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THE CHRISTIAN.

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

Vol. III.—No. 6.

SAINT JOHN, N. B., APRIL, 1886.

Whole No. 30.

The Christian.

THE SPRINGS OF INFIDELITY.

No one need ever fear the spread of infidelity from well written and thoughtful books. If these were averse to Christianity still the number of those who would read them and thereby come to adopt infidel views would be very small. Out of the whole number of unbelievers in the United States perhaps not one in a thousand has imbibed sceptical views in that way. I have never met but one man who seemed to imagine that unbelief could be advanced by argument. After one has adopted infidelity he may even read the most thoughtful productions of infidels, but he does this in self-defence. The “Age of Reason,” written by Mr. Paine, has had a very limited sale. I have met thoughtful Christians who were afraid of the works of infidel scientists. But this is a needless fear. Those who can read them understandingly are perfectly competent to separate their guesses or the facts which they have been able to present. And those who are not thus learned and thoughtful will never read their books, nor would they understand them if they did. Morissa said he cared nothing for all that might be written and printed about him for his constituents could not read, but that the cartoons might ruin him as they were read and laughed at by every one. So it is with the great mass of “free (?) thinkers;” they are influenced by the cartoons, the grimaces, the contortions, of those whose minds are like their own. I have never yet met an infidel who was familiar with the Bible or history.

It is said that as Germany became learned her people receded from faith in Christ and the Bible. This may be true, and yet there may be no connection between their learning and their unbelief. If this were found true everywhere then it would contain the legitimate argument. But such is not the case. Hence, as learning has not increased infidelity in other lands, it is not legitimate to argue that it has been the cause of German unbelief. We must look for this flow of doubt elsewhere. In my opinion it came from two sources.

1. The secularization of their schools. The professors, even in the chairs of theology, were appointed by the government. Hence they were open to political barter. The result was all the chairs in their colleges came to be filled by men who would angle for them. This left them to be occupied by men of political shrewdness rather than of Christian conscience. In this way unbelief has been as much taught as history and science. Even the teachers of theology were as infidel as the rest. In this way the best mind of Germany has been trained to infidelity for two hundred years. These persons being leaders in society have moulded public sentiment.

2. The sale and use of lager beer has contributed more to unbelief than have the German schools. The effect of that beverage is the excitement of the animal and the paralysis of the human. Lust is developed and conscience blunted, and the whole nature made to seek for some apology for iniquity or divorce from restraint. A sodden soul takes to infidelity as a fish to water.

If we take a view of our own country we shall not find unbelievers the equals of their neighbours in point of general information. And in the large majority of cases a bad heart and a bad life are the secret springs of unbelief. The saloons and brothals of this country contribute more to the cause of infidelity than all the lectures and books that ever have been written against the Bible.

With all the iniquity producing forces in the land it is not strange that an infidel lecturer can easily ignite this combustible material, and by so doing create the impression that he has turned the people away from God by his arguments. And yet by setting on fire this course of nature he spreads destruction to others who are caught away in the whirl and blaze thus kindled and thus maintained. Those who read and enjoy the speeches of the great high priest of blather-skites, only appreciate his wit and ridicule. They do not know whether he is telling a lie or the truth. Nor have they much interest in such fine questions.

But what are we to do in order to remove this infidel power and prevent it from ruining the young men of the land? I would recommend:

1. Increase the intelligence of the people, respecting Christian evidences as much as possible.

2. Sometimes it is absolutely necessary to hold up the leaders of infidelity to the contempt of a reading, thinking world. I do not mean that we should ever try to make the people laugh at “Bob” as he makes them laugh at the Bible by mere dint of buffoonery, but that we are compelled to take his statements and arguments and exhibit their weakness and their senselessness. Thousands and tens of thousands of his followers will not know the difference between his arguments and ours. But they can tell on which side the people laugh, and that is more to them than all facts and arguments.

3. I would put down the saloon and brothal business. To these stagnant putrid pools young men are led and made to saturate their souls with the abomination that fits them for infidelity here and hell hereafter.—*D. R. Dungan, in the Disciple.*

The sale of Bibles, religious books and magazines through the colporteurs of Mr. Spurgeon's church amounted during the last year to nearly \$45,000. Seventy-eight men were employed in the work, and fifteen hundred towns and villages were visited.

PATIENCE AND PERFECTION.

Not long ago I visited one of the temples of music which our metropolis contains, and as in pursuit of duty, I soberly climbed the dusty staircase which led to one of its business rooms, my ears were ravished with the most entrancing strains. The air seemed full of music. It streamed from the walls on every side. It assailed my ears like some bright army of merry sprites, dancing, gleaming, flashing in the light, storming the fortress of my weariness as with the laughter of children, or the merriment of boys at play. It poured in cascades of melody through every crack and crevice of the passage-way. It rolled and tumbled in billowy waves of most exultant harmony, as though some ocean of music were being tossed by heaven's breath, and touched by heaven's light. It dashed against the ear as though it were determined that its will should win. The rapture with which the unseen player seemed to thrill the instrument was the glad reflection of his own exultant thought and joyous fancies. His hands swept music into life. It quivered beneath his touch upon the ivory keys as though his very spirit had inbreathed itself into their cold, dead forms, and all their dullness was indistinct with emotion.

And then I thought upon the patient hours of long-continued, plodding toil, when the fingers stumbled, and the nerves were dull, and the muscles slow to answer to their call, through which the great musician must have struggled upwards towards his high attainment in his heart. How much self-mastery he must have known! What strong suppression of all tendencies to ease! How earnestly and eagerly and perseveringly through unseen days and years of painful efforts to achieve his end he must have disciplined each nerve and finger of his hands! And now, at last, he wins the laurels he deserves, for he has gained distinction by self-discipline. Patience has had its perfect work.

And no distinction anywhere is gained without self-discipline. The heights of holiness cannot be reached without a toilsome effort up along the climbing path. In heaven at last each one who has been faithful unto death shall join the choir invisible which stands forever near God's throne, and hymns his praises through eternity. The bliss which shall be there no human heart has known. The rapture and the purity, the ripe perfection and the rest, are of that store of goodness which God has laid up for them that trust in him. But all that happiness must be the fruit of stern self-discipline and culture here on earth. We cannot have the highest things for naught. And if some self-denial tests our faith, let us remember that the faith in Christ which will not bear this test is spurious. No man can believe in him at all who does not believe in him enough to admire his character, to love his will, and to follow in his steps. He himself has said, “If any man will come after me, let him deny

himself and take up his cross daily and follow me." A daily cross cannot be very great, and it will not be conspicuous. But it will prove a searching test of character. And he who meets this test can heartily rejoice, for it is training him for perfect harmony with heaven's life.

That I conceive must be the meaning of the discipline of earth. It is constant. It is inconspicuous. It is unavoidable. But when one shall have learned that "there is a trust which is better than any security, and a wisdom that is better than a joy," he can look back across the dreary deserts and the dark and cheerless nights of sorrow or pain or bereavement in which he learned the truth, and be thankful for their ministry. If the cross which patience lays upon our wills was very great, it could not be given us daily, for no life meets a crisis every day. But the Saviour says it must be daily borne. We may be well content to let patience have its perfect work in little things. The fine-finger exercise may be enough at first. And the inconspicuous "Etudes" which were written by no one knows whom, and set for our task in the dreary, monotonous hours of daily practice and ceaseless discipline of every obscure faculty, may be the means, through patient use, of fitting us for heaven's perfect music at the last.—*N. Y. Christian Weekly.*

CORRESPONDENCE.

FROM NEW ZEALAND.

DEAR BRO. CRAWFORD,—Since I last wrote you we have had quite a stir in the missionary line. The Rev. A. Reid, one of the most popular and zealous of the Wesleyan preachers of these colonies, has been on a visit to some of the islands of the Pacific where the influence of the Gospel has been felt for some years, and since his return he has been lecturing on what he saw. Speaking of the Fiji Islands he said, "Here from the first the Mission had been an unqualified success. The people received the Gospel gladly, renounced heathenism and embraced Christianity. At the present time there was no country under the sun where such a large percentage of the people were real and consistent Christians, and no community where family worship was so general. There was not one professed heathen in the whole group. Ninety-five per cent. of the whole population were members or adherents of the Wesleyan Church, and all the children were educated in the Mission schools." This is a very satisfactory record, and should encourage all who are in any way interested in missionary enterprises.

I think I mentioned in a former letter that in the early days of Missions the leaders arranged certain territorial boundaries, so that denominational differences would not come into collision. The Roman Catholics occupied certain places, while others fell to the lot of the Church of England, and some to the Wesleyans and Presbyterians. Fiji was a Wesleyan station, which accounts for the converts all being of that persuasion.

The propriety of thus distributing the work can not be questioned, I think; at the same time it is a somewhat sad spectacle to witness the evil effects of sectarianism which converts one party of heathens to Roman Catholics, another to Wesleyans, while a third are Episcopalians, and so on. The poor heathen do not understand anything about the causes which have brought about these distinctions, yet in countries such as New Zealand, where different parts have been assigned to different denominations, it is amazing how readily the converts have taken to those uncharitable notions which have been such a weak point in sectarian Christianity. This is especially noticeable in the case of Roman Catholic and Protestant converts.

The Baptists have done but little either in New Zealand or the islands of the Pacific in Mission work. A few years ago a Mr. Snow, of some part of the State of Massachusetts, accompanied by his wife,

came to this country for his health. They went up into the celebrated Lake country and dwelt in tents. There are a large number of natives in that district, and although they had been for many years instructed by a good missionary of the Church of England, and were either members or adherents of the church, they were much given to drink. Mr. Snow being a strict total abstainer was much grieved at this, and at once commenced to reason with the natives. Being a man of large means, he was not content with simply spending his time amongst them, but he paid for printing a very nice newspaper in the Maori language, which was circulated freely amongst the Maories. Being a Baptist he induced the Baptists of Auckland to assist him in supporting a missionary in the Lake district, and one was sent out from Mr. Spurgeon's college, who has been for some years laboring in that locality. After Mr. Snow had got his philanthropic schemes fairly started, he decided to take a trip home to his native land. This, however, he never reached, but his wife and his mother have continued to assist in the noble work which he began, and both visited this country to help the missionary. The younger lady, the more effectually to do so, has married the missionary, but the elder has returned to America. I think it will interest some of my readers to know that Mr. Snow's chief assistants in his work were Mr. and Mrs. Chas. Hazzard and their daughter Clara, the latter acting the part of interpreter with great ability. Mr. Hazzard is a son of the late James D. Hazzard of Charlottetown, and Mrs. H. a daughter of the late Wm. Hazzard of Lot 48. Mr. H. teaches the largest and best native school in New Zealand, and has done splendid work among the natives of Rovorna and Wairva. As a result of the labors of the Snows and the Hazzards, the natives are now strictly teetotal and religion has been much revived amongst them.

At the Thames the old Mission Church has fallen into decay and the natives are now busily engaged in building a new one. The work is being largely done by themselves. An incident connected with this building occurred the other day which shows how well the natives have been educated in some of the things pertaining to religion. It stands on the West side of the road, so in order to have the altar in the East the entrance had to be made in the end furthest from the road. My boy Harold, with youthful inquisitiveness, asked one of the native workmen why the door was not, for convenience sake, put in the other end? "Oh," replied the heathen, "don't you know the altar must be in the East. You have not been religiously brought up anyway." Harold is not likely to forget this lesson in religion. Thames Maories belong to the Church of England. This church has been most abundant in its missionary labors. I should say that it is excelled by none. Its ministers have been men of piety and learning. They reduced the Maori language to writing; translated the Bible into it; taught the natives to read and write, and have fitted many of them for positions of honor and usefulness, both in the church and the world. Not only in New Zealand have they done this, but in nearly all the principal islands in the Southern seas, so that the inhabitants of these places can read the Word of God in their own language.

Dr. Selwyn, son of the first and greatest Bishop of New Zealand, is now Bishop of Milanesia, and is in the most energetic manner spreading the principles of Christianity amongst the savages of those islands lying in the Southern Pacific. A magnificent school and college is established at Norfolk Island to which young natives from the various islands are brought and educated, after which they are sent back to instruct their people. In this way the path of the missionary has been prepared and much good done.

I must now stop by telling you that we are trying to get some good brother from America to come over and help us, and trust that some of our young and zealous preachers will respond to our call. Amongst the churches in New Zealand there is little to report. Yours fraternally,

Thames, Jan. 31st, 1886.

L. J. BAGNALL.

FROM OUR MISSIONARY.

DEAR EDITORS.—Left home Saturday morning, February 6th. We had to face the cold breath of the north, four degrees below zero. A whole winter crowded into one day. We reached Bro. Frank Martin's home, twenty-three miles distant, alive, for which we were very thankful. The reader can imagine our feelings, somewhat, in turning our backs upon warm friends and our face toward such a cold atmosphere. But the old fashion open fire at Bro. Martin's, and Sister Martin's cup of tea, with their kind, unstinted hospitality, soon drove all the winter out of soul and body.

KEMPT.

Good congregations greeted us at Kempt on Lord's day, although a week earlier than our appointed time. The good ladies of the Sewing Circle are feeling much encouraged in their work. They have succeeded so well in raising funds that a general, thorough repair of the meeting house will be made in early spring. We are planning for a grand June Quarterly there this year.

KENTVILLE.

We remained one night in Kentville. We made our home with Brother and Sister LeCain and they made us feel at home. During the evening we visited the hall where the Salvation Army were holding meetings. We found a crowd of people present and the Salvation Army of one, and this one was very skimmey and noisy. It is surprising that intelligent people will give the least credence or support to such unintelligent gush. I have heard it said, "they ought to be commended for their zeal." But zeal without knowledge should never be commended. Then, again, it is said "the good they do commends their work." I doubt as to the good preponderating over the evil. But, says another, "they reach a class the churches do not reach." Has it come to such a pass that the gospel of the Son of God, a system of salvation as grand and beautiful and pure as the heart that gave it, must be supplemented by such a rattle-bang, thump-jump performance in order to reach the people? Suppose we admit that some are actually reformed and saved from a drunkard's grave, it will not prove "the end justifies the means." I know of a case where a man became intoxicated and after he "sobered down" he was so ashamed of what he did that he went to meeting and confessed the Christ, and united with the church and has been a faithful worker ever since. This is a case where drunkenness had a fine effect. Why not, then, advocate drunkenness as a means of salvation? Because, as a rule, it is evil if by accident any good ever results from it, this is the exception. Just so far as the religious world endorses the antics and grimaces of the Salvation Army, so far they furnish the club for the infidel to destroy the Christian religion. Who would accept of a book as a guide in life that vindicated such nonsense? The Bible abounds with facts that are diametrically opposed to such unfortunate delusions. Let every lover of the Bible lift his voice kindly and earnestly against this fearfully perverted system and doctrine of deluded minds.

We passed through

NEWPORT.

preaching in Ashdale Thursday evening. We found the brethren still anxious that the cause of God might be built up in that inviting field. We sincerely desire that their anxiety may ripen into a determination to employ a preacher at least half the time.

We remained in

WESTGORE.

four days, preaching four times. It is always a pleasure to labor for these brethren; they are united in the good work and warm-hearted in their associations. Their new house is a model of neatness and comfort. As their opportunities for doing good are much greater, we hope their success may be correspondingly greater.

We passed through

STUBENACADIE

remaining over one night. The brethren here are still holding the fort. They have not yet commenced work on the new meeting-house. We were not with them long enough to ascertain when they intended to commence the work of building.

We reached

ST. JOHN

Thursday evening in time for the prayer-meeting. We remained here over one Lord's day. The church here is united and active in every good work. I have known this church ten years or more, but I never knew it in a more united or better working condition than at the present time. It enjoys every prospect of future success. Bro. Capp has the unshaken confidence of the entire church, and of all that know him. The ladies, young and old, are doing a splendid work for home mission. Were the rest of our churches as active in the mission we could support two Evangelists in these two Provinces, and then we would be able to supply all the churches with a proportionable amount of preaching. This is the hardest lesson to impress upon the churches and yet the most important. Bro. Rowe gave us some sound words in the *Review* on this subject of mission. He says:

1. "We believe that no man can be a Christian who does not breathe the missionary spirit of Christ, and who does not to the extent of his ability and opportunities assist in spreading the gospel."

2. "We believe that no church is the church of Christ which does not to the utmost stretch of its capabilities assist in sounding out the Word of Life."

I am now in Leonardville, Deer Island. Have preached twice. Good congregations. We expect to remain here a few days, and hope to be able to settle a preacher here all the time. This church has had a wonderful growth the past five years. When we first came here, five years ago, there were about eleven who attended to the breaking of bread. Now, I should think, they numbered a hundred. Bro. Emery's work here was very successful.

M.

[The above was intended for the March number, but by reason of stormy weather, came too late for that issue.—C.]

NEWS OF THE CHURCHES.

NEW BRUNSWICK.

ST. JOHN ITEMS.

CONRUG ST. CHURCH.—Lord's day services at 11 A. M., and 7 P. M. Sunday-school at 2.15 P. M. Young People's Meeting, Tuesday evening at 8. General Prayer Meeting, Thursday evening at 8. Brethren visiting the city cordially welcomed. The Ladies' Sewing Society meets every Wednesday evening at 6.

At a church business meeting held recently, a unanimous request was made to Bro. Capp to remain with us another year. We are gratified to learn he has consented to stay.

One young man confessed the Saviour since last report.

Our Quarterly Meeting convened on the third Lord's day in March as announced.

Our meetings have been very interesting so far. The attendance during the first week was very good. This week it has rained every evening.

Bro. Murray is now with us, and we hope to be able to report some success when the meeting closes.

Bro. Capp visited Deer Island and preached for the Leonardville brethren last Lord's day.

Bro. Fullerton and wife were with us one evening last week; they were on their way home from the U. S., but remained over one night to meet with us.

BACK BAY.

The church here has been having some interesting meetings, and our hearts have been gladdened by seeing five persons turn to the Lord. Four of these were heads of families—three men and one woman; the fifth was a little girl in her fourteenth year, a daughter of one of our elders. J. A. GATES.

LE TETE.

We have had our hearts cheered in LeTete by the addition of four to our number by confession and baptism. Two of these were young men, heads of families, the others were young ladies.

We were also delighted, both in Back Bay and LeTete, by having Bro. Capp to meet with us and present the claims of the Master. There is only one thing in connection with his visit which I hear people regret, and that is it was far too short. We have had nine additions since last report, these with two reported last month makes eleven in all. Bro. Willard Rideout is with me at present. I expect soon to leave this field and return to the work in Digby Co., N. S. May God richly bless the people here is my prayer. J. A. GATES.

Back Bay, March 28, 1886.

LEONARDVILLE.

The meeting here in Leonardville commenced February 23.1 and continued twenty-two days. The first week was not favorable for meetings. The weather was so very severe the meetings were small. On the second Lord's day there were eight women and one man baptized; on the third Lord's day there were eight men and one woman baptized, and on the following Tuesday two others were baptized; these, with six others who took fellowship, made twenty-six in all during the meeting. The house was well filled, and part of the time extra seats were brought in. Many from other parts of the island were present much of the time.

Much might be said in praise of the brothers and sisters, who entered heartily into the work, doing their part well in making the meeting a success. The last evening of the meeting 61 took an active part in the worship. The meetings each evening commenced at 7 o'clock and continued till 9. One hour for preaching and one hour for prayers and exhortations. During this meeting we preached twenty-three times and made 102 visits.

The church is alive and ready for a good work. They need a preacher and we hope they will be able to secure one very soon.

The sisters are showing their faith by their works both in the "Mission Aid Society" and in the "Sewing Circle." The success of this church has been very encouraging the past four years, and we venture to guess that its future will be still more successful.

We had an appointment for preaching at Lord's Cove on Tuesday evening; but unfortunately the weather prevented us from getting there. Bro. Hughes is preaching for them now, and appears to be strong both in body and mind. The church house there is not yet finished, but we hope will be in the near future. They will then be in a better condition to make greater progress in the good work. H. MURRAY.

NOVA SCOTIA.

WESTPORT.

DEAR CHRISTIAN,—We closed our meeting in Westport a week ago last Lord's day. The immediate results were eight additions by baptism, and several who had grown cold in the service were restored to their places in the church. The whole church was greatly strengthened and encouraged. This was one of the best meetings we have held with this church. We have had meetings when a larger number were added; but never when the brethren cooperated in the work more heartily.

The regular meetings of the church are very interesting, quite a number of the brethren taking part in them. May God help these brethren to be faithful to the charge committed to their trust. E. C. FORD.

TIVERTON.

I came up here last week to try and finish our meeting we began last winter, and which was so abruptly closed on account of the rough weather. Our prospects for favorable weather are not at all

flattering, as we have had stormy weather the greater part of the time since coming up. There is quite an interest here on the part of the brethren, and the social meetings are good. We shall pray, work and hope for the salvation of precious souls. There are many in this community who should be brought to Christ. May God give us grace and wisdom that we may do our duty faithfully. E. C. FORD.

March 22, 1886.

MAINE.

EAST MACHIAS.

After our meeting in Leonardville, Deer Island, we went over the line to visit our brother, William Murray. We found him very busy in the good work in the beautiful little town of East Machias. He has been there only six months, but has succeeded in reviving the church again. A number have come back to the church and have entered heartily into the service of Christ; besides a number who have obeyed the gospel. There are now about fifty good and true-hearted, earnest Disciples of Christ, who are anxious to see the cause of Christ well established in that section of the country. The brethren and friends there seem very anxious to retain Bro. William's services among them. There are fine prospects of continued success if he can be sustained. The brothers and sisters are doing their part well in meeting the necessities that the cause demands. It is to be regretted that the New England churches are not united in the support of the cause in such promising fields. Here is found the discouraging feature in the work among the Disciples of New England, *i. e.*, that fields should be neglected where, with a few hundred dollars, many precious souls could be saved and the cause established permanently; and in the place of this turn their attention to fields where it will require thousands of dollars to do a much less work. We are always glad to see the cause established in the cities and there is one successful way to do this, *i. e.*, by building up the churches in the towns and country.

We remained with our brother one week. We had a very pleasant meeting. There were eight confessions and one other who received the hand of fellowship. The congregations taxed the dimensions of the house, especially the last evening. We were compelled to leave, reluctantly however, and fill our appointment in St. John. In the success of this meeting is seen the success of Bro. William Murray's labors, and the need of a continued effort in this important field. The kindness, hospitality and substantial tokens of respect received from these brethren have won my esteem for them and my interest in their success. We expect to visit them again soon and remain longer. H. MURRAY.

N. B. AND N. S. MISSION BOARDS.

Helen B. Lambert, Lord's Cove, D. I., N. B.	\$0 50
Lillian A. Lambert, " " " "	50
M. M. Lambert, " " " "	50
F. H. Lambert, " " " "	50
Nettie A. Lambert, " " " "	2 00
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Ladies' Aid Society, " " " "	20 00
Church, West Gore, N. S.	4 00
A Brother, " " " "	5 00
Sewing Circle, Leonardville, D. I., N. B.	5 00
Church, " " " "	22 54
Total	\$72 54

ERRATA.—Under "Substitutes," page five, we notice, too late however for correction, that the last sentence of the first paragraph commences, "whom disregards," when it should read "whoever disregards." And instead of "conclusive" in the fourth line from the close of the fourth paragraph should appear the word "conductive." c.

The Christian

PUBLISHED MONTHLY,

By Barnes & Co., under the auspices of the Home Mission Board of the Disciples of Christ of the Maritime Provinces.

TERMS: - 50 Cents Per Annum in Advance.

All questions and communications, business or otherwise, intended for publication, to be addressed:

"THE CHRISTIAN,"

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SAINT JOHN, N. B., APRIL, 1886.

EDITORIAL.

THE FINAL REWARD OF THE WISE.

And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, forever and ever.—DAN. xii. 3.

Daniel was a man greatly beloved and highly favored of his God. He was carried a captive in early life from his own country to experience what the conquered and captivated might expect from unfriendly strangers in a foreign land. When his attractions and superior abilities had gained him a place among the king's servants, it increased his temptations to conform to the custom of this present evil world. But in the midst of it all his life was so pure that no enemy could spot his character. He continued faithful in the worship of the Lord, who endowed him with excellent wisdom, which enabled him to foretell future events, discharge the important duties of his offices and meet every emergency.

When Nebuchadnezzar demanded of the wise men of Babylon to tell him both his dream and its interpretation, or to be put to death, Daniel saved their lives, with his own, by telling him both and showing that proud monarch his guilt and degradation. Neither the flatteries, nor the threats of powerful kings, nor the wily plots of jealous enemies could keep him from the worship of the God of his fathers. In every combat kings acknowledged him the victor and promoted him to the highest positions in their kingdoms.

The history of Daniel is a striking illustration that "The fear of the Lord is the beginning of wisdom, and to depart from evil is understanding." He saw the Saviour's day and told the very year He would be cut off for the sins of others, as well as many other things connected with His work. He was even permitted to gaze upon His second coming, and he "beheld until the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." (Chap. vii. 9, 10.)

When it is remembered that it belonged to Jesus to abolish death and bring life and immortality to light, we may see what great wisdom was given to this prophet when he could describe the resurrection of many that slept in the dust, some to everlasting life and some to shame and everlasting contempt, centuries before He came, who is the resurrection and the life.

Daniel knew to what earthly honor he was raised by his wisdom and faithfulness, and now foretells the everlasting glories that await those who shall prove wise and faithful under the reign of "Messiah the Prince."

As the present is the time for wisdom and work, and the resurrection for reward, nothing can be more important for the children of God than to possess that wisdom and accomplish that work. This wisdom is even higher than knowledge. If we have knowledge we know the will of God; if we have wisdom we make the proper use of that knowledge by doing the will of God. Wisdom is the proper use of knowledge. "The wisdom that cometh from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and hypocrisy." (James iii. 17.) These are the qualities we need to make us wise to win souls. If any of you lack wisdom let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given you. But let him ask in faith nothing wavering, etc., etc. (Jas. i. 5, 6.) We here learn what that wisdom is, which cometh from above and how we receive it by earnest believing prayer. All men famous for heavenly wisdom were remarkable as men of prayer. Look at Daniel, Jacob, Solomon and Paul, but above them all look at Jesus, who spent whole nights alone in prayer. Hear Him always teaching us to pray in the closet, where two or three are met together, and in times of temptation. Hear Him speak a parable to this end that men ought always to pray and not to faint. (Luke xviii.) We are apt to be discouraged when we think our efforts to turn men to righteousness fail. But how can we, looking into the Bible, feel discouraged in praying unto Him who in every way commands and encourages us to pray? What answer can we give Him when we faint? James says, "Ye have not because ye ask not or ask amiss." Are these not the reasons why we have not the wisdom that cometh from above? It is only by Jesus we can pray to God. No man cometh unto the Father but by Him. Could any one give clearer directions, more earnest commands, and greater encouragements to His Father's children to pray than Jesus has given? These things should be continually borne in mind when we feel our insufficiency for the grand work of turning men to righteousness. How blessed to know our sufficiency is of God and to cry to Him for the help He has so graciously promised! Our need leads us like Solomon to pray, "Give me now wisdom and knowledge." (2 Chron. i. 10.) When we reflect that we have three hundred and sixty-five days less for that work than we had in April, 1885, we feel like Moses to plead, "So teach us to number our days that we may apply our hearts unto wisdom." (Ps. xc. 12) How important to try ourselves, and to know ourselves, whether Christ is in us and we have His wisdom or not.

The fear of the Lord is the beginning of wisdom, hence to have this wisdom we must fear the Lord. This fear is that high and loving regard for God's honor and His will and truth, that will not surrender any part of them for any consideration whatever. Daniel and his three friends were sorely tried at this point. If they would give up *only for a time* the worship of God and give that worship to another, the King would befriend them, and they would have the sympathy and applause of the millions around them. If they would not, the hungry lions and the fiery furnace awaited them. They feared God, and worshipped Him, and joyfully accepted the consequences. Paul was tried just here. If he would only preach circumcision along with the cross of Christ, the offence of the cross would cease, so would his beating and stoning and imprisonment, and he would be followed, admired and caressed by many thousands of religious countrymen. But he feared the Lord, and till the last held his determination not to know anything else among Jews or Gentiles save Jesus Christ and Him crucified.

The Gospel is now as it has always been, the power of God unto salvation to every one that believeth, and it is wise to have it proclaimed to the people pure as Christ has sent it to all, although we may thereby incur the displeasure of men. The

very first characteristic of the wisdom from above is *purity*. Those who would win souls must not mix the Gospel with men's wisdom, but keep it pure. Their own souls, too, must be purified by obeying the truth through the Spirit. "First pure" says James, then *peaceable*. Those who would effectually use the pure Gospel must show its fruits—peace, good-will to men. They feel for men's salvation, and will treat them with the utmost kindness. They are gentle and easily entreated, so that the unsaved feel in their company that they are among their best friends. They are friends, because Jesus has saved them, and is waiting to save these also and give them the garments of praise for the spirit of heaviness. Their kind and amiable treatment tends to draw their friends and neighbors to Christ, while their many deeds of self-denial, mercy and good fruits, and their freedom from partiality and hypocrisy distinguish them as the friends of Jesus, who is not ashamed to call them brethren, and to honor them in their work of faith and labor of love.

When we think of our own families, our neighbors, and many around us *who* might be turned to righteousness, who does not feel an anxiety to share in the work? And when we think of the millions in gross darkness who might be saved if they heard the Gospel, who would fail to pray that the Gospel might be sent to such, and feel it a pleasure to exercise self-denial to assist in sending it.

While we earnestly pray that we may have and exhibit the heavenly wisdom, let us look unto Jesus the author and finisher of the faith. How pure and peaceable was His life. How gentle and easy to be entreated. How full of mercy and good fruits! He patiently taught His disciples for years, when their minds were bewildered with the hope of an earthly kingdom. How meekly He reasons with hardened enemies! When accused of having a devil He kindly answered: "I have not a devil, but I honor my Father." How graciously He spoke to sinners: "Neither do I condemn thee, go and sin no more." "Come unto Me all ye that labor, and are heavy laden, and I will give you rest," etc. His whole life is a study; a study to His people; a study to the universe. So far as men subdue self and resemble Christ, they are wise, and in that proportion will they win souls. And when the warfare is over, and faith ends in sight, hope in fruition, and trials in victory, when love is perfect, and the distance between the Redeemer and the redeemed annihilated in the resurrection, and the sight of Him will transform them into His perfect image; then shall they shine as the brightness of the firmament and as the stars forever and ever. D. C.

SOME TIME during the present month the people of the City and County of St. John will be called upon to exercise their franchise either for or against the Scott Act. Four years has intervened since the Act was defeated in the City of St. John by a tie vote. If there had been no question as to the legality of the Act, which has since been decided by the Privy Council in England, it would then have been carried by a large majority. And the tie vote is known to have been brought about by one man in the interest of the liquor party representing himself at the different polling places as a certain individual, voted against the Act, when afterwards it was found out that the party whom he personated was dead or far from home. We are glad to see that one of our daily papers—the *Sun*—favors the adoption of the Act, and says, "The choice is good if the men and women who made it will realize that their work has only commenced when the Act is accepted. In taking the affirmation side of the question the *Sun* assumes that the moral forces of this constituency will be actively and constantly in favor of the Scott Act as well after the canvass is ended as before."

Our young Sister Munroe, of Kempt, Queens Co., N. S., but now in Massachusetts for a short time, in a private letter says:

"I enjoyed myself very much among the brethren

in Boston, and felt very badly on leaving them. I cannot attend the meetings of my brethren, there being none near enough. But I hold fast to the faith, and can say the Lord is my strength and my salvation. It is good to know we are the Lord's!

"I love our paper, THE CHRISTIAN, and only wish it were twice the size and would come oftener; for I almost feel as if I were among the brethren when reading what the churches are doing. Oh, I feel interested in the church at Kempt! I want to hear of a large ingathering of precious souls, and hope and pray that it may be a prosperous church and do much good in that county; and I believe it will. There are many difficulties to work down; but we have the Lord on our side, and Satan's followers cannot stand it much longer. Bro. Murray has every reason to feel encouraged with the result of his labors since he began among us."

SOME persons are not slow to affirm, and that dogmatically, too, that ardent spirits are a necessity in certain diseases, and that physicians can find nothing to take their place. Now we call the attention of such persons to the following statement of Dr. N. S. Davis, President of the Chicago Medical College, and with him agree the highest medical colleges of Europe.

"Alcohol as found in any or all of the fermented and distilled drinks, is neither stimulating, strengthening, nor nourishing to the human system, but simply an aesthetic and sedative; consequently it cannot be used in health without injurious effects proportioned to the quantity used and the frequency of its repetition. Its applicability as a remedy in the treatment of disease is extremely limited, so much so that it might be wholly dispensed with without any injury to the sick, every intelligent physician being able to supply its place with other remedies of equal, if not greater, value in the number of cases in which it is applicable."

WE are frequently receiving from our readers, for which we are thankful, many words of cheer that assist us greatly in our efforts to make THE CHRISTIAN a success. And it is our purpose to keep out of its columns what may be called "sharp personalities, unkind criticisms," and to present in a kind spirit only such thoughts as will enable us to better understand God's Word; that will arouse, stimulate and encourage us, amid the temptations and discouragements of life, to run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.

A Bro. McNeil, of P. E. I., writes us, "I am much pleased with THE CHRISTIAN; its contents are eagerly read both by myself and the family with whom I board. The only fault is it don't come often enough. I am glad that, so far, it has met with such a degree of success and approval. May it continue so to do, its subscribers multiply more and more, is my hope and prayer."

Dr. C. C. Howard, in his report, presents facts which at first sight seem incredible. He affirms that the following amounts are paid annually in and for the objects named:

Contributions in U. S. for Foreign Missions,	\$2,260,236
" " Home Missions,...	2,842,923
" Church purposes in N. Y. City,	3,000,000
For support of police in N. Y. City,	4,000,000
For public amusements	7,000,000
For police courts, charities, etc.,—due liquor traffic in N. Y. City,	9,000,000
Taxes on tobacco in U. S.	33,870,140
Money expended in N. Y. City for liquor,	60,000,000
Taxes on liquor in U. S.	73,015,312

SOME one has briefly summed up the advantages of total abstinence as follows: (1) Health is better. (2) Mind is clearer. (3) Heart is lighter. (4) Breath is purer. (5) Eye is brighter. (6) Muscle is stronger. (7) Voice is softer. (8) Walk is steadier. (9) Purse is heavier. (10) Soul is happier. (11) Death is peaceful and triumphant.

ORIGINAL CONTRIBUTIONS.

"SUBSTITUTES."

The reader will notice that in the March number of THE CHRISTIAN, our good Bro. McDougall indorses our article on "The Fellowship," that appeared in the January number, and then asks us some pointed questions. We are glad to have these questions appear, as it affords a good opportunity to say some things that we have been anxious to say. As the same thought is involved in all six of the questions, we answer all of them in answering one. The question plain to be seen is that of "substitutes," *i. e.*, "Is it not wrong to adopt, or to encourage the adoption of other plans as substitutes to the 'Divine plan,' and thus destroy the 'Divine plan' and retard the return to apostolic order?" To this we can answer with one emphatic YES! wrong to adopt anything human *in the place* (mark the italics) of the Divine. Here is the salient point in the grand plea of the Disciples of Christ, "to discard everything as rules or standards of authority, but Divine truth." The wonderful success of this plea the last fifty years, as seen not only in the unprecedented growth of the Disciples of Christ, but also in the giving up of human creeds as tests of the authority in the denominational world, is enough to convince any thoughtful mind that the plea itself is Divine and destined to universal triumph. Whom disregards this plea has little use for the Disciples of Christ as a religious people, and is stepping out of the line of march of the entire religious world.

But now to the question of "substitutes." While our brother agrees with the body of the Disciples of Christ in regarding "substitutes" an error, he has not told us what he considers a substitute; this we have to infer by reading between the lines. To this question we venture a thought or two. In reading our article on the "Fellowship," it will be noticed that we made the order of worship on the Lord's day consist of four distinct acts, *i. e.*:

1. Apostolic teaching.
2. The fellowship, (contribution).
3. Breaking of bread.
4. Prayer.

Substitution is to leave out something and put another thing in its place. To leave out any one of these four acts and put something in its place, would be substituting, and would destroy the Divine order of God's house. Suppose when the church comes together on the Lord's day they omit the "Lord's Supper" and in its place adopt singing; in this case singing would be the "substitute" and would be wrong, so far as it destroyed Divine order. But singing of itself, and in its proper place, is not wrong. To omit the Prayer as one of the facts in the order of worship, and substitute another thing in its place, would be wrong. But none would ever suppose that the prayer-meeting on Wednesday evening was wrong because prayer is in the regular order of worship on the Lord's day. The same is true of the "apostolic teaching." The Divine Teacher intended that the "apostolic teaching" should be a part of the Divine worship, but to suppose that He intended in this to prohibit the teaching of the truth at all other times and places, would be decidedly against the whole tenor of the scriptures. If the Sunday-school or the Bible-class was put in the place of the "apostolic teaching" in the Lord's day worship, then the "school" or "class" would be a "substitute." He who prays and studies the Bible during the week is not substituting anything in the Divine plan, but is rather making the Lord's day worship an every day feast.

Now let us take the "giving" or the "contribution" which is admitted to be part of the worship of the Lord's day. Is it wrong to give or contribute at other times and places because we have it in our regular worship? And is it wrong to have our

giving will organized or systematized? Here is the point to be noted, *i. e.*: If a well organized company of brothers or sisters, for the purpose of giving, is a "substitute" for the "Divine plan," and necessarily wrong, because we have the giving in the order of worship, then a well organized Sunday-school or Bible-class, for the purpose of studying God's word, is a substitute, and therefore wrong, because we have the apostolic or Bible teaching in the Divine worship. There is no possible escape from this conclusion. If organized systems for *giving* outside of the Divine worship are substitutes, and therefore wrong, organized systems for *teaching* are substitutes and also wrong; they must both rise and fall together. We must be careful to discriminate between a "substitute" and a good work, lest we be found fighting against God. Whatever is put *in the place* of the Divine plan is wrong, and whatever is opposed, in spirit and genius, to the Divine plan, is wrong. But it is plain to be seen that our organized schools and classes, and prayer-meetings, and sewing-circles, and mission circles are neither a perversion of the Divine plan or in any way opposed to it, but are rather in harmony with it and conclusive to its prosperity, and a fulfillment of the injunction found in *Phil. iv. 8*: "Whatsoever things are true and pure, &c., think on these things."

Our brother concludes that when the "Lord directs us *how* to do a thing, it is wrong to do it in any other way." In this he is certainly correct; and we are also correct in saying that when the Lord does *not* direct *how* to do a thing, we are at liberty to do it according to our best judgment, providing all things are "decent and in order." We need to be careful and not confound *principles* with *methods*. We cannot change or modify principle in any way and be true to God, and whenever we find the *how* or *method* prescribed, we ought to follow it. But where do we find the method given? We are commanded to "go and preach the Gospel," but *how* to go or *how* to preach we are not told. We are commanded to be baptized, but *how* is not given. Some are baptized standing, others in a kneeling position, some are baptized forward and others backward; the command is fulfilled when the person is baptized or immersed; but how, or in which way the person is to be immersed is not given. We are commanded to break the loaf on the Lord's day. The thing to be done, and when to be done is plainly given, but *how* to do it is not given, and this is the reason that so many different forms of attending to this institution is found among us. Divine truth itself can never change, but the *manner* of its observance may be changed according to circumstances. Here is just the place to give a kind, earnest word of caution and warning against the evil of making *our own* ideas of right the rule and standard of action, and thus sow the seed of strife and discord. I knew a brother who withdrew himself from the church because the Lord's Supper was not celebrated in the evening. The only thing that saved said church from dividing was the failure, on the part of the brother of getting others to accept of his idea *how* the institution should be observed. Another brother told me if the church of which he was a member put a baptistry into the church-house, he would leave the church.

Here are cases when the grand end of principles is destroyed by our peculiar idea of means. Our desire must be to reach spiritual ends and vindicate the truth. When certain methods of Christian work produce good results, we may be certain they are directly in the line of New Testament truth, and in perfect harmony with the Gospel. Good cannot result from evil. The tree must be known by its fruit. May our love for the truth, and our strong desire for its prosperity, keep us strong in "the faith" and tolerant in our opinions.

H. MURRAY.

THE UNION OF GOD'S PEOPLE.

NO. I.

With the statement of our Saviour before us as found in Luke xi. 17-18: "Every kingdom divided against itself is brought to desolation, and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand?" And our Lord's prayer as recorded in John xvii. 20-21: "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 many other statements in the Word of God of like import, it would hardly be thought possible that it should ever be necessary for men to write on this subject. But when we look around us and see the divided condition of the professed followers of our blessed Saviour, and see how tenaciously each holds to his party; when we see how much more people are willing to do to keep up their party than to advance the truth of God, pure and simple; when we see that the work of division began in the days of the Apostles, and was rebuked by them; when we see how much more it costs to maintain so many sects than it would the one church, and how much less is accomplished by them, the subject appears to be one of great importance. The position which we as a people occupy on this subject is what makes "our hand against every man and every man's hand against us," and when we cease to work for this there is no reason that I, at least, can see why we should maintain a separate existence. What are we doing to break down the walls that separate those who love the same Lord?

The first thing to be decided in the examination of this question is: *Is it a state of things to be desired?* I can remember the time when it was argued by very many that it was the will of God that there should be a great many different churches teaching as many different doctrines, so that every man and woman could find a congenial place—a place where his views would correspond with those with whom he should be associated. This plea is not now so generally put forth. Indeed we find very many now who seem to think it a great sin to be divided, but who do not appear to have any definite plan upon which they are working to bring about the unity spoken of by our Lord. They sometimes make speeches favoring union; but are they willing to give up anything to bring themselves nearer to Christ, and thereby nearer to each other? There is, however, in all this, evidence of a desire for union, and that desire is evidently on the increase. Certainly, whatever God has taught us in His Word is right, and therefore desirable. What then do we find on this subject in the Word of God? Paul says, "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment. . . . Now this I say that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ: is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? . . . And I brethren could not speak unto you as unto spiritual but as unto carnal, even as unto babes in Christ. . . . For ye are yet carnal, for whereas there is among you envying and strife and divisions, are ye not carnal and walk as men?" (1 Cor. 1-3.) Again Paul says to his brethren at Rome, "Be of the same mind one toward another." (Rom. xii. 16.) Many other passages might be brought to show that it is desirable, but we will close this part of the investigation by citing you to the prayer of our Lord as recorded in John xvii. I do not think there can be a doubt but what the desire of our

Saviour, as expressed in this prayer, is something that all Christians should desire. What did He pray for? "Holy Father, keep through thine own name those whom thou has given me, that they may be one as we are." This was the prayer of Jesus for His apostles. For those whom the Father had given Him. Those who were not of the world, as He was not of the world. He prays that they may be one as He and His Father are one. This is a very close union, even closer than the union between a man and his wife. But these are not all whom he prays for. In the 20th verse he says, "Neither pray I for these alone, but for them also who 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."

For what did Jesus pray? First, that His apostles might be one, and then that all who believe on Him through their word might be one as He and His Father were one. And why does He desire this close union? Listen to our Lord's own answer: "That the world may believe that thou hast sent me." Would we like for the world to believe this glorious truth? I know we would. Then certainly it is desirable. Surely, then, we are bound to pray for it, and work for it, too. If, then, there is anything we believe, anything we teach, anything we do, that stands in the way of such a union, let us give up that belief, let us drop that teaching, let us put away that doing, however dear it may be to us.

But now having settled the question of the desirability of such a union among those who love God, another question comes up. Is it attainable? Looking at the religious world with its many different sects all wearing different names, having different creeds, teaching different doctrines, and even opposite doctrines; organized with different officers; some practising adult baptism, some infant sprinkling; some contending for sprinkling, some pouring; some immersion for baptism; some holding that baptism is essential even to the salvation of an infant, others saying they believe you can go to heaven just as well without it as with it, and if we judge from their action in the matter they think you can go better without it; and many other differences that might be pointed out,—it would seem as though we might answer this question in the negative. But when we turn to the Word of God, the teaching of the Divine Spirit, it appears in a very different light. When our Lord and Saviour had purchased our redemption and had become the propitiation for our sins and for the sins of the whole world, He sent His chosen ones—His apostles—out to establish His kingdom; He gave Peter the keys of the kingdom, with power to bind and loose; He said in sending them out, "He that believeth and is baptized shall be saved, he that believeth not shall be damned," or as expressed in His teaching to Nicodemus, "Except a man be born of water and the Spirit he cannot enter into the kingdom of God." Now we have an account of the way these Apostles, guided by the Spirit, worked under these instructions of the Saviour from the first Pentecost after His resurrection and ascension till the year A. D. 90, and in all those years the union pleaded for was maintained, and we find simply *the church, the church of God, or the churches of Christ*. The only law of the church in all those years was the law of the Spirit of Life in Christ Jesus as taught by the Spirit in the apostles. We have not an account of a church with a different name, or a different law, or creed, or different officers or a different baptism. What has been attained may be attained again. I think we may now answer this question in the affirmative.

LeTete, March 22nd, 1886.

J. A. GATES.

"FOR THOU ART WITH ME."

Do you know the sweetness, the security, the strength of "Thou art with me," when anticipating the solemn hour of death, when the soul is ready to halt and ask, "How shall it be?" Can you turn in soul-affection to your God and say, "There is nothing in death to harm me while thy love is left to me?" Can you say, "O death, where is thy sting?" It is said when a bee has left its sting in any one, it has no more power to harm. Death has left its sting in the humanity of Christ, and has no more power to harm His child. Christ's victory over the grave is His people's victory. "At that moment I am with you," whispers Christ. "The same arm you have proved strong and faithful all the way up through the wilderness, has never failed, though you have often been forced to lean on it all your weakness." "On this arm," answers the believer, "I feel at rest; with soul-confidence I repose on my beloved; for He has supported me through many trials, from the contemplation of which I shuddered. He has carried me over so many depths that I know His arm to be the arm of love." How can that be dark in which God's child is to have the accomplishment of the longing desire of his life? How can it be dark to come in contact with the light of life? It is "His rod," "His staff," therefore they "comfort me." Prove Him—prove Him now, believer. It is your privilege to do so. It will be precious to Him to support your weakness; prove that when weak, then are you strong; that you may be secure. His strength shall be perfected in your perfect weakness. Omnipotent love must fail before one of His sheep can perish. "For," says Christ, "None shall pluck them out of My hand." "I and My Father are one," therefore, we may boldly say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." L. M. N.

Deer Island, N. B., March 21st, 1886.

ANNUAL MEETING OF THE LADIES' AID SOCIETY OF COBURG STREET CHURCH.

PRESIDENT'S ADDRESS.

Sisters and friends—A year has rolled away since we met you here on a like occasion, and as we glance from face to face we cannot read your thoughts to know whether you feel like saying, "Go forward!" but we can raise our hearts to our heavenly Father, who knows all about our work; if we have done our best; if we have been faithful to our promises of one year ago; if we have made as many sacrifices to be always present at the meetings, to have something to say to interest others, and keep our own hearts warm, and, above all, whether we have kept burning upon the altar our prayers. Our Saviour left us the watchword for all times and seasons, "Watch and pray."

To-night do we come together to renew our covenant with God and with each other? Is there one of our number wishing to draw back? Methinks I hear the emphatic No! No! from every sister; instead we pledge ourselves anew to the work.

We glance along the roll call and find two have gone home. The aged mother with her feet touching the river repeats the hymn,

"The hour of my departure's come,
I hear the voice that calls me home."

The younger mother death frees from suffering and pain, still her heart yearns for those left behind. But, mourning ones, Heaven will keep your treasure safely. Some of our number have been called to mourn. To you Christ says, "Blessed are they that mourn for they shall be comforted."

About 20 years have passed since the movement of woman's work for woman was originated in.

New York; and woman has taken up a line of systematic work. They are sustaining from their own funds in foreign fields, missionaries, teachers, native agents, physicians, schools, orphanages, hospitals and dispensaries. The Woman's Board of Missions of North America alone raises annually \$800,000. Even the children are joining the ranks. What an army of little workers are ready to be formed into "Mission Bands!" And how delighted they are to work, only start them! If any one doubts, just visit our Mission Band of little workers, ("which forms the first or most easterly link of the chain of Mission Bands reaching from St. John to Los Angeles, Cal.") and see what pleasant meetings they have. When asked to meet and help us this evening, they gladly consented and before you they stand to raise their voices for Home Mission work. R. McKenzie in his history of the nineteenth century says, "In the foremost rank of powers destined to change the face of the world stand Christian Missions." And Mr. Froude (historian) says, "All that we call modern civilization, in a sense which deserves the name, is the visible expression of the trans-forming power of the gospel." And, now, what is Christian missions? We refer you to the great commission, Matt. xxviii. 19-20, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost," &c.

But first it is our duty to do what we can for our own neighbors. And, dear sisters, each can work with a missionary spirit. Bring some disciple who has not enlisted in our ranks, or some friend to our meetings and try to do them some good. You have felt the joy of sins forgiven. Oh! tell it to others, get them to come and share the blessings which believing and obeying the commands of our Saviour bring.

Our object and hope in the near future is to have an Evangelist in the field who will devote all his time in preaching the gospel of God's dear Son, and would earnestly wish the aid and assistance of all our sisters in our Home Missionary efforts.

SECRETARY'S REPORT.

This Society was first organized in September, 1884. Since that time we have met regularly once a month. At the first meeting, there were nine members present; there are now seventy-seven, with an average attendance of sixteen. Several of our sisters are not able to be present, but do not forget their monthly contribution.

There are many friends that are not members of the Society, but are interested in the work, and have also sent their monthly offering. We are pleased to have others think of us in this way. Visitors are always welcome at our meetings.

The object of this Society is for the present, at least, entirely for Home Mission. What we may do in the future, we cannot say as yet, but we hope, with God's blessing, to lend a helping hand, at no distant day, to Foreign Mission also.

Dear brothers, sisters and friends, our blessed Saviour, who gave His life a ransom for many, and who will have all men to be saved and come to a knowledge of the truth, before He left the earth, commissioned His twelve Apostles to "Go into all the world, and preach the gospel to every creature." And the Apostle Paul, writing to the Roman Brethren, asks these questions: "How shall they believe in Him of whom they have not heard? And how shall they call on Him in whom they have not believed? And how shall they hear without a preacher? And how shall they preach except they be sent."

It is the purpose of the Society, as soon as the finances will permit, to have a missionary in the field. We hope you will assist us by contributing generously to this good work, remembering the

words of our Lord, "It is more blessed to give than to receive."

I regret that I have to announce the death of two of our members within the past two months. I allude to Sister McCutchin and Sister Johnston, both of them well-known to most all of you, although, through ill-health, they were not able to meet with us personally, yet they never forgot the day on which we met and always sent their contributions.

I would also state that the amount now in the Treasurer's hands is \$230.05, twelve dollars of which was contributed by the Little Workers.

Respectfully submitted,
 JOSIE E. BARNES,
 Secretary.

TEN VOICES AGAINST DANCING.

BY SIMPSON ELY.

The testimony here given against dancing has never appeared elsewhere, but was prepared for this tract. It comes from our leading preachers, editors and educators, and should be respected by all the members of the church.

B. W. JOHNSON, Editor of the *Christian Evangelist*, says: "Dancing destroys spirituality. I have never known a dancer who was a devout Christian. Many of the dances are sensual and indecent. The thoughtless will not discriminate. Dancing is a dissipation. Like drink or gambling it grows on its votaries till it absorbs them."

D. R. DUNGAN, President of the Bible College, Drake University, Des Moines, Iowa: "Dancing is an enemy to good health. I do not speak of some utopian dance in the open air, in daylight, conducted by religious people; but the dance as it is—with its excess, its late hours, fatigue, perspiration, cooling suddenly in the hall, unusually light clothing, make it ruinous to the health of thousands."

N. S. HAYNES, Ex-State Evangelist, of Illinois: "The tendency of dancing is toward frivolity, worldliness, lust, lewdness and hell."

F. G. ALLEN, Editor *Apostolic Guide*: "If the Bible does not condemn dancing, then it does not, for the same reason, condemn the cock-pit in the church-yard on the Lord's day. Christ forbids anything that detracts from one's influence for good. Dancing does this: hence it is forbidden."

R. C. BARROW, State Evangelist, of Nebraska: "I have noticed that people lose interest in Christianity when they become interested in dancing. Take from dancing all that belongs to Satan's kingdom—the tendency to lust and libertinism—and there is nothing left to make a dance of; and eliminate its patent, glaring, transparent tendency toward an unholy and unlawful association of the sexes, and there will be an end of dancing."

F. M. RAINS, Corresponding Editor *Christian Standard*: "Dancing conduces a neglect of business, and squanders money and time to no good purpose. It leads to immorality and crime. The truly devout never engage in it; the irreligious and immoral generally do."

R. E. DUNLAP, corresponding Editor, *Apostolic Guide*: "Dancing destroys Christian reputation. The sinner sneeringly points out the dancing Christian as an example of Christian (?) propriety. Herein Christ is dishonored. Its history condemns it. For every reason favorable to the growth of a pure, moral Christian character, I would reject it from the category of things permissible."

ISAAC ERRETT, Editor *Christian Standard*: "Dancing becomes an infatuation that leads on to other missteps and evils of a serious character. Under its least objectionable forms, it is still an amusement that depends for its attractiveness on the mingling of the sexes. If the sexes were required to dance apart, dancing would soon cease."

J. W. McGARVEY, Professor in the Bible College Lexington University: "Dancing for amusement has been characteristic in all ages of the wicked and not of the pious. The churches in which dancing has been most freely tolerated have always been those with the least amount of piety. The practice has uniformly proved detrimental to Christian character, and thus the tree is condemned as evil by its fruits. It is included in the 'rev- elry' which is expressly condemned in the Scriptures. Gal. v. 21; Peter iv. 8."—*Atlantic Missionary*.

Faith puts a strengthening plaster to the back of courage.—*Spurgeon*.

None are so truly courageous as those who are truly religious.—*Wm. Secker*.

To the flippant objection that God has no need of our learning, Dr. South replied: "Much less has need of your ignorance."

When we pray to be helped we should ask for the improvement of the faculty that will enable us to help ourselves. It is not a new use of conscience, judgment, imagination, we need, but a better use of them.

MARRIAGES.

BOVYER-BAKER.—At New Glasgow, P. E. I., on the 15th of March, by D. Crawford, Mr. F. Bovyer to Miss Theresa Baker.

McMAHON-HOLMES.—At LeTete, N. B., on March 19, by J. A. Gates, Mr. William McMahon to Miss Sarah Holmes.

MORAN-OUTHOUSE.—At Freeport, Digby Co., N. S., Feb. 25th, by E. C. Ford, Mr. John Moran, of Freeport, and Mrs. Irene Outhouse, of Tiverton.

DEATHS.

MOREHOUSE.—At Tiverton, March the 8th, Nancy M. the beloved wife of Bro. A. Morehouse, aged 35 years leaving a husband and four children to mourn their loss. Thus another of our number has passed over the river we trust to swell the number of those whose robes have been washed and made white in the blood of the Lamb.
 E. C. F.

Tiverton, March 23, 1886.

POWELL.—At Long Island, on the 16th of March, Ella L., daughter of Benjamin and Lavina Powell, aged 13 years. This dear little girl had suffered much during her short life, but all was borne patiently. None but those who have passed through like trials know the sorrow of the hearts of these parents. May God sanctify this affliction to them; and may they so live as to meet their darling child where there is no death.
 E. C. F.

Tiverton, March 23, 1886.

McCUTCHEIN.—On the 3rd of March, after a lingering illness, Sister Elizabeth McCutchin, widow of the late John McCutchin, aged 89 years. She was a member of the Church of Christ for nearly 32 years. She had passed the threescore years and ten and was a ripe sheaf garnered in. Although her eyesight failed her during her illness, she could repeat many portions of God's Word which she had learned when young in the divine life. Her confidence was strong in the Lord, and she was ready to depart and be with Christ which is far better. "The path of the just is as the shining light, which shineth more and more unto the perfect day." A. B.

JOHNSTON.—Sister Susan E. Johnston, notice of whose death was given in a former issue of this paper, became a member of the Church of Christ in this city 19 years ago. During her long and tedious illness she was patient and trusted in her Saviour. She knew in whom she had believed; and that He was able to keep that which she had committed to Him against that day. One of her favorite hymns was, "We speak of the realms of the blest, that country so bright and so fair," &c. She leaves a devoted husband, two children and a large circle of friends to mourn their loss.
 A. B.

DIAMOND.—At Milton, P. E. I., Sister Matilda A. Diamond, wife of Bro. John R. Diamond, in the 61st year of her age. She had in early life, after the example of pious parents, joined the Methodist Church and served the Lord according to her knowledge. About 16 years ago she had after carefully and prayerfully studying the Word of the Lord been convinced that she should obey His positive command in baptism. About this time Bro. S. B. Tyler was preaching in Charlottetown, and she attended with her husband, who was astonished and delighted one night to see his beloved partner step forward at the invitation and make "the good confession," which she held fast faithfully till death. Those who witnessed her Christian life and zeal for the Lord and His cause, and also saw her last hours, will not forget her firm faith and rejoicing hope till she passed away to be forever with the Lord.
 D. C.

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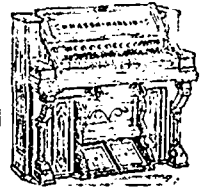
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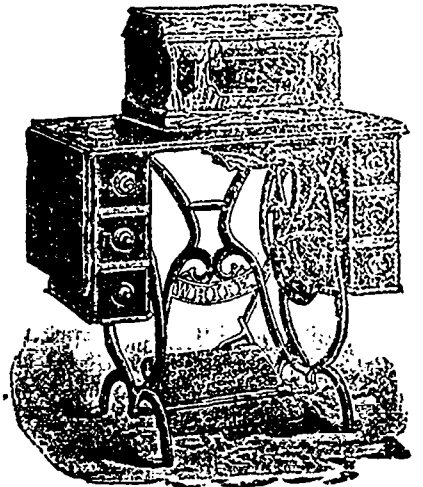
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