increased and a storm was inevitable. Vessels put out to the rescue, but the boat containing the unfortunate young men could not be found. The storm came up with violence and the weather severely cold, all hopes of their safety being aban-

doned. On the following day their remains were found on the north shore of Digby Neck, two miles north of Tiverton passage. Arthur Titus was buried at Westport, and the remains of young Greenwood was sent to his home at Barrington. The bereaved families have our deepest sympathies and prayers. May God sustain and comfort them as He alone is our only source.

P. S.—It is understood that the friends of Westport and Tiverton defrayed all expenses in this matter. H. E. COOKE.

PATIENCE.

Let patience do her perfect part
And think of patient Job;
With trust in God he kept his heart
While on this stormy globe.

The whirling winds and storms of time
And wars that desolate
Did make him seek a peaceful clime
His soul to satiate.

The aches and pains of sore disease
That tear our bodies so,
Are not the things our sense to please
In this dark vale of woe.

The friends of Job each tried his skill
To lesson his distress,
Advice enough a book to fill,
But failed to make it less.

But God removed his bitter cup,
And blessed his latter years.
So God will take His people up
From this dark vale of tears.

We have not borne such troubles yet
As ancient heroes bore.
Why should we fear and frown and fret
When all so soon is o'er.

With trust in God we'll keep our heart
While on this stormy globe.
Let patience do her perfect part
And think of patient Job.

J. B. WALLACE.

The above verses were written on a very stormy day for our dear daughter Edith M. Wallace, during an illness which terminated in her death. She was so well pleased with them that I think they may afford some comfort to others in affliction.

J. B. W.

JESUS WEPT.

In the life of Jesus, as recorded for us by the spirit, there are two weepings. Twice in the body and on earth the man Jesus shed tears, but in neither case were they shed for Himself. Not in Gethsemane, not on the cross, did Jesus weep. Both the sorrows were for our sakes, but they differed widely from each other. When He drew near Jerusalem and beheld the city, He wept over it; when He saw a bereaved sister mourning for a dead brother He wept with her. The one weeping was for human guilt, the other was for human sorrow. The one marks his divine compassion for the sinful, the other His human sympathy for the sufferer. Each is precious in its own place, but the places are widely diverse. The two examples exhibit different qualities of the Saviour and meet different necessities of men. His compassion for sinners manifested in His tears over Jerusalem is a link in the chain by which we are saved, but it is an upper link. His sorrow with a sister beside a brother's grave is a link lower down and therefore nearer us. His pity for me as a sinner shows that He is great and good. His weeping with me shows that His greatness and goodness are within my reach. When I could not rise to meet Him in the region of His own spiritual compassion He had bowed down to meet me in my natural weakness. I could not rise to lay hold of Him, but He bends to take hold of me. Standing where I stand, and weeping where I weep, He enters by the openings which grief has made into my heart and gently makes it all His own. My brother, He insinuates Himself into me through the emotions of our common nature, that so I might be borne up with Him into the regions of spiritual light and liberty. He takes hold of me by my sorrow that I might get hold of Him for deliverance from sin.—*W. Arnot.*

O, WHY SHOULD THE SPIRIT OF MORTAL BE PROUD.

O, why should the spirit of mortal be proud?
Like a fast-flitting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
He passeth from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around and together be laid;
And the young and the old, and the low and the high,
Shall moulder to dust and together shall lie.

The child that a mother attended and loved,
The mother that infant's affection who proved,
The husband that mother and infant who blessed—
Each, all, and away to their dwellings of rest.

The maid on whose cheek, on whose brow, in whose eye,
S' one beauty and pleasure,—her triumphs are by;
And the memory of those who have loved her and praised,
Are alike from the minds of the loving erased.

The hand of the king that the sceptre hath borne,
The brow of the priest that the mitre hath worn,
The age of the sage, and the heart of the brave,
Are hidden and lost in the depths of the grave.

The peasant whose lot was to sow and to reap,
The herdsman who climbed with his goats to the steep,
The beggar who wandered in search of his bread,
Have faded away like the grass that we tread.

The saint who enjoyed the communion of heaven,
The sinner who dared to remain unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes, like the flower and the weed,
That wither away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that hath often been told.

For we are the same things our fathers have been;
We see the same sights that our fathers have seen,—
We drink the same stream, and we feel the same sun,
And run the same course that our fathers have run.

The thoughts we are thinking our fathers would think;
From the death we are shrinking from, they to would shrink;
To the life we are clinging to, they too would cling;
But it speeds from the earth like a bird on the wing.

They loved, but their story we cannot unfold;
They scorned, but the heart of the haughty is cold;
They grieved, but no wail from their slumbers will come;
They joyed, but the voice of their gladness is dumb.

They died,—ay! they died; and we things that are now,
Who walk on the turf that lies over their brow,
Who make in their dwellings a transient abode,
Meet the changes they met on their pilgrimage road.

Yea, hope and despondence, and pleasure and pain,
Are mingled together in sunshine and rain,
And the smile and the tear, the song and the dirge,
Still follow each other like surge upon surge.

'Tis the twink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud,—
O, why should the spirit of mortal be proud?

The Christian.

ST. JOHN, N. B. FEBRUARY, 1890.

EDITORIAL.

THE ALLEGORY OF THE TWO OLIVE TREES.
Rom. xi.

The allegory of the olive trees has caused much discussion in the religious world, and many an earnest reader has anxiously wished for a satisfactory understanding of it.

We purpose to notice some views given on the olive trees and submit to the consideration of our readers the one which we consider its true meaning and hence less liable to objections. Some explain the good olive tree to mean the church of God from the days of Abraham to the end of time, arguing that the Jewish theocracy merged into, and was merely enlarged by, the church of Christ—that the Jewish church and the church of Christ are one and the same. And that the Jews and their children were members of the church but through unbelief were the branches cut off from the church; and that believing Gentiles were grafted in among the remaining faithful Jewish members.

Let us examine this interpretation of the good olive tree: I. By the law of *antithesis* one tree requires another opposite tree. If one olive tree stands for one church then two olive trees stands for two churches—the first a good church the other a wild church. But the wild church has no existence. The Gentiles were not cut out of a church when they were grafted into the good olive tree. Hence, the wild olive tree does not mean a church, neither can the good olive tree mean a church.

II. Are the church of Christ and the Jewish theocracy, or church, the same?

1. The Jewish church is never called the church of Christ, nor is the church of Christ called the Jewish church in the Bible, and their identity is rejected as unscriptural.

2. The Jewish church was in existence long before the birth of Christ, but Jesus says: On this rock I will build My church and the gates of hell shall not prevail against it. Matt xvi. 18. The church built so long before that time cannot be the one which Jesus said He would build after that time. No body of people was called *the church* till after Jesus' death or after He had built the church. To call any body of people the church of Christ before He had built His church is to speak against the Bible.

The Bible shows many points of difference between the two churches and treats largely on the errors of confounding the two. The teaching is not only opposed to the doctrines of Christ but it involves the most monstrous absurdity. The Jewish church, led by its divinely appointed officers, crucified Him who is the Head of His own church, so that if the churches are one it follows that the churches put its own Head to death. How different this absurdity from Bible facts? The Head of this church never dies. Death hath no more dominion over Him. He liveth and was dead and behold He is alive forevermore. Rev. i. 18. He had conquered death before He was Head of the church. It was after the gates of hades or death had come into direct conflict with *the Christ the Son of the living God* and did not prevail against "this rock," and after that the God of our Lord Jesus Christ, the Father of glory, had raised Him from the dead and had put all things under His feet that He gave Him to be Head over all things to the church. Ep. i. 17, 20, 22. It was after and not before these triumphs of Christ that He built believers on "this rock," and they were called the church and the Lord added to this church daily those that should be saved. Acts ii. 47.

The Bible says much on the difference between the Jewish church, and the church of Christ shows that one is fleshly and the other spiritual; calls one the *old* the other the *new*; calls one the *bondmaid* and her *children*, the other the *free woman and her children*; and declares that the bond woman and her children were cast out so as not to be heir with the children of the free woman. Gal. iv. "Why, then," it may be asked, "will so many contend for the identity of two institutions so entirely different?" It is the determination to uphold infant baptism as of Divine authority. Infant baptism is not once mentioned in the Bible in any way; it is not commanded nor recorded nor alluded to at all. But it has crept into the world and is held and practised by many, and the baptism of believers which Jesus has commanded in His last commission is thereby rejected and opposed. Those who hold infant baptism finding no mention of it in the Bible eagerly seize anything which has the appearance of circumstantial evidence in its favor and press it into the service. Thus they reason. Forasmuch as the Jews and their children had Abraham for their father and believing Gentiles are the children of Abraham so are their children. Abraham's children are all in the church of Christ, and were received before his death by *circumcision* and after his death by *baptism*. By this reasoning they can ignore everything that opposes them and easily assume everything that helps them to maintain infant baptism. The Jews were Abraham's children. So were their children by *flesh and blood*. If *flesh* related the fathers to Abraham so it must the children for they had the same flesh. The believing Gentiles are related to Abraham by *faith*, not by *flesh*. How are the infant children of these Gentiles related to Abraham? Not by *faith*, for they have none. Not by *flesh*, for they have not Abraham's flesh. We see how Jews and their children were related to Abraham—it was by *flesh*. And we can see how believing Gentiles were related to him by *faith*, but since the world began no one has shown, or can show, how Gentiles, old or young, can be related to Abraham until they are believers in Christ. So if the fallacy that Jews and their children, who are united to Abraham by *flesh*, are in the same church with believing Gentiles, who are related to him by *faith*, should pass as truth, the infant offspring of the latter cannot be admitted as there is no ligament, either of *flesh* or *faith*, to unite them to Abraham, and so infant church membership and baptism, so far as it rests on the argument of church identity, is hopelessly stranded.

Another view of the good olive tree makes Abraham to be the trunk and the Jews the branches, which were united to him naturally by a ligament of *flesh* and some of them cut off through unbelief.

The fact of *antithesis* confronts this as it does the first view we have considered. If the good olive tree stands for a man and that man the father of the Jews, then the wild olive tree must stand for a man and that man the father of the Gentiles; but such a man is not to be found. The Gentiles were not cut off from any particular man in order to be grafted into the good olive tree. So this view fails at this point.

Again, the Jews, through unbelief, were not cut off from Abraham as regards the *flesh*. They had and still have the *flesh* of Abraham in their remotest dispersion. The Gentiles are not grafted into Abraham in a national or *fleshly* point of view. Gentiles and Jews have the same *flesh* they ever had, irrespective of the cutting off of the one and the grafting in of the other. So the trunk of the olive tree cannot be Abraham.

We have been so far considering the negative side of this subject, showing the views of the good olive tree which we cannot regard as correct, but have not yet reached what we deem the true and satisfactory understanding of the matter. It was the intention to do so before finishing this article,

but limited space admonishes us to stop and leave room for other matter in THE CHRISTIAN. We purpose, the Lord willing, to finish the subject in the next number—which will give the readers a month to think over the two olive trees before they read our conclusions. In the meantime it will be well to study carefully Paul's argument in this great letter to the saints in the city of Rome, which begins at the 16th verse of the first chapter and closes with this the eleventh chapter.

Original Contributions.

CREED REVISION AND "THE FOLLOWERS OF ALEXANDER CAMPBELL."

In a recent number of *The Church Union*, writing of the revision of the Confession of Faith, I suggested the propriety of doing away with the so-called Standards. From my point of view, they have caused and perpetuated divisions among those who love the Lord. This also I venture to think and to say they will continue to do. For this reason my voice was and is in favour of their abolition.

The Herald and Presbyter, of Cincinnati, a first-class Presbyterian paper, rises to a point of order. I am reminded, as I see in *The Church Union* of December 15th, by the *Herald and Presbyter*, that I have no voice in the matter of revision or abolition, neither for, nor against. I am told that I belong to a sect whose only creed is, that it is not a sect and has no creed. I am informed that the question of revising the Confession will be voted on by people who have accepted it, and who believe it to contain the system of doctrine taught in the Scriptures. *The Herald and Presbyter* says, also, that if the question of revising or abolishing the creed were left to the "followers of Alexander Campbell," they would abolish it, as would also the Unitarians and Universalists. Besides this I am told that for many years these parties have laboured to abolish the Standards, and will continue to do so, whether the Confession of Faith is revised or not, but that there will be neither abolition nor revision to suit the theology of Unitarians, Universalists and the "followers of Alexander Campbell."

Now the fact is I like the Presbyterians. The Presbyterian denomination is a great and useful Christian body. For the people and the ministry of that Church I have the highest respect. My feelings towards these brethren are of the kindest character possible. I love them because of their likeness to Christ. I am in sympathy with them in the current discussion concerning the revision of their doctrinal Standards. I wish them well. I pray that the blessing of the head of the Body may rest upon them in this critical time. I confess that it may have been a bit of impertinence on my part to say, in *The Church Union*, anything at all on the subject of creed revision; but feeling as I do, it was but natural that I should express myself as I did.

It is true that I have no legal right to vote on the subject of revision or abolition, but I have a voice, and this I will use in favour of what I honestly believe to be for the good of the church universal, and by the help of the Lord I will do so in a spirit of Christian love.

It affords me no ordinary degree of pleasure to say that I am fully identified with the people currently known as Disciples of Christ. We have a creed, and of our creed we are not ashamed. It needs no revision. Ours is the creed of Christianity. It consists of a single proposition. This proposition relates to, and sets forth the nature and offices of our blessed Lord. The creed of the people with whom I am immediately associated reads thus: "I believe in my heart that Jesus of Nazareth is the Christ, the Son of the living God, and the Saviour of men." Jesus' test of orthodoxy was: "What

think ye of Christ!" "Whose Son is He?" This also is our test of orthodoxy. The *Herald and Presbyter* is, therefore, mistaken when it says that I belong to a sect whose only creed is that it is not a sect and has no creed. The New Testament is devoted to an elaboration, illustration and application of the above statement of faith, which may with utmost propriety be denominated the *creed of Christianity*. Whether a people building on this Catholic basis can in truth be denominated a sect, is a question on the discussion of which I do not care at present to enter.

The apparent effort of the *Herald and Presbyter* to identify Universalists, Unitarians and "the followers of Alexander Campbell" in their attitude towards human *authoritative* creeds, is unfair. The position of "the followers of Alexander Campbell" on the creed question is altogether different from that occupied by the Unitarians and Universalists. The latter have opposed, and do oppose, human creeds, because human creeds contain doctrines to which they object. Unitarians, for example, have carried on war against human creeds, because those creeds taught Trinitarianism. Universalists have opposed creeds because they taught future and eternal punishment. This is not at all the ground of opposition on the part of the Disciples of Christ. Our opposition to creeds, arose from a conviction that *whether the opinions in them were true or false, they were hostile to the Union, Peace, Harmony, Purity and Joy of Christians, and adverse to the conversion of the world to Jesus Christ*. Two objects, from our standpoint, constitute the supreme good. The first is the union, peace, purity, and harmonious co-operation of Christians; the second is the conversion of sinners to God. Now because human authoritative creeds seem to be in the way of union, peace, purity, and harmonious co-operation of Christians, and so in the way of the conversion of sinners, "the followers of Alexander Campbell" have stood, and now stand, solidly in opposition to human authoritative creeds.

In any correct statement of this subject, the word *authoritative* must find a place. "The followers of Alexander Campbell" do not object, nor have they ever objected, to a simple confession or declaration of what they understand the Bible to teach.

Mr. Campbell defines "an authoritative creed" to be "an abstract of human opinions, concerning the supposed cardinal articles of Christian faith, which summary is made a bond of union, or term of communion." An authoritative creed, then, is a statement of doctrines used as a test, and enforced in the interest of absolute doctrinal uniformity. The only test which can lawfully be applied in discovering the fitness of any person for baptism and church membership, is the one already suggested: "Dost thou believe on the Son of God?" "What think ye of Christ?" "Whose Son is he?" "What will you do with Jesus?" "If thou shalt believe in thine heart," is the way it is put in the New Testament.

On some such basis as this, the union of Christians can be brought about. It seems impossible to produce Christian unity on any other basis; nor is this unity to be deemed absolutely impossible. The Church of Christ in the beginning was united. The multitude of them that believed were of one heart, and of one soul. In Christ Jesus "there was neither Jew nor Greek, there was neither bond nor free, there was neither male nor female: for ye are all one in Him." Other foundations can no man lay for the Church of Christ, than that is laid, even Jesus Christ our Lord. The Master said, after Simon Peter's declaration of faith, "Thou art the Christ, the Son of the living God." "On this rock I will build my Church." It is as clear as the noon-day sun, that the unity of the Apostolic Church was on the creed basis, maintained by "the followers of Alexander Campbell."

A word now as to the expression, "The follow-

ers of Alexander Campbell." I have used it in this communication because it was used by the *Herald and Presbyter*, and as a quotation from that paper, and not at all because I approve of its use. As a teacher of theology, Alexander Campbell deserves if not a place in the first rank, certainly a respectful consideration. For myself, I do not hesitate to say that in the department of theology, I am a disciple of Alexander Campbell. I do not mean of course by this, to affirm that his teaching is infallible. Mr. Campbell was imperfect in his conception and presentation of the Christian system, as all men have been and are, but his work in this department was in many respects superior to the work of those who preceded him. As a teacher of theology, Alexander Campbell is worthy of a following; but if the intimation is intended that Alexander Campbell is believed in, and followed by anybody as Jesus is believed in and followed, the statement is altogether misleading, and cannot be too emphatically condemned. Alexander Campbell was not crucified for us—we were not baptized in obedience to his requirements, nor into his name. Every person connected with the people known as Disciples of Christ, reserves to himself the right to differ from, and to condemn the teaching of Alexander Campbell at any point. The Disciples are as absolutely free to think for themselves, and to express their thoughts in their own way, as if there had never lived on earth such a man as Alexander Campbell. I do not hesitate to say, when there is a necessity for it, or when it is appropriate, that Mr. Campbell was in error.

It is a fact worthy of note, that Mr. Campbell's name is not connected with any enterprise under the control of the Disciples of Christ. There is, for instance, no Campbell memorial Church. There is no *Campbellian Quarterly Review*. There is no *Campbellite Weekly*. There is no High School, Academy, College, or University bearing his name. There is no single volume in existence which sets forth distinctly, clearly, and systematically, his theological views. A book entitled, "The Christian System," approaches more nearly the nature of a theological treatise setting forth his opinions on the Biblical questions of his time, than any other volume in existence. Alexander Campbell is the author of the book mentioned. The facts here presented are certainly unique. The names of other religious leaders are freely used by those whom they have taught in such connections as are here suggested. The names of Calvin and Wesley are illustrations which will readily occur to any reader of this article. Those who are described by the *Herald and Presbyter* as "the followers of Alexander Campbell," desire to be known only by the names applied to the children of God in the New Testament. They wish to be called disciples, Christians, brethren, saints, children of God, etc., etc. They repudiate the use of all human names as descriptive of the people of God as being necessarily divisive in character.

The *Herald and Presbyter* predicts that the Confession of Faith, whether revised or not, will not be abolished. I have only to say in reply, that as an authoritative creed, the Confession of Faith is already abolished. One can enter the Presbyterian Church not only without subscribing to the doctrines of the Confession of Faith, but openly repudiating them. Nor is subscription to the so-called Standards essential to a place in the ministry of the denomination. The current discussion is bringing out, and making prominent the fact, that many of the leading ministers in the Presbyterian Church repudiate openly some of the prominent teachings contained in the Confession of Faith and in the Catechisms. The *Herald and Presbyter* is, therefore, entirely too late with its prediction.

Whatever may be the outcome of the present agitation, one thing is certain, and that is the tendency of the thought and speech, and practice, of the Church Catholic is toward the primitive creed basis, and the union of believers for which our blessed Lord prayed; and in this tendency I rejoice—yea, I will continue to be glad.

B. B. TYLER.

"EATING MEAT."

"If meat make my brother to offend, I will eat no flesh while the world stands." I. Cor. viii. 15.

Paul loved his brethren and was ever ready to make any self-sacrifice rather than offend them or cause them to stumble. He was always seeking their good. He lived for others. And thus, in living to bless others, he was living for Christ, and could therefore say, "For me to live is Christ." There is no life more profitable or more beautiful or ennobling than a life devoted to others. We can afford to make any sacrifice of our own interest, if by so doing we can benefit and bless others. This is the true mission of love. Whatever our faith may be it will profit us nothing unless it leads us to sacrifice self and endure all things for the salvation and elevation of humanity.

The Apostle's resolution, not to eat meat if it causes his brother to sin, shows us that the right or wrong of an action depends upon the relation it sustains towards others or the effect it has upon others and not from any inherent virtue in or of itself. We cannot say we have a right to do as we please, unless it is when we please to do what is for the good of others. We have no right, from the standard of love, to do that which will prove an injury to others, for "love seeks not her own." Here is a safe rule by which we may determine the virtue of our actions, i. e., by the good effects they have on others. The Apostle knew that eating meat was a good thing in itself, when separated from the circumstances which made it a stumbling block to others. He did not make his ideas or his epistle or his desires for meat a standard of right. He was willing to lay these aside for the sake of others. How often we find ourselves violating this, the very best principle in Christianity. We have our own ideas of right and we make this the standard of right, and we think that the other fellow ought to yield his feelings and his ideas to ours, and if not we conclude he is violating Paul's "meat-eating" principle. We forget that we have the same right to please others that others have to please us. There are none who can be exemptive from this law of love. If I sacrifice my meat, when it offends my brother, he ought to sacrifice his fish when it offends me. This is a rule that must be worked both ways. We have seen persons who claimed to be offended by a meat-eating brother, who were themselves eating meat with all their might.

But, says one, "this is a hard thing to settle." Why so? "Because, if I refuse to eat meat for fear of offending one brother I may offend a dozen by not eating." "Is there anything in the law of love that demands of me to displease a dozen for the sake of pleasing one?" No, indeed! But the rule, "the greatest good to the greatest number," will forever settle this difficulty. If my motive is to bless others and do them good, I will seek the good of the greatest number.

This leads us to look very carefully at this rule of the Apostle, to see what he did not say. The reader will notice that he did not say that if eating meat would benefit and bless the cause of Christ, yet he would not eat it if it offended a brother. The rule does not teach us that we must not do what we believe to be of interest to the cause of Christ for fear of offending a brother. In Paul sacrificing his meat he was sacrificing his own interest and not the interest of the church. He would never sacrifice anything that would promote the cause of God. He would go any length in sacrificing his own good. He would "become all things to all men" and count himself as nothing; but never would he sacrifice any interest of the church for the likes or dislikes of any brother. This Scripture is badly strained when we make it mean that we should not do the things we believe would promote the cause of God because it may

offend some brother. We should be willing to sacrifice any of our own personal interest for the good of others, but we should never sacrifice the interest or prosperity of the kingdom of heaven for flesh and blood.

When a parent will not yield to the wishes of a refractive child, he acts wisely, because he has an eye and a heart to the order of the family. He knows to yield to the child is to ruin the family. We have seen parents who have let one or more of the children rule the whole business of the family, and thereby destroy the government of the family and ruin home. And so we understand the family of God. We want to seek the good of any one or more of God's children just so far as it will promote the interest of the family. And so we understand the rule before us, to offend no brother if such offence detracts from the interest of the family, or in other words to yield to another's wish only when it will not interfere with the good and prosperity of the family of God.

If this is not the idea of the Apostle, how pleased we would be to have someone show us our mistake.

H. MURRAY.

HERE IS ANOTHER!

Another what? somebody asks. Just read this and then you will be as wise as I am. Several very interesting articles have appeared in the columns of THE CHRISTIAN on the subject of "Mission Work." These articles have been written by some of our best brethren. Not long since, while in conversation with some brethren, I asked the question: Have you read Bro. —'s article in THE CHRISTIAN? Well, one had and another had not. This leads me to think that 1st. I must write something that people will read, and 2nd. To write something that will be acted upon after it is read. How far I shall succeed I do not know; God knows.

I sat alone in my room this afternoon and my mind is running back over the past year. In one way or another I have visited nearly every church in the two provinces and consequently have some idea of what might be done if every one who professes to be a Disciple of Christ was in earnest. Now in the province of Nova Scotia we have eighteen counties, and in twelve of these the people who are pleading for a return of primitive Christianity have no organization and very little is known about them or what they teach. In the six counties that have organizations three are only represented by weak and struggling congregations. Brethren! Is this not a grand chance for missionary work? We have in this province about twelve towns, containing from 3,000 to 10,000 inhabitants, where our position is almost unknown, and in these places something might be done. I hope that you will not charge me with being a cynic.

Will you take a look at the past with me, compare the necessities of the present with the past necessities, then compare the many earnest appeals for help we have read from time to time in the past with those that have been written of late, and then see if the result is as good as we would like it to be. Brethren, the burning question is: How can we succeed in the future? And I think the answer is: By a steady, earnest, united effort on the part of all concerned. Let me see. I fancy myself in the snug little meeting-house at Tiverton, and it is the time of annual meeting; it is the missionary meeting on Monday evening, the house is crowded and it seems as though everybody was full of enthusiasm for mission work. Brethren are telling what they are going to do and what they would like to see others do. But, "presto!" I look at the amount of money received as recorded in THE CHRISTIAN each month, and my dreams of future success are rudely dispelled. The enthusiasm is gone or nearly so. This leads me to think we need steady not spasmodic effort. Now, about the

union; we need some good brethren having an idea that there is no need of any organization but one—the church. I think every Disciple of Christ is a unit on that point, but I know a number of good brethren who refuse to pay any money towards mission work in our provinces, because there is a committee whose duty it is to lay out the money in the best possible way. I was a little of that opinion myself until after the last annual meeting, where I obtained an insight into the mode of operations, and I am fully convinced that under existing circumstances it is the best that can be done. Now, Brethren, we want unions and we want success, the first is essential to the latter. Let all who have been holding aloof from this work now take hold and do not say that the Mission Board is a failure until you have tried it, and then if you find that there is not any good coming from it why then it is time to stop. But I will venture to say that if we unite our efforts in this way, for to advance the work of the Master, we will be surprised at the result. It is a question of life or death. The servant who hid the talent lost eternal life. The man who refuses to confess Christ, to use His talents or His ability, has no more hope of eternal life than an infidel. If Christians could only fully realize that they were dead and doomed to eternal condemnation, that through Jesus they have life, that they owe all to Him, that as His servants they are to work now and all the time, I think they would be more in earnest. I think I have shown the need of mission work in my reference to the number of towns in which we have no representation. From my observation in travelling among the churches I am fully convinced that more might be done in the way of Christian work, more praying, more personal piety, more liberality. What do you say, my brother or sister, as you read these lines? Will you make the endeavor. Bro. Ford, in his letter to the last CHRISTIAN, has the matter placed in a very good way. And now, as I sit here thinking, another idea comes to my mind and I will conclude with it. It is this: In the first of my letter you remembered I said 'some would read and some would not.' Will you act upon it? Will we make the March collection the largest monthly we have ever had? We can, by each sending a dollar at once. I will send one, and if every reader of THE CHRISTIAN will do likewise I am sure that we will have a grand start for the summer campaign. Will you say: Here is another.

W. H. HARDING.

EXPERIENCE AND OTHER THINGS.

Forty-five years ago it was seldom a case of transgression of the law of Christ passed unnoticed by the eldership; but for a short time before the offender was required to take legal steps for reconciliation, if possible, or to be dealt with in a legal form. The church could not tolerate offenders casting a stigma on the whole church. He was required to come back in a legal way or to be withdrawn from by the church, and be left out for the buffeting of Satan.

What is it now? Scarcely a morsel of discipline in any church! Some say: O, let the wheat and tares grow together till the harvest time, and then separate the wheat from the tares; meaning, let the good and bad, the devout, Godfearing, pious, prayerful, man or woman, and the man who is a swearing, lying, fighting, drunkard, go together, pray and praise together, surround the Lord's table, partake of the sacred emblems together; the righteous man have to bear all the burdens of that wicked, ungodly man, and that too without a murmur or complaint. Other wicked men casting it up to you in derision. Here, that is one of your dear brothers, we are just as good as he. We don't go praying and bawling about like he does and perhaps half a bottle of whiskey down his throat.

Pshaw, the very devil would be ashamed of them or him.

To such thrusts what reply can the godly man make? The poor, suffering man is speechless. But if proper discipline is used all such objectors and faultfinders are dumb.

If the church is set in order, as its Founder designed, it is to the wayfaring man a desirable home, where comfort, protection, consolation and joy can be found. The church of Christ is the very perfection of God's goodness, love, mercy and wisdom in preparing a home, a sweet home for His dear children while here. This is so attracting that the "weary way-worn traveller" comes in, takes up his abode with the sons and daughters of the Lord Almighty, because they are of the same parentage, of the same family, all having been born again alike, have the same spirit, the same hope, the same joy, the same consolation, and are bound together by the same cords of love.

Thus, it was thirty, forty and fifty years ago when I used to traverse our fair Ontario warning sinners, instructing them, cheering saints, and looking for the redemption which is in Christ.

Now, even the great professors will say: O, yes, the church, what is it? Verily, just a movement. Where among the churches?—What churches, let me ask? Who is their parent? Read Rev. xvii. 8, there you see the Divine answer. Why cannot men be satisfied with what the Lord has made perfect? Those who are not, are laying up for themselves an interminable scene of weeping and woe. My heart aches when I think it over; and what a terrible scene when the Lord will answer them when they say: Lord, Lord, open (open what) the pearly gates of the "new Jerusalem" for us. We have taught in your streets, we have cast out demons in your name, and in your name done many wonderful works. Now, after making this appeal, what is the answer from within? Depart from Me, you workers of iniquity, I never acknowledged you. See Matt. vii. 21-23.

I would say to those who have the oversight of churches: sweep the house of all rubbish, find the precious silver and treasure it up.

I would in all kindness say to the faithful and loyal subjects of our King: be vigilant, true and firm, yet kind hearted, trying to save branches of the vine that they bear fruit; and when all hope is gone of their bearing fruit, they must be lopped off or the more fruitful will become barren.

"Now my remnant of days
Would I spend to His praise,
O, He died, me from sin to redeem;
Whether many or few,
All my years are His due,
They shall all be devoted to Him."

JOSEPH ASH.

HOW SHOULD YOUNG CHRISTIANS LIVE?

None of us liveth to himself, and no man dieth to himself. It therefore becomes an important enquiry: How should young Christians live?

A Christian is so named from Christ, the husband, who is the Head of the Church and the Author of Christianity. This but suggests the need as well as the answer to our question. We should live for Christ. Before we became His bride we lived for the world and its pleasures, allowing ourselves to tamper with sin and roll it as a sweet morsel under our tongues. Being now dead to sin, and married to Christ we should live for Him alone.

The Husband (Christ) is the Head and Leader of the church. "For the husband is the head of the wife as Christ also is the Head of the church—being Himself the Saviour of the body." Eph. v. 23. He hath shown us how to live, both in His own life and teaching. While here on earth He was tempted and tried like as we are, yet without sin.

He, though the Son of God, sent from heaven to bless and save men, strange to say He was met with the oppositions and hatred of men. Thus pride causing them to be zealous and revengeful, yea, so much so that He was rejected and finally crucified, dying the ignominious death of the cross.

Yet, throughout all this trying ordeal, He bore all those things with meekness and humility in order that we might have a perfect example to follow and that the scriptures might be fulfilled. And all who bear His name and have been married to Him by disengaging themselves from the world and its frivolities are under the banner of Christ's salvation. Their law book is the Bible; God's holy spirit their comforter and Christ Jesus their mediator. And these, within our grasp, we have no excuse whatever for neglecting our soul's eternal interests. "What doeth it profit a man if he gain the whole world and lose his own soul?" Therefore, the complete answer to our question is to live as He lived as nearly as in us lies. He lived to honor His Father. This was His great delight and study. He honored Him because He loved Him and could never feel happy unless doing His will. And so it should be with us, we should never feel happy unless doing the thing that will meet the approval of God. It may appear hard sometimes, especially for young Christians, to comply with Christ's requirements. But in reality "His yoke is easy and His burden light." How often do they take part in foolish amusement without first asking conscience will this meet the approval of God at the judgment seat of Christ. If it will, then go ahead; if not, avoid it forever. How often is it the case that one moment's reckless folly has made shipwreck of a soul for eternity. Therefore, how important it is for us, as young Christians, to gird on the Gospel armour, that as we grow in years we may also grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. That whether we reach the allotted age of man or cut off in the prime of life, we shall be prepared to enter into the marriage feast. Christ lived for the advantage of man, although he received not man's thanks or man's approval, yet above all things he had the favor of God and the approval of heaven resting upon Him. He was God's own Son, sent to mediate between God and man. He knew the heart of man and He could feel and sympathize with him in all things relative to his nature. This He did continually. His love was ever flowing abundantly as a balm to sin-sick souls.

When the sick needed a physician, when the lame needed a support and the blind desired to see the light, His sympathy was awakened and their wants were supplied; and He felt then that He was simply doing the will of His Father in heaven. What a lesson for us to learn? What an example for us to follow? Let us then, as children of God, examine ourselves and see if we are embracing the golden opportunities as they are daily presented to us. For the harvest is great and the laborers few. Surely, if Christ's spirit is within us we are led to exclaim:

"What shall I render to my God,
For all His gifts me?"

A. N. S.

New Glasgow, P. E. I.

LITERATURE—ITS EFFECTS.

Literature is a powerful agent either for good or for evil. If we would improve the morals *choice* literature must be selected, "whether it be that which realizes the ideal or idealizes the real." Habits acquired by us in youth generally cling to us in life. The youth, like the infant plant, is very susceptible to outward influence. A touch or a breeze may ruin the tree forever. So, too, with the tender and undeveloped youth; a bad influence may produce such results as to change his destinies for life, yea, more, not only for this life which we

now live, but also for that which is to come. Our most intimate companions are the authors whose books we read; and as is the literature we read so are our characters or deportment. If we devote our time to the perusal and study of good books, we will in our lives exhibit those traits of characters most prominent in our favourite author. So, on the other hand, if we spend our leisure time, "those golden moments," in reading trashy novels, this sensational, imaginative, light literature that floods our land and deluges our cities, we will become devotees to the wildest mental illusions and to the most pronounced hallucinations that perverted talents can produce. Man is largely the product of CHANCE. I do not mean that blind chance, that a school of modern thinkers would have us believe, was the ancestor (if I may so express myself) of the human family. No! Man has not originated from natural laws, as the metaphysical philosophers would have us. Man is the product of chance in that he cannot select who will be his father, nor who will be his parent on the maternal side. He cannot determine where he will be born, nor into what society his lot will be cast.

The child of the city is subject to more vicious influence than the child of the country, while in some respects the civic boy may possess advantages superior to those which may come within reach of the rustic lad. One great disadvantage or evil to which the city boy is heir to is the truth that he has easier access to bad literature than the boy of the country. To give a clear idea of the effects of literature and its influence in determining character it will be necessary to introduce religious books. I mean those books that are the foundation of the various religions of the world. First we mention the Vedam of Hindu, their sacred books, the books which contains the religious tenets. The woful effect that these books produce are not known to the civilized world. The awful crimes which these books teach and that the Pagan Hindu regards as commendable would be abhorred by all Christendom. Why is it that the Hindu burns herself on the funeral pile of her dead husband? Why does the mother throw her child into the river Ganges? Why do the populace prostrate themselves before the death wheels of the car of Jugernaut? Why do the aged and infirm, those from whom the spirit of life has almost fled, why do they travel thousands of miles, over dreary wastes and desolate paths, through dense forests to the shore of their sacred river, there to be carried away by the rising tide? I know of no reason only that their book so teacheth, and that those who thus die are sure of entering into future happiness. One more example from heathendom and that will suffice. Take again the Mohammedan. Why is it that he is savage and cruel? Why is it that his greatest glory is to die propagating his religion with the sword? Is it not because he is so taught by the Koran—that fabrication of falsehood, intermingled with truth, stolen from the Bible; I say why is it that he glories to die in conflict for the faith? Is it not because their book tells them that he who thus departs life is sure of entering Paradise; sure of being admitted to the Elysian fields, to luxuriate forever in the enjoyment of endless bliss. But why ransack the archives of pagandom to find material to prove the demoralizing effects of bad literature?

Let us come nearer home. In New York City alone over 200,000 books of fiction are printed every week. These books by circulating libraries or private lending, pass from family to family, so that many read the same books. Besides over a million copies of sensational story papers are issued from the New York press every week; that is about one such paper to every ten families. Then think of the vast numbers that are supplied by other cities. Now, who are the authors of these flashy novels or stories; writers who are gaining a more universal

hearing than the best ministers of all denominations. Yes, it is true, palpably true, that these low writers are given the precedence. The authors of these stories may be seen on the streets of New York, with bleared eyes, tangled hair and treacherous looks; beings from whom you instantly recoil. The man of honor and strict moral decorum would rather see his daughter clasp the hand of a small-pox patient than in social equality the hand of one of these miserable wretches. But, though the girl just budding into womanhood, with dimpled cheeks and queenly lustre sparkling in her lips, that lovable creature, the last and most perfect of creation's wondrous works; we say though she may not come into immediate contact with the authors, yet she possesses their works. As she goes to her room, the books concealed under her apron, hidden from the piercing eye of a mother, she locks herself in; and there in seclusion spends many hours in reading filthy novels; and what does she find in these books? There are expressions there that if spoken to his daughter many a father would lynch the villain who dare do such a crime. Evil companions can be forced away, but the young lady in her room is free from a mother's watchful care and a father's stern rebuke, and whilst they think their daughter is doing something else—some household duty—little do they imagine that she is imbibing pernicious notions, false impressions, evil desires; receiving impressions that may induce her to long for such associates as she reads about, and eventually forsake her home and become a prostitute in a dingy corner in some populace city. Yes, that old serpent the Devil is still at work wreathing his slimy coil around the fairest daughters of Eve. But time would fail us to speak of the many instances of depressed spirits, suicides and crimes committed through the effects of immoral literature. We know the time that should be given to useful employment is wasted. Hours, when the reader might be studying some book, the knowledge obtained from which would be beneficial in his after years and daily life, are worse than wasted.

We now offer a few remarks on the educating and the elevating tendency of good literature. When the mind of the young becomes imbued with a desire for reading, with a love of books, a zeal to learn more of the world in which he lives, we can prophecy a brilliant literary career for all such persons thus disposed. Pure literature the outcome of pure motives, and a desire to instruct; literature that embodies within itself the very soul of its author, can have none other than an educative, moral and elevating influence. Let the youths, the young men of to day study the lives, the biographies of men of the last decade, who have become famous. Let them study the lives of men of renown, who have lived in the ages that are past; study the histories of nations and devote their time in perusal of religious literature. And above all, let the Bible, the book of books, be their daily companion. Let them study this book—a book that will never grow old, though the eyes of the reader grow dim with age; a book that is the centre from which has radiated the many streams of pure literature; from which the thirsty soul, in the journey of life, may draw deep draughts to quench an innate desire for knowledge.

May the few thoughts suggested in these lines ever animate our souls for a desire for literature; so that our lives, as they are born upon the flowing stream of time, to a spiritual destination—to realms of immortality, to the garden of paradise, the Eden of happiness—be a beneficial influence to our fellow creatures and to Him who hath said, "I am the Way, the Truth and the Life"

J. S. S.

P. E. I. January 12th, 1890.

Married.

TITUS-HAYCOCK.—At Westport on the 26th of December, by H. E. Cooke, Mr. Ainsley Titus to Martha A., second daughter of Wm. Haycock, all of Westport.

Died.

TITUS.—At Westport, on the 10th of January, Arthur, eldest son of Bro. Howard and Olivia Titus, aged 17 years.

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