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THE CHRISTIAN.

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

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SAINT JOHN, N. B., JUNE, 1889.

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Word reaches us that Bro. A. Ellmore is expected in these parts on or about the first of July next.

BRO. J. A. GATES writes that the Quarterly Meeting will be held with the church at Southville, on June 21st, at which time their new meeting house will be opened for public worship. A kind invitation to brethren and friends to attend the meeting accompanies the foregoing statement.

WITH this issue commences a series of articles from the pen of our aged Bro. Joseph Ash, of Rodney, Ontario, in which he will place in contrast the religious orthodoxy of fifty or sixty years ago with that of the present day. Our brother is 81 years of age and fully capable of presenting in a kind, loveable but forcible manner the subject as here intimated.

WE ask, as a favour, all those of our subscribers who are indebted to THE CHRISTIAN to make immediate payment. All our accounts have to be paid monthly, and we depend upon our subscribers to enable us to do so. Each subscriber can tell how much they owe by referring to their address label. Every subscriber should be paid up to the end of 1889 as our terms are in advance. If there is no agent where you live send by P. O. Order or registered letter to the Financial Manager, P. O. Box 106, St. John, N. B.

HAVING seen a notice in some of the secular papers that Bro. Clarke Braden, of Abington, Ill., was to visit Halifax during the latter part of June, we wrote to Bro. Messervoy a letter of inquiry and received in reply: "Yes, he is coming and will be here the last week in June. How long he will remain depends on the success attending his efforts. It will take nine evenings to give his course of lectures."

BRO. W. F. HUGHES has at last passed over the line that separates time from eternity. Something over two months since he came to St. John in a feeble state of health—still it was thought that with careful nursing he might rally and live for a year or two longer. Shortly after his arrival in the city he called at the store of our well known Bro. Christie, and being invited home to dinner accepted and went. He stayed that afternoon and evening—and feeling so much at home he wanted

to know if they would allow him to tarry until able to return to Deer Island. Brother and Sister Christie thinking it would be but for a week or two said, yes. But week after week passed away, and with occasional visits from the doctors and the kindest attention of Sister Christie there appeared, now and again, marked signs of improvement; but towards the last he suffered intense pain, and he prayed earnestly that God would take him from this house of clay. A short time (two or three days) before his death, when the doctor was examining and looking somewhat anxiously at him, Bro. Hughes said, Doctor, do you think I'll recover, you need not be afraid to tell, I have no fears—for lo, these many years, my peace has been made with God.

On Monday night (May 27th) about nine o'clock our aged brother passed quietly away—in his 86th year. And on Wednesday morning his remains were taken to St. George and from there to Letete—where but a few weeks before he preached his last public sermon. At Letete, Bros. George Leonard and George Richardson, of Deer Island, were there with a boat, and by the assistance of some of the Letete brethren we were soon sailing toward the Island—where we arrived a little after 4 P. M. The friends having been telegraphed to had everything in readiness, so that by a little after five o'clock his remains were placed as he directed—by the side of his wife who died about eighteen months ago.

We have some items concerning his life which we purposed publishing, but at this writing they are not to be found.

BE YE READY.—Death comes to us in so many ways and at unexpected times that we need ever to be ready. During the past week the world has been shocked with the sad calamity that has fallen upon the towns and villages of the Conemaugh Valley. The facts seem to be the following: About sixteen miles above Johnstown, where two mountains come together forming a somewhat narrow valley, was an artificial lake, formed by earth works, reaching far up the side of one mountain and then across the valley to the side of the mount opposite. The dam at the base about 90 feet, at the top 20, height 110; while across the valley it measured 1,000 feet. The recent rains upon the mountain had swollen the water of the lake, so that until it was about three miles long, a mile wide and about seventy feet deep. On Friday (May 3d) about 4 o'clock in the afternoon the dam gave way, and the water leaping from and through its prison walls in an indescribable manner went rushing down the valley carrying everything before it. With scarcely a moment's warning the town of South Fork (four miles from the dam), with its 20,000 inhabitants was no more. Mineral Point (eight miles) and its 800 people were swept away. Conemaugh, with its 2,500; Woodvale, with 2,000, and then Johnstown, with Cambra and Conemaughborough, with a total population of 20,000 shared the same fate. The loss of property will run up into millions of dollars, while the loss of life is estimated to be between twelve and thirteen thousand. The heroic acts of some in their attempts to save their fellow beings make them worthy of the highest honors; while others, by reason of rapine and mutilation of the dead for the sake of gold, merit the severest penalty that can be inflicted. The heart rendering scene at the time of the disaster and immediately after is beyond description. While our hearts go out in sympathy for the bereaved and suffering, let us thank God that no such calamity has visited our homes; at the same be ready for the time when a greater calamity will come upon those not prepared.

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Miscellaneous.

Dear Mr. Editor: A copy of the May number of THE CHRISTIAN having fallen into my hands I noticed some comments, in the notes from Choccolate Cove, on a sermon preached by me on the subject of Christian Baptism. Would you allow me through THE CHRISTIAN to say that if the report is of the sermon preached by me in the above named place I am misrepresented throughout, as the statements attributed to me were never made in that place. If Bro. Burr is reporting the sermon preached by me at Leonardville, I denounce most emphatically having made the statement that "immersion was indecent," and that "I did not care what Paul said," the other statement is near enough the truth of what was said to pass. As I was not hard up for argument that was the only thing said that could be regarded as even bordering on ridicule. I did not preach the sermon to influence any one to be sprinkled, as the two referred to had already decided to be poured.

As Bro. B. and I have been on the best of terms since he came to the island, I regret that he found it necessary to, in this way, publicly misrepresent me. By giving this a place in your paper you will oblige, etc.,
W. B. THOMAS.
Deer Island.

NOTES.

It is said that first impressions are the best. I know that my first impression after reaching Summerside, P. E. I., was very favorable, for the first man that I met was a Murray; then one, two, three Linkletters. Those who know these brethren will know that I was well cared for. My first night I spent with Bro. Murray, of course; the second night with Bro. Isaac Linkletter, and the third night with Bro. Beattie. Taking these as a fair representative of the Island brethren I very naturally received the best impressions concerning the kind, sociable and hospitable qualities of the brethren on this island.

I remained in Summerside over Lord's day, preaching morning and evening. I was well pleased with the congregation. One very fine feature of this church, and let every church make a note of it, was the remaining of the brethren after the close of the meeting to get acquainted. One who is a stranger in a strange land among strangers feels very strange when the brethren act strangely. But when they give you a good warm shake of the hand you receive a blessing that will never be lost and the blessing never forgotten. The following

Monday I came to New Glasgow, to the home of Brother and Sister Crawford. Here I found a home in every sense of the word. I would if I could express my sentiments relative to this home and its inmates, but my slender stock of words prevents me from doing my feelings justice, so I leave it for the future to reveal. I remained here till Thursday, and then went to Charlottetown. I was kindly cared for by Bro. Matthew Stevenson and family, with the exception of one night, which was spent at the home of Bro. and Sister William Harris. Fortunately he was having a vacation, which afforded me the pleasure of having his company the most of the time I was in the city. On Saturday I went over to Lot 48, Bro. Charles Stewart meeting me at the ferry and taking me to his comfortable and pleasant home. On Lord's day morning I met the brethren and friends in their church house, and was here highly favored with the opportunity of becoming acquainted with the brethren. I enjoyed the meeting here very much indeed, with one exception, I did not like the preaching very well. The motion was made, seconded and carried that I visit them again before I leave the Island, which I will be most happy to do if kind Providence permits. In the morning I preached in Charlottetown to a fair congregation. I hope to visit these brethren again soon. They are worthy and deserving of encouragement. I returned to New Glasgow on Tuesday. Wednesday we had a very pleasant prayer meeting. Here the young men are talented and active. Here is the home of Bro. Hammond Smith, who is now unable to labor in the gospel. We hope he may recover and be permitted to fill a place in the ministry on this Island.

Thursday we went to the river Clyde and witnessed the baptism of four young ladies by Bro. Crawford, two of whom had professed the Christ on the previous Sunday. I expect to remain here in New Glasgow a week or two. In my next I will give my impressions of the agricultural outlook.

H. MURRAY.

NOTES OF TRAVEL.

My last notes were sounded from South Range, Digby Co. I remained there about three weeks, but owing to circumstances we thought it advisable not to prolong the meeting, so we closed with the immediate result as reported in the last CHRISTIAN—three added, the church nicely working together, and a new meeting house started. May they cling to the Bible as their chart, look to Christ as their pilot, and enter the port of glory in safety.

From South Range I went to Southville, a little village where there is a little band of disciples. This place is in Digby County, and situated about sixteen miles from South Range. I was welcomed to the home of Bro. Stephen Steele. Bro. George Waggoner kindly placed at my disposal a horse and carriage, which enabled me to visit around among the brethren a great deal more than I otherwise could have done. I remained here about one week, and as an immediate result five made the good confession and were buried with Christ in baptism; several more were almost persuaded, and could I have remained longer I think we would have had a larger number of additions. I still see some of those anxious faces that I saw in my audience there, and I do pray that the Lord may allow them another chance. How I would have liked to remained, but circumstances over which I had no control compelled me to leave. The brethren here will open their new meeting house on the third Sunday in June, if Bro. Crawford can come. If he cannot come, they will put it off until the fourth Sunday, in order that I may be there, as I am to be at the dedication of the church in Shubenacadie on the second Sunday in June, and could not possibly come on the third Sunday.

I planned to run over to Westport and stop a week with Bro. Cooke, and assist him in a meeting he was having, and also see some of the brethren I met there last fall, but I was compelled to abandon the plan; but I purpose in the near future visiting some of these churches and places in Digby. I am on the wing and it is hard to tell when and where I may light. The first Sunday in May found me in Shubenacadie; the second in Upper Rawdon, and I am glad to be able to report that the church here has started a good Sunday-school, under the leadership of Bro. George Wallace, who is very capable of conducting it. The third Sunday I spent with the church at West Gore. I am at my present writing in Halifax, but I expect to spend the next two weeks in Newport. I am glad to see so many encouraging reports in the May CHRISTIAN. It makes my heart beat high when I read of souls being won over to Christ. Let the gospel be sounded out with power and simplicity; let the notes be clear and loud. Let us make our prayer to our God, and then work to build the walls of Zion. The powers of earth and hell cannot prevail against the church of Christ. If Christians will present their bodies as living sacrifices to God, they will in turn be presented as a church without spot or wrinkle, or any such thing.

I am glad to read Bro. Murray's article headed "Return." I think if he had written that a month or two ago, instead of an article headed "Retrospective," that it would have had a better effect. "But, "to orr is human: to forgive divine." Let us each strive to make each succeeding year the best, profiting by past experiences; encouraged by present attainments, let us press onward, and at last receive a crown of life which will shine brighter and brighter until it transcends all other brightness. May our life's sun set, be as the morning star, which does not go down behind the darkened west: but melts away in the brightness of Heaven.

W. H. HARDING.

Correspondents will for the present please address me at West Gore, Hants Co., Nova Scotia.

EXPERIENCE.

No. I.

The reader will excuse me if in this my first article of, I hope, a series, I get down into the regions of doubt and despondency, and show how I got out. In that low down region I know I am with many who are sincerely trying to find their way to the glorious regions of knowledge, glory and joy. First, then, I will tell you how I got down to that region. I read the Bible, but was taught by the clergy of various names and orders that there was a hidden or spiritual meaning to the words of revelation; that few could know save "the called and sent ambassadors of Christ," who prayed to the Lord that he would be to them "mind and matter, mouth and wisdom." Of course the hearers must take what they said as directly from heaven. In addition to this, I was constantly hearing experiences told, they called them Christian experiences) in Methodist love feasts meetings, in Baptist covenant meetings, and so on. These experiences, told with so much solemnity and earnestness, with the Amen, and glory to God, from the minister and others, made a deep impression on young hearts, who had a great reverence for religion and know no better than what had been told them in those meetings, and in the chimney corners before blazing fires of back log, top stick, well chinked with chips and small sticks; in all making nearly half a cord of wood; and for evening light a splinter of fat pine knot stuck in a crevice in the back wall or jamb. The chimney large enough to let "Santa Claus" down with his nice trinkets for good children, and a whip for bad ones, all chucked into the stockings of the little

dupes. All these, especially the experiences, made a deep impression on me. The relation of two of these must suffice now. One young man said: he was out in the field, behind a stump, earnestly praying the Lord to tell him if his sins were forgiven. While so engaged he looked up, saw a beautiful white cloud moving slowly on toward him, he anxiously gazed at it, and when it neared him a long, pointed streak turned down toward him, and out of the end came a voice saying, "thy sins be forgiven thee." To him that was a sure and certain proof of his forgiveness. Another said: he was out in the field, behind a stump, praying the Lord to send him some token of forgiveness when he looked up, and just opposite him stood the devil trying to catch him; but while he prayed the devil kept off. The prayer ended and a tussle began. They dodged round the stump for some time and, finally, he prayed again and the devil left him. To him this was proof of sins forgiven. While these experiences were being told tears flowed copiously, and I, a little boy, cried too, through sympathy I suppose. Reader, do you say Well, that was in old times, people are not such fools now. Stop a bit. I tell you the same routine is going on now even among high-school and college bred people. The same abominations are preached by the clergy all around us, and "Santa Claus," in the teaching of many, is going his rounds. Away down here is where I was and how I got there. I have no sympathy with that class of "critical" teachers, who are laying the word of God aside and preaching their own imaginations or suggestions of the evil one; but I have a world of sympathy with those who in their earnestness and honesty are so fearfully deceived. I know how they feel, and my feelings of pity run out to them.

I have told you how I got down into this low, stinking pool of deception; and now, if you will patiently listen to me, I will tell you how I got out. In 1828 there were some wonderful manifestations of what is popularly called the "northern lights" (*aurora borealis*). I have seen the whole horizon covered, running up to the centre, and of variegated colors, red, white, blue, etc., and of a shaking movement. This alarmed every one who saw it, and many theories were given, generally that it was an indication of the speedy coming of the Lord. Many of the "French Catholics" were fearfully frightened, calling on the "Holy Virgin" for protection. This laid the foundation for a good deal of serious talk. In September, 1829, I heard my father and mother read and talk about the two last chapters of Revelations—that beautiful home of the redeemed, and who were within and who outside. I listened in silence for a while and retired. I said to myself, If I should die now would I be in that beautiful home among the angels and the redeemed, with the Lord God and the Lamb, or would I be outside with the wicked? My resolution was as soon made as I thought it. If the Lord will help me I will live so I can get there. This, dear reader, was the starting point of my Christian life. But here I was, not knowing what to do, and no one to teach me. All the foregoing nonsensical fables and whims were around me. Praying, weeping, hoping and fearing were thick around me, and how shall I know my sins are forgiven, and praying the Lord to tell me. How many thousands are in that slough of despondency now? How I do pity them, honest and sincere are they, but led astray by those who should know better. All around us are preachers who profess to be "called and sent of God" to teach the people, who will tell those sincere penitents all you have to do is to believe and you are saved. Only two or three days ago I was applied to for information for a young man who was in this sad predicament. He had been aroused by the so-called "Salvation Army" (I can't see where the salvation comes in), and left them as they usually do. He, poor man,

is now weeping and mourning and trying to find out how he can be saved and know it. In my own case a whole year passed and no relief came. At last my dear mother, who was in the same state, but had got more knowledge, told me to take the "Testament" and read, and see if when a person was converted (changed) he was baptized right away. This was a new thought, for I had had water sprinkled on my face by an Episcopal minister when I was a small boy, and had learned the "catechism" and fixed ready for confirmation. I began my mother's directions. This was my first step upwards out of the slough of despondency. I had not read very far before I saw it clearly as she had told me. I read about John preaching the "baptism of repentance for the remission of sins," and the Saviour was baptized by him in the Jordan and so on. I was perfectly convinced and delighted, and said to my mother, The first opportunity I will be baptized; and she said, So will I.

About two weeks after there was a general meeting of the "Old Christian connection" to be held several miles away, we went and self and mother were baptized as also several others. The very moment I was "buried with my Lord and raised with Him to walk in a new life" all doubts and fears fled then and forever. I thought no more about fighting the devil around the stump or looking at the clouds for a voice in answer to my prayers. Oh! how happy I was; my conversion was now a reality. The happy seasons of reading God's word, talking and praying together with my sainted mother. I like to return to these days and think how faithfully my mother lived and how happy was her death. Dear reader, if you call it weakness for a man to shed tears, excuse my weakness for I can never return in my memory to those days without tears copiously flowing from my eyes. I remember that Jesus wept too, and I like to be like Him.

Although one year had passed I had then just began the Christian race and have a Christian experience. All the experience I have related and much more was only a penitent sinner's experience. The two preachers I have mentioned who held the meeting, one was Thomas McIntyre, the other Elijah Gleeson. Subsequently Gleeson became a thorough disciple of Christ, so did McIntyre, but feared to come straight out because of the lash of "Joseph Badger and David Millard" of the "Christian Palladium." They lashed me too, but the more the lashes the stronger I was. Soon after my baptism I asked McIntyre if there were any religious papers that I could get. Yes, said he, there are two, one published in Kentucky, by "B. W. Stone," called the *Christian Messenger*; the other is published in Virginia, called the *Millennial Harbinger*, published by "Alex. Campbell." The *Messenger* will cost you one dollar a year, and the *Harbinger* two dollars. But, said he, I like the *Harbinger* the best. Very well, said I, I will take both. This was in November, 1830. In a short time both came and all the back numbers for the year, and I was appointed agent for the *Harbinger*. You can see I had got pretty well out of the slough and how. Here I must stop till another moon.

JOSEPH ASH.

DEER ISLAND ECHOES.

THE CHRISTIAN for May comes with tardy steps, and greets us to-day, and then with all earnestness calls for active work on the part of correspondents. This is truly a busy world. A restlessness pervades everything. Resolutions oft are formed, and purposes perish before they are born. In fact, encumbered as we are with mortal mould, in this prison house of clay, it seems so difficult to put into practice and then carry out faithfully the great rule by which we should be governed. *How to live* is truly the great problem of life. Character,

which is worth anything, is the result of growth and culture. To accomplish this, patient effort is needed continually all along the tossing waves of life's boisterous sea. But who will be successful? Who will anchor safely in the blissful port of immortality? Who—yes, who

Will wind their way to lands of noblest birth,
Beyond the wild, rough shores of this fleeting
earth!—
Where life is one eternal summer day.

For a number of months an unusual amount of sickness has prevailed all over this Island, greater than what has been known for years. The dense ocean fogs seem to affect the lungs and hasten on consumption and decay. Already I have attended fifteen funerals since I came to this Island. Bro. J. S. McKenney, clerk of the Leonardville church, died yesterday; Bro. Brydges is dying; brethren Black and Calder are nearing the port. The tidal waves of death are even now rolling over them. Oh, Death, thou cruel monster! Hast thou no pity, no compassion? Oh! those bitter tears, how oft they flow and float on memory's wing. Hark! Death's chilling blast is coming. It may be much nearer than we think.

For several weeks I have been completely tired out. A tired and wearied feeling has come over me, and I have done little more than attend to our regular Lord's day work, visit the sick, and conduct funeral services. During this time how many eyes have been blurred with tears. As I now sit in pensive sadness in the evening gloom, tired, pondering too over death, ruin and decay, I feel like sighing the sad refrain:

"There is no heart however free and lightsome
But has its bitterness;
No earthly hopes however bright and blithesome
But ring of emptiness.
This world is full of suffering and sorrow,
Of anguish and despair;
Its brightest promises are of to-morrow,
Its mock'ries everywhere.
Our weary hearts, with slow and sad pulsation,
Beat to the march of years;
Their days are given to toil without cessation,
Their gloomy nights to tears.
But let us wait with patience and submission
The will of our great King; [mission:—
Remembering this all through our earthly
Reflect through suffering.
What seemeth now a dark and dreary vision
Unto our tear-dimmed eyes,
Shall burst in glory into scenes Elysian—
A blooming Paradise."

One united last Lord's day with the church in Lord's Cove. Efforts are now being put forth to repair the old church building, for Sunday-school purposes, and use it for the church vestry. To this end we have been collecting money, and hope soon to see the work completed and the Sunday-school in successful operation.

Bro. Sylvester Leonard, on account of poor health, has returned home from Montreal. He is a promising young man, and it is to be regretted that he should be in failing health. Recently he was chosen superintendent of the Sunday-school in Leonardville. He is worthy of the position, and we hope that he may be enabled to carry the work on successfully. Bro. George Welch, the former superintendent, has done a good work which has been very much appreciated. He is a good, earnest speaker, and his words are well chosen. Some time since a Bible was presented him as a token of appreciation and esteem. As the fishing season has arrived it has taken away quite a number from the Island. Some have gone to Lubec, and some to Gloucester. We miss them very much. Bro. Daniel Buhot is among the number; he was one of our most talented, and earnest and

faithful workers. May kind heaven in mercy uphold and guide them and bring each one safely home again.

We had a joyful meeting this morning at the banks of the Chocolate Cove, and attended to the ordinance of Christian baptism. Notwithstanding it was at the early hour of 9 o'clock, quite a large number gathered together, and others stood looking from the opposite side of the Cove. The candidate was 83 years of age, who having been "sprinkled" in early life, on becoming dissatisfied with it, resolved to follow the Saviour in being buried with him in baptism. Every year we see some, becoming dissatisfied with "sprinkling," solicit baptism, and are immersed; but we never see those who are immersed go and solicit "sprinkling."

Now all should be impressed with the necessity of attending to this ordinance properly in the first place. Immersion, nobody doubts; while sprinkling and pouring are extremely doubtful.

I am here reminded of an incident in Nova Scotia, where an individual became dissatisfied with sprinkling and wanted to be baptized as Christ was, but who was too feeble to attend to it. So anxious was the lady to attend to it—while in a trance imagined that she was being baptized, and said to me, "Let the water go all over me"; and when she thought it had, exclaimed: "There, I am now satisfied."

W. K. BURR.

May 26th, 1889.

News of the Churches.

NEW BRUNSWICK.

ST. JOHN ITEMS.

We are about making some changes in our meeting house; new sashes and glass are to be put in; a committee has the work in charge.

At our annual business meeting very favorable reports were read by the officers.

Bros. Bowers, of Westport, and Wallace, of Halifax, are in the city. We are glad to have them with us in our meetings.

Our Sunday-school is in a flourishing condition; our scholars are supplied every week with the "Young People's Standard" and other publications by our brethren.

Our last Sunday-school quarterly collection for home mission amounted to over \$10.00.

NOVA SCOTIA.

WESTPORT.

After spending the better part of the three months with the church here, I am happy to say I am now comfortably settled; my family arrived here on the 17th inst. after a somewhat tiresome journey, yet they arrived all well and bid fair to enjoy our new home among many kind and hospitable friends. The kindness manifested by the brethren and sisters, especially by the sisters (in preparing a place to receive my little family) is worthy of the highest credit. No pains were spared to fit and prepare a comfortable home, in which I am now comfortably settled. I shall never forget the kindness received by these noble-hearted brethren and friends of Westport. Ample provision was made, and wherein there was lack, through the misfortune of shipping, they willingly supplied. I often lift my voice and thank God for the many kind friends—in whose midst He has called us to labor; may He grant us time and opportunity to labor with them in the Gospel, that we may be comforted together by mutual faith and love, both they and us, joy and rejoicing in the Gospel, that we may be built up together in faith, hope and love. We are holding the fort and progressing as favorably as the circumstances will allow at this season of the year. We pray God for wisdom and direction.

H. E. COOKE.

May 24th, 1889.

The Christian.

ST. JOHN, N. B., JUNE, 1889

EDITORIAL.

THE BLESSING OF A CLEAR TITLE

We often sing that beautiful hymn—

When I can read my title clear
To mansions in the skies, etc.

Having no continuing city here, and knowing not how soon we will be called to cross the river which divides time from eternity, it is most important to have a clear title to a mansion in the skies.

Sin has separated us from God and heaven, and we can be prepared for and gain that blest abode—only by Christ. He suffered for us the just for the unjust to bring us to God. He saves us by His blood. His obedience unto the death of the cross is the cause of our salvation, and that salvation is not of ourselves but it is the gift of God. (Eph. ii. 8). To read of our salvation arising from any other cause than the grace of God in Christ is not clear reading but confused and delusive. How are we to read of our acceptance of God or that we are saved through Christ? Some one will say that I feel that I am saved—accepted of God—when I am so happy thinking of Christ and of His love to men. Sometimes I am so happy that the birds and trees and all nature seem to be vocal in their praises to God and to the Lamb. It is then I feel that I am saved. Again, I have not these happy feelings and can't read my title so clearly. And still I feel more cast down than ever, and I am afraid I never was saved at all. Oh, that I had the joyful feelings that seem forever fled, etc., etc.

Now, the question is not about *feeling* our title clear but about reading it. Good people have not the same feelings at all times. Even Jesus, the Son of God, at one time rejoiced in spirit and thanked God for revealing these things to babes, etc. At other times He was troubled in spirit—groaned and wept. But He was the beloved Son of God as much when He wept as when He rejoiced, and so it is with His people. It is not in our emotions our frame of mind we read our title clear to an acceptance with God. We read the promises of Jesus, and when the word of promise applies to us we read a clear title. Jesus has positively promised to save men on clear terms. When we know that we comply with these terms we read our salvation clearly from the very lips of the Son of God. He saves His people from their sins. He saves no one in his sins. If we love our sins and are satisfied to live in sins it is vain to talk of being saved from them. But if we believe that Jesus is the Son of the living God and that He in infinite love died for our sins and rose again for our justification, and that belief leads us to hate our sins and determine with all our hearts to forsake them by the help of God and are baptized in the name of Jesus Christ, we have a clear testimony from Jesus and from the Holy Spirit that we are saved. When Jesus sent the Gospel to us and to all mankind He declared, He that believeth and is baptized shall be saved. (Mark xvi. 16). This testimony of Jesus is clear. There is no uncertainty in it. It holds good both when we are happy and when we are depressed in spirit. "He is 'the same' (in His promise and in His love) 'yesterday, to-day and forever.'" What clearer title could anyone have or desire than the last promise of the ascending Saviour of the world. It is clear in life and in death and will lose none of its brightness in the day of judgment.

The child of God begins his course by faith and follows that faith course till death. Good feelings follow faith in Jesus and do not go before faith and are the fruits of a clear title and not that title itself.

We will not be judged so much by our feelings as by our faith and actions. *Doing* the sayings of Jesus and *doing them not* will come up in our final destiny.

The man who has fled to Jesus for refuge has great consolation, and when just to his Saviour will constantly enquire, Lord, what wilt Thou have me to do, in order that he may obey the Master in everything. He finds the Lord's will and commandments in His word. He therefore studies the scriptures so as to understand and do His commandments. These he finds delightful and safe. In the keeping of them is great reward, and his path is as the shining light which shineth more and more until the perfect day.

The devices of Satan to deceive and discourage young Christians are many and artful. One of these is to persuade him to look to his own feelings and not to the unchangeable word of Jesus as a test of his acceptance with God. Another device is to persuade him to indulge in his old sins, and if by inadvertance he does wrong, to persuade him that it is all over with him and his condemnation is sealed. Thus, the man who was addicted to strong drink before his conversion will be continuously tempted by Satan's agents to take even a little. If he is overcome by them they are the first to report his fall and the readiest to persuade him that he is lost. But when he looks to Jesus and His word he is encouraged to seek divine mercy and to renew the struggle against sin. In so doing he has a clear title of forgiveness. The same is true with others who may be suddenly overcome with the evils which once had the mastery. Satan's policy is to lead astray and then make the impression that the erring are irreparably lost.

John was the youngest of the twelve disciples and his zeal and rashness led him into many mistakes, but his love to Jesus was none the less for kind rebukes and forgiving smiles. When very old and the only surviving apostle he tells the children of God what he and the other apostles had seen and heard and handled of the word of life. He bore this witness that they whom he addressed might have fellowship with the apostles who had true and direct fellowship with the Father and His Son Jesus Christ. He wrote for a double purpose; first, to keep them from falling into sin; second, to encourage those that may fall to turn and find pardon. His words are these: My little children, these things write I unto you that ye sin not. And if any man sin we have an advocate with the Father Jesus Christ the righteous. And He is the propitiation for our sins, and not for ours only but also for the sins of the whole world; and hereby we do know that we know Him if we keep His commandments. (I. John ii. 1, 2, 3).

To receive the apostles testimony of Christ and keep the commandments of Jesus will banish every fear and lead us into a fellowship with the Father and the Son through His apostles—a fellowship which will endure forever.

Original Contributions.

CHRIST FULFILLING THE LAW
AND THE PROPHETS.

BY M. B. RYAN.

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." Matt. v. 17.

The mission of Christ to earth is, perhaps, nowhere more concisely and completely stated than in I. Tim. i. 15. " * * Christ Jesus came into the world to save sinners, etc." The salvation of sinners was the object of Christ's mission. Yet the accomplishment of that object involved vast and important undertakings along different lines. It is well for us to look at the mission of Christ in

its many sidedness; and we can have no safer guide to such a study of it than the statements of Christ and His inspired apostles, in which the various purposes of His mission are set forth. Such a statement we have in the scripture at the head of this paper. And our present investigation will be limited to that phase of Christ's earthly work indicated in this statement.

Christ lived in the end of an age. The beginning of it was fifteen centuries in the distance. Its opening years had been characterized by the giving of a law by the God of heaven to a people which He had espoused as His own. Its progress had been marked by the rise of men called prophets, who, during successive generations, acted as the divinely authorized and inspired teachers of the nation. The law, given at Sinai, and the "prophets," given, line upon line and precept upon precept, here a little and there a little, had come down to the days of Christ, the priceless legacy of the nation of which He formed a part. Both the law and the prophets had a specific purpose. Both were given for a specific time. Each was complete for the accomplishment of its purpose. Neither was perfect as a provision for man's wants. Both together fell short of what man needed for his complete redemption. Hence, both looked to the future and contemplated a better provision for man's needs. The law predicted the "good things to come" in type and shadow; the prophets, by vision and message. Both law and prophets must have a fulfilment. And this they must have, not only with reference to what they predicted for the future, but as well with reference to what they demanded in the present. Christ came to perform this task. Let us reverently behold Him in the accomplishment of His work.

I. CHRIST FULFILLED THE DEMANDS OF THE LAW AND THE PROPHETS FOR RIGHTEOUSNESS OF LIFE.

The law demanded righteousness on man's part. Purity toward God and justice toward his fellow were the things the law asked for. And the prophets repeated that demand. But the demand never met a perfect response in all the history of the nation. With their highest achievements in this direction before them, the people were compelled to take up the humiliating cry, "There is none righteous, no, not one. * * * They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one," etc. But Christ fulfilled this demand. He gave it its *first* and *only* fulfillment. He was tempted in all points, like as other men, yet He was without sin. "He did no sin, neither was guile found in His mouth." He could challenge His enemies to point out any evil He had ever done. He never offered a sacrifice for Himself, because He never sinned. The law was satisfied in Him and the prophets could demand nothing more. How sublime is this! For fifteen centuries the law had stood as an exponent of righteousness; and for a thousand years or more the prophets had called, with trumpet tongues, upon men to climb to that standard and be right. But in vain had the law presented righteousness and the prophets urged it. For, although many notable worthies had lived in the fear of God and died in the hope of glory, no life had appeared that had not been marred by sin; none which had not violated the law; no man who was wholly righteous. But here, in the end of the age, Jesus advances and says: "I came to fulfill." And in His spotless life the demands of the law and the prophets are met.

II. CHRIST FULFILLED THE DEMANDS OF THE LAW AND THE PROPHETS FOR A PERFECT REDEMPTION.

The law had "a shadow of good things to come." But the *shadow* was very significant and impressive. Streams of sacrificial blood ran from Jewish altars without cessation. Behind this blood the Jewish sinner-sought shelter. This *shadow* demanded the appearance of the *substance*, the *reality*. *the blood*

that could really cleanse. Christ died that men might be saved and sanctified "through the offering of the body of Jesus Christ once for all." By the sacrifice of Himself, He filled the demand of law and met the need of men for cleansing. Hence, His sacrifice is an end of all shedding of blood for sacrificial purposes.

Around sacrifice as a centro, under the law, there clustered many rites of worship. The tabernacle service, with its brazen laver, its showbread, its golden candlestick, its altar of incense, and its uniformed priests. These were the shadows. Christ brought the substance and thus fulfilled the law in the institution of His church. When He gave the ordinance of baptism, the Lord's supper, the word of God and the institution of prayer to be elements in the permanent and constant experiences of that spiritual priesthood which He clothes in His own righteousness. The law had as a shadow the High Priest, entering the holy of holies yearly to make atonement for the people. Christ fulfills the law in that "after He had offered one sacrifice for sins forever" He "sat down on the right hand of God." The law had its shadow in the sabbath day—at the end of the week of toil. Christ shows us the substance in that rest that remaineth for the people of God at the end of this life. The law had its sheaf of first-fruits and its general harvest. These were but shadows of that which came to pass when Christ arose from the dead, "first-fruits of them that sleep;" and what will occur when all His people are gathered home. And thus in Christ as a sacrifice for sin; and in the institutions which He left, as mediums of salvation and spiritual life, we have fulfilled all that was typified in the law or demanded by its shadows. Hence, no longer the law, but CHRIST is the hope of men. "For Christ is the end of the law for righteousness to every one that believeth."

The prophets foretold a PERSON who was to be God's servant and man's redeemer. They are most particular, as well as most elaborate, in their descriptions of Him. His birth, His life, His works, His teaching, His character, His offices, His experiences, His death, His resurrection, are all predicted with a minuteness of detail which made imposture impossible. These predictions demanded fulfillment. God's word had gone forth from Him and should not fail. The Messiah must come and be and do all that the prophets had said He would. Jesus met all the demands of their predictions. He demonstrated that it was He of whom they spoke. He was born in Bethlehem as Micah had said He should be; and His Mother was a virgin as had been foretold by Isaiah. His earthly life was a ministry of mercy as Isaiah had predicted, and under His touch and at His command the blind saw, the deaf heard, the dumb spake, the lame walked, the lepers were cleansed, and the dead were brought to life. But His life was also one of suffering, as the same prophet had said. He was despised and rejected of men, a man of sorrow and acquainted with grief. He was wounded for the transgressions and bruised for the iniquities of others. He suffered chastisement and stripes that others might have peace and healing. He was oppressed and afflicted, dragged like a sheep to the slaughter or like a lamb to the butcher, treated with gross injustice, stricken for the transgression of others, cut off out of the land of the living. And the circumstances of His death were just such as described by the prophet. He was "numbered with the transgressors" when placed between the two thieves. He "made intercession for the transgressors" when He prayed, "Father, forgive them, they know not what they do." He "made His grave with the wicked and with the rich in His death" when He was laid in the tomb of Joseph, the rich Aramathian, just as any man would have been buried.

The results of His work and the effects of His

teaching fulfill the expectation of the prophets. Malachi had seen Him rising as the sun to give light to the world. His teaching is light to all who will accept it. He boldly claimed to be the light of the world, and said that if any man would follow Him he should not walk in darkness but should have the light of life. And again, the same prophet had seen Him sitting as a refiner, purifying silver. Jesus says Himself, "I came to send fire on earth." It is the fire of truth before which error must be consumed. It is the fire of trial in which dross is to be purged out. He purifies His people and makes them fit for His use. David had seen Him as a king seated on the holy hill of God. He has become a king, exalted high above all power and might and dominion, ruling in righteousness in the hearts of His people. Thus does He *fulfill* the demands of the prophets for a personal, mighty, righteous, Saviour in whom man can find help and redemption.

Since Jesus has fulfilled the law and the prophets we must live by *Him*, rather than by *them*. We do not repudiate them nor hold them in contempt. Jesus did not come to destroy them. Why should He destroy them? They were parts of God's great plan; they contained much of God's precious truth. It was His mission to recognize their purpose and meet their demands. It is our privilege and duty to receive them and treat them with humble thankfulness and respect. There is much in them for us; they were written and are given to us for our instruction. We ought to honor them and cherish them for this. But instruction is not all we need. We may receive instruction from the book of nature. We may be highly instructed by the experiences of our fellows. But we need more than this. We need life; and life is found only in Christ. He is the ripened fruit of God's tree of life. The law and the prophets are simply the soil in which it grew. It is grand and impressive to listen to the thunder of Sinai and hear the law from Moses, or to stand by while Elijah, the greatest of the prophets, rebukes sin with terrible and fearless earnestness and points out the way of righteousness. But if we desire the life which can both keep us from sin and make us right, we must heed that heavenly voice, which in presence of both Moses and Elijah, said, concerning Christ, "This is my beloved Son, hear Him."

"I am the way, the truth and the life; no man cometh unto the Father but by Me."

HE SAW THEIR FAITH,

In Mark ii. 3-8, Matt. ix. 2-8 and Luke v. 18-26, we get the history of two classes of professors. The Scribes and Pharisees are embraced in one class. They came from the cities and towns for the ostensible purpose of watching Christ, and to find if possible, some accusation against Him. They did not come for any good, and of course they received none. They were not seeking to do good, and consequently did none. "They were sitting by and reasoning." They were strict adherents of the law. They were "doctors of the law." They were there to see that everything was done according to the law, and whatever was not right according to their standard must be rebuked and overthrown.

The other class came for a purpose altogether different. They came with a desire to get some good and to do good. They came "bringing a sick man with them." They came for a blessing and they received it. They could not get to Christ by way of the door, so they went on the house top and uncovered the roof, and when they had broken it up they let down the man, bed and all, in the presence of Christ, and when He *saw their faith* He granted the blessing for which they sought.

We have in the history of these two classes a true representation of the religious world, which embrace the professor of faith and the possessor of

faith; the one has a form of godliness, without the power, the other has the power with the form. One has no saving virtue, the other is ever seeking to save.

We cannot suppose that the former class, the doctors of the law, were not sincere and conscientious in their conviction; they were evidently ignorant, and therefore misguided. They addressed themselves to their self-imposed task of judging others. They, of course, were right (?) and this unfitted them for the reception of the words of Christ. The most difficult man to teach is the man who does not know how little he knows. It may seem like a paradox, yet nothing is truer, than that the more a man knows the less he thinks he knows, while the less he knows the more he thinks he knows. Our confidence cannot therefore be over-great in him who thinks he is wise. We often find in such a person a tendency to glory in that, which in others, would be their shame. A brother was once finding fault with colleges; said "he was thankful he never went to a college." "Do you mean to say by this that you are thankful you are ignorant." "Yes, sir, I do." "Then you have a great deal to be thankful for." Many, doubtless, have learned the fact that it is quite impossible to change the current of such minds, and that the tendency of such a mind leads to popery, which is the worst popery of the age.

Another feature of this class is strikingly incongruous, i. e., the uselessness of their convictions. Admit they were right in their ideas and sound in their doctrine. What of it? Was their faith or profession any good to them or to anyone else? Who were they leading to Christ? Did not their faith repel others rather than win them? Who cares one button for a man's religion that doesn't care for him? Here is one of the most unfortunate blunders of the age, i. e., in handling the precious word of God in such a way, that we drive honest and sincere seekers of truth away from us and away from the house of God. Our peculiarities and oddities so hide the truth that it is impossible for others to see it, and then we blame them for hardness of heart. Just here is where is seen the difference between the two classes. The faith of the four men who brought the sick man to Christ was seen. What did He see? Was it their long prayers or their strong faith in the doctrine of their fathers? No! He saw them *saving someone*. We do not know who those four men were, whether Pharisees, Scribes or Samaritans; but we do know they were men of faith and noble men of God. Right here you will find the index and the measure of a true Christian. However correct we may be in theory it amounts to nothing unless it saves and blesses others.

A faith that is of any earthly good is the faith that can be seen working for the salvation of others. True faith will seek to save the lost in defiance to all obstacles. Our desires and interest for the life of others will be so strong that nothing will brook a delay. Those men who were interested in the sick man could not get in by the door, the proper and legitimate way of entrance, so they did the next best thing—make a way through the top of the house. This they had to do by "breaking it up." This might not seem right to some to injure in any way the house; they might think the house was of more account than the man. But Christ did not think so, neither did the men of faith think so. Faith saves the *man*, regardless of the house. This is the voice of the religion of faith. "Come in by the door if you can, but if not come in." If the house must come down so touch the worse for the house. There is no other duty or demand made upon us greater than the salvation of our fellow man. It is exceedingly lamentable to see one whose religion or faith goes no higher than the condemnation of what to them may seem unsound and unscriptural ways of reach-

ing the hearts of others and leading them to hear the truth of God.

Think of the folly, not to say the sin, of those men disputing the question as to the right or propriety of unroofing the house until the sick man dies. But what is that compared to the unmitted crime of the present age, in shutting the gate of mercy on the perishing world by our contentions as to the ways and means by which we are to reach the ears and hearts of men. It is true that nothing can save man but the gospel of Christ. To be saved we must come to Christ, as none other can save us. But it is equally true that there is no prescribed way in reaching man's ear and heart to bring him to the truth that he might be saved.

It is most unfortunate when our zeal for truth destroys our love for man and turns our back on human wants and human woes. Dr. C. H. Parkhurst wisely said "that the estrangement of the people from the church of our day is owing to the lack of love for them on the part of the church." This is as true as life. We never can succeed in reaching our fellows unless we love them. This will beget in them a love for truth as it is love that begets love. Nothing but love can reach the human heart. We have eyes to see and a heart to feel the manifestations of faith and love; but no eyes or heart for any truth not winged with love. We need to fold to our hearts our brother man. Our love for them will successfully prepare our hearts for the proper reception and use of the truth. It will remove from our minds the predisposition that so often impairs our vision. He who does not seek to save others cannot have a true conception of the truth of God. We often seem anxious to know the truth, but this can never be granted to us only through a corresponding anxiety for others to know it. Here is the only key that can open to us the golden treasure of truth. We can reach the knowledge of truth only in the light of the spirit of truth. And love to man and God is the light and the angel of all truth. We see this same lesson of love manifested in nature, every plant and every flower and even the breeze that rocks the flower tell the same story—that we live not for self but for others. Here is the line of undeviating obedience, the seeking to bless and save the lost and fallen sons of men. Here is the fulfilling of life's duties, and in this we not only imitate but honor the divine hand that ever maketh the outgoings of the morning and the evening to rejoice.

H. MURRAY.

THE WORK OF AN EVANGELIST.

Of late there has been a great deal said about the progress of the church of Christ in the Maritime Provinces. And I am glad to see that quite an interest is being manifested on all sides in regard to this vitally important subject. Many ways might be suggested in which men and women might work for the advancement of the kingdom of Christ. But it cannot be doubted that the most successful instrument in the hands of God is the living preacher, who, with the love of God and man in his heart and the word of God in his hand will go out with the purpose of winning souls to Christ. This is what is called in the Bible "doing the work of an evangelist." And Paul, in writing to Timothy, says: "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom, preach the word, be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine."

Now, we see an evangelist has two objects in view; 1st, to invigorate and strengthen the church, and 2nd, to add to the church such as will accept the Gospel. Now, there are several things that churches would do well to notice when an evangelist comes among them. In my short experience I have

seen 1st, he is going to accomplish more if he is able to visit among his audience during the day. And now, church members, do not complain if he does not visit you as much as he ought, or at least as much as you think he ought, but rather try and introduce him to the homes of those who are not Christians. 2nd, I find in some families those who are not Christians. And in many cases, Oh! how careless those who are Christians seem to be in regard to the eternal welfare of those who are so closely connected to them. Try and get them to attend meetings. Open up a way for them if you can, let them have no excuse, and if you can arrange to let the evangelist have a little private conversation with them why do it; people do not like to talk about such matters before others. 3rd, Circulate the appointments for meetings all you can, tell everybody you see; by doing this an interest will be aroused and a good attendance secured; then come yourself, *every night*. Let every member of the church attend regularly and take part in the meeting, sing with all your might, pray for the success of the effort, give a word of exhortation when an opportunity is given, and Oh! what a grand meeting you will have. 4th, Then, of course, the evangelist needs to be paid; I suppose this is a tender subject, but plain talk is the best. The preacher does not want to have a load of care on his mind when he is proclaiming the unsearchable riches of Christ. Church members, this is another way to help the evangelist. Not long ago I received a letter from a certain church telling me they had a certain sum of money collected if I would come and hold a meeting for them. The amount was small but the letter was urgent. I went and the meeting was a success and I received more than the amount named, and the reason given was that I had done more for them than they expected. But I could also tell of things on the other side of the question that would bring the blush of shame to the face of every honest Christian, but I forbear. Now, of the things I have written, this is the sum. The greatest power for good we have in God's hands is the evangelist. If our work is to succeed in these provinces, the main factor will be evangelistic work, and in order that this kind of work may be successfully carried on we need to combine our efforts—but I will write on combination next month (D.V.) I hope every one who will read this article will catch the evangelistic or missionary spirit. Rise up, my brother, put on the whole armour of God. Get enthused, my sister, your Lord is risen and gone before. Soon Jesus will come; soon we will be called to be forever with the Lord. No more pain, no more headaches or fevers, no sorrow. God shall wipe away all tears from our eyes. Ah! yes,

Soon may the last glad song arise
Through all the millions of the skies,
That song of triumph which records—
That all the earth is now the Lord's.

W. H. HARDING.

THE PLEA—WHAT IS IT?

The Disciples plead for Christian unity and union by a return to the religion of Jesus as He gave it to the world—its creed, its ordinances, its life.

The creed, as presented in the New Testament, is simply this: "I believe with my whole heart that Jesus of Nazareth is the Christ, the Son of the living God, and the Saviour of Men."

This is the creed of Christ's church, as indicated by the words of the Master Himself and the teaching of His inspired apostles.

The faith that saves is faith in Christ, not in the belief of doctrines, however true. "Believe in the Lord Jesus Christ and thou shalt be saved," is the way Paul puts it. "If thou believest with all thine heart thou mayest be baptized," is the language of Philip the Evangelist to the treasurer of Queen Candace. "Dost thou believe on the Son of God?"

was the question of Jesus to the man who was born blind. "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God raised Him from the dead, for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," is a paragraph from the Epistle to the Romans.

To believe that Jesus of Nazareth is the Christ is to believe that the Son of Mary is the Anointed of God.

Simon Peter, a servant and an apostle of the Son of Man, said in his discourse in Caesarea that, "God anointed Jesus with the Holy Spirit and with power."

Prophets, priests and kings in the Old Testament times were anointed in the ceremony of induction into their respective offices. Jesus is an anointed Prophet, Priest and King. He is our Prophet to teach, our Priest to make intercession for us, our King to rule in and to reign over us. When any one says intolligently and heartily I believe that Jesus is the Christ," he means to say that he accepts cordially Jesus as Prophet, Priest and King.

If Jesus is indeed the Christ, the Son of the Living God, the Bible is true, contains a divine revelation, and is from God. The Old Testament is accepted as heaven-inspired, because Jesus, in whom is our faith, quoted and endorsed it again and again as sacred scripture. Jesus spoke of the Old Testament as the Word of God. The writers of the New Testament were His personal friends and true disciples, and some of them were His ministers, *plenipotentiary*. To them He said: "He that heareth you heareth Me."

This much concerning the meaning and scope of the genuine Apostles' Creed—the creed of Christianity. The ordinances of our Lord's appointment are two, baptism and the Lord's Supper.

Baptism is an immersion in water of penitent believers in the name of the Son of God, and into the name of the Father and of the Son and of the Holy Spirit. The New Testament teaches that baptism is in some way connected with remission of sins.

The Lord's Supper is a memorial feast. "Do this in remembrance of Me," said the Master. It is for those who, having been baptized into Christ are leading quiet and peaceable lives in all godliness and honesty. In the first century of the Christian era, it is probable that the Lord's table was spread on every first day of the week. This ought to be the custom now in all the churches of Christ. As to the lives of God's children it is enough to say that "the grace of God hath appeared, bringing salvation to all men, instructing us to the intent that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for the blessed hope and appearing of our great God and Saviour, Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous for good works.

That these portions are warranted by the New Testament is admitted by almost all who profess and call themselves Christians.

They furnish thus a basis of peace and union and co-operation in the Lord's work for all Christian people.

A marked peculiarity of the Disciples is that they advocate as essential to union nothing that is in controversy among Evangelical churches.

What has always and everywhere been believed, taught and practiced in and by the Christian church as urged by the Disciples as the true and Catholic basis of Christian union.

But we cannot all be alike? Certainly not. Nor is it necessary that we should. There were differences among the Christians of the first century, there are differences among the children of God in the nineteenth century, and doubtless there will continue to be differences among the saints to the end of time. But differences of understanding, of taste, of opinion, ought not to alienate those who believe in our Lord Jesus Christ and are striving to walk before Him in holiness of heart and righteousness of life.

B. B. TYLER,
New York.

PAUL AN HIRELING.

In the March number of THE CHRISTIAN appeared an article headed "More Wages," and signed "H. Murray."

In the first place the Apostle Paul is represented as being "under wages," "hired to preach"; that Paul did receive pay or wages for his labor in preaching the gospel, and that Paul was a "hired person." Think of it. Paul hired for so much money to preach so much gospel. Paul, who declares that when he preached he made the gospel without charge, (1 Cor. ix. 18) bargaining for a stipulated amount of money for preaching the gospel! Being "hired" implies a mutual agreement, a bargain, stipulation or contract between two or more parties. The strict meaning of "wages" implies the same. Did Paul or any other primitive preacher ever negotiate any such bargain or contract for preaching the gospel to perishing sinners? Paul, at Corinth—taking what our translators have in this case, for want of a better word, rendered "wages" from some brethren who came from Philippi—is adduced in support of this monstrous doctrine.

Now let the reader turn and read Paul's own description of the circumstance; while preaching at Corinth he says: "For that which was lacking to me the brethren which came from Macedonia supplied." (Common version). "For being present with you, and in want, we were burdensome to no one; but what I wanted the brethren which came from Macedonia supplied." (Living Oracles).

These scriptures show plainly that Paul was not preaching "under wages"; that the "wages" simply means that brethren who came from Macedonia supplied some of his wants—something that was "lacking"; also that "wages," as defined in the standards of the English language, does not accurately describe the supplies brought to Paul by the brethren from Macedonia.

But, we are told, MacKnight uses the same word, "wages." Woll, let us hear MacKnight, and then we will hear no more of this "under wages." "Other churches I spoiled, taking wages from them." He meant the church at Philippi. During his residence there they sent him money, to prevent his being burdensome to the Corinthians. His acceptance of these presents he called a spoiling of the Philippians, because he was not laboring among them, etc. For being present with you and in want of daily bread I distressed no one among you by demanding maintenance; but my want the brethren coming from Macedonia (the Philippian brethren—Phil. iv. 15) fully supplied by the liberal present which they brought me. Though the apostle generally maintained himself by his own labor he was sometimes so occupied in preaching and in the other functions of his ministry that he had little time for working. On such occasions he was much pinched with want, as happened in Corinth at the time the Philippians relieved him.—See verse 27.

Fully supplied. The Greek word, as Bengelius observes, implies that the money sent by the Philippians, added to what he gained by his own labor, fully supplied all his wants.

With Dr. MacKnight close by it will be little use for Bro. Murray to try to get Paul "under wages," and with Wesley I fear he will not succeed any better. Hear him: "I robbed other churches, taking wages of them," etc. My work not quite supplying my necessities I chose to receive help from the poor Macedonians rather than the rich Corinthians."

The Greek word in this scripture rendered "wages" has various shades of meaning, which must sometimes be determined by the context. It is not accurately rendered "wages" in this passage, as the context proves. It may be impossible to find any one equivalent word in our language, or any one word more nearly equivalent than "wages." But this does not change the fact that "wages" does not give accurately the sense of the passage. The same word in the original is used by the Saviour in His charge to the soldiers; "Be content with your wages" (common version). But in this case the Living Oracles renders the word "allowance," which is more correct, as may be determined by the connection in which it is found. The soldiers

(like Paul) were not "under wages," because (like Paul) they were not hired. Their service was compulsory, and they were granted an allowance, not wages.

And now let us hear Paul again. "For though I preach the gospel I have nothing to glory of, for necessity is laid upon me; yea, woe is me, if I preach not the gospel! For if I do this thing willingly I have a reward. What is my reward then? Verily, that when I preach the gospel I may make the gospel without charge."—1 Cor. ix. 18. "And this I do for the gospel's sake."—Verse 23.

Next, in this article under review, we have the definition of "an hireling," "one who neglects the flock and aims only at his own advantage." Is this an exhaustive definition? On the contrary. The essentials of an hireling are not mentioned in this definition. Worcester says, "hireling is one who is hired, a mercenary, serving for hire." This is both accurate and exhaustive. "Neglecting the flock and seeking his own advantage" are not essentials, though they may be, and often are characteristics of the hireling. Any person hired is an hireling. And if Paul was hired with money to preach the gospel he was, in the scripture sense, "an hireling."

We next find the parable of the laborers in the vineyard worked in to prove that preachers ought to be hired, and that hireling preachers are not hirelings. We read in the 20th chapter of Matt., "the kingdom of heaven is like a man who hired laborers in his vineyard." This cannot possibly mean that these laborers were hirelings, because they were hired." But it does certainly mean that these laborers were hirelings, because they were hired. These were not preachers of the gospel, but common laborers in a man's vineyard, hired for money. The kingdom of heaven is (in some points) like this man who hired these laborers in his vineyard. In what point, then, are the two analogous? Is it in the hiring of laborers for money? Certainly not; no one would be so stupid as to affirm that it is. The reward of the laborer in the gospel is not money; his engagement is not with men, but with his Master; and from Him he receives his pay. It had been shown that in the Apostles' days "there was no middle party who received the funds to expend at discretion." That "the parties contributing gave to the men who were doing the work." Against this we have Scripture handled thus: "Turn to 1 Cor. xvi. 3, here we find that whoever the church at Corinth approved, 'them would Paul send to bring their liberality to Jerusalem.' This looks very much like a "middle" man, or more correctly, a treasurer." Here a number of messengers ("them") were sent to carry the liberality of certain brethren to the poor saints at Jerusalem, and yet there lives a man who says, "this looks very much like a 'middle man,' or more correctly, a treasurer!" Again, "We will see by reading 2 Cor., viii., 19, that the brother who was sent with Titus, was 'chosen by the churches.' Here is a 'middle' man, chosen to take care of the funds of the churches." This, as a perversion of Scripture, caps the climax. This man was not "chosen to take care of the funds of the churches;" but simply to accompany Titus and others who went as "messengers of churches" to carry the abundance of their gift. Read the entire chapter, and then think of the cause which demands such manipulation of Scripture for its support; that can make of this company of messengers "a treasurer" hoarding the "funds of the churches" to be expended at discretion by a Board of two or three ecclesiastical supervisors.

And finally we have this statement, spoken "as one having authority, and not as the scribes: "It is impossible to accomplish any co-operative work without a treasurer." The authoritative manner of utterance, however, does not establish the truth of this saying; for Judas Iscariot is the only example of a "treasurer" among the disciples, and the plan did not prove a success. The best co-operative work done since, and being now done, is without the aid of any such unscriptural creature. Let the good work continue, and God's name be glorified.

D. McDOUGALL.

Married.

CLARKE-RICHARDSON.—On the 20th ult., at the church in Lord's Cove, Deer Island, by W. K. Burr and T. H. Capp, Clarence H. Clarke, of Lubec, Maine, to Miss Clarinda A. Richardson.

FINLEY-GARNETT.—At the Coburg street church, St. John, N. B., June 4th, by T. H. Capp, Robert H. Finley to Miss Lavinia Garnett.

GORDON-McMILLAN.—At the residence of the bride's mother, Mrs. Alexander McMillan, Alberry Plains, April 2nd, 1889, by O. B. Emery, James Arthur Gordon, Esq., New Perth, Lot 51, Kings Co., and Miss Lydia A. McMillan, Alberry Plains Lot 50, Queen's Co., P. E. I.

HADDON-LESLIE.—At Lord's Cove, at the residence of the bridegroom, May 14th, 1889, by W. K. Burr, Mr. James Haddon and Miss Elizabeth Leslie, of Northern Harbor, Deer Island, N. B.

CHING-STEWART.—At the residence of Jason A. Stewart, Esq., brother of the bride, Monday evening, May 13th, 1889, by O. B. Emery, Mr. Peter Ching, Red Point, Lot 46, Kings Co., P. E. I., and Miss Eliza A. Stewart of the same place.

Died.

LORD.—One more of the old pioneers has passed away in the person of Andrew Lord. He died on Bean's Island, May, 10th, at the advanced age of 85 years. He was baptized in early life by Elder Hosea Smith, and was one of the first in the organization of the church in Lord's Cove. Patient, kind and amiable down to old age, he was ready for his final change and wanted to go home. He was buried at Lord's Cove where a large congregation convened to pay the last tribute of respect to one who had all along tried to be good and to do good and help in every good work.

W. K. BURR.

McKENNEY.—At Leonardville, Deer Island, May 22nd, Bro. James Strang McKenney, at the age of 46 years. He was baptized by Elder O. B. Emery and was one of the most consistent of Christians. He was universally respected by all who knew him, and was followed to the grave by a large number of sorrowing friends. This is the fourth of a family that has passed away during the last eight months. A wife, daughter and two sons remain to weep and sigh, but how sweet the thought—they will meet again at the glorious dawn of the resurrection morning.

W. K. BURR.

LEEMAN.—At Lord's Cove, Deer Island, on the 9th inst., Bro. James E. Leeman passed over the stormy billows of death. In the beauty and bloom of manhood, at the age of 30 years, death claimed him for his victim. 'Twas hard to give him up. Many an eye was suffused with tears. The congregation that attended his funeral was said to have been one of the largest that ever convened on a similar occasion here on the island. He was baptized by the writer, to whom he clung tenderly till the last. He, however, expected to get well and was always cheerful and happy and never gave up till he realized he was dying. Then he cried, then he expressed his trust in Jesus and his hope of heaven—a half hour of intense suffering and all was over. Seldom has my heart been so touched, and a wave of mingled sorrow and sympathy was felt all over the island. Farewell, dear brother, by and bye we shall meet you—in heaven.

W. K. BURR.

STEWART.—After a lingering illness, Bro. Oliver J. Stewart died at his home, Red Point, Lot 46, April 26th, 1889, aged 37 years. While quite young Bro. S. was baptized by Dr. John Knox, united with the church at South Lake where he continued in full fellowship until he passed to the purer fellowship and higher life. January 29th, 1885, Bro. S. was united in marriage with Lillie Dale, daughter of Wm. McDonald, Esq., West River, who, with her dear little girl, his aged and widowed mother, brothers and sister and a large circle of friends, are left to mourn the loss of one whom to know was to love, and who was held in the highest esteem in the community. O. B. E.

McLAREN.—At her home, Brudenol, Lot 51, April, 1, after a short illness, Mrs. Helen Walker, relict of the late Peter McLaren, Esq., quietly and apparently painlessly passed to rest in the sure hope of a better resurrection. She died as she had for many years lived—trusting in Jesus. Sister M. had passed the allotted bound of life, being 72 years of age. For some time before her last illness she often expressed the thought to her intimate friends—that she was just waiting now until her change would come. Two sons and eight daughters are left, some on their native island and some abroad. They sorrow for mother, but not without hope, because they look for something better yet to come.

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