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THE CHRISTIAN.

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

Vol. VIII.—No. 6

SAINT JOHN, N. B., APRIL, 1891.

Whole No. 90

The Christian.

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We want to call special attention to the "Little Workers" contribution, which is acknowledged in the receipts of the Mission Board, this month. We are pleased with it, for we know how hard they have worked to get such a good sum. For the benefit of other children who might want to raise money as they did, we tell them *how* it was done. The children met part of the time weekly and part fortnightly. They charged five cents to join and brought a cent or more each time they met. Meetings were opened by reading of the Scriptures and singing. They bought material and made the following useful and ornamental articles: Photo holders, baby's bibs, wash rags, travelling work baskets, toilet sets, paper flowers, dolls' clothing, pin cushions, needle books, pen wipers, tidies, duster bags, handkerchief holders, splashers, tray cloths, babies' jackets, etc. One of the good sisters opened her house for the sale. Besides the things mentioned they sold aprons, candy, toys of different kinds, dolls (which they had dressed), cake, ice cream, etc. Most of the things were donated. The good sister mentioned gave a tea at a small charge, and gave the whole amount to them. All through the little ones had the efficient help of the ladies, they giving a great amount of time and work to make the whole a success. Now, the best of all is this, that everybody got their money's worth, besides spending a happy evening together. The little ones enjoyed the selling very much, especially if they had made the article sold. We hope the "Little Workers" will work on, and next year add a good sum to our mission fund; but most of all we hope to see them giving their hearts to the Lord while they are young, and working all their life long for His name.

A MEETING held in the Central Church, Des Moines, Iowa, by Bro. Updike, continued forty-three days, closed March 22nd with 563 additions.

BRO. J. A. L. Roring, evangelist, who assisted Bro. Capp in a protracted meeting in this city about a year ago, is holding a meeting at Scott City, Topeka, Kansas.

BRO. H. E. Cooke, of Westport, N. S., spent last Lord's day (April 5) in this city. He preached in the Coburg Street Christian Church in the evening from Hebrews xii, chapter, 1st verso: "Now faith is the substance of things hoped for, the evidence of things not seen." He left the following morning for Vanceboro to hold a meeting.

BRO. E. B. Barnes, of Bowmanville, Ont., in a private letter, dated April 1st, says: "Our meeting was a grand success—twenty-nine added to date—the most of whom are heads of families. Bro. Rains left Monday night. He is a good preacher, and gave excellent satisfaction. I will continue the meeting over Sunday."

AN exchange tells us of a lad who has found an answer to the old question "Is heaven a place or a state?"

"Not long ago a class of small boys in a Sunday school were asked what was their idea of heaven. It was curious to note how their replies were influenced by their own circumstances in this life. A ragged little urchin, who had been born and brought up in a squallid city street, said it was 'tall grass and green trees.' One from the richer quarter of Boston said it was a big, broad avenue, with tall houses each side. A sweet-voiced Episcopal choir-boy was of the opinion that people would sing a great deal in heaven. The last member of the class—a quiet, thoughtful boy, though one of the smallest in the class—answered, just as the bell was ringing for the close of school hours: 'A place where—where you're never sorry.'"

DR. CYRUS HAMLIN says that his widowed mother made him a missionary. She not only taught him the Scriptures, but she read to him regularly out of the missionary periodicals of the time. She urged him to give a part of his scanty pennies for mission work. At the end of years of this sort of influence, when one day he told his mother that he had decided to be a missionary, she replied: "I have always expected it." Although she may never before have told him of her expectation, he, no doubt, knew of it, and it wrought powerfully as a formative influence of his character. To know that parents and teachers expect noble things of us is a wonderful stimulus to noble endeavor; to be told that nothing is expected of us is a great discouragement, while to be told that evil is expected of us is a positive incentive to evil. "England expects every man to do his duty," was the most powerful exhortation to bravery that Nelson could think of. Paul reminds Timothy of the expectations raised by the prophecies going before on him, and stimulates him to war a good warfare by this reminder. Parents should so bring up their children in the nurture and admonition of the Lord that they can say, with the widowed mother, not I hope, but I expect a noble result.

THE following extract from a letter in the *Christian Standard*, under date of April 4th, by F. M. Rains, will be read with interest by the brethren in these Provinces:

"The Dominion of Canada is an inviting field in which to plant churches of Christ. It is a great country. The Dominion embraces seven Provinces or States—Ontario, Quebec, Nova Scotia, New Brunswick, Prince Edward Island, Manitoba, and British Columbia. It stretches across the North American continent from the Atlantic to the Pacific Ocean, and embraces an area of 3,500,000 square miles. There are yet vast regions of prairie and forest lands in the Northwest, out of which are yet to be fashioned other Provinces, to be added to the little family already mentioned. While there are now only about 6,000,000 of people in the whole Dominion, there is a steady increase

in population by natural increase and by immigration, and its importance will become greater with passing years in the kingdoms of the earth. I wish we had some arrangement between our General Missionary Convention and the churches in the Dominion by which we might be helpful to them while we are receiving help from them. We need more of their steady habits, the respect and good order that characterize them in religious services; while at the same time we could help them by giving better methods of work, a larger enthusiasm and more "consecrated push and dash," that, I think, characterize the churches in the United States. The presence of a large number of our Canadian brethren at our next General Convention, at Allegany City in October, 1891, would, I am sure, add much to its interest and profit. And would not their hearts be cheered as they heard our Secretaries and Missionary Boards recount the victories, and advances of the year's labor? And how I would bless the churches in the United States to aid in evangelizing the vast unoccupied fields of Canada. Let us have reciprocity in Christian labor as well as in politics. Probably Canada has already done far more for "the States" than we have paid for in any way. Some of our good preachers came from the Queen's Dominion. For example, the erudite McDiarmid, of the *Christian Standard*; the tireless McLean, of the Foreign Society; Fowler, Blonus, Ryan, Anderson and others. I am told that there are now about eighteen preachers in the United States from Prince Edward Island alone. This is drifting toward annexation, of which you hear much more in Canada than in "the States." A little annexation in our common cause, I am sure, would be mutually helpful. We need a strong college in Toronto. A small beginning has been made there to grow up a college in connection with the Provincial University. Properly managed, this may prove very helpful to our cause in all that country. There is a brighter day, I am sure, for our work in this country."

GIVE AND IT SHALL BE GIVEN TO YOU.—There are those who honestly do not consider the obligation of the tithe of one's income as binding under the Christian law. But as we read the Scriptures, this obligation, preceded the Mosaic law, and is recognized also under the Christian dispensation. This being the case, we look upon one-tenth of the believer's income, like one-seventh of his time, as belonging to the Lord of right. It is therefore not a question whether the believer thinks he can afford it or not. He has no more right to keep that one-tenth for his own benefit, than he has to steal a like amount from one of his fellows. And because this is his duty, he will find, as a practical matter, that he can more easily live within nine-tenths of his income than within ten-tenths. Not until a believer has paid to the Lord the one-tenth that belongs absolutely to the Lord, can he begin to give, of his own choice, to the Lord. As a practical matter, it is a commoner thing for a poor Christian to give one-tenth of his income to the Lord, than for a rich Christian to do it. It didn't look to the widow of Zarephath as if she could really afford to give so large a share of her scanty pittance to the Lord, as the Lord's prophet asked for; but she had faith enough to do as she was directed by the Lord to do; and she found that a part was greater than the whole, when the part was used wisely. Whoever has a faith like that widow's will be most likely to have an experience like hers, in any part of the world.—S. S. Times.

God help me to be willing to be any instrument, however lowly, if I can be of any use in aiding some unsevered soul to come to Christ, or can help some shadowed spirit into a brighter light.

Bishop Hall has said: "If love will not abide both fire and anvil it is but counterfeit." And it seems to me that however we may profess our love for Christ, if we will not suffer or sacrifice for His sake the love is worthless.

Querist's Column.

[All matter intended for this column should be addressed to E. C. Ford, Port Williams, Kings County, N. S. Questions touching the meaning of scriptures will be gladly received.]

QUES. 1.—In Eph. ii:3 we are taught that men by nature are children of wrath. This being so, why are not the infants who are also children of nature, children of wrath?

2.—In the parable of the prodigal son, Luke xv, what does the elder son represent?

AN AGED SISTER.

ANS.—According to Dr. McKnight and others the word here rendered nature "signifies one's birth and education." (Gal. ii:15) Also, "men's natural reason and conscience." (Rom. ii:14.) Also, a "disposition, formed by custom, and habit." Thus the Ephesians had become the children of wrath, not because they were born such, but because of the disposition they had formed by their sinful habits, which became a kind of "second nature." To this state of mind Paul refers to when he says, "And you did He quicken, when ye were dead through your trespasses and sins, wherein aforetime ye walked according to the course of this world, according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience; among whom we all once lived in the lusts of the flesh, doing the desires of the flesh, and of the mind, and were by nature children of wrath, even as the rest." R. V.

Nothing of this kind can be said of infants. They have never transgressed God's law. They have never been "alienated and enemies in their minds by wicked works;" nor has "the spirit that works in the sons of disobedience" ever worked in them. But rather of these the Saviour says: "Of such is the Kingdom of heaven."

2.—In the first and second verses of this fifteenth chapter of Luke we have the key to all parables spoken on this occasion. The two classes to whom these parables are spoken are the publicans and sinners, who had gathered to hear our Lord speak, and the Pharisees and scribes who murmured because He received them, and ate with them. It would appear from this that while the prodigal, or younger son represents the first class, the publicans and sinners, the elder son represents the second class, the Pharisees and scribes. Whatever other lessons may be gotten out of this parable, these two classes must not be lost sight of.

Miscellaneous.

MULTITUDINOUS NAMES.

In studying the genesis and progress of the Free Communion sentiment, in connection with immersion, one is struck with the great variety of names and also the shifting of names. The first incarnation of this cause was a church by Benjamin Randall in New Durham, N. H., 1780. He had been a Congregationalist and then for conscience a Baptist. As a preacher, he preached free salvation as he understood the Bible. This implied man's responsibility, or freedom of the will to accept or reject God's pardon to the rebel sinner. This was contrary to the accepted theology of the times, a merely softened fatality which permitted man to rejoice in being predestinate to hell forever for the glory of God. "If God wants you converted," said this theologian, "He will convert you without any worry of your own, and if He does not want you converted, worry is all useless."

When Bible truth came to be poured over the proud flesh of this Antinomianism, there came a consciousness of the wounds of sinners, and a mighty cry went up: "God be merciful to me a sinner." This, of course, was disorder, and Randall was disowned and called by various names

which, it was supposed, would prevent the conversion of sinners under his preaching. But the cause grew.

Before twenty years passed there were at least 2,000 people gathered into various organizations, thirty preachers and fifty-one churches. Yet this people had no distinctive name. Most of the ministers, like Randall, had been Baptists, and still held themselves as such, whatever others may call them, as "General Provisioners," "Free-willers," "Randallites," "New Lights," "Open Communists." They spoke of themselves as "the Community," "the Churches," "the Ministry" of the people, the Church of Christ. There were two points about which the names from the mouths of others clustered: Free Will and Free Communion.

Free Baptist, that is, free communion Immersionists, have in the Provinces different names, as they have in the United States: The Free Christian Baptists of the Province of New Brunswick, 10,777; Free Baptists, Nova Scotia, 3,415. These contribute to our Foreign Mission Board over \$1,000 annually. All of these bodies, there as well as in the United States, are tending to the name Free Baptist, besides which name there exists other fragments of the same people in the U. S. "Original Free Will Baptists," of North Carolina; Free Will Baptist Association, The General Baptists, Separate Baptists, United Baptists and Free Christian Baptists, amounting in all to over 170,000. The largest consolidated body (in the United States) is 82,600. All these of various names, it is believed, will be at no distant day in one organization under the name of Free Baptist. At least this is my hope.

The Disciples by their fight to keep rid of the name "Campbellites," know what our fathers had to go through in resisting the name "Randallites." Randall and his associates resisted for twenty-five years all names but Bible names. They spoke of themselves as *the Church of Christ*. "Every church," said one of them, whose writings have come down to us, "every church ought to be governed by the New Testament rule and call itself by no other name than the Church of Christ. I am very certain," he continues, "that this has been the true meaning and intention of this people from the beginning." In some of the records, till 1821, no other designation is used.

But there was a practical question for "the Church of Christ," for every member was under legal stress to pay the congregational minister a minister tax if it took the last cow, unless there should be legal recognition. In 1805 that recognition was given in the following words, passed by the Legislature of New Hampshire:

"Resolved, That the people of this State, commonly known by the name of Free Will Antipedo Baptist Church and Society, shall be considered as a distinct religious sect or denomination, with all the privileges as such, agreeably to the Constitution."

"There ended," said the historian, "all legal opposition to those Free Will Baptists, who notified the selectmen of their unwillingness to be taxed for the support of the Congregationalists. The Baptists, Methodists and Universalists obtained a similar recognition of themselves."

Yet it was not until 1819 this relic of barbarism in the name of God was swept away by general statute or "Toleration Act." Forty-nine years our fathers struggled to put their conviction into law. Think ye, who had no experience in this warfare, how it sounded to be charged with an attempt to "repeal the Christian religion;" "the wicked bear rule;" "the Bible is abolished."

Ever since that legal recognition, 1805, some have reluctantly received the name Free Will Baptist; others have thought it next thing to an inspired name, the Gospel itself being a little sweeter by that name than others. To this day there is a

chafing under it. "If we cannot have the original name *Church of Christ*, let us have "Free Baptist" as we hold free will, free salvation and free communion. Hence the general drift of all to "Free Baptist." General Baptist is the English synonym for the same. — *Exchange*.

LINES — 1875.

(Father Ryan.)

Go down where the wavelets are kissing the shore,
And ask of them why do they sigh?
The poets have asked them a thousand times o'er,
But they're kissing the shore as they kissed it before,

And they're sighing to-day, and they sigh overmore.
Ask them what ails them: they will not reply;
But they'll sigh on forever and never tell why!
Why does your poetry sound like a sigh?
The waves will not answer you; neither shall I.

Go stand on the beach of the blue, boundless deep,
When the night stars are gleaming on high,
And hear how the billows are moaning in sleep,
On the low lying strand by the surge-beaten steep,
They're moaning forever wherever they sweep,
Ask them what ails them: they never reply;
They moan, and so sadly, but will not tell why!
Why does your poetry sound like a sigh?
The waves will not answer you; neither shall I.

Go list to the breeze at the waning of day,
When it passes and murmurs "Good-bye."
The dear little breeze — how it wishes to stay
Where the flowers are in bloom, where the singing
birds play;
How it sighs when it flies on its wearisome way.
Ask it what ails it: it will not reply;
Its voice is a sad one, it never told why,
Why does your poetry sound like a sigh?
The breeze will not answer you; neither shall I.

Go watch the wild blasts as they spring from their
lair,
When the shout of the storm rous'd the sky;
They rush o'er the earth and they ride thro' the air
And they blight with their breath all the lonely
and fair,
And they groan like the ghosts in the "land of
despair."
Ask them what ails them: they never reply;
Their voices are mournful, they will not tell why.
Why does your poetry sound like a sigh?
The blasts will not answer you; neither shall I.

Go stand on the rivulet's lily-fringed side,
Or list where the rivers rush by;
The streamlets which forest trees shadow and hide,
And the rivers that roll in their oceanward tide,
Are moaning forever wherever they glide;
Ask them what ails them: they will never reply.
On — sad voiced — they flow, but they never tell
why,
Why does your poetry sound like a sigh?
Earth's streams will not answer you; neither shall I.

Go list to the voices of air, earth and sea,
And the voices that sound in the sky;
Their songs may be joyful to some, but to me
There's a sigh in each chord and a sigh in each key,
And thousands of sighs swell their grand melody.
Ask them what ails them: they will not reply.
They sigh — sigh forever — but never tell why,
Why does your poetry sound like a sigh?
Their lips will not answer you; neither shall I.

RECEPTION TO T. H. CAPP.

The Young People's Christian Endeavor Society of the First Christian Church welcomed the new pastor of the congregation, Rev. T. H. Capp, last night with a reception in the church parlors. Mr. Capp comes here from St. John, New Brunswick.

The exercises of the evening were opened with an address of welcome by Mr. W. C. Hornbeak. He referred briefly to the history of the church since its establishment fifty years ago, when a man of learning and piety first preached the primitive Christian doctrine in the court house. The speaker had been with the congregation in early manhood and middle life, and now having reached the point of his journey where he began to descend the decline towards old age, he felt joy and comfort in the religion in which he had spent his life, and was

glad to extend the hand of fellowship to one who had crossed the great lakes and come over half the continent to engage in the work of the church. Springfield, he said, was a thriving young city and equal, in all that goes to make good society, to the best communities of the East.

In conclusion he assured the pastor that the people were not altogether uncivilized, and he would find no bears in the woods around here.

In response Mr. Capp replied that he at one time entertained great fears of bears — the four-legged ones, but later on learned that there was more to fear from some which possessed but two, but he was already well convinced that nothing of this kind would be found here.

But this was said in passing. He was conscious of being studied by his hearers, that they were weighing him, but also felt that his hearers would be with him to help in his work. He felt special gratification in the fact that the reception was under the auspices of the young people of the church. He came not so much to take care of the old members as the young. The old people would take care of themselves. He hoped, with their counsel and assistance, to be able to keep the young members at work in the right way, and through them to reach the world. He believed that the principal consideration in carrying on the Christian work was the proper presentation of the truth. This should not be done alone by preaching, but by labor at all times in the interest of religion. He expected to visit the members often, and be with them at all times and under all circumstances to promote their spiritual welfare.

Some interesting music was given, with piano accompaniment, and the evening closed with hard-shaking, sociability and a good supper. — *Springfield, Mo., Daily Democrat.*

HOW HER SCHOLARS WERE CONVERTED.

When I lived in Brooklyn I used to hear of a Sunday school teacher who was surprisingly successful in the conversion of her scholars. Class after class passed from beneath her hand to glad acceptance of the Lord Jesus and to union with this church. Finally she revealed the secret of her success. "I do not pray for my class in the mass," she said, "but always daily and also specifically one by one. I crave specific blessing on John or James or Jane, and that I may be helped in specific attempt to win each of them. I am also constant in my visitation of each of them; and in all the skilful ways I know I personally seek to bring each separate one to the Saviour." Is not her method evident enough and precisely the right method? Specific prayer and specific personal work! Can any Sunday school teacher strike a better method? The leaven in the meal imparts its quality to the particle next it; so, the whole mass will at last be leavened. Personal prayer for and personal work toward separate souls — no general praying or general enthusiasm can take the place of the heart to heart, hand to hand way of doing things. Let us be readier to attempt the winning of single souls to Jesus. — *Wayland Hoyt, D. D.*

HOME MISSION NOTES.

Sister Lamont says: "I always read with interest the monthly report in THE CHRISTIAN, and will do my best to swell the fund." We are pleased to receive such a liberal gift from Sister Lamont, and hope her good example will cause many others to give freely to this fund.

Halifax, Milton, Southville and Tiverton send good collections this month.

We would like to have all churches sent something next month. We can find use for all we can get. There are many places ripe for a harvest.

Bro. Applegate baptized one at Southville. The storms interfered with the meeting very much. He is now with the church in Halifax, and we hope to see a good work done there.

We are sorry to announce that after April Bro. Applegate will sever his engagement with the H. M. Board. We are trying to get another evangelist. The work must be kept up. The churches are eager for the work. We will put another man in the field as soon as possible.

RECEIPTS FOR MARCH.

Previously acknowledged.....	\$286 50
St. John—	
Y. P. Mission Band.....	00
Clifton, G. Co., N. B.—	
Miss S. M. Lamont.....	5 00
Halifax—	
Per Mrs. H. Carson.....	4 35
Southville—	
Per W. H. Applegate.....	3 00
Milton—	
Per Miss Freeman.....	5 00
Tiverton—	
Per E. A. Devos.....	5 00
St. John—	
Little Workers.....	40 00
Total.....	\$349 00

FROM LAST YEAR'S MINUTES.

Whereas, The census of the Maritime Provinces is to be taken before our next annual, and it being desirable that our number be correctly reported;

Therefore resolved, That every one present take an interest in this matter, and in their respective localities request our people and adherents (when called upon and asked by the census commissioner, What do you call yourself religiously?) to answer, A DISCIPLE OF CHRIST. And further, he count as such each member of the family — even though not members of the church — it being the desire of the authorities to learn the relative percentage of the people holding the different religious views.

J. E. BARNES,
Secretary.

News of the Churches.

NEW BRUNSWICK.

ST. JOHN.

The "Little Workers" had a sale of fancy and useful articles on Friday, March 6th, and also a refreshment table at the home of Bertha Barnes. About \$40 was realized, which will be devoted to Home Missions. Even the smallest efforts of the children can help on the work of the Master.

Bro. Howard Murray, of Nova Scotia, has kindly consented to preach for the present, and entered upon his duties on the 8th of March.

The quarterly meeting commenced on the 15th of March. The meetings are interesting, and well attended, notwithstanding there are other revivals, and much sickness in the city. A half hour is devoted to social worship, and the other half hour a sermon by Bro. Murray. This is the second week and the meetings continue with unabated interest.

LETETE.

I began to think that I would have to leave here after preaching nearly five months without seeing one person submit to Christ. But two weeks ago I was called upon to baptize a young man who was sick, and last week two persons confessed Christ and obeyed Him. Last evening (March 22nd) a young man who has not been filling his place as a Christian, again took his position on the Lord's side. May God's blessing attend them.

J. A. GATES.

NOVA SCOTIA.

MILTON.

It was March third, in the evening, about 7 o'clock, if I mistake not, when there came a call at the door of the preacher, and then another and another, until the house was filled with brethren and friends, young and old. Judging from the looks of the preacher's wife, you would call it a surprise party. Looking at it in the light of the

pleasant, genial hour that was spent, you would call it a sociable, but taking a more substantial view of the affair, you would call it a veritable donation. Suffice it to say the preacher was left with a loaded table, a heavy pocket, and a light heart — about \$40.00 better off — and strange to state, but nevertheless true, his "better half" now wears a perpetual smile. I am pleased to record my hearty thanks for these tokens of substantial kindness. As it is more blessed to give than to receive, we feel it our duty to grant to our friends the privilege, at any time, of availing themselves of such a blessing.

H. M.

KEMPT.

The brethren here held a sociable the evening before the writer left them. The weather and the roads were very unfavorable; but notwithstanding this quite a number were present. A sumptuous tea was served for all, and \$19 collected towards paying the preacher for his three weeks' labor. We had a very pleasant sociable evening. We enjoyed the three weeks' labor with these brethren very much, and received a compensation for our labors. The help the home mission rendered this church has put them in a position now to help themselves. This is one case among the many where we can see the benefit of co-operation and organization. We hope the time may soon come when there will be a proper scriptural organization, when all our churches will be working together and enjoying a measure of prosperity.

H. M.

WOODVILLE.

We have been highly favored by a visit from our evangelist, Bro. Applegate. Things new and old were brought out of the "treasure store," and presented in a very practical manner. Truly we have had a "feast of fat things." Our hearts are encouraged to press forward and seek to save the lost. Present results: Two additions; one by baptism and one reclaimed. May the good seed sown be blessed by the Lord.

M. E. GATES.

Died.

RUGGLES. — At Westport, on the 26th February, after a lingering illness, Sister Sophia Ruggles, beloved wife of Bro. B. H. Ruggles, in the 76th year of her age. Sister Ruggles was much honored and respected in Westport. For many years a member of the Christian Church, her life was that of a devoted Christian. She died at a ripe old age strong in the faith once delivered to the saints. She has but stepped over the boundary of time to be with Christ, "which is far better." She leaves a large family to mourn the loss of a loving mother. They have our deepest sympathy and prayers in their sorrow. Though she has left us for a time, she still lives in the memory of many among whom she lived. Her noble Christian character and philanthropic deeds won the love and respect of all who knew her. We miss her much, but we shall meet again.

H. E. COOKE.

SILLERS. — Sister Mary Sillers fell asleep in Jesus on the 22nd of March, after a lingering illness, which she bore with Christian resignation and patience, aged 53 years. She united with the church at River John in early life, and lived a consistent and exemplary life during her pilgrimage here. The deceased was the daughter of the late Malcolm Sillers of Hodsou. She left a mother, two brothers and one sister to mourn their loss. Her end was peace.

CHAMBERS. — Brother Chambers, one of our elders in the church here, is again called to pass through deep waters of affliction. At Letete, St. George, March 17th, Lennie Levina, daughter of Jos. Chambers, passed away in the sixteenth year of her age. For one at her time of life she knew much of suffering; but we hope she is in Abraham's bosom, and will know no more of sorrow.

J. A. GATES.

SMITH. — At Tiverton, Digby Co., N. S., on the 11th March, after a long and painful illness, Sister Alice Smith, wife of Mr. Wellington Smith, in the 36th year of her age, leaving a husband and two sons to mourn their loss.

H. A. D.

The Christian.

ST. JOHN, N. B., - - - - APRIL, 1891

THE TWO COMMEMORATIVE INSTITUTIONS OF THE NEW TESTAMENT.

THE LORD'S SUPPER AND THE LORD'S DAY,

A discourse delivered by the editor at the opening of the Christian meeting house in Charlottetown.

"For as often as ye eat this bread and drink this cup ye do show the Lord's death until He come."—I. Cor. xxi:11.

Discourse continued from the March CHRISTIAN.

We now speak of the Lord's Supper. We are enjoined to keep the Lord's day by the approved example of primitive Christians. But we have both the example of primitive Christians and the dying command of the Lord Jesus to observe the Lord's supper. As oft as ye eat this bread and drink this cup ye do show the Lord's death till He come. "Do this," said Jesus, "as oft as ye do it in remembrance of me."

Here certain questions meet us. 1st, Who are commanded to eat the Lord's supper? It is the saved. 2nd, Who does Jesus promise to save? In His commission, recorded in Matt. xxviii:19, 20, and in Mark xvi:15, 16, this question is distinctly answered. We also read in Acts II who they were who continued steadfastly in the apostles doctrine, in fellowship, in the breaking of bread and in prayer. How they were saved is clearly stated in this chapter. And how these Corinthians, now addressed, were saved is clearly stated in Acts xviii:8. They were all saved in the same way, and that precisely as Jesus had promised in his commission they would be saved. I prefer your reading and comparing these passages for yourselves, so that no one may stand between you and the Bible and the Author of the Bible in a matter so important as the salvation of your souls. Different apostles spoke at different times to different people under different circumstances, but they all spoke as they were moved by the Holy Spirit; and hence spoke to all these the same gospel. Jesus sent them to preach, told them to do the very things Christ in the commission commanded to be done, and the people were saved, as Jesus said He would save them. Those who now read the same gospel, and believe and obey the same Saviour with all their heart, have the same gracious promise of salvation from Christ, and can, in His own words, read their title clear to mansions in the skies. Such Jesus commands to remember Him in eating the Lord's supper.

But says one: I feel very much unworthy. I know I love the Lord, but when I see my own shortcomings I am afraid to come to the Lord's table, because Paul says, He that eateth and drinketh unworthily eateth and drinketh damnation to himself, etc.

I know this passage has kept many who love the Lord from His communion. But it is a perverted view of the 29th verse, especially the term unworthily. This is an adverb qualifying the participle *eateth*, and not an adjective qualifying the pronoun *he*. It is the manner of eating which is here condemned and not the person for eating at all. This church had got into such disorder about the use of the bread and wine for the Lord's supper that they came to the place of worship hungry. The first that arrived partook of the elements to satisfy a carnal appetite till they had used them up before others came, so that one part was hungry and another drunken. He showed them that their coming together was not to eat the Lord's supper, but that in so eating and drinking they ate and drank condemnation to themselves not discerning the Lord's body.

Notwithstanding this church had brought scandal upon the cause of Christ by turning the Lord's supper into a drunken feast, Paul did not tell one of them to keep back from the table, but rather commanded every one to examine himself, and so let him eat, that is, as the Lord Jesus had commanded and Paul had delivered to the church at Corinth. (I. Cor. 11.)

When a member does wrong he should repent with all his heart instead of withdrawing from the Lord's table, which is only another wrong, and adding insult to injury. So far as real merit is concerned, no one is worthy to eat the Lord's supper, nor to pray nor enjoy any of God's favors, but God bestows these favors upon his people through the merits of Christ, and these are the channels through which his mercy flows to humble souls. "To that man will I look, even to him that is poor and of a contrite spirit, and who trembleth at my word." (Isa. lxvi:2.)

Some deny that females are commanded to eat the Lord's supper. For whatever purpose this denial is made it is well to meet it. There are both examples and commands for women eating the Lord's supper. The first church, which continued steadfastly in the apostles' doctrine, in fellowship in breaking of bread and in prayer, and to which the Lord added daily the saved, was composed of men and women. These all continued with one accord in prayer and supplication with the women and with Mary the mother of Jesus and with the brethren. (Acts i:14) Here is the example. In this 11th of I. Corinthians Paul addresses both men and women separately and distinctly, and he commands both to eat the Lord's supper, and tells how to do it. In the matter of dress and decorum there is a difference between them, but in the enjoyments and privileges of the gospel there is neither male nor female, but all are one in Christ Jesus.

We next enquire: *When* is the Lord's supper to be observed. So far as we read Jesus did not tell them how often they were to eat, but said, *Do this, as often ye do it in remembrance of me.* Our rule in this is the approved example of primitive Christians, their leaders being inspired to teach all that Jesus had commanded. In Acts 20th we are told that when the disciples came together to break bread Paul preached to them. The whole scope of the passage indicates very plainly that this was their constant practice. It does not say that the disciples met on a first day of the week to break bread, nor that they came together on the first day of the week, etc. But *when* the disciples came together to break bread, etc. Now, when we come together to break bread on the first day of the week we know that we are following their example. If on the first day of week we do not come together we are not following their example. If we meet on the first day, but not to break bread, we are only following them in part. They met for a given purpose, but we meet for a different purpose, and should know that we are not following the example of those who ate the Lord's supper.

The 4th of July is the day which commemorates the American Independence. Those of them who regard it as an irksome duty wish it came but seldom, and enquire how many times may we let the fourth pass without noticing it. Those who regard the day with favor, and feel a deep interest in the country's freedom, will be glad that the day comes so often, and will esteem it a privilege to observe it in the gathering of American citizens. So in this case. Those who esteem it a blessed privilege to remember the Saviour's death in His appointed institution will rather enquire how often will the Lord allow us to remember His dying love in the partaking of His supper? and will rejoice to know that they can attend to it every time the day comes in which He rose from the dead.

But in leaving the logic of the heart I will appeal

to the understanding. There is an objection to weekly communion, because it does not say that the disciples met *every first day*, the force of which is *the first day* does not mean every first day. Suppose an American would start the same objection to keeping *every 4th* of July, because the fourth does not mean *every fourth*, and argue, We can better observe this rule by letting a number of years (say four or ten) pass, and keep the fourth every four or ten years? Would that be conclusive reasoning? Would not every reasoning man man say, The fourth, of course, means every fourth, or every time that day comes round, *unless there appears something to the contrary*, and the same law that binds you to observe any fourth binds you to observe every fourth? But still nearer. The Lord commanded Israel to keep the seventh day of the week holy, and to do no manner of work thereon. Suppose Israel would argue, The Lord did not say *every seventh day*, and we can keep one out of every month, or one, or two, or three out of every year, and use the other seven days for other purposes. Would such argument stand the test or such conduct please the Lord? How then can such trifling stand respecting the first day of week?

Again, the religion of Christ recognizes but one, and that the weekly division of time. The first day of the week is the only one to be kept differently from other days, and no difference is made between one first day and another.

Many leading men in different communions, and in this and in past centuries, advocate weekly communion as that which the Lord commanded and was practiced by the apostles, and for many ages after their death. Among these were John Calvin, John Brown, John Wesley, Adam Clark, Thomas Sco't, Alex. Carson, John Mason, Dr. Cramp and others. Every consideration shows it to be the delightful duty of the Church of God to meet together every time the day comes round on which Jesus rose from the dead to celebrate His death and resurrection.

To eat the Lord's supper does not constitute all the duties for which Christians meet, nor release them from anything which Christ has commanded. It rather binds them more closely to Him and His service. It is a channel through which flows the vital energy of the Head through the Holy Spirit to all the members, filling every part of the body with the warm current of divine love, qualifying it for the service of God, and for the heavenly inheritance of the saints in light.

Should the public enquire, For what purpose is this house built? The question is considered a pertinent and proper one, and it is deemed a privilege to return an explicit answer. It is built for the worship of God—for those who meet on the first day of the week to remember the Lord's death and resurrection. It is simply a house in which to worship God, and preach and hear the gospel of Christ. All who meet for these purposes have an equal right to be accommodated with those who have built the house. Those who have been engaged in building have been much encouraged by the sympathy and aid of others.

After this digression we will consider the words, "Ye do show the Lord's death." How different the event here commemorated from what is commemorated of other great men. What is there in the death of men worthy to be held in everlasting remembrance? What is there in the death of Alexander the Great? He died like another poor inebriate. His life was most wonderful, but his death a failure. What of Napoleon's death, the man that made and deposed kings at pleasure, who was idolized by millions, "whose bodies were offered as ramparts to mount him to glory?" He died like a poor felon chained to "a rock in the sea." Who of earth's great men would want their death celebrated? The greatest conquerors were conquered by death. They were taken from the

very pinnacle of pomp and power, and their bodies given to be food for worms! Build monuments to their lives, if you will, and perpetuate the remembrance of their deeds, but let the pall of sadness cover their death.

But Jesus' death is commemorated. Was it because his life was less illustrious than others? Whose life was so grand as His? Not because he was rich, for he had nowhere to lay His head. Not because He was sought by the great and influential of earth. His associates were fishermen, with scarcely a penny a piece. Not because He destroyed men's lives. No one was injured by him, but He healed many that were sick. He made no widows, and sent no pangs to bleeding hearts, but made many sons and daughters of affliction glad with the light of His countenance. He raised the ruler's daughter, gave to the sorrowing widow her only son, and to weeping sisters their brother from the grave. He condemned none, but His last words pronounced pardon and inspired the hope of glory in a dying murderer at His side. Who but He proclaimed deliverance to the captives, and the opening of the prison to them that were bound? Who wept over dying enemies like He did? Though His life eclipsed the best of men as did the sun the stars, yet Paul says, "Ye do show His death," which was still more wonderful than His life. "God forbid that I should glory save in the cross of our Lord Jesus Christ."

Crucifixion was a most lingering death, and the soldiers were surprised to find Jesus dead so soon. It was a death reproached by men, and accursed of God. Jesus offered Himself by it to bear the sin of the world, and to suffer the just for the unjust to bring us to God. In it God laid on Him the iniquity of us all, and withdrew from His Son His smiles in His last agony that these smiles might beam on us. It was a dark cloud that put out the light of the sun, and rose in all its horrors between Him and His Father, drawing from Him the terrible cry, "My God, my God, why hast Thou forsaken Me." It was dark, indeed, to Him, but behind it was sunshine to the universe.

When He died many graves of the saints were opened to loose their occupants at His resurrection. The temple's veil, which kept the nations from the presence of God, was torn from top to bottom. His death is the life of untold millions. He is the corn of wheat which bears much fruit. By death He destroys him that had the power of death, and gives life eternal to the whole family of God.

But if Christians are to show the Lord's death, we may ask, Who are the beholders? The partakers behold or discern the Lord's body, broken to give them eternal life. They discern in the cup His blood, shed for the remission of their sins. They see their own salvation in the death of the Son of God. Those that are without are beholding and enquiring how their daily life correspond with their custom at the Lord's table. Angels are looking at Christians remembering their Lord's death; and better than all, Christ has promised to be in their midst while they meet in His name.

How long is this institution to last? How long are monuments of earth to last? No one can tell this, nor how long they are intended to last. They touch the past but have nothing in the future to touch or hold them up. Their light will gradually fade till it is lost in darkness, and they will die amidst the wear and wreck of matter. Not so with this institution. It reaches across the ages, and will last till Jesus come. It is the bridge that spans the chasm from the cross to the resurrection of the just.

While Jesus was on earth He kept the disciples in His Father's name. Neither Satan, nor wicked men, nor raging sea could overcome them. When leaving them He most earnestly plead with His Father to keep them from the evil that is in the world, and He received the promise of the Father

that the Holy Spirit would be with and in them till they crossed the dangerous chasm. It is by looking to Jesus, believing and obeying Him, and trusting to His death for them, they are enabled to overcome; and in this feast Jesus Christ crucified is evidently set before them till such time as they see Him face to face.

But what shall we say of His coming with all His saints, prophets, apostles and His martyrs, with our own godly friends, who have passed the river, all eager to gaze on Him that was dead, and to join the everlasting song? To understand it we must wait till the Lord comes.

Will you, dying sinner, join with His people in showing His death? Or will you turn your back on it when the table is spread? What are your reasons for this? Can you say, His body was not broken for me? His blood was not shed for the remission of my sins. Can you say, He did not love me, nor die for me, nor His arms are not open to receive me? No, you cannot say so. Why then refuse to show His death? Are these not your reasons? I have not trusted myself to Jesus; have not resolved in God's strength to turn from my sins and serve my Saviour; and I cannot feel like taking the Lord's supper. Oh, why will you not be just to Jesus, who bought you with His blood, just to yourself. Why not accept of His pardoning love, and of His hand to lead you safely to the home of God? Jesus invites all who love Him to eat of this bread and to drink of this cup.

"This cup is fraught with love to men,
Let all partake who love My name;
Through latest ages let it pour
In memory of My dying hour."

Original Contributions.

SCRAPS.

We have no right to please ourselves when it displeases others. "Love seeks not her own." From the standpoint of love, we please ourselves only when we please others. But what about the act that pleases one but at the same time displeases a dozen others. "The most good to the greatest number" is a sound and safe rule.

Sinners like to believe a lie, and will not come to the light lest their deeds be reprov'd. A clergyman riding in the same conveyance with a noisy infidel, and hearing him propose a shallow objection to Christianity, thought he would test his knowledge of the book he was rejecting. "My dear sir, have you ever examined the book of the prophecy of Jerehiah as furnishing an answer to your objection." "Yes," said the sceptic; "I have examined it thoroughly, and do not deem it satisfactory." How true it is that those who read the Bible the least rant about it the most. Closed eyes often make open mouths.

Dr. Parkhurst, of New York, says many good things. Here is one of them: "When I hear a Christian say: 'I must go to a church where I can be fed,' I always expect to hear by and by that he is laid up with the spiritual dropsy. Sermon gormandizing is the straight road to religious apoplexy. The hospital wards of our churches are full of apoplexies who no more need spiritual nourishment than Mount Blanc needs a snow storm. If they would go to work, they would soon build their flabby tissues into muscle and nerve, and above all into heart, to the glory of the Lord and the saving of men."

Life is made up of the bitter and the sweet, and well that it is so. All honey and no sting would make a poor bee, and all sting and no honey would be equally as faulty. We need the sweet with the bitter. Let us remember, when we administer to

others that which we think is needful, that we make it takeable. Sweeten it with love and good will. Look on the bright side of life. "Be glad and your friends are many. Be sad and your friends are few." They want full measure of all your pleasures, but they don't want any of your way." There is much that is good in this world, and in human nature, when we seek for it in the right way. "Men are very much like bees; if properly managed, they will bring honey, but disturb them, and they will sting to death. Tact, or good good sense, is needed in handling both men and bees.

There are two sides to every question, and much depends upon which side we look. Some one will say "that we can't see things alike because we are by nature so constituted that we cannot think alike." But the difference in our seeing is not because of our different thinking, but because we don't think at all. We will not stop to think or consider both sides of a question. We are governed by our feelings and sentiments rather than by principle wrought out by the "eternal vigilance" of thought. Sentiment is good in its place, but very bad out of its place. Sentiment will lead us to even die for our country, but never leads us to live for it. Some one has said "that noble dying is a thousand times easier than noble living." Sentiment often closes the mind's eye to the consideration of principle. Sentiment leads us think we are right, but principle leads us to act right. Sentiment leads us to love our party, but principle to love our country. The man of principle, born of thought, is always ready to give a reason for his principle, but the man of sentiment, born of party, cannot stop to think or reason, but is ready to destroy his thousands, not with the sword of truth, but the instrument that was used by Sampson of old.

Every action has within it two offices. Every good act helps and benefits the actor, and every evil act injures him. When our earthly work is done, we are not done with our deeds. The result of them are within, and by them we are made noble or ignoble. H. M.

PRACTICAL RELIGION.

In our zeal to promulgate our "distinctive plea" and offer to the world the apostolic faith, we are apt to lose sight of the practical side of religion. In my experience with professing Christians I observed that in many cases their religion was like their best clothes — worn only on Sunday, or special occasions. This was one of the stumbling-blocks which kept me for a long time from the fold of Christ. True, it was unreasonable, yet it was the case; and I am certain the same stumbling-block is in the way of many sinners yet. I would ask myself the question, "Where do I differ from So-and-so, who is a professing Christian? I go to church on the Lord's day. I listen to the words preached. I contribute towards any good work. I give perhaps more than that man who offers lengthy prayers of a didactic nature to the Almighty at every meeting." I would draw a comparison, and flatter myself that, in many cases, it would be in my favor. I made no profession that I did not consistently bear out my every day life. Aye, there is the rub. If we profess anything we must live consistent with that profession. If we have professed Christ we must live in conformity with Christ's laws. If we declare to the world that we have been born again, not of corruptible but of incorruptible seed, by the word of God, which liveth and abideth forever (Peter i:23), we individually must be born again. We must be born of the Spirit. The spiritual body must grow as perfectly as the natural. Certainly the spiritual body will have no material existence, yet its growth will be

perceived by its fruits. 'The fruit of the Spirit is' love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law (Galatians v:22, 23) A tree is known by its fruit. The world judges a Christian by his actions. Is a man growing spiritually who repeatedly absents himself from the worship? Is he growing spiritually if he refuses to contribute to the support of the ministry? Is he growing spiritually if he talks ill of his neighbors? Is he growing spiritually if he neglects the poor, the fatherless, and the widow? We too often think that our faith is measured by the number and length of prayers we offer to the Deity. We perhaps may think our Christianity is evidenced conclusively by a pompous demeanor and exceeding officiousness in the house of God. Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world (James 1:27.) If a man among you seem to be religious and bridled not his tongue, but deceiveth his own heart, this man's religion is vain (James 1:26.) The commandment is to love your neighbor as yourself. He that saith he is in the light and hateth his brother is in darkness even until now (John ii:9.)

Here, then, Christian brethren, are the plain truths of the Holy Writ. Remember God is not mocked. The inmost secrets of the heart are open to His all-seeing eye. If any man love the world, the love of the Father is not in him (John ii:15) We cannot serve two masters. Our theories and opinions regarding religion, even though they be the best, avail us nothing. What only is acceptable to God is His Divine precepts acted out in our every-day life. The day for shams is past. What the world looks for in a professor of Christ is not words or theories but realities—a real character, moulded in conformity to Christ. A counterfeit will not do. There must be the invisible growth with the outward manifestations. Judge yourself, brethren, in this matter. Do you find a pleasure in attending divine service? Do you thank God when an opportunity is given you to assist in the spread of the Gospel? Do you praise God at all times with a thankful heart? True religion of the heart will make holy lives and thoughts, expand the minds and open the purses. Does your interest in your meetings flag if your pastor is not there? Do you go to hear a sermon or to talk and commune with Christ? How many of us go to see the styles? Brethren, this is not what Christ wants of us. He requires us to shake off these grovelling things of earth and have created within us a new spirit—a noble soul that will lift us into a diviner and serener air, and intensify that feeling of love to humanity which should always distinguish the Christian from the rest of mankind.

Let each one, then, look to his life; guard his thoughts; watch his actions, lest the enemy find him off his guard. If we live in the Spirit let us walk in the spirit. (Gal. v:25) My little children, let us not love in word, neither in tongue, but in deed and in truth. (John iii:18) May God help us to deal honestly with Him, to so live that we may be living monuments of His own peculiar work, testifying to an infidel and atheistical world the reality of God's being and power, so that we may be the means of lifting the wheels of the old Gospel chariot out of the ruts of superstition and ignorance to the firmness of reason and revelation. S. N. G.

John Toiler says that it is easy enough for a preacher who is settled on a \$5,000 salary to preach eloquently to his people on the importance of being cheerful and full of sunshine; but he would like to see him try it on a dollar a day, with a wife and five children to support.—*Telescope*.

THE POWER OF LOVE.

There is one thing in the religion of Jesus Christ which has been almost lost in the great theological and ecclesiastical battle which have been waged since the days when Martin Luther began his war on the "sale of indulgences." That one thing is love. It has been dethroned and made to occupy a place for which it was never designed. The Christian world has been divided into parties, each party active in defending its own doctrines, and condemning everybody who differs from that doctrine; while love, the greatest thing in the world, has been neglected. Divisions have been made possible by the want of love. The wars which have been waged among the churches are unchristian. Ecclesiastical systems have stolen the divine authority; sectarian prejudice and strife appear boldly on every hand, while love withdraws and hides itself for shame.

But these things cannot last. The church of the future must have a closer hold upon the mantle of our Divine Lord. The day is fast approaching when the unchristian systems shall be overthrown; when sectarian prejudice shall give place to brotherly love; when strife and contention shall be put away, and instead of denunciations hurled at each other, there shall be brotherly greeting and expressions of sympathy and encouragement. This day will come when the broken chain of brotherly love shall be repaired by God's love in us.

"God is love." (I. Jno. iv:8, 16) Then he that is filled with all the fulness of God" (Eph. iii:19) is filled with love. The proof that we are filled with all the fulness of God—i. e., that God dwells in us—is that we love one another. (I. Jno. iv:12.) Now, if we do not love one another, we do not love God. (I. Jno. iv:20, 21.)

Now, a question comes to me at this point: How shall the world know that we are the children of God? How shall we prove to it that we are disciples of Jesus? Shall it be by gathering ourselves in separate groups and building little ecclesiastical pens around each, and each denouncing the other and saying: "You can't go with us unless you come into our pen? You may be good enough to go to heaven, but you cannot come into our pulpits, nor sit down with us at the Lord's table?" No. This proves that we have no kinship with God. Let cease our contentions. Let the din of warfare against each other stop. Listen! The Lord of heaven, the Saviour speaks: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all know ye are my disciples, if ye have love one to another." (Jno. xii:34, 35.) He that loveth another hath fulfilled the law. Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law. (Rom. xiii:8, 10.)

If we were only filled with the fulness of God, the partition walls which now divide the people of God would crumble down and the golden chain of brotherly love would bind us all together and make us one. When this shall come we shall see a new meaning and a new beauty in Paul's words to the Ephesians. (ii:19, 22.) We will not be strangers to each other then, but fellow citizens, and will be a building fitly framed together (knit together, Col. ii:19), and the whole body fitly joined together and compacted. (Eph. iv:16)

If we have Christ in us, He will make us like Himself. Now, if we are like Christ and know Christ, it follows that whenever and wherever we meet, though strangers in the flesh, we are not strangers in the Spirit. Then you can't keep us apart. Love seeks its affinity, and that is love. Like things are mutually attached. So then, when love is perfected in us, (I. Jno. ix:12), divisions will be impossible and contentions cannot exist. "The gospel is the power of God unto salvation." (Rom. i:16.) But this power has been partly destroyed

by the absence of love. When this love shall be enthroned in the hearts of God's children, the power will then be restored to the gospel, and the prayer of Jesus will be answered: that His disciples may all be one that the world may believe that God sent his Son. Love is the power which is to unite the children of God; and love and unity will press so powerfully the claims of Jesus that all the kingdoms of the earth will soon become the kingdoms of the Lord and His Christ. The greatest of all things is love. W. H. A.

DID THE JEWS EAT THE PASSOVER AT THE SAME TIME WITH CHRIST?

The Jewish Passover, or feast of unleavened bread, according to Exodus xii:15 and xxiii:15 was to begin on the fourteenth day of the month Abib, and continue seven days thereafter. From the beginning to its ending no leaven was to be seen in their houses. On the fourteenth day the Passover Lamb was to be killed. The fifteenth day and the last or twenty-first day were to be feast days and Sabbaths in which they were to do no work, "save that which every man must eat." The last day was also called the "high day" or "great day of the feast." (John xix:31; John vii:37.)

Matthew xxvi:17-20, tells us that on the first day of unleavened bread Christ ate the Passover with His disciples. The same statement may be found in Mark xiv:12, 18 and Luke xxii:7, 14. The fourteenth and fifteenth verses of Luke xxii. read that as "He sat down and the twelve apostles with Him, He said unto them, With desire have I desired to eat this Passover with you before I suffer." We must emphasize this Passover. It was instituting the Christian Passover, and laying the lover which was to raise the world. Christ said, "This is My body. This is My blood of the new covenant"—the covenant spoken of by Jeremiah xxxi:31, and further explained in the eighth chapter of Hebrews. Paul understood this when in I. Cor. v. 7, he spoke of Christ as "Our Passover, sacrificed for us."

The first two verses of the thirteenth chapter of John record the fact that the Lord's supper was before the feast of the Passover—the first feast day, or fifteenth day of the month. In I. Cor. xi, Paul states that the supper was eaten on the night in which Christ was betrayed.

In John xxviii:28 we find that during the trial of Jesus the Jews "themselves went not into the Judgment Hall lest they should be defiled, but that they might eat the Passover," which He had already kept at the regular time, before the first Sabbath of the feast on the "first day of unleavened bread when the Passover was to be killed." (Luke xxii:7.) We discover further that the day of the crucifixion was just before the "high day," or last feast day, in John xix:31, and in John xix:14, that this day was "the Preparation of the Passover."

Why the Jews departed from the law and intended to prepare the Passover on the day before the last Sabbath of the feast instead on the fourteenth of the month, when Christ observed it, is not known; but that they did so the foregoing scripture quotations seem to make very clear.

IS THE LENGTH OF TIME USUALLY GIVEN FOR THE TRIAL OF CHRIST SCRIPTURAL?

All the gospels, and particularly Luke xxii:39, show that the Lord was taken the night He ate the Passover, which, we have already proven, was on the first day of unleavened bread. It has been mentioned that Paul speaks of the betrayal as occurring on the same night after the Passover supper. The gospels agree also that the crucifixion took place the day before the last great day of the feast, or Sabbath. This gives at least five days, which appears to be more reasonable time, for the Lord's trial, since we must remember that He was

taken first to Caiphas and then to Pilate, who afterwards sent Him to Herod. Herod took time to "question Him in many words," (Luke xxiii:9), and to mock Him before returning Him to Pilate, who then himself delayed matters all that was possible, believing Jesus to be "a just man." (Matt. xxiii:24.)

A significant thought rightly comes in here, merely as a suggestion, not a proof, however. The Passover Lamb, according to the old Jewish law, was to be taken the tenth day of the month, and kept up until the fourteenth day, when it was to be slain. (Ex. xii:3, 6.) If the type was kept up four days, is it likely that the perfect antitype would be held part of one day only?

CHRIST THE ONLY LAMB SLAIN AT THIS PASSOVER.

From John xix:14 we learn that when Pilate delivered up Jesus to the Jews it was about the sixth hour. Luke agrees with John in saying, "it was about the sixth hour when He was delivered up to be crucified;" that "it was the preparation day, and the Sabbath drew on." In Luke xxiii:48 we read that when the crucifixion was finished, "all the people returned." There is much of interest in the thought that in all probability they returned to their houses without killing the usual lamb for the Passover.

Christ hung on the cross the very day, the very hour that the Jews intended to kill the Passover. Without doubt this fact, combined with the darkness, earthquake and the rent veil, caused such confusion, that no other lamb but the Lamb of God was killed that day.

CHRIST'S BODY TWO SABBATHS IN THE TOMB.

The Christian world generally has calculated that the body of the Lord lay in the sepulchre one whole day and part of two other days, and only two nights. Jesus Himself said, (Matt. xi:40), "As Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." The Passover, already described, included eight days from the fourteenth to the twenty-first day of the month. The fifteenth day and the last day were *Sabbaths*. Coming each year on the same dates in the month of Abid, it would end each year on different days of the week. Some years the last Sabbath, or great day of the feast, would come just before the weekly Sabbath. Why is it not likely that this year it happened that way, making it possible that the body of Jesus lay in the grave two whole days (over the Sabbaths) and part of the third; and three whole nights, according to the prophesy?

B. N. PINRO.

"COULD YOU NOT WATCH ONE HOUR?"

How strange it seems to us that the disciples of Christ could sleep while their Master was under such a cloud of sorrow and agony. We would suppose their hearts would be so filled with interest and sympathy for their Master, that the hour would have been devoted to earnest prayer in His behalf.

But what seems to us more strange and lamentable is the fact that many of Christ's disciples in the present age are slumbering, and in stolid indifference, while the same loving Saviour, in His sinless purity, walks in sorrow and pain through the dreariness of night, watching and earnestly seeking the world's salvation. O the ingratitude of the human heart, to forget the sorrow and tears and bleeding hands and side and loving heart of the world's best friend! Why will we not watch and be earnest and true to the Master's call and to the great demands of life's mission?

The tender appeal of the sorrowing Saviour to watch with Him is heard to-day in the cry of human hearts, in their trials and sorrows and

perils. Many to-day are on life's ocean with hearts and lives made sad and desolate by cares and afflictions of life, and how earnestly they are pleading in their troubles for sympathy and help? How many there are who are tossed on the stormy sea of life, with no hearts to love them and no hands to guide their steps aright? Young men are on this ocean, helpless moral wrecks, at the mercy of appetite and passion, drifting on to a hopeless destiny, unless we come to their relief? Some alone in life are struggling in the depths of poverty and misery without a ray of hope, unless some one comes to their rescue and leads them to Him who alone can save.

How can it be possible that a lover of God, in view of all these human wants and woes, and with the knowledge of the Saviour's words: "As much as you do it unto the least of these my brethren, you do it unto me," can be careless or indifferent?

Every voice in the word of God in reason and in common sense teach us that it is entirely and out of range of possibilities for any to share the blessings of salvation who is not a worker in the salvation of others.

H. M.

ONE BODY.

There is one body.—Eph. iv:4.

As we attempt to present a few thoughts on this subject, we will confine ourselves to the following points:

1. What is that one body.
2. How it is entered.
3. What benefit is enjoyed from being in this body.

We understand from the declaration at the head of our article that the people of God are one people and not many. This is in harmony with the prayer of Christ (John xvii:21.) Those who are united to Christ by a living faith are to have one aim—one object—in view, as Jesus and the Father had in the work of the salvation. Is any one of the religious denominations that we find in existence to-day "This one body?" We answer, No, nor do they they claim, to be. They only claim to be branches of the vine, or, keeping to our figure, members of the body. Now, if this should be the case, what an oddity we should have! A body with an Episcopal leg, a Presbyterian foot, a Methodist arm, a Baptist hand, etc. We can see that neither one nor all of these denominations are the one body. What, then is this one body? In Eph. i:22, 23 we read: And hath put all things under His feet, and gave Him to be Head over all things to the Church; which is *His Body*, the fulness of Him who filleth all in all.

Christ, then, is the head, and the Church is the one body. This is the Church that Christ told His apostles He would build on that grand truth confessed by Peter at Caesarea, Philip; the truth that He was the Christ the Son of the living God. During the life of the apostles this unity was sustained, so that Paul in Rom. xii:5: could say: So we being many are one body in Christ, and every one members of another. And to the Corinthians he could say: Now ye are the body of Christ and members in particular. The apostles never used any word in connection with the church except the word God and Christ, denoting ownership, and a word to show locality as—The church of God at Corinth. The one body then is not an association of sects or denominations, but the body of Christ the Church.

How do persons enter this body? We read I. Cor. xii:13: For by one Spirit are we all baptized into one body whether we be Jews or Gentiles, etc.; and again, (Rom. vi:3), Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death. Once more, (Gal. iii:27), For as many of you as have been baptized into

Christ have put on Christ. From the foregoing, then, we must conclude, that a person who is fitted to live in the church through faith and repentance enters this body by the ordinance of baptism appointed by Jesus.

In the days of Christ's sojourn on this earth there was a ruler of the Jews who came to Him by night and engaged with Him in a conversation about the kingdom of which John and Jesus had been preaching, and in that conversation Jesus said: Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God. We learn by reading James i:18, that in the new birth that God begets us by the word of truth, and all sects in the religious world teach that the water in John iii:5 has a reference to baptism. Looking, then, at this teaching of Jesus we see that the kingdom spoken of here and the church He was to build are one. The entrance is the same; that is, a birth of water and the Spirit; or, without the figure, faith repentance and baptism. Paul says to Titus (Titus iii:5): According to His mercy He saved us by the washing of regeneration and renewing of the Holy Spirit. This is another representation of the same change. We are saved in Christ by the bath of regeneration—that is, baptism—and the renewal of the Holy Spirit—that is, the change effected in us by the Spirit. The change of heart leading us to love Jesus and making us to do His will.

The body, then, is the church; it is entered by those whose hearts are changed by faith in Jesus Christ, and whose lives are changed by repentance by their being baptized into Christ.

We will, in the next place consider what benefit is enjoyed from being in this body. We have forgiveness of sins (Col. i:14, Eph. i:7, Acts xxvi:18 and xiii:38.) In connection with the act that brings us into the church the one body into Christ, we have the promise of forgiveness or remission of sins; and we do not have to rely upon our feelings to know that we pardoned, but upon the promise of the living God. There is no condemnation. (Rom. viii:1.) We have an advocate with God Jesus Christ the righteous (I. John ii:1.) We have a great high Priest (Heb. vii:26.) Whereby are given unto us exceeding great and precious promises. (2 Peter i:4)

But time would fail me to tell of the many benefits to those who are in the kingdom and patience of Jesus Christ. He is day by day being fitted for higher joys here, and in this way is preparing for the life beyond. Let us see to it that we abide there. Jesus says: If you keep my commandments you shall abide in my love even as I have kept my Father's commandments and abide in His love.

J. A. GATES.

L'Eteto, St. George, N. B., March 23, 1891.

To the Editor of THE CHRISTIAN: I notice in the February issue of THE CHRISTIAN a paragraph about myself; and as there is a possibility that it may cause some anxiety among those of your readers who are acquainted with me and have an interest in the success of my work, I shall be pleased if you will tell them that though I have been advised to take a brief rest, it was more as a preventative than as a cure; and that I am by this time feeling the good effects resulting from the short vacation granted me.

With best wishes for the triumph of the Master's cause in the Maritime Provinces, and a desire in some future day to aid the work.

I am most fraternally yours,

HENRY W. STEWART.

Butler, Ky., March 13, 1891.

Some men who lie awake all night determining to do good work on the morrow, are so sleepy in consequence next day that they are no good for anything at all.—Somerville Journal.



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