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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., JANUARY, 1887.

We wish all our readers a HAPPY NEW YEAR.

The brethren in Halifax seem deeply in earnest. May God's richest blessings still attend their efforts to win souls for Christ.

Rev. G. H. ROUSE, of the Calcutta Baptist Mission, says: It will take just one hundred and eight years to Christianize India as England is Christianized, if the past century's rate of progress is maintained.

GLAD to see that Bro. and Sister Emery have been kindly remembered by the brethren at Montague. Such acts go a long way to encourage the preacher, they awaken a new interest in the members, and even good feelings in those who have never started heavenward.

A NOTE from our esteemed Bro. A. LeCain, of Kentville, N. S., informs us that again he is passing through deep waters of affliction. Only last July his mother passed from time into eternity, and now a brother has been taken away by death. Amid all this, Bro. LeCain recognizes the hand of God, and from Him receives that comfort which He alone can give.

C. H. SPURGEON, in one of his sermons, is reported as saying: “The Gospel is not: he that prays shall be saved; that is not the Gospel. But go into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved. Surely you have not the impudence to ask God to make void His own word. But how shall I know I am saved, says one. Hast thou believed? Hast thou been baptized? If so, thou art saved.”

THE *Messenger and Visitor*, of Dec. 22nd, makes an attempt to answer two, of five objections made by us in our December issue, to certain “Jottings about the Disciples of P. E. I.,” that appeared in the *Messenger and Visitor* of a recent date. The promise, “We shall refer to the remainder of THE CHRISTIAN's references again,” causes us to pause in our comments. But in the meantime we, too,

would kindly ask our contemporary to reconsider his first reply of nine lines to see if it isn't possible in it to find four, if not five mistakes.

A PREACHER, feeling his inability to meet all the demands made by his parishioners, thus expresses himself at the Lichfield Conference: “Claims upon the clergy were increasing, and, as it was, a parson was expected to know everything, to do everything and to be everything—an eloquent preacher, a fluent speaker, a diligent student, a convincing controversialist, a learned theologian, a perfect organizer, a successful catechist, a ready debater, a good man of business, a diligent visitor, a lively conversationist, a skilful hand at lawn tennis and a finished beggar.”

How strange! The papers of Montreal give an account of a case that has lately been decided in one of its courts. It appears that a gentleman attended service in the Roman Catholic Church of St. Ann's, and during his devotions knelt on one knee. A policeman noticing this, ordered the worshipper to kneel on both knees. The worshipper refusing to comply with the mandate, was arrested. The gentleman then brought suit for damages, but the case was decided against him, on the ground that the regulations of the church required the posture demanded by the constable. The higher court has granted a new trial, because said regulations was only verbal.

AT a public meeting, recently held in one of our city churches, the Rev. L. G. MacNeil (Presbyterian), while discoursing upon the teacher and the teaching that convinces men, said, (among many other good things), “to preach the Gospel effectively, you must know the Gospel; the Gospel is something higher, broader and grander than Presbyterianism, Methodism, or any other ism.” If this statement be true, and we believe it is, what are we to infer. For the Gospel is not above Christianity—Christianity then is something higher, broader and grander than sectarianism, and therefore the isms, forming no part of Christianity, should at once be set aside in order to give room for that which is so much better.

SOMEWHAT PUZZLED.—Now and again we receive a note with “Please stop my paper.” The Treasurer, Bro. J. E. Edwards, looks over the list and then says, “Was there any money?” At times the reply is “No!” “Why HE OWES for two years!” Another note: “The new system of directing THE CHRISTIAN is a good one, but don't you think it would be an excellent plan to stop the paper, when the time for which the subscriber has paid, has expired?” Another, (the paper for some reason unknown to us having failed to reach the subscriber). “Why have you stopped my paper; is it because the 50 cts. was not forthcoming?” Our readers will see our difficulty. But they can help us in this matter. Let those who are in arrears send the amount at once. And those wishing it stopped at a certain time, make it known; and those having complaints, write us immediately.

ON Thursday evening, 23d ult, we started for prayer-meeting. On entering the house of worship we found but few present, but as the hands on the clock indicated the appointed time, the people

came dropping in until there was quite a large gathering. The meeting was a good one, quite a number taking part. At the close of the meeting, the brother presiding requested the brethren to be seated a few moments for the transaction of a little business. This was a surprise to me. And while trying to take in the situation of a meeting being called, of which we had received no previous notice, our young Bro. Ellis Barnes came to the front, and having made a neat little speech, called us forward and presented us with a purse containing \$53.00 as a Christmas present. What we said in reply, judging from our confused feelings, was not, perhaps, very edifying. If we could have had but a few moments to have recovered ourselves, so as to give expression to all we felt, it might have been a good speech.

THE *Reporter*, published at Fredericton, N. B., gives no uncertain sound in reference to the benefits of the Scott Act. That the Act is a good one, is evident wherever the people give it a chance. A carriage is of but little use without a horse to draw it. A wheelbarrow is worthless unless there is some one to push it. So with the Scott Act, and in fact every law, the people must push it. See that it is respected. Here are the words of the *Reporter*: “Occasionally some fool may be heard to say that there is as much drinking in Fredericton as ever, although the statement has not been heard for a month past. Does the oldest inhabitant remember of ever having seen the town so full of strangers at Christmas times without considerable drunkenness and fighting. We trow not. Well, we have just come through a week of excitement, with the streets just blocked with strangers, without any drunkenness or even loud talking. That much abused Scott Act is entitled to the credit for such a state of things.”

In the *Independent*, of Dec. 9th, are the following questions, by an Episcopal minister, on the subject of union. If these and kindred questions were thoughtfully and prayerfully studied, by the Christian world, in the light of God's Word, soon there would be not simply organic union, but that for which our Saviour prayed, that they may be one as we are one:

“I wish to ask, in the midst of cries for church unity and proposed methods for securing it, if

“1. Jesus, or the apostles, ever proposed any other creed for the church than the Gospel itself?

“2. By what authority does a church make any creed, formulated by uninspired men, a test of fellowship?

“3. If creeds, in other than Gospel words, are deemed essential to Christian or church unity, how does it happen that during the first centuries—the only time the Christian church ever was one—there was no other creed than the Gospel?

“4. Can there be found any better generic name for those of “the household of faith” than the one adopted by apostles and the entire primitive church? ‘And disciples were first called Christians at Antioch.’

“5. After all the speeches, discussions, resolutions, etc., etc., concerning church unity, in the conventions of church bodies during the current or past years, has there yet been taken a single practical or possible step toward church unity?”

A CHRISTMAS SERMON.

M. B. RYAN.

"And she brought forth her first-born son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for him in the inn.—LUKE ii. 7.

This is a very unpretentious record of a very significant event. We are simply told that the child was born; that he was properly dressed; and that he was cradled in a manger for want of better conveniences. That is the whole story. But it is the story of one of the most momentous events in the history of the race. It will be profitable for us to briefly review the circumstances under which it took place, as well as to endeavor to realize its significance.

The place where the event transpired was the historic town of Bethlehem, about six miles south of Jerusalem. The name of the place is itself significant. "Bethlehem" means "the house of bread," or "the place of food." And on this memorable night, of which the record speaks, there was one born there who was to be the bread of life, and the food of heaven, to every one who believes on Him. Very tender memories clustered around this little town even at that time. It was very near this place where Rachel, the best loved wife of Jacob, had given up her life, and where she was buried. It was in this city where David had been born, and it was called "the city of David," in honor of the great king. In its neighboring fields he had, doubtless, kept his father's sheep, as other shepherds were doing on this memorable night; and its streets and buildings were familiar objects to him.

The time at which this event took place was a memorable one. It was unlike any age either before or since. The whole civilized world lay in quiet submission at the feet of one man, the Emperor of Rome. It has been called the Augustan Age, in honor of Augustus, the reigning Cæsar of the time. Through years of bloody warfare he had succeeded in quelling all rebellion and subduing all hostile tribes, until he was able to seat himself on the throne of Rome as master of the world. About seventy years prior to this Judea had been subjected to the Roman power. That power was now vested in Herod the Great, as king. Herod was an Idumean by birth—a descendant of Esau, and hence akin to the Jews by blood if not by birthright. He was a usurper in the throne of David. His is one of the blackest characters on the pages of history. Besides uncounted other murders during his reign, he repeatedly imbrued his hands in the blood of his own household. Two brothers-in-law, one the brother of his wife, the other the husband of his sister, died at his hands. Then followed his wife's grandfather, his wife's mother, his wife herself, a most beautiful woman, and three of his sons. How many more of his kin might have fallen a prey to his jealousy and hate we cannot tell, had not death cut short his brutal career. Can we wonder that such a monster, conscious of his usurpation of power, when he heard that a "King of the Jews" had been born at Bethlehem, and knowing that a rightful king could successfully dispute his claim, issued the decree for the slaughter of the innocents?

The occasion of the visit to Bethlehem by the parents of Jesus on this occasion is clear from Luke's narrative. Rome was mistress of the world. Judea must do her bidding. A decree had gone forth from Cæsar that all the world should be enrolled. This enrolment was practically the taking of a census, and was preliminary to a general taxation. Each Jewish family had the record of its pedigree kept, and the record was preserved in the ancestral city. Bethlehem was "the city of David." Joseph was "of the house and family of David." Hence the journey from his northern home with Mary his espoused wife. Many others would gather to Bethlehem for the same purpose. Joseph's journey being long and his progress naturally slow, his arrival found the places of public entertainment full. But one resort was left. The caravanserai for the beasts afforded a shelter from the wind and weather. Of this the

wayworn travellers availed themselves. And thus it came that Jesus was born in Bethlehem although the home of his parents was in Nazareth, and that he was cradled in a manger, though born in an inhabited town.

The significance of this birth, who can tell? It was the advent of God among men. Not that God had not manifested himself to man prior to this, or held any communication with him. But he now came to dwell among men in a higher and better sense than ever before. Jesus was the "Immanuel," the "God with us," and in him and through him God was to reveal himself to man in a far higher and more complete sense than he had ever before done. No wonder the heavens were moved, as never before, and the angels pealed forth the seraphic anthem, the first and last outburst of heaven's music the earth has ever heard.

This birth was also the advent of the ideal man. The world had long been looking for an ideal manhood. The world still chases after the same thing. The Greeks of old thought to produce it by their "wisdom." The scientists of to-day, many of them, expect it as the outcome of evolution. But as we stand by the manger-cradle in Bethlehem we see in embryo the ideal man of the ages. The manhood of Jesus was the offspring of no one age or nation. He was unlike all other men in this. Other men are moulded by their surroundings. They were at that time either Romans, or Greeks or Jews. They are now either Englishmen, Frenchmen, Germans or Americans. Their minds reflect the country in which they were born, the institutions amid which they are reared, the age in which they live. Not so with Jesus. He was born of a Jewish mother, but Gentile blood flowed in His veins as well and He felt akin to the whole of men. His countrymen loved Jews and hated Greeks. He loved all men. His age pampered the rich and despised the poor, worshipped the great and trampled upon the weak; He showed to all an equal sympathy and justice. Amid institutions that were strictly national, His teaching and provisions were world-embracing. Many men in many ages have had many good qualities; He summed them all up in Himself. A few men have had but few faults; He alone had none. His was a perfect manhood, an ideal character and that alone is an ideal life which is in imitation of His.

Then this birth was the perfect union of God with man. Ever since the breach was made in Eden, God had been drawing nearer to man, a man was able to bear it. At first in the promises to the fathers of the race; then in the angelic messengers sent to the patriarchs, then in the pillar of fire and cloud at the Exodus; then in the abiding presence of God—the shekinah in the tabernacle. But now the union is made complete. The Son of God becomes the Son of man. He takes on Him the form of a servant and is made in the likeness of men. The babe in Bethlehem is a divine human babe, and the man, sprung from that infancy, is a God-man. How stupendous, then, the significance of that birth in Bethlehem's stable!

And how weighty have the consequences of this birth been to the world! With it opened a new era of God's dealing with men. Hitherto He had spoken to men through His prophets, now He would speak to them through His Son; and His revelation would be correspondingly more glorious, tender and complete. It opened up a new life for the race. Womanhood is forever exalted by the motherhood of Jesus. Infancy was brightened once for all by His birth and childhood. Manhood was honored beyond computation by His assumption of man's nature and with this God-man as leader the way is opened to a new life for all classes of the race.

May we linger by that rustic cradle, till our hearts open to receive the infant stranger! And once admitted to our affections, may He become the sovereign of our hearts. Then will the angelic song heard at His birth become a reality in our lives; His life, our life; His home, our eternal resting place.

One in a faint should be laid flat on his back, then loosen his clothes, give him air, and let him alone.

DISUNION.

The folly of it: Nothing whatever is accomplished by it. If each of the churches is built upon the truth, they might all be contained under a comprehensive system, bearing fruit and preserving the truth as it is in Jesus.

The weakness of it: While nothing is gained, much is lost. Talent is used in controversy, one church with another, which might be directed in converting sinners to God's ways. Money is wasted, which is divided between churches and sects, in separate missions, and publishing houses; in ten thousand church buildings, when a fraction would suffice; in current expenses for a vast number of separate, rivalling congregations, societies, etc.

The evil of it, —In what it fails to do and in what it does. It fails to let us do with our might whatever our hands find to do, in conquering the world to Christ. "Our might" is frittered away, parcelled out, and scattered, both as a physical and a moral force, in behalf of Christ; and we are but the shadow of what we might be. But it is also evil in what it does, and enough if we mention nothing more than the sorry plight in which it presents us to heathen people and unbelievers—a plight to make them laugh and sneer at us in a way that it must make it infinitely harder to accomplish God's gracious purpose towards them through His Church.

The crime of it, —The Body of Christ is torn limb from limb, until some of the members even deny Him as Christ. Is not this a crime against God, that His own children rise up against each other to waste His substance, to strive over the Messenger of His covenant whom He sent, and make war upon each other, as if for the Kingdom of Heaven's sake? It is surely a crime to plant hatred where love ought grow; to scatter strife where peace should prevail; to make divisions where all should be at one, and to delay the Master's coming while martyrs, who die for His reign, are crying, How long, Oh Lord, how long!

And the folly, the weakness, the evil, and the crime of disunion, are all magnified in the shame and humiliation they should bring us, when we know that there is no need and no excuse for the divisions which exist among Christians.—*Church Messenger.*

THE CRY OF THE PERISHING.

The No-Church is the largest on earth. It numbers three-fourths of the human race. It is marching on, while I write, a thousand millions strong. A thousand millions! Imagination staggers under such a figure. Suppose this unspeakable army were to file before you at the rate of one a minute; it would be 5884 A. D. when the last man drew up, walking twelve hours a day; in a year, a quarter of a million, and in forty years, ten millions would have passed you, leaving 990 millions yet to come. You would have to stand on that spot 3,960 years to see the rear of that prodigious host. All these are now living, and in a few years will be dead, having never heard so much as there was a Jesus. This, after eighteen centuries of the Cross! Each of these is a human being, I suppose? Yes. According to your creed, damned at death? Yes. Are you a Christian? Yes. And not giving even a passing thought to those poor, fate-crushed pilgrims, Christless and weary, trudging out into the great night? What! grudging the coin to your mission collector; spent all on your own, dear, precious, darling self; God help you, brother. You shall awake yet, like Jonah, and go down to God's school in the belly of hell, to learn by misery what mercy means. Oh, sleek, comfortable, well-bolstered Christians, go weep and howl. Your gold and silver are rusted, and the rust of it shall eat your flesh as fire. Ye soft-cushioned, self-loving, select souls, your purgatory comes. In heaven's name fling off your lethargy, and hear the cry of the perishing! In the name of this Niagara of humanity, plunging over to the abyss, awake! We are our brother's keeper, or his killer.—*G. Gordon McLeod.*

The Family.

OLD AND NEW YEAR.

Another year is past and gone,
A new year now is hast'ning on.
The deeds of last year all are done,
And acts of this year now begun.
The past is past, forever gone,—
Its thoughts and words and deeds all done,
Recorded for the judgment day,
When heaven and earth shall pass away.

Oh! what a time for serious thought.
Have I been living as I ought?
These months and weeks and days and hours,—
Oh! how engaged these ransomed powers?
Another year comes rushing on,
Its days and hours will soon be gone;
And shall I live to see its end?
And how its golden moments spend?

A firm resolve now let me make,
To try to do without mistake,
The things that please my gracious Lord
According to His holy word.
The Lord of Glory, O how good!
Redeemed me with his precious blood,
That I should serve in love sincere,
With reverence and godly fear.

This year may be the last to me;
Alas! its end I may not see;
No doubt to some that read this rhyme,
This year will be the end of time.
Let each enquire, Lord, is it I?
And everyone prepare to die.
Whate'er is done is done in time
To fit us for the heavenly clime.

A Happy New Year to one and all,
To old and young, to large and small;
May grace from God to every one
Through Jesus Christ the Holy Son.
In God our Saviour now rejoice
If He has been your happy choice.
Sweet peace of God that passeth thought
And pleasures ne'er to be forgot.

If merry hearted praises sing
To God in Christ your Heavenly King,
Who gave Himself to save our race,
From sin and shame and dire disgrace.
Join every voice and every tongue
To sing the song the angels sung,
Which shepherds heard on J'eda's plains.
Aspire to reach angelic strains.

How sweet the song the angels sung,
How high the praise on every tongue,
To God who reigns in heaven above,
How sweet the theme, redeeming love.
Praises to God who reigns on high,
He gave His Son for man to die.
'Twas thus the angels' song began,
Peace, peace on earth, good-will to man.

The gladsome news we hold so dear,
O let us tell to all that hear!
How many souls by sin so sad
Shall by the gospel yet be glad.
From God how freely we receive,
To God so freely let us give.
Yes, bountifully, let us sow,
And see the heavenly harvest grow.

To all in Christ, with love sincere
We pen these lines of thought and cheer.
Oh! let us meet in Heaven above—
Oh! there we'll sing of Jesus' love.

J. B. WALLACE.

EIGHT HOURS AND TWO MEALS.

"Well, mother," said a workingman to his wife, as he returned from the Common, where he had been hobnobbing all the forenoon with his fellow strikers, "let's have dinner." "No dinner to-day, old man," she replied. "No dinner—what's up?" "I've struck for eight hours' work and two meals a day; so has Mrs. Johnson, so has Mrs. Spring. In fact, we've had a meeting, and we have concluded that sixteen hours a day is too much for delicate females when strong men can only stand eight hours." It is reported that the pater-familias at once promptly seized his hat, and ran out to see if he could have a committee of arbitration appointed. This beats the Chicago strikers all out, for when a woman once puts her foot down it is down for good, unless she can see some good reason for taking it up and so raising the boycott. In this case no such reason seems to present itself and trouble may be expected ahead.

NATURAL GAS.

Long as man has been on this planet, he as yet is not aware of all that is on the earth, much less under it. Petroleum wells have great antiquity; but it is only of late years that mineral oils have been found literally in hundreds of places. In boring for oil natural gas has been discovered. A few years ago it was considered a marvel, but to-day there are numerous holes in the earth through which gas flows in a never-ceasing stream; nor is it to be found alone in the region southeast of Lake Erie. It has been discovered at so many different points, that it is now beginning to be suspected that wherever coal is found oil and gas are not far off. Natural gas effected a revolution in the iron trade of Western Pennsylvania. Makers of steel now dispense with coal and save large sums by using gas, not only as an illuminant, but also as a fuel. There is reason to believe that our large cities will eventually be supplied with natural gas brought in pipes from the regions where found, and which will be sold for half the price of coal gas.—*Demorest's Monthly.*

THINGS WORTH KNOWING.

A bag of hot sand relieves neuralgia.
Warm borax water will remove dandruff,
Salt should be eaten with nuts to aid digestion.
Milk which stands too long makes bitter butter.
It rests you, in sewing, to change your position frequently.
Rusty flat-irons should be rubbed over with bees wax and lard.
A hot, strong lemonade, taken at bedtime, will break up a bad cold.
Tough meat is made tender by lying a few minutes in vinegar water.
A little soda water will relieve sick headache caused by indigestion.
A cup of strong coffee will remove the odor of onions from the breath.
A cup of hot water drunk before meals will prevent nausea and dyspepsia.
Well ventilated bed-rooms will prevent morning headaches and lassitude.
Consumptive night sweats may be arrested by sponging the body nightly in salt water.

GROWING OLD.

The year in its whole progress is beautiful. We love the first glimpses of green under the hedges, the song of the returning birds, the early flushes of color on the trees as they are getting ready to fling all their leafy banners to the winds. But we love also the haze of the Indian summer, the yellow of golden-rod, and the October woods all aflame with glory. And we know that even winter, when the gales rattle the bars and frozen branches, is hiding beneath the pallor of its death the promise of another glorious spring. The early flush of dawn is tenderly beautiful with dew and waking birds,—the infancy of day. But what is there in all the round of nature's wonders to surpass such sunsets we have seen? And, after the sun had gone down, and the last bit of color had faded away, then, one by one, the stars have come out, and have made night so beautiful that we have fallen in love with the shadow.

So naturally and so beautifully, through all its advancing phases, ought our lives to run. Sunny childhood, an old age as sweet and lovely,—so should the one be matched by the other. An old age under whose snow lies the promise of spring! An old age through whose gathering shadows and above whose fading glories are peeping out the stars! So it will be when we have learned how to grow old.—*M. J. Savage.*

Riches diminish in the using; wisdom increases by the use.

THE OLD DEACON AND HIGH LICENSE.

AN OLD MAN'S RESOLUTION.

Old Deacon Beery went into the Commissioner's office where license for selling liquor was sold. He was off in one corner reading Bishop Molchill's tract on "High License." Being a little hard of hearing he failed to catch correctly what the next applicant for license said, but he thought he heard the following:

"Mr. Commissioner, I want a license to get drunk. I want to get drunk for a year, and make myself dangerous to all. I want to pay for all the crime I shall commit, and I want to pay for it in advance. What's the bill?"

"One hundred dollars," was the reply.

The man took the license and departed. The deacon was paralyzed with horror. Coming to the desk he said:

"Is it really possible that you let a man commit a crime by paying his fine in advance? What a state of morals we have reached! It seems to me the avenging hand of justice must be near. Shame! Everlasting shame and contempt on such laws!"

"You don't understand," said the clerk. "The man does not want a license to do wrong; he simply wants a license to make other people commit crime. He himself is a very moral man. This money I just received is needed to pay damages arising from—"

"From what?" shrieked the deacon.

"From the liquor traffic," said the clerk. "In fact," continued the clerk, "out of every \$17 damages from liquor, we make the dealers pay one by the way of a tax—some call it license."

"And the people?" said the deacon.

"Pay the \$16," was the calm reply.

The deacon put the tract in the stove and started down stairs, saying, "Lead us not into temptation; and if the welfare of Thy kingdom demands that I should refuse to lead others in, even though my party should lose a vote, yet I say, 'True and righteous are Thy ways altogether, O Lord.'"—*The Christian at Work.*

CASHMERE shawls are made from the wool of the Cashmere goat, which lives in the Cashmere Valley Thibet, and Tartary. Only the summer wool is used, and this is bleached by a preparation of rice flour. For each colored thread a different needle is used. The process is so slow that when the design is elaborate, the completion of one square inch will occupy three persons for a day, and a shawl of remarkable beauty would take this number of years for its execution. Only the inner side of the shawl is exposed to the view of the workman, he being guided by the pattern placed before him and a skill-supervisor of the work. Shawls that are worked with the needle are, however, far inferior to those in which the pattern is woven in.

A TRAVELER in Australia discovered two toad-stools which at night gave out an extremely curious light. When the plant was laid upon a newspaper it emitted by night a phosphorescent light which enabled persons to read the words around it, and it continued to do so for several nights with gradually increasing intensity as the fungus dried up. The other species was detected some years afterward. This specimen measured sixteen inches in diameter, and weighed about five pounds. This plant was hung up to dry in the sitting-room, and on passing through the apartment in the dark it was observed to give out the same remarkable light.

Occasions, like clouds, pass away.

Strength of mind is exercise, not rest.—*Pope.*

A word and a stone, thrown away, do not return.
Fools learn only by the past; experience is a dear school.

Better three hours too soon than one minute too late.—*Shakespeare.*

The Christian.

EDITORIAL.

REMARKS ON THE 8TH OF ROMANS.

At the 14th verse of this chapter the apostle sets forth the high calling of those who are led by the Spirit of God, they are the sons of God and can cry Abba, Father. The Spirit bears witness along with their spirits that they are the children of God—heirs of God and joint heirs with Christ, if so be that they suffer with Him that they may also be glorified together.

Matthew, Mark, Luke and John wrote the complete history of Christ that we might believe that He is the Son of God, and that believing we might have life through His name. And that we might be led by the Spirit of God He caused Luke to write a complete history of Him in the book called The Acts of the Apostles. Jesus plainly told that He must go to the Father or the Holy Ghost would not come, but when He went He would send Him, and also what He would do when He came. Luke tells us when and how the Spirit came according to Jesus' promise, filled the apostles, and through them, convinced the murderers of Jesus of sin and of righteousness, etc. When these were pricked in their hearts and eagerly asked, what shall we do, they were clearly told what to do, and obeyed from the heart the form of doctrine delivered. Three thousand on the day the Spirit came down from heaven were then led by the Spirit and became the children of God. These were further led by the Spirit when they continued steadfastly in the apostles' doctrines, in fellowship, in the breaking of bread, and in prayers, and required his leadership all through the journey of life. That law of the spirit of life in Christ Jesus will remain in full force until the end of time, so that as many as are now led by the Spirit of God are His children and heirs with Christ.

In dwelling on the believers union with Christ Paul speaks of the sufferings and also of the glory of that union. The sufferings are here, the glory hereafter, but it is only by passing through the former that the latter is obtained. The future glory sends back its shadows in such power as to sweeten all the sorrows of time, to unstring death and surround the grave with a halo of immortality. With this in view the apostle reckons the sufferings of this present time unworthy to be compared with the glory that shall be revealed in us; for the earnest expectation of the creature waiteth for the manifestation of the sons of God. How natural for Him to look back to the time when the creature was made subject to vanity, not willingly, but by reason of Him who had subjected the same in hope so that He may follow him from the fall in Eden till the glorious resurrection.

This creature evidently means the Christian, as no other can answer the description herein given. It is only the Christian who waits for the manifestation of the sons of God, and he alone has the earnest expectation of such manifestation. God has promised that glory to those who are led by His Spirit, and has also given them the earnest of the Spirit in their hearts, and with that promise and foretaste they wait in happy expectancy.

At first the creature was made subject (not to sin) but to vanity. From the time God expelled man from Eden his life was but a vain thing. The sentence of death was passed on him and it was liable at any moment to be executed. But He subjected the same in hope. Before man left the garden to die, the hope of a better life was inspired by the promised struggle and triumph of the seed of the woman. Because of that triumph the creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God. The grave is the bondage of corruption, out of

which the creature shall pass into that glorious liberty. Jesus, too, was bound by the grave, but what had corruption for the creature, had none for the Creator. His soul was not left in hades, neither did His flesh see corruption. He went into the grave, not to remain, but to triumph over it and deliver His brethren. He stooped to receive the foot of the tyrant, but only to carry him into captivity. He led captivity captive, and received gifts for men.

The apostles introduce another party called "the whole creation." They have some things in common with the creature, but lack many important features. This party, as well as the creature, groan and are in pain together, until now, but there is nothing affirmed of them indicating intelligence, hope or deliverance. They seem entirely ignorant of the cause of their trouble, and have no hope of a deliverance from the bondage of corruption into any liberty, much less into the glorious liberty of the children of God. "For we know that the whole creation groaneth and travaileth in pain together until now." Here are groaning, travail and pain, but no waiting nor hoping, no earnest expectation. The inferior animals groan, sicken and die. Death enters inanimate creation, disease lurks in plant and air and water. It walks in darkness, and destroys at noonday. All groan in pain together until now. "Not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. With this groaning in ourselves, there is waiting, and a certain hope of adoption, even the redemption of our body: a deliverance from the grave of the whole body of Christ, which shall be there and then adopted into the full glory of the children of God. Although the individual bodies of the saints will be changed and fashioned like unto the glorious body of the Lord, Paul uses the singular and speaks rather of the collective body. "the redemption of our body."

Of this redeemed and adopted body we are permitted to learn some things, while other things are beyond our powers to describe or imagine.

1st. It will be a very large body. In it will be found the saints of all ages and dispensations. It will have in it all who die in infancy, and all who were incapable of knowing good from evil. "As in Adam all die, even so in Christ shall all be made alive." This body will have in it all God's children who are alive and remain unto the coming of the Lord. Paul showed this mystery that we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye at the last trump, etc., etc. With such accessions the number will be so great that no man can number them, gathered from all nations and kindreds and tongues.

2nd. This body will have grand relations. God Himself will be their Father. Jesus Christ will be the elder Brother and Head of this body. And the Holy Spirit will be heart and life of this body.

3rd. The place which Jesus Christ has gone to prepare for them will be the eternal home of this body, where they will be with Him to behold His glory.

But who can describe the glory of that body when even the exalted Lord of angels comes to be glorified in His saints. When John and Paul, the master spirits, with all their eloquence and inspiration, attempt a description, it seems too much for them. John declares: "It does not yet appear what we shall, but when He shall appear we shall be like Him, for we shall see Him as He is." Paul also refers us to the same: "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Again, as if exhausted in the attempt, he exclaims of it: "A far more exceeding an eternal weight of glory." It was enough to tell us that it was a glory that far exceeded all our

thoughts, and eternally weighed down everything that could be put in the opposite scale.

If we are led by the Spirit of God, and are His children, it is most cheering to look on to that day when we will join "our redeemed body and meet Abraham and Moses and David and all the prophets and the apostles and martyrs of Jesus. When we shall meet those whom we loved so much to meet, but who have passed into the grave. But above all, how joyful to meet Him whose love to us destroyed our enmity and bound us forever to Himself. As the year of our Lord, 1886, passes away, and we are borne into a New Year, it reminds us that we are another year nearer the resurrection, and the glorious liberty of the children of God. May a merciful Father enable us to be more faithful in this year than ever before, so that when weary and worn in the Master's cause, we may by His grace be ready for the rest that remains for the people of God. D. C.

News of the Churches.

NEW BRUNSWICK.

ST. JOHN ITEMS.

At the close of the Prayer and Social Meeting on Thursday evening (23rd ult.) Bro. Ellis B. Barnes in an appropriate address, on behalf of the church and congregation, presented Bro. T. H. Capp with a purse containing \$53.00, as a slight token of the esteem in which he is held. Bro. Capp, who was completely taken by surprise, made a suitable reply, thanking them for their Christmas gift.

On New Year's morning, at 10 o'clock, according to our custom, we hold a prayer and social meeting. This meeting is generally well attended, and is the best prayer and social meeting in the year. Many good resolutions are formed. May the church learn wisdom and profitable experience from the past, and at the end of the next year see greater results for the Master. "Be not weary in well doing; for in due season we shall reap if we faint not." W. A. B.

LE'TANG.

Since my last report we have had three more confessions and baptisms at Le'Tang. Very many appear to be much interested about their soul's salvation. And we trust more will soon follow in the footsteps of their Divine Leader. This makes eight who have followed Jesus of late at Le'Tang and vicinity. P. D. NOWLAN.

Dec 20th, 1886.

NOVA SCOTIA.

HALIFAX NOTES.

Disciples of Christ meet in the basement of the National School, Argyle street. Lords' day, at 11 A. M., Bible class; at 7 P. M., exhortation and "breaking of bread." Tuesday evening, 8 o'clock, prayer-meeting, and a cottage prayer-meeting in Dartmouth every Friday evening.

I am glad to report that one dear old Bro., 94 years of age, came out and accepted Christ as his Saviour, and was buried with Him in baptism December 1st. He was at first Church of England, but the last fifteen years a Methodist. Some time last spring I had several conversations with him about the love of Jesus, and occasionally I would read to him from the New Testament, and he always went away saying, I am thankful to you for your kindness. I would always invite him to come back again, in passing or repassing to rest himself, being an old man; and he always did so, and, after having him fully interested with the love of Jesus, a few weeks ago I showed him what great need there was for him to obey all the commandments of Jesus. He said he wanted to be saved according to the New Testament. I then showed him what the New Testament required of him to enter the Church of Christ on earth,—faith, repentance and baptism. He said that in 1839 while in the south, he was deeply impressed with the subject of baptism, but put it off; and after coming to

this country, and the church in which he was brought up, taught him that all he had to do was to believe and be saved. He was not satisfied in his mind with their teaching, and as soon as I began to divide the word with him and showed him where the Christian dispensation commenced for our present salvation—at Pentecost, and not from Sinai, he had no trouble whatever to understand what the Blessed Master would have him do to be saved. Then I put the question to him, are you willing to go down in the water and be buried with Christ in Baptism. He said he was, and on Tuesday evening he came before the church and there he confessed, that Jesus was the Christ the Son of the living God, and on Wednesday evening was buried with Christ in baptism.

The Lord willing on Sunday morning (19) we are to have at 10 a. m., an open air service on the Grand Parade, to see what can be done in rescuing perishing souls. Why need any feed on husk, when there is bread in their Father's house and to spare. May the Lord open their eyes to the truth as it is in Jesus. And may we have strength and wisdom given us to go on in the Master's cause, humbling ourselves as obedient children to all the commandments of Christ Jesus. And may we consider the value of one soul. Let him know that he who converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins. This should be enough to encourage every true follower of Christ—to work while it is day, for the night cometh when no man can work. We find as soon as Jesus was baptized that he findeth followers. He first findeth Andrew, then Andrew findeth Simon then Jesus findeth Philip. Philip findeth Nathaniel and so on and on. And it is just what we want to do—find others and tell them what they must do to be saved, and then send them out to find others.

Since writing the above, two more, a husband and wife have been added to the Church of Christ. Last winter they were bitterly opposed to the course now taken, but being exported to study God's word they did so and made it a matter of prayer. A few days since in conversation with a brother who had called to see them the husband replied, I asked God to show me the way and the right way, and this man (visiting brother) has showed me the way. I am fighting against God. I see it all clear now. The following day he and his wife obeyed their Saviour in the ordinance of baptism, and are now walking in newness of life. When Bro. Murray comes others no doubt will follow the Saviour.

W. J. MESSEREY.

WESTPORT.

Dear Christian,—A Happy New Year to all your readers. To your worthy editors we extend the hand, with the compliments of the season, and the wish that they may long live to cheer our hearts with words of peace and good will, such as they are wont to speak to us through the pages of our ever welcome paper. And may you long continue to breathe forth the same sweet spirit of love for God and man that has characterized your pages since their first issue.

I was pleased with the change made in the head dress of THE CHRISTIAN. I liked the appearance of the paper before, but like it better now. To my mind it is somewhat suggestive. It is very difficult sometimes to read the Christian through too much dress. It is much easier to read the plain Christian.

I have it in my mind to tell the readers of THE CHRISTIAN what some five or six of our youngest sisters here in Westport have done, during the last thirteen months, for the support of our Mission work. In its proper place in this issue of THE CHRISTIAN the Willing Workers of Westport are credited with \$12 for Mission work. In the October number they were credited with \$9, making in all \$21 raised for Mission work since Nov., 1885. As already stated, this amount has been raised, principally, by five or six of our youngest sisters, who formed themselves into a society to aid the work of spreading the Gospel. At the first starting of this society there were quite a number of the children to take hold. But not receiving the encouragement they should have had, they soon dropped off, and

left the work to only a few. But these young sisters were not to be discouraged, but met once a week, paid their dues, made such articles as would sell at a fair valuation, and took contributions as they could from those who came in to see them at work. While the amount raised is not large, still the effort made by these young Christians is very commendable, and well worthy honourable mention. My object in speaking of this, so particularly, is first to encourage our young sisters to still persevere in this good work, and secondly to encourage others to go and do likewise.

If all our young sisters in these Provinces would do what they could to assist this grand work of saving precious souls, what an impetus would be given to our work. If I could feel that our brethren, old and young, were doing what they could to build up the cause of our Lord, I would be content. But certainly we are able to do much more than we are doing, as a people. May we all come to feel the necessity of being more faithful to the trust committed to our charge, so that when the Master comes to call us to give an account for our stewardship, He may be able to say to us, "Well done."

I have now completed my fifteenth year with the church at Westport. The brethren are at peace, and our social meetings are very interesting. The congregations, particularly on Lord's day evenings, are good. We hope, by the blessing of God, to see a good work done here during the coming winter.

I expect to go to Tiverton this week to begin a meeting there. As announced in the last CHRISTIAN, the Quarterly Meeting is to be held with the church there. We are expecting to have Bro. Capp with us, and we look for a good meeting. Let us work and pray for the conversion of sinners, and that those who have gone back into the world may be brought back to their father's house.

After the meeting at Tiverton, we expect to hold a meeting with the church at Westport. These two meetings will about complete my work with the churches on these islands. It is now decided to move to Cornwallis in the early spring to labour with the brethren there. This step has not been decided on without much prayer, and I humbly trust we are guided by the God whom we try to serve.

We have been so long associated with these dear brethren, and have received from them so many kind acts, that is no small thing to decide to leave them. But I am satisfied that this is the path of duty. My prayer is that God will raise up some good man to come and labour in these parts. The church here has a beautiful home for their preacher, and will do what they can to make him comfortable.

E. C. FORD.

Westport, Dec. 27, 1886.

SURPRISE.

Our home in Montague has been visited again by a large party, members of the church and others. Evening, Dec. 13th, 1886.

This time it is a fine, rich fur coat and gloves, which were presented to the writer by Bro. D. Macdonald, who, with the whole company, appeared to be in the best of good humor during the presentation, and his remarks were very pleasant and appropriate.

Mrs. E. was also the recipient of a beautiful album, from the hands of Mrs. Peter Stewart. Sister Stewart also spoke pleasant words in presenting the elegant gift.

The replies to the presentation addresses—well—I am not very good at speech-making under circumstances like the above, and I fear Mrs. E. also failed.

The furs and album were the gifts of the lady members of the church at Montague Bridge, and I may just say here that the members of the church and many others in this community have been untiring in their efforts to make our sojourn, where so short a time ago we were strangers, enjoyable in the highest degree.

Many other substantial tokens of esteem and thoughtfulness were left at our residence by our self-invited guests of the evening.

Cheerful conversation, music, praise and prayer filled up the time, which seemed all too short, until our friends departed for their homes, and we were left alone to think and thank the Father of all our mercies for the growing good feeling, unity and love which is manifest among the members of the church at Montague. May the Lord of the harvest, who can alone give the increase, enable us to so present the Word of truth and righteousness, that love and labor for Christ and men may so increase that many precious souls may be brought from darkness to light, and from Satan unto God.

O. B. EMERY.

Montague, Dec. 15th, 1886.

A flow of words is no proof of wisdom.
A clear conscience can bear any trouble.
Every day is the best of the year.

We rise in glory as we sink in pride.—Young.

Those who school others, oft should school themselves.—Shakespeare.

Errors like straws upon the surface flow;
He who would search for pearls must dive below.
Addison.

A foe to God was ne'er true friend to man.

—Young.

Virtue alone is happiness below.—Pope.

"The enthusiasm you create in your pupils is the measure of your success."

It matters not what men assume to be, but what they are.—Bailey.

Dare to be true. Nothing can need a lie.

—Herbert.

Avoid that which you blame.

Bitting a stone breaks the teeth.

Original Contributions.

DR. PARKER ON CHRISTIAN UNION.

BY B. B. TYLER, NEW YORK.

Joseph Parker, D. D., was born in 1830 in Northumberland in England. He thinks that his training for the ministry began when he was seven years old. After a thorough training in the ancient languages and mathematics he studied logic and moral philosophy in the University College, London. After that he was for a short time pulpit assistant to Dr. John Campbell of the Whitefield Tabernacle. Then he was settled five years in Banbury, where he built a new chapel, after which he succeeded the learned Dr. Robert Halley in Manchester, where he labored with increasing success and distinction until he was called to the church in the Poultry, London, 1869. More and more as a preacher and author he became known to the public. He projected and built the City Temple, a noble structure at one end of the Holborn Viaduct, far from the fashionable quarter of London, and removed from even the plainer portion of dwellings, but in the heart of what is technically called "The City." This great church cost \$250,000, and such men as Dean Stanley and England's great Prime Minister, Mr. Gladstone, have spoken in it. Dr. Deems, of this city, pastor of the Church of the Strangers, to whom I am indebted for some of the foregoing facts, says that Dr. Parker is a voice, a fire, a herald, an orator speaking in Heaven's name and strength. This about the man, Not long since he preached a sermon on Christian Union. His text was John xvii. 20-23. "Neither pray I for these alone, but for them also which shall believe on Me through their word, that they all may be one as thou, Father, art in Me, and I in thee, that they also may be one in us: that the world may believe that Thou hast sent Me; and the glory which Thou gavest Me I have given them, that they may be one, even as we are one: I in them, and they in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me,

and hast loved them as thou hast loved Me." A good text!

In answer to the question, "What is Christian Unity?" Dr. Parker said that "it is not an affair of regulation, compromise, concession, toleration, for the sake of good neighborhood, and easy social and ecclesiastical movement. That view of Christian unity certainly receives no support from the Lord's intercessory prayer. The deepest meaning of Christian unity is union with Christ, oneness with the Son of God, identification with Christ in spirit, purpose and labor; and coming out of that, as a cause and an inspiration, union of Christians, genuine brotherly love and trust, a love that sees the Christian in the man, and that sees Christ in the Christian. Christian unity is living sympathy with Christ; it is being so like Christ as to be almost Himself; it is to be under the sweet dominion of passionate devotion to the blessing and all blessed Cross of Christ."

This was certainly the nature of the unity which existed among the disciples of Christ in the early days of Christianity. The historian of the Apostolic Church says that "the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common." With such a unity among these who lived by the faith of the Son of God, the divinely inspired apostles with great power testified to the resurrection of our Lord Jesus Christ. During this most delightful experience, first of unity with Jesus, and second, as coming out of that genuine brotherly love and trust, the Word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and even a great company of the priests were obedient to the faith. The union for which our Lord prayed was such a union as that which exists between the Father and the Son, and certainly this was not a compromise, a concession, a toleration.

The doctor, in this recent discourse, pronounces ringing words concerning the ultimate authority in matters pertaining to our holy religion. He exhorts those who would promote Christian unity to get rid of all simulations and mockeries which have gathered around the subject, and to go back to that which is fundamental and biblically authoritative, *let us judge everything by the standard of the written word.* He says that "any man, or any body of men, who would attempt to set up a doctrinal standard, saying, by this alone can unity be determined, would assume a tremendous responsibility. Who are they? By what authority do they erect this standard? What are their credentials? How does it come that they claim to have a right to say for unborn generations, what is formally and dogmatically correct and orthodox?"

But the reunited church must have a creed? Certainly. What shall it be? Dr. Parker says: "Why may not our creed be substantially reduced to one line—'I believe in Christ Jesus, the Son of God, the Saviour of the world?'" After that he says we might welcome differences, we might be pleased to hear diversity of speech and accent. Of course this diversity must be within the limit of the one book which the eloquent minister of the City Temple holds up as the one standard by which to judge all things. The creed above suggested was without doubt the creed of the united, aggressive, and victorious church during the life-time of the holy apostles. "For other foundation can no man lay than that which is laid, which is Jesus Christ." "Built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a lively temple in the Lord; in whom ye also are builded together for a habitation of God in the spirit."

Something more on the same subject, from the same quarter, but this is enough for the present.

THE GOSPEL—IS IT ESSENTIAL?

Does God directly operate on the hearts of sinners by His mighty power, or an immediate influence of the Holy Ghost, and thereby make them new creatures in Christ Jesus? If so, why did Jesus of Nazareth, who was, and is supposed to have spoken the *miral* and acted in perfect harmony with the *will* of the Father, say to His disciples: "Go ye into all the world and preach the Gospel to every creature: he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Mark xvi 15, 16.

Why preach the Gospel if men and women are saved without the Gospel? Why spend time and labor, if God, by a direct outpouring of the Spirit, subdues the hearts of the rebellious, enlightens the minds of those who are in darkness, pardons their sins, turns them from a life of sin to a life of righteousness, creates them anew, takes them out of the kingdom of darkness, and into the kingdom of His dear Son, making them heirs of God and joint heirs with Jesus Christ?

Again: If God directly operates on the hearts of men, by His Spirit, independently of the Gospel, and it is His *will* that all men should be saved, why is the world lying in wickedness? Why, the benighted condition of Africa, and the more refined but yet degrading idolatry of China, India and Japan? Why the great influence of the name of Mahomet, and the zeal and apparent sincerity of his many and mighty followers?

Why the corruptions of Mormondom, and, why the sin, corruption, wretchedness, misery and godlessness of our own beloved and comparatively enlightened land?

Could not God pour out His Spirit on every heart in a single day? Could not He have every one turned from darkness to light in a single hour? But, if it is His will that a definite and particular number, only, shall be saved, could not He have that particular number created anew in Christ Jesus, and so, as far as they are concerned, put an end to sin?

Again, we ask: Why do men, who profess to believe that God converts sinners by a direct, immediate influence of the Holy Ghost, receive pay (money where no value is given) for work which is alone God's work, and, which He does, when and where He pleases, without their assistance in any way?

There is only one way to clear them of the guilt of the charge of gross dishonesty, viz.: their being ignorant, either wilfully, negligently or unavoidably, of God's righteousness and His will, in reference to the salvation of men, yet being very desirous of a righteousness of some kind, go about, zealously trying to establish a righteousness, either their own or based on some other equally fallible human authority.

To be unavoidably ignorant may imply comparative innocence, but, to be negligently or wilfully ignorant, surely implies guilt. "He who knows his Master's will (or might have known) and did it not, shall be beaten with many stripes."

Are there any Christians where Christ has not been preached? Have the hearts and minds of men been illuminated since apostolic days by a direct influence of the Holy Ghost (or even in the apostolic days) to make them Christians, they not otherwise having heard of Jesus of Nazareth?

How many Christians are there in the wilds of Africa where the foot of the missionary has never trodden—where his voice has not been heard?

Did not Paul say: The gospel is the power of God unto salvation? Is not Christ in the gospel? Is not preaching the gospel simply presenting Christ to the lost and perishing?

Is there any other name in which there is salvation for sinners? Is not the gospel a revelation of the mind of the Spirit—sent to convince (reprove)

the world of sin and of righteousness and of judgment?

Does not the Spirit operate in, with and through the word in this great work of showing men their lost condition and persuading them to fly for refuge and to lay hold upon the hope set before them.

Paul was sent to the people to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, etc.—see Acts xxvi 18. If it was then, or is now, God's plan to enlighten men by a *direct influence*, no need to send Paul, no need to call Saul of Tarsus, no need to send the gospel message nor to invite sinners to the Lamb of God who taketh away the sin of the world. No necessity for any unceasing, any troubling of the waters, God in His own good time would illuminate—one man in the mill; another in the forest; another in the busy mart; another in the counting house, another in the heat of battle; another as he stands beside the stone of sacrifice and offers the quivering human victim to appease the wrath of his (supposed to be) offended heathen deity. So life, time and wealth may be saved, and light, joy and gladness fill many hearts now in the shadow of death and the horror and gloom of the midnight darkness of heathenism which fills many corners of the earth with the habitations of cruelty.

Would to God that all might look at the matter squarely, and understand that Jesus had all authority and wisdom when He said: "Go ye therefore and teach all nations, etc." That Paul, also, *by the direction of the Spirit* gave the thought: "For after that, in the wisdom of God, the world by wisdom knew not God; it pleased God by the foolishness of preaching to save them that believe." 1 Cor. i. 21.

"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Rom. i. 16 (The Jew and the Gentile)

"The Spirit (in the word) and the bride (the Church) say, Come. And let him that heareth, say, Come. And let him that is athirst come; and whosoever will let him take the water of life freely." Rev. xxii. 17.

None come without the invitation. None come except drawn. None come except those who hear and learn. See John vi. 44-47.

The drawing power is in the love of God and Christ, unfolded in the work of Jesus of Nazareth, and made known to the lost and the perishing in the glad tidings of love and mercy—the gospel of the grace of God.

O. B. EMBRY.

Montague, Dec. 23rd.

TRUE NOBILITY.

"The Bereans were more noble than those at Thessalonica, because they received the word with all readiness of *mind*." Here is seen the strength and nobility of man. Not his pedigree or his titles, but his mental strength and ability, his virtues. Mind is eternal, and determines our standing and our enjoyment here and hereafter. To develop the mind is the work of life. The man increases with the mind, as the mind is the true measure of man. But how can the mind be developed? By the same principle we develop the body—the process of eating. It is impossible for body or mind to grow without food, and moreover, the food must be wholesome. The quality of the food is as important as the quantity. Truth is the pabulum of the mind. Truth was made for the mind or the soul, as light for the eye. The Bereans were noble because they searched the Scriptures. They were seeking for truth, and not for aesthetic refinement, or perverted literary taste.

The present condition of things is sapping the mind of its noble functions. Look at the light, trashy, sensational books that are being circulated and received. See the precious time spent or rather wasted over the trash that must inevitably

poison the mind and weaken both mental and moral powers. Why should we be surprised to find so many ignoble hearts. Knowing that mental food determines moral character, every lover of man should raise the tocsin and call a halt, if possible, to this wild rush for the sensational that is so manifestly destroying the manhood of man.

The noble Bereans well understood the need and strength of the soul, and suited the action to their needs by searching the Scriptures; thus making the Word of God the oracle and touchstone of true greatness. The Bereans made a daily work of searching the Scriptures.

Those who study the Scriptures, and meditate therein day and night, will have their minds filled with noble thoughts, fixed to noble principles, and formed for noble aims and purposes.

Dear reader, do you desire this noble life in Christ? Are you satisfied with your present attainments in divine life? Do you suppose it is possible to reach the home of God unless there is a constant feeding on this food divine? Does the Christian age demand any less of us than the Jewish age? Turn to Deuteronomy vi. 6-8, and you will find that the people were commanded to have the Word of God in their heart, and they were to teach them diligently and talk of them when they sat down in their home, and when they walked by the way. They were to keep the Word of God in their minds at all times and never let it depart from them. The New Testament abounds with utterances of the same import that the word of Christ must dwell in us richly. Being asked why it was that the standard of church life and Christian life were so low, we answer that lifeless meant foodless. To live a Christian life we must partake of Christian food. "I am the bread of life" says Christ; "if any man eat of this bread he shall live forever." This being hard to understand He explained it by assuring them that it was not His flesh but His Word they must eat. For the flesh profiteth nothing. The words I speak unto you they are spirit and they are life." Here is the live manna of the soul. To live we must partake of it, and this demands its constant daily study. To neglect this we must necessarily starve and dwarf our spiritual nature. Condemnments in the shape of dogmas and doctrines will not do. They are not even palatable only to the vitiated taste. It is no more certain that we cannot feed and nourish the body upon stones than that we can feed and nourish the soul upon dry theological ecclesiastical bones.

He who supposes that he can develop into true character or nobility and yet neglect the study of the Word of God is guilty of the most absurd and fatal mistake.

A noble successful life is within the reach of every one who has the Word of God to study. Take the example of the noble Bereans. Search the Scriptures daily. Here is the demand of the church, an earnest effort to lift the soul up to God, and to lift our fellowmen to a higher level. This can be done by the power of Divine truth in the heart of man.

H. MURRAY.

BECAUSE HE LOVES ME SO.

VERSE 4.—Why will He take me up to heaven
From cares and evils below?
Why give a crown of glory there?
Because He loves so.

O, the transcendently glorious thought of being taken up to heaven, and that, too, in our changed and purified immortal bodies. Here, while clothed in mortality and corruptibility, and surrounded by sinners, and often suffering from temptations and other causes, we are burdened as Paul aptly says in iv. and v. chap. of 2 Cor. For we know if this our tabernacle or dwelling-place, were dissolved, we have a building of God, a house not

made with hands, eternal in the heavens. For in this tabernacle we groan, being burdened. This body of ours is so susceptible of pain, sickness, sorrow and suffering of various kinds, and even death a dissolution, that we in anticipation of the now glorified body that we prefer, were it the will of our Father to leave the corruptible man, and the Spirit, the inner man, take its flight to a holier, better sphere, where it could be in Abraham's bosom, expecting in the fulness of time to be clothed with a new incorruptible body that shall never pass away like those we have. I feel this thought every day. Approaching four score years I feel my frail tenement is failing year by year and soon must be laid away out of sight of the living. I have had a great desire these many years to live right on until my Lord shall come to earth to raise the dead and meet the living saints in the air. It may yet be so, who knows? I say no one, but the signs prophetic are more numerous and striking by far than they were in 1842 when Mr. Miller felt sure that in 1843 the Lord would come and not tarry. But we are cautioned that in a day and hour when He is not expected He will come. The ready ones He will take up to heaven from cares and toils below. May the Lord speed the day. We have every confidence in the assurance He has given that He will give a crown of glory there. This life is full of cares and toils which is the lot of all, and from this, while in the body, we have no reprieve. From morning's light till the sun hides his bright shining face, and all nature hushed into silence and rest, toils and cares run on. If we had but a short time to suffer on in this way and then have rest on and on through life we could have good cheer and bear the suffering very well, but when we know that while life runs on all our cares and toils must run on, and no promise for a quiet rest, we look to the end of the journey of life with pleasure, knowing there remains a rest for the people of God. Rest for the soul from the tyranny of sin. Indeed we have it in this life. The Lord says, in Matt xi: "Come unto Me all you that labor and are heavy laden, and I will give you rest; take My yoke upon you and learn of Me and you shall find rest unto your souls." Again He says, "in the world you shall have tribulation, but in me you shall have peace." So when this life is ended, the faithful Christian with his glorified body, at the appointed time, will be taken up to heaven from cares and toils below. That glorified body will have a crown of glory there. There is a beautiful illustration of this in the Olympic games where they ran for a beautiful crown of flowers which was placed on a pillar at the end of the race. The contestants had to run under certain rules or laws, and if he did not run lawfully he was ruled out and disgraced. The winner was loudly cheered by the multitude, and the crown placed on his head by persons appointed, amidst great rejoicing. Paul makes use of this to illustrate the Christian race for heaven, when the successful winner will be crowned with glory and honor, amidst great rejoicing among the heavenly host. He, too, had fought the good fight; had finished his course and come off victorious, and says there was a crown laid up for him in heaven, and to all those who love His appearing. The case of the poor man, Lazarus, as set forth by Luke 16th chapter, as also by Josephus in his answer to the Greeks on hades where he says, "There are two places: one for the just, and one for the unjust. The just are guided to the right hand, and are led with hymns sung by the angels appointed over that place into a region of light, in which the just have dwelt since the beginning of the world, not constrained by necessity but enjoying the prospect of the good things they see, and rejoice over the expectation of those new enjoyments, which will be peculiar to every one of them, and esteeming those things beyond what we have here, with whom there is no place of toil, no

burning heat, no piercing cold, nor are there any briars there, but the countenance of the fathers and the just, which they see always, smiles upon them, while they wait for the eternal life in heaven, which is to succeed this region. This place we call the bosom of Abraham." On the other hand, the left hand place and the state of the wicked is truly appalling.

N. B.—The music that greets the just, the saints, the Christian, is the sweet melodies of the voice. It is not marred by any instrument, neither should it be here. Let the just, the wise, take warning. For the present, dear reader, I bid farewell.

JOSEPH A. H.

Deaths.

MACDONALD.—At the residence of Bro. D. Macdonald, Montagu Bridge, Oct. 18, 1886, Miss Christina Macdonald, aged 65 years. The deceased was a daughter of the late D. Macdonald, Esq., New Perth. Her life was not much known outside her own home and circle of friends, as she was from early life a great sufferer, much of the time being unable to leave her room without assistance. But, after all the weary days and nights, rest came at last. How well did the Apostle say: "All things are yours: whether Paul or Apollos, or Cephas, or the world, or life, or death?" Death is given as the only door of escape to some, from a life of terrible suffering, and the portal to a purer and happier state.

O. B. E.

GORDON.—Bro. James Gordon died at his home in New Perth, Friday, Nov. 12, 1886, aged 86 years and 2 months. His aged Christian wife preceded him to the land of life, also three of their twelve children, one of whom died in infancy, the other two passed away in the full assurance of faith. All who remain are members of the Church of Christ, and in seasons of adversity, when the church was sorely tried, they were willing to bear the reproach of Christ, and work on as steadily amid gathering shadows, as when most clearly shone the light of prosperity. On Lord's day, Nov. 16, the remains of Bro. G. were laid away in the last resting place on earth, the funeral services being conducted by Elder Robert Dewar. This was most appropriate as Bro. D. and the deceased were about the same age, and as members of the old Brudenell Church, they were fellow-soldiers in the long ago. How solemn must have been the hour, and how impressive to those around, in view of one aged pilgrim being taken and the other left for a few days; but conscious that he too, "had to the margin come, expecting soon to die?" Bro. G. left Scotland with his parents at the early age of three years, and in the adopted home, on the Brudenell, lived until 1830 when he removed to New Perth, which was the place of his residence until his death. "We sorrow not as those who have no hope."

O. B. E.

CAMPBELL.—David Campbell, son of the late Donald Campbell, Esq., Milltown, Lot 61, after a protracted illness, which he bore with true manly courage, although a great part of the time fighting for life, at last resigned himself to that which awaits us all, and his eyes were closed in death Dec. 4, 1886, at the age of 25 years, 7 months and 14 days. My young friend never made a public confession of the name of Jesus, but earnestly was his mind turned to Him who is the way, the truth and the life; and trusting in Him who also went into the chambers of death, that through death He might destroy him that had the power of death, that is, the devil, and deliver them, who, through fear of death, were all their lifetime subject to bondage, he passed the line which separates time from eternity. There we leave him, against whom, in life, there was no unfriendly voice or word. Loving and sorrowing hearts he leaves behind—in the widowed mother, nine brothers and sisters and the many friends, but, into the presence of One more loving, good and true, than any earthly friend. He has passed and "the Judge of all the earth will do right." O. B. E. Montagu Bridge, Dec. 20, 1886.

HOLMES.—Suddenly, in Portland, Me., of cancerous tumor, on the 22nd of October last, in her 44th year, sister Mary Holmes. She was for the last dozen years a resident of Bradalbane, P. E. I., till she went with her sister, Mrs. Murray, early in October, to Portland, in the hope of obtaining superior medical treatment. Her husband, Bro. James Holmes, who had been for some time in Colorado, met her in Portland and remained with her till the end, and he and sister Murray came with the corpse on the 26th, to her former home. The writer addressed a large and deeply sympathizing audience on the 27th, after which the body was laid away till the morning of the resurrection. Sister Holmes lived far from the place of meeting and could but seldom attend with the church, but she was enabled to maintain the Christian life, and by her neighbors her death is deeply regretted. We had a deeply interesting conversation with her when deciding to go to Portland, and although her prospects for life were dark indeed, she was happy in confiding in her Saviour and resigned to His will. In this state of mind, we are informed, she remained till the last. A few days before her death she read with great earnestness to those present, the 14th chapter of John, "Let not your heart be troubled," &c., &c., and she often sang the sweet songs of Zion. Her last message to her children was to give their hearts and service to the Saviour—to join the church of which she was a member and meet her in heaven if they should never again meet on earth.

D. C.

DIPHTHERIA.—Thousands of deaths caused by diphtheria could have been prevented by a single bottle of Minard's Liniment used internally and externally. It is a positive preventive of diphtheria and will cure 90 cases out of 100, every family should keep it in the house.

Marrriages.

STACKHOUSE-WOOD.—At 13 Cliff street, St. John, N. B., on 29th ult., by T. H. Capp, Henry Stackhouse of Upper Loch Lomond, County of St. John, N. B., to Miss L. A. Wood of Portland, N. B.

COWAN-LOGAN.—At the home of E. M. Sipprell, 222 Brittain street, St. John, N. B., Dec. 31st, by T. H. Capp, James Cowan and Miss Maggie A. Logan, both of Seaforth, Ont.

COGGINS-BAILEY.—At Westport, at the home of the bride's father, on the 22nd Dec., by E. C. Ford, Mr. Edson Coggins, of Lubec, Maine, and Miss Fannie E. Bailey, daughter of Ezra Bailey, Esq., of Westport.

DAVID SIMPSON, of Ohio, writes us that he lost all his hair and was quite bald. He applied Minard's Liniment occasionally to his scalp for a few months and now has by its use a good head of hair.

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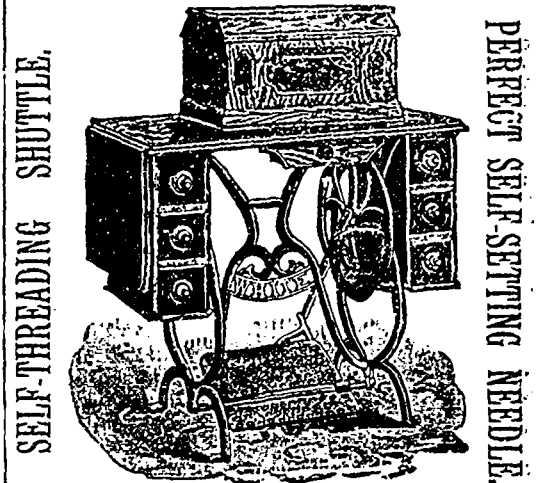
Gratefully Yours,

O. B. EMERY,
Church of Christ.

Montague, P. E. Island, Oct. 18th, 1886.

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