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THE CHRISTIAN.

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

Vol. 1.

SAINT JOHN, N. B., AUGUST, 1884.

No. 10.

The Christian.

FUTURE RECOGNITION.

There are periods in every one's life when an earnest desire is awakened to the question, "Will we be able to recognize in heaven, should we meet them, the friends we knew and loved on earth?"

At times we may feel like throwing it aside as an untaught question, regard it as involving too much speculation to be of much profit, yet, in times of bereavement, when the heart-strings are drawn to their utmost tension, we are overwhelmed with the desire, not only to meet again these loved ones, but to know and be known by them in the "Happy Beyond."

To the position here taken, of course objections can be raised; but we are taking in our judgment, the side of the question which has the least, both in *number* and *force*; that meets a deep felt want of the soul; that gives encouragement to the Christian, and to the unconverted additional inducements to start for that city where *we shall know even as we are known*.

The size and nature of our paper demands brevity, and, if possible, that no portion of an article should remain over till another issue. Realizing this, we propose to give in a condensed form, some of the arguments in favor of future recognition.

Let it be remembered that there are but *two sides* to this question. We either *will* or *will not* recognize in the future world the friends we knew on earth.

If as an objection to the present position it should be urged, that not meeting them would cause disappointment, and the knowledge of their being in torment produce sorrow, we would reply (1) That in accepting as true the affirmative of this question we are not compelled to admit that the experiences of the soul will be *precisely* the same as here on earth. (2) Even in this present world there are limits beyond which our very relatives must not tread if they would have our sympathy in their hours of affliction. May this not be—but a type of our feeling towards those who knowingly and willfully resisted the offers of mercy, and have received, justly too, the reward of their deeds? (3) The question as to disappointment at not meeting them rests upon the assumption that in heaven we'll be *expecting* to meet those who have been rejected. But we are of the opinion that when earthly prejudice for our friend is removed, that our knowledge of his conduct in life coupled with the revelation made at the day of judgment will leave no room for expectation and hence no cause for disappointment, thus harmonizing with the plain declaration of the Scriptures—there'll be no sorrow nor crying. (4) A similar objection might be raised against the other side. A knowledge of our friends being somewhere in heaven, but not able to recognize them, would there not be an *ever anxious desire* to know whether the person passing us, or talking to us is not the dear loving friend of former years.

Now, if recognition in the other world is not possible, it must be either that the body has undergone such a change as to lose all traces of identity, or that the powers of the intellect are fewer in number, or have experienced in some way or other a radical change.

Briefly, then, we propose to show that though the spirit has taken its departure from its earthly tabernacle, it is clothed with a body resembling sufficiently its former one as to be at once recognizable; and that it retains, at least, the powers by which recognition took place on earth, and when attended by the necessary conditions of recognition here, similar results follow in the future world; *i. e.* recognition of friends formerly known.

We are informed that the faculties of the intellect, which is one of the three leading powers of the soul, are there. (a) The *presentative faculty*, or the faculty of acquisition and experience, the observing faculty by which we take knowledge of existing objects. (b) The representative faculty or the power to reproduce the outlines, at least, of objects previously witnessed. (c) The reasoning faculty or the power of thought, enabling us to arrive at legitimate conclusions from given premises.

In reading of the nature and glories of heaven, a city whose streets are of gold, its gates of precious stones, and in the midst of which is meandering a beautiful river, clear as crystal, proceeding out of the throne of God and of the Lamb, and having on its banks the tree of life, would lead us to suppose that its architect and builder had no doubt as to the ability of its inhabitants to *behold* and *admire* the work of His hands. The beautiful song heard by John while on the isle of Patmos, and recorded in Rev. v., shows unmistakably that the redeemed were in possession of their *reasoning faculties*, that reviewing the Saviour's work on earth and in heaven, they realized as never before the true character of their Redeemer, and through His death, they, though entirely unworthy, had been snatched from a terrible woe, and placed amid the eternal blessings of heaven, so that intelligently, and justly too, they could exultingly sing: Thou art worthy to take the book, and to open the seals thereof: *for thou wast slain*, and hast redeemed us to God by thy *blood* out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests.

In the foregoing it will be clearly seen that there are strong arguments not only in favor of the existence of the presentative and reasoning faculties, but also for *representative*, involving as it does the action of memory. In passing, we might say without fear of contradiction, that if by the material furnished by this last named faculty, memory recognizes the outlines of objects no longer seen, surely if the object itself should reappear memory would exclaim, "Why, this is the real object or person I have seen before!"

We notice in the song of the saints, to which allusion has already been made: a remembrance of the Saviour's death; they had been redeemed; and that by His blood; that formerly

they belonged to different kindred, and tongue, and people, and nation. Take again the Saviour's reasons for accepting some and rejecting others, and the nature of the difficulty created in the minds of the parties addressed. We do not find them asking such questions as: When did we live? Where did we live? Was there a world before this? Oh, no! But, when saw we *Thee* sick or in prison and came unto *Thee*? When saw we *Thee* a stranger and took *Thee* in? Or naked and clothed *Thee*? Hear the Saviour's reply: Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. These persons being able to *recall* their *past life* and their actions towards the disciples, and having explained to them again the close intimacy that ever exists between Christ and his people, all difficulty is removed, and no more questions are asked.

While the above passages are sufficiently strong to bear up the truthfulness of our position, we have still a stronger one in (Luke xvi. 19, 31) the parable of the rich man and Lazarus. In this we have standing out prominently three persons, Abraham, the rich man, and Lazarus, who formerly lived on the earth, but, even at the time of the Saviour had crossed the boundary of time. Abraham, perhaps, had never been seen on earth by either of the other two mentioned. The rich man and Lazarus, although living at the same time, in the same village or city, were entire strangers to each other, with the exception of having seen one another a few times. After death, we are informed that the rich man lifted up his eyes and recognized *afar off*, Abraham, and Lazarus resting on his bosom. The question might be asked, How was he able to recognize Abraham? Answer—They may have been contemporaries and saw each other on earth; or his appearance answered the description generally given of the patriarch; or other circumstances may have suggested it, and a *conversation* confirmed it, all of which we readily admit, may enter largely as potent factors in enabling us to recognize each other in the future world.

In reply to the rich man's request for Lazarus to come and dip his finger in water to cool his tongue, Abraham says: Son, *remember* that thou in thy life-time receivest thy good things and Lazarus evil things, &c. Here the rich man is asked to *recall* to *remember* the *circumstances*, not only of his own life but *even those* of Lazarus. In response we find no complaint of inability; no question such as: When and where did we live? To what good things do you refer? Is this not the only life we ever lived, and if any other life is it not a blank? But in addition to complying with the request, he remembers that he has five brethren living as he lived, and that their course of life would bring them to the same place of torment. We also notice that, notwithstanding a great distance and a gulf is between them, and though in different states, the rich man is able to recognize not a dear loving friend, but a *stranger*. Surely then if neither distance nor an impassible gulf rolls between us and our *friends* and we are living in and enjoying the same blessed state, would

it not appear absurd to come to any other conclusion than that should we meet each other in heaven "We shall know even as we are known." If time and space permitted, other passages could be produced in favour of the present question. But the ones referred to certainly show that after death the spirit retains all the powers of the intellect by which recognition of friends takes place on earth. Though the departed may not be clothed with the same identical body as here, still the new body so far resembles the old one as to suggest it, and leads to a conversation that will enlighten us as to whom we are talking. That if able to recall past experiences, and to recognize at a distance a comparative stranger, what other conclusion could we come to than if one of our dear loving friends of earth should meet us, face to face, on the plains of heaven, but what we'll be able to grasp them by the hand and call them by their old familiar names. c.

EDITORIAL NOTES.

BRO. GATES' article with the caption "The Beginning," will appear in the Sept. issue.

THE RAVAGES of cholera in the Old World are justly causing alarm in this country and the United States, and should bear to us words of warning and lead us to the adoption, in our homes and cities, of proper sanitary measures.

WE WELCOME to our exchange list the *Christian Telescope*, a monthly four page paper published at Atlanta, Georgia, by Bro. Alex. C. Smith, price 50 cents per year. The July No., the first we have seen, is teeming over with "good things," so that the publisher was compelled to issue a supplement.

WE HAVE also received a copy of the *Christian Worker*, a monthly paper of four pages, published at Meadford, Ontario, and edited by Bro. H. B. Sherman, and judging from the No. before us we would consider it a firm advocate and defender of the doctrine of Christ, and well worth the 50 cents per annum.

IN BRO. EATON'S article (The Crimson Fountain), of the July No., the printer represents him as saying, "The Ruler of the *union* was moved to open in the *land* of David, &c., when it should have been, the Ruler of the *universe* was moved to open in the *house* of David. Then a few lines further down, "But notwithstanding this *part* instead of "this fact."

WHILE ON the Island we visited Bro. D. McLean and found him very sick, but improving. Although in bed several weeks, with no other prospect than of being there many more, he seemed to bear the affliction with a fortitude and resignation that are indeed commendable. We trust that his life will be spared to adorn even more perfectly the profession he has made and to preach again the unsearchable riches of Christ.

KNOWING that many of our readers would be pleased to receive a word from Bro. Pattie, we clip the following from *The Christian Standard*. San Francisco, 25 Capp street.

"The prospects for the church are flattering. If we only had a home of our own to worship the Lord in, and invite the people to, what could we not do? I am taking no vacation, and never took one since I began to preach the gospel. I have never had the opportunity. We are extending our acquaintance, and sowing gospel seed by visiting from house to house, scattering tracts, and opening our mouth wherever and whenever the people will listen.—F. W. PATTIE.

THE BRETHREN of P. E. I. are rejoicing over having in their midst two more preachers. Bro. Gunn, of Australia, who recently graduated at the Bible College in Kentucky, has undertaken the Mission work, and from what we can learn, we would judge that he has made a very favorable impression upon the brethren.

Bro. Ghent, a graduate of Bethany College in 1878, who with his wife has been laboring for some time in Philadelphia, has commenced working with the brethren at Montague and East Point. Bro. Ghent is a man of considerable experience and with his faithful partner in life will, no doubt, do a good work.

IN VIEWING the history of Arctic Expeditions, we have now but little sympathy with the efforts put forth to reach the North Pole, questioning very much whether the advantages to be gained are worthy of the amount of time and money spent—the *miser*y and *death* of so many brave, but too curious and venturesome men. We rejoice, however, to learn that the Third Relief Expedition, which left New York last Spring in search of Greely and his party, has been crowned with, at least, partial success. That on June 22nd, five miles off Cape Sabin, in Smith's Sound, Lieutenant Greely with six out of twenty-four of his companions, were rescued alive.

WE CALL special attention to our *Annual Meeting* which will be held at Leonardville, Deer Island, N. B., the *first Lord's day in September*. Efforts are being made so that persons desirous of attending, may do so at reduced rates. What has been done in this direction we have not been informed as yet. We are in hopes, however, that the necessary information will reach us in time for this issue. But if, after delaying the paper a day or two, no word should reach us, we will endeavor to issue the Sept. No. a few days earlier than its accustomed time.

These meetings are always encouraging and profitable, and having visited the Deer Island people, we can assure our readers of ample room, and a warm reception should they find it possible to attend.

NEWS OF THE CHURCHES.

NEW BRUNSWICK.

ANNUAL MEETING.

The annual meeting of the churches of Disciples of Christ in Nova Scotia and New Brunswick will be held with the church at Leonardville, Deer Island, Charlotte County, New Brunswick, on Friday, the 5th day of September next. A cordial invitation is extended by the church at Leonardville to our brethren in New Brunswick, Nova Scotia and Prince Edward Island to be present.

J. E. BARNES,
Secretary.

E. C. FORD,
Chairman.

ST. JOHN ITEMS.

COBURG 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 Circle meets every Wednesday evening at 6.

Our Sunday-school hold their annual picnic at Westfield, on the line of the N. B. Railway, this week. A very pleasant time is anticipated.

During the past month we have had the pleasure of hearing Brother Murdoch Gunn, who preached

for us one Lord's day. Bro. G. was on his way to P. E. I. where he intends laboring.

Bro. Gates was also with us one Lord's day during Bro. Capp's visit to P. E. I., and preached for us at our regular services.

Bro. Carroll Ghent and wife passed through our City en route to P. E. I. where he will preach for the brethren at Montague and East Point.

Last Lord's day evening Bro. Capp preached an excellent sermon, taking as his text—"Remember now thy Creator in the days of thy youth." In response to the invitation at the close, one young lady decided for the Saviour and made the "good confession," and was baptized on Tuesday evening.

PRESENTATION.—Last evening the congregation of Coburg street Christian Church, headed by Elder Capp, besieged the residence of George F. Barnes, Celebration street, Portland. Each visitor was armed with a parcel or basket. After tea had been served, Elder Capp, on behalf of the congregation, in a well chosen address, presented Mr. Barnes with a very handsome reclining chair and a beautiful parlor lamp, as a slight token of the esteem in which Mr. Barnes is held. The recipient was taken completely by surprise, and thanked the donors for their thoughtfulness. Mr. Barnes, ever since the inception of the church, has taken a deep interest in its welfare, and has officiated as organist. During the evening there was singing and conversation.—*St. John Sun.*

BACK BAY NOTES.

While we have no material progress to relate, as far as additions to our membership are concerned, we feel that our active church membership has made progress. Our social meetings are well attended, and our devotional exercises fully maintained. We have in our church here brothers and sisters, who are nobly striving to maintain the true worship of the living God in our church and community. Our Sabbath-school is very interesting, though it might be more fully attended, both by the aged and the youth. Our great want in this part of our Christian labor is more teachers. We expect soon to hold another tea-meeting, when we trust funds will be realized that will fully complete our place of worship. Our Lodge of I. O. G. T. is doing a good work in the community, and we trust soon by these kindred organizations, all working unitedly for the same end, to aid our community of many evils that now infest it, and are a hindrance to the spread of divine truth. May God hasten the day when all shall see, eye to eye, in these great matters. J. P. N.

Back Bay, July 30, 1884.

PRINCE EDWARD ISLAND.

The annual meeting of the churches in P. E. Island was held with the church in Summerside on the second Lord's day in July. All the churches were represented excepting East Point which is far distant.

The *stability* of the cause is assured by the presence of such veterans as the Stevensons of New Glasgow, Elder S. Boyer, of Lot 48, and Elder Peter Campbell, of Montague; its *permanence*, by the large number of young men and women who assisted to make the meeting a success. The church in Summerside has suffered by removals and death, but with such pillars as the Linkletters, Elder Murray, Bro. Peter McRae, Bro. Bishop, and many others, there is no room for despondency. The sisters in Summerside and the adjoining settlements deserve great praise for their generous hospitality in providing for their numerous visitors.

When such women as Mrs. McRae, Mrs. John Crawford, Mrs. Tuplin, Mrs. Beattie, and Mrs. Haywood, Mrs. Hurst, and others, throw their influence and *weight* into a cause its success is sure.

The preachers present were, Elders D. Crawford, O. B. Emery, of Deer Island, N. B., Carrol Ghent.

of Philadelphia, and Murdoch Gunn, of Kentucky University. The preaching by Bro. Ghent, Bro. O. B. Emery and Bro. Gunn, was good and to the purpose, and the results—two confessions and baptisms.

On Tuesday, Bro. Ghent went to Montague, where he intends to labor for a year; and Bro. Gunn began his labors as Evangelist on the Island by continuing the meetings in Summerside. May the Lord of the harvest bless their labors. Bro. Capp, of St. John, arrived on Monday. The meeting was harmonious and the prospect encouraging.—COMMUNICATED.

CORRESPONDENCE.

DEAR BRO. CAPP.—I will write you a letter in lieu of the one I expected to write for THE CHRISTIAN. I have not been well, as I had gotten chilled on the train in Maine, and the cold, damp weather has been quite unfavorable to my health. I am better now, and spoke to about 250 persons yesterday morning and about 300 last evening. The people have opened their homes and hearts and ministered to us with kind hands, for which we are especially indebted to Sister Beattie, of Summerside, and Bros. John D. Bell and Duncan McDonald. They all have ministered to our wants with an unstinted hospitality. We remain here over next Lord's day and go to East Point the first Lord's day in August. We expect to be at the opening of their new house at that time. We expect to meet Bro. Crawford at the opening whenever it takes place. We re-organize the Sunday-school here next Lord's day at 10 A. M. We are much pleased with all we have seen among the Disciples of the Island, and hope and pray to be of some use to the cause of Christ here. May the blessings of our dear heavenly Father be with us in this beautiful spot of earth and with you and yours in an adjoining province.

I cannot close this letter, however, without expressing my hearty approval of THE CHRISTIAN, as to its being a necessity, and being ably conducted, filled with instructive papers from its many contributors, from thoughtful brethren of kind, loving hearts. I hope in the future to be able to contribute something of interest to its valuable columns.

Yours truly, in the Gospel,

CARROLL GHENT.

Montague, P. E. I., July 21, 1884.

DEAR BRO. CRAWFORD.—I have received two numbers of THE CHRISTIAN. It gives me much pleasure to see this manifestation of life in the cause in your districts. The influence for good of periodical literature is very great, more especially when care is taken to exclude all personal attacks and recriminations, which are both degrading and disgusting. Life is too short for this sort of thing, and the space of THE CHRISTIAN far too limited to allow of any such bellicose performances in its columns. I like to distribute the papers which I receive among my brethren and friends, but I have withheld many of them because some of the otherwise excellent matter was unfit for circulation among strangers. I shall mention no names, for obvious reasons, but do hope and pray most sincerely that these objectionable practices may cease, and that peace and good-will may reign.

In New Zealand we have no paper devoted to our cause, but in Australia there are four; two published in Victoria, one in South Australia, and one in Queensland. The first two have been in existence for several years, while the latter two have been recently started.

The Australian Christian Watchman, edited by Bro. J. J. Haley, formerly of Kentucky, is the largest. It is an ably conducted paper, and much

appreciated by the brethren. The Australian Christian Witness is also a good paper. The others I have not seen.

The Colony of Victoria, which takes the lead in papers, is ahead in members, churches, meeting-houses, preachers, Sunday-schools, and results. Last year the increase in membership was upwards of five hundred. Next in order is South Australia, then New Zealand, New South Wales, Tasmania, and Queensland. In these colonies, where the inhabitants are gathered from many parts of the globe, it is frequently difficult to assimilate the various discordant elements, and produce that sympathetic accord which is so necessary to bring about the best results. In New Zealand I know this is a great hindrance, while in addition to this we lack a common centre from which to work. Good commencements have been made, however, in Dunedin, Christ Church, Wellington and Auckland, with smaller gatherings at Nelson, Invercargill, Thames, and Kaipara. In the provincial district of Auckland we have commenced a co-operative movement, and at the present time have two preachers employed. At Auckland City, Bro. H. Exloy, who published a trip round the world, in company with Bro. T. Coop, of England, is laboring with fair prospects, and Bro. Jones, of this place, is on a visit to the Kaipara district. Bro. Exloy is to pay us a preliminary visit for a few days this week. In a few months we expect to have his services for some months, when we hope new life may be given the cause here.

We are having a severe attack of the Salvation Army going on here at present, and have just had a visit from some half dozen "peculiar people," calling themselves American Evangelists. Their sayings and doings may form the theme of a future contribution.

For the present, I must say Good bye, and trust that THE CHRISTIAN may increase in size and usefulness, year by year, and that you may be long spared to guide its destinies. With love to all, I am, dear brother,

Yours fraternally,

LEMUEL J. BAGNALL.

Thames, N. Z., Sandes Street, 23rd June, 1884.

NOTES OF TRAVEL.

After an absence of more than four weeks from our home on Deer Island, wife and I are now returning. This is, perhaps, not so important as some of our experiences and observations while visiting other places.

We left our home on the 25th of June for St. John, where we remained a little more than a week in pleasant intercourse with Bro. Capp and other brethren, friends and relatives.

In the Coburg street church, where our membership still remains, I had the privilege of speaking on Lord's day, and also the pleasure of listening to our beloved Bro. Capp, under whose care the church continues to grow. In connection with the church there is an excellent Sunday-school, which is growing in influence, and from which believers are being added to the Lord, having, even from childhood, as Timothy, learned the Holy Scriptures.

If all men could understand how early education forms the mind, and how difficult it is to "unlearn" that which is learned in childhood, not only would every true member of the Church of Christ say: Give us Sunday-schools, but every one would, himself and herself, be in the Sunday-school, doing what they could to prepare future laborers for the vineyard of the Master.

Leaving St. John by the Intercolonial R. R., we arrived at Summerside, P. E. I., the same day, by the Gulf steamer, and after spending one night at the Clifton House, found a quiet and pleasant resting-place in the home of Bro. Isaac Linkletter, about five miles to westward. Bro. L.'s household is somewhat like that of the jailor of Philippi—

"he rejoices, believing in God with all his house." There are no infants in that house.

From Bro. Linkletter's we drove some twenty-eight miles, I think, to the home of Bro. D. Crawford, near New Glasgow. Bro. C. is well known to many as editor of THE CHRISTIAN, and by many other writings published in different forms, but, if any will know of his widespread, faithful, untiring, lifelong work, backed up by that of his Christian wife, the best place to learn is on his native Isle, where his influence will be felt and his memory enshrined in the hearts of the people long after he has ceased to labor.

Returning to Summerside to attend the Annual Meeting of the brethren on the Island, we met very many from different parts. Bro. Carroll Ghent from Pennsylvania and Bro. Gunn from Kentucky were also present. Bro. Ghent is to labor with the churches of Montague and East Point, and Bro. Gunn as a general missionary on the Island.

The meeting was a pleasant and profitable one, but as a report will, doubtless, appear from the proper source, I will leave that and simply say that during the meeting, at least, it would be very difficult for a stranger to find out, if not told directly, that the church at Summerside has become smaller through emigration. All seem cheerful, happy and brave—determined as ever to carry on the work of the Lord.

Leaving Summerside (July 17), for Lot 48, we stopped on the way at the homes of Bros. John Crawford, in Bedeque, John Crawford and John Lord, in Tryon. These brethren live in beautiful sections of country and have pleasant homes. In Charlottetown I tried to form the acquaintance of Bro. M. Stevenson, calling twice at his place of business, but failed to find him. Saturday morning we arrived at the home of Bro. Robert Stewart, in Lot 48, and were very kindly received, and although we had not met Sister Stewart before going to her house, we soon found that our visit was to be a pleasant one, and so it proved.

I hope I will be pardoned for mentioning one thing in connection with family worship at Bro. Stewart's; that is, just after reading the Scriptures there is always singing before all kneel down in prayer. I mention this here because I think if the custom became universal it would be cheering and profitable. We also visited the homes of Bros. Charles Stewart and John F. Baker. Bro. Baker, after varied experiences in the West, is, I think, a little more contented to settle down in his beautiful island home, and there help on with the Lord's work.

We were kindly invited to visit others and would gladly have done so, but time would not permit. On Lord's day we had good meetings, and left on Monday morning for Summerside, where we spent the next Lord's day with the church, Bro. Gunn, being absent, having gone to Tignish. Four Lord's days were spent on P. E. Island, and although the time, nearly throughout, was rainy, our visit was pleasant.

In consequence of absence, our arrangements for reduction of fare by the different lines of travel, to our Annual Meeting at Leonardville, on the first Sunday in September, have not been completed, but will be attended to and properly announced. We hope to see a large delegation from the several churches. O. B. EMERY.

St. John, N. B., July 30, 1884.

Grand Lodge, I. O. G. T., of N. B., met in Annual Session at Sussex, Kings Co., on Tuesday, 15th inst., and closed at midnight Wednesday, 16th. A vast amount of work was done. The reports of the officers showed our Order to be in a flourishing condition. More than 1,200 have been initiated during the year, giving us a net gain of 875, bringing our membership now to about 1,800. Next Session at Carleton, St. John, on 8rd Tuesday in July, 1885. Back Bay, July 23rd, 1884. TEGUMSEH.

The Christian.

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EDITORIAL.

CIRCUMCISION.

When the advocates of infant baptism are pressed for a scriptural command for it, and can produce none, they resort to the best circumstantial evidence within their reach. God has commanded infant *circumcision*, and they infer that baptism came in the room of *circumcision*, and argue that children should now be baptized, because God had commanded infants to be *circumcised*. One passage is quoted to make it appear that baptism is the *circumcision* of Christ, viz. Col. ii. 11, 12. Now, it is true that in that passage both baptism and the *circumcision* of Christ are mentioned, but it is not true that they are mentioned as synonymous. It is there stated that the *circumcision* of Christ is made without hands. But baptism is not made without hands, therefore they are not the same. We will quote the passage: "In whom also ye are *circumcised* with the *circumcision* made without hands, in putting off the body of the sins of the flesh by the *circumcision* of Christ. Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God who hath raised Him from the dead." Here we see that the *circumcision* of Christ is a work on the human heart made without hands by the invisible energy of the Holy Spirit, by which the love of sin is destroyed, the old man with his affections and lust crucified and put off, and the individual prepared to be buried with Christ in baptism, and to rise with Him through the faith of the operation of God, who raised Christ from the dead. Nothing is plainer than that baptism is not the *circumcision* of Christ.

I have offered to show that both baptism and *circumcision* were practiced by inspired men at the same time—that they were both in together, and the consequent impossibility of one coming in the room of the other.

First. In Acts xv. 1, 2, is the following: "And certain men which came down from Judea taught the brethren, and said—Except ye be *circumcised*, after the manner of Moses, ye cannot be saved. When, therefore, Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem to the apostles and elders about this question." Verse 6:—"And the apostles and elders came together to consider this matter."

Unless the believing Jews continued to *circumcise* their children, there could be no grounds for imposing it upon believing Gentiles. We have not the least hint in Scripture of the discontinuance of *circumcision* among believing Jews, but in this case the strongest circumstantial evidence that they still observed it. The apostles and elders did

not meet to consider whether believing Jews should continue to *circumcise* their children. So far as we are informed, this point was never in dispute. Their object was to consider the propriety of believing Gentiles *circumcising* their children. If the Jews did not *circumcise* their children, no reason could arise for these men to teach the Gentiles that they must do it, nor for Paul and Barnabas to go up to the apostles and elders about it, nor for them to meet to consider the matter. We thus judge that it was continued.

Second. When Paul came up to Jerusalem with the offerings of the Gentiles (Acts xxi.) the brethren received him gladly. After hearing of his great success of preaching among the Gentiles, they informed him of certain slanders that were in circulation, greatly to his injury. One of these was that he taught the Jews that were among the Gentiles to forsake Moses, saying that they ought not to *circumcise* their children, &c., &c. If *circumcision* had been abolished at the death of Christ, as it is contended, Paul would be solemnly bound to teach believing Jews not to *circumcise* their children. This would be an essential part of his ministry. Instead of this, however, both Paul and the apostles at Jerusalem treated this as a slander. We know that Paul taught no such thing, but that he taught the opposite doctrine, as we find in 1st Cor. vii. 18: "Is any man called being *circumcised*? let him not become *uncircumcised*. Is any called in *uncircumcision*? let him not be *circumcised*," &c. Here Paul instead of teaching believing Jews to discontinue *circumcision*, taught them not to become *uncircumcised*, or give it up.

Third. That *circumcision* was continued in the apostles' day is further evident from the fact that Paul *circumcised* a Christian who was afterwards an eminent minister of the gospel. We are told in Acts xvi. that Paul *circumcised* Timothy who was a son of a certain woman who was a Jewess, and believed; but his father was a Greek. Would an inspired apostle so dishonor the religion of the Lord and Saviour as to perform a ceremony that had been abolished to give place to Christian baptism, and that, too, on a Christian who had doubtless been already baptized? We think not. The conclusion that this inconsistent conduct was practiced by an inspired apostle, and recorded by an inspired historian without a hint of disapproval, seems too glaring to be entertained for a moment.

Circumcision was not abolished in the apostles' day. It held the place then which it had ever held. And it was perfectly right for Paul to *circumcise* the son of a Jewess, and to tell believing Jews to abide in *circumcision* after they were called into the liberty of Christ. There is, therefore, the strongest evidence that *circumcision* was not done away, but continued with the apostles long after baptism was instituted and practiced by them. Hence it is certain that baptism did not come in its room.

Here come up some important questions, viz.: Did not Jesus abolish in His flesh the law of commandments contained in ordinances, or in other words the religious ceremonies of the Jews? He did. How then can it be said that He did not abolish *circumcision*? *Circumcision* is not a religious ceremony of the Jews. It is a national institution, separating the family of Abraham from the rest of mankind. A careful and candid examination of its treatment in the scriptures will make this abundantly evident. The death of Jesus did not abolish the national institutions of the Jews. Paul *circumcised* one Christian, and tells other Christians that if they were *circumcised* Christ would profit them nothing. We may well wonder why he would do to one Christian what he declares would eternally ruin other Christians. The mystery is explained when we remember that *circumcision* belonged to Abraham's family as a national mark. Timothy was a son of Abraham, through his mother, and it was lawful for him to receive it as a national mark. The Galatian Christians were not

of the family of Abraham, and could not receive *circumcision* as a family mark. If they received it at all, it must be on religious grounds, and, in so doing, they would relinquish the religion of Christ and ruin themselves. It was lawful for Abraham's family, but not for others, to be *circumcised*.

[TO BE CONTINUED.]

ORIGINAL CONTRIBUTIONS.

A GENUINE "FAITH CURE."

BY W. H. EATON.

Much has been said, written, and preached concerning the faith of Abraham, of whom it is recorded that "he believed God, and it was accounted unto him as righteousness." Much has been said and written concerning the faith of other notable Old Testament worthies, whose names have been handed down to us as being worthy of all honor and praise for their faith in God—some of them, it must be acknowledged, exercising their faith in the face of very discouraging circumstances. But Mark has put on record for our edification an example of faith in the power of the Son of God that might well make many nineteenth century Christians blush for very shame, as they contrast their own halting faith with that of the poor, afflicted woman, to whose faith the Saviour paid this remarkable tribute: "Daughter, thy faith has made thee whole; go in peace!" It may not be without interest to glance briefly at the circumstances attending this genuine "faith cure." Jesus had been going about doing good—teaching both by word of mouth and by hitherto unheard-of miracles. His fame had, in fact, "spread abroad throughout all the region round about Galilee." It had reached the ears of Jairus, a ruler of the synagogue, whose little daughter was sick, and who, when he saw Jesus, fell at His feet and besought Him to go and lay His hands on his dear child, that she might live. Jesus hastened to comply with the loving father's request, and it was while on His way to the home of the "ruler" that the notable cure to which I refer was effected. A certain woman had been afflicted for twelve long years—as many years as the daughter of Jairus had lived altogether. She had suffered many things from many physicians (not very complimentary to the doctors of those days), and had spent all her worldly wealth in the unsuccessful pursuit of health. But at length the fame of the "Great Physician" reached her ears, and we find her in the crowd that followed Him as He went forth with the ruler of the synagogue. "If I may touch but his clothes I shall be whole!" She may not have had a very intelligent faith; she may not have been very well instructed as to the real scope of the Messiah's mission to earth; but she certainly had a remarkably strong faith in His ability to heal the diseases of those who came in contact with Him. She touched His garment, and "straightway she felt in her body that she was healed of her plague." Her strong and persevering faith met with an immediate reward. The Saviour knew that virtue had gone out from Him, and He turned about to see who had touched Him. Seeing this, the poor, trembling woman came and fell before Him and told Him all the truth. Did He rebuke her for the strength and persistence of her faith? No! "Daughter, thy faith hath made thee whole; go in peace." Even the succeeding narrative of the wonderful manner in which the Saviour restored the "ruler's" daughter to her sorrowing friends, fails to drive from our minds the impression made by the simple recital of the case of this poor woman, and did space permit we would like to enlarge upon it. But the readers of THE CHRISTIAN can draw their own conclusions. Unlike this woman, they have had the advantage of learning much of the Saviour's mission that she

never even thought of. They know that He came not merely to heal bodily ailments, but to cleanse and purify the hearts of those who should believe on Him from all uncleanness, and finally, to present them faultless before the throne of His Father's glory, with exceeding great joy. She probably only knew Him as the miracle worker. They know Him as the "One altogether lovely, the chief among ten thousand." She came stealthily and with trembling, yet with strong faith, to get a blessing by touching the hem of his garment. They, more highly favored, can come with humble boldness to the throne of grace, and there find blessings suited to their every need. If these few thoughts lead my brethren to a more careful reading of the simple story which I have only glanced at, my object will have been accomplished.

Montreal, July, 1884.

"GOING TO HEAVEN."

We often hear it said, "I want to go to heaven when I die." This is a most worthy desire, and one that should actuate every heart. But the going there after death is only a half-idea, and the weaker half at that. If we want to go to heaven we must go while we are living on earth. The going is now, and not after death. There are many who fancy they are going to heaven, who are now going very slowly if they are going at all. When we stop working we stop going. Working out our salvation is going on to perfection. When we are not growing in grace and in knowledge of the truth, we are not going. How mistaken the soul who supposes they can gain heaven without the journey of life, and that each day must find them farther on. It is wrong to suppose that time will bring us nearer to the goal of bliss. True, indeed, we are moving on with fleeting time, but we may not be nearer home. The going that is needed is that which is by virtue of our own efforts. We may stand on the deck of the ship and by virtue of the moving ship we are moving and yet not change our position on the ship. We must soon come to the end of this life, but may not be any nearer heaven than we are now—the moving or going that is necessary is our growing better. This only will bring us nearer home.

The very best definition of true life is going, and not being or staying. Christianity is real life, which means a constant growth. When we cease to grow we cease to live. All life shows signs of growth, and action is life. Strange that any one should imagine it possible to get into heaven any other way than growing into it; the better we grow the higher we go. The best man is the happiest man, and the man nearest God is the best man. Our earnest prayer should be "nearer my God to thee," with a constant pushing on to obtain this sacred nearness. Those who would go to heaven must go now; they must add to their faith, courage; and to their courage, knowledge, &c. The important question is, "Am I going to heaven?" not "Will I go when I die?" We are sure if we are growing in Christian virtues, that we are going now, and if we keep on going till we die we will be all right after death. God will take care of the going then.

We are surprised, and our surprise deepens into blank amazement when we hear so many who talk about going to heaven—and who actually suppose they are going there—who really are standing as still as a post, and, post like, are in the same place they were years ago. There seems to be a feeling of satisfaction on the part of such, that if they can stand steadfast and immovable, and not go back into the sinful elements of the world, they are doing all that religion requires of them. But a careful reading of 1 Cor. xv. 58, will reveal the fact that steadfast and immovable is united with abounding in the work of the Lord. There is no such thing as simply "holding our own," and resting with our oars upon the galley. Not only on the

stream, but up the stream, should be our watchword. A friend once said to the writer, "that one sad feature of our church life is the lack of young members who are growing up to take the place of our brethren who must soon depart." We remarked that this sadness was intensified when we realized the fact, that only those who grew up to fill some place in the church would fill any place in heaven. The "Old Ship of Zion" has no passengers on board; we are all crew, and every member of this crew must work their passage, and the more we are tossed on the sea of life the harder we must work. The many evils of life are the winds that make the voyage tempestuous; but we have a good captain and a good chart, and we are sure of reaching our port if we work; but if not, we shall be lost. While it is true the ship saves us, it is equally true we save the ship. When our Saviour was on the lake with his disciples, He controlled the elements and spoke peace to wind and wave, but he did not manage the boat; this the disciples had to do or never reach the shore. We have an immortal nature that must get into harbor. The voyage is not passed till this life is done. It is transcendently important that we understand the great issues of the living present. The past is gone and cannot be recalled any more than the clouds of a year ago. We must forget the past and not build our hopes on what we have done. It is very pleasant to think of the time we were translated out of darkness into light. Yet this will not secure to us an entrance into everlasting light and love. While it is true we were born into the kingdom of Christ on earth; it is not true we were born saints. It has been wisely said that "we are born a little and we have to grow a great deal." The great apostle of the Gentiles was not born into character. He had to hammer and forge it out. Christian manhood is not reached by any sudden impulse. Dr. J. H. Vincent, the noted Sunday-school worker, reached his standard of noble manhood by "an entire surrender of impulse and inclination to the demands of duty as expressed and made possible in the life and teachings of Christ." This is the royal road over which all must pass to reach heaven. The same mistake is made in regard to the future as is made of the past. We are apt to forget the present, in our anticipations. We need to attend to the present. God will take care of the future. Richter truly said "that we should not make the present the means to the future, as such a future was nothing but our coming present, and the present we now despise would be the future we desired." We are to-day what last year made us, and our present is last year's future. Hence the great necessity of living now and of living while we live.

How unexpressibly sad it is to see those who expect to go to heaven, going down instead of going up, growing smaller instead of growing greater, becoming more contracted and narrow in their principles and less godlike in their natures. May the time soon come when all of God's people shall see the beauty of holiness, and the necessity of a devoted, consecrated life of joy and love. Then will the gospel of peace and love pour its fragrance into our lives as the mountains and meadows pour their fragrance into the bosom of the morning.

"Let us, then, be always growing,
Never, never, standing still;
Listening, learning, better knowing
Thee and Thy most blessed will;
That the Master's eye may trace
Day by day, our growth in grace,
That we may towards heaven go
While we journey here below."

H. MURRAY.

PRINCIPLE AND ACTION.

The world's Divine Teacher has declared that the "tree is known by its fruit;" therefore, to form a just judgment a careful examination should precede any decision. The new Scriptures draw a perfectly

straight line on faith and obedience in relation to their great author, Christ. Truth is not a little this way and that way, it is yea, and can be only so. As to the how one can show obedience to what is required of all who desire to be considered Christians, it is not so much to feel that one is right as it is to know that one is right. The feelings may be moved from natural causes, such as sympathy, or eloquence, and one may be led to a certain action which is not scripturally the way to obtain the answer of a good conscience toward God. (See Acts 5th Chap. 1 to 17 verses.) Obedience to Jesus Christ results in duties which are purely in accordance to his commands, and "hereby we do know if we keep His commandments," Christ's has left an example not only of suffering, but also of action, that His steps might be followed, He being the "Leader of the people." If our love of truth does not conform our will to desire "Thy will be done," true joy will not result otherwise, as one may be constrained to comply to some action which will not be approved by the Master, who came to His disciple John and requested immersion in water, and in that being performed, the divine testimony was given, "This is my beloved Son in whom I am well pleased." Hence John could declare with certainty, "Behold the Lamb of God that taketh away the sin of the world." Inquiry here may be made: How can decisive statement be made that it was the action of immersion that Christ received from John; for it is not said that John dipped Christ under the water. Well, does it say that the water was poured on Him? No! Neither is it asserted that water was sprinkled upon Him. Then how was the death of Christ and His resurrection shown, as stated by the Apostle Paul, in the use of water? And how can Christ's example be followed, since, according to the above evasive reasoning, He was not otherwise baptized, except by walking down into the water and coming up out of the water. Well, even this action destroys the personal application of water to the infant. The principle of loyalty to Christ can only be exemplified by a personal immersion into his death, and rising to newness of life, past sins being remitted according to God's promise and the testimony of the Holy Spirit, as declared by the Apostle Peter, on Pentecost, for he spake as the Spirit gave him utterance. No other element than water can represent a cleansing character, suitable to the means of Christ's shed blood for the remission of sins that are past, producing a good conscience towards God through faith and obedience to His will; hence the Apostle's argument, that as Christ's death was an effective atonement, so much more His life confirms the good news to sinful men of forgiveness and acceptance, through living to make intercession for all who through Him draw near to God, and His resurrection affords a good hope of a future life, because He is the author of eternal life to all that obey Him; to such is the promise: "That as I live, ye also shall live by me." The love of Christ, thus manifested while we were yet sinners, He having given His life for us, generates the principle of love in all who truly believe His testimony, and willingly conform to the will of His Father in heaven, so the Saviour taught in conformity as the sent of the Father to instruct the world in righteousness according to His will, which is revealed in both the old and new Scriptures. For faith, that all who read may run in the path of peace, proving all things, hold fast that which is good, the word of the Lord abiding in us transforming into His image more and more, until the perfect day, when the righteous judge will declare, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Now be my heart inspired to sing
The glories of my Saviour, King;
Let all the nations know Thy Word,
And every tongue confess thee Lord.

JOHN UHLMAN.

Newport, Hants Co., July 5, 1884.

ORIGINAL SIN.

The fifth verse of the fifty-first Psalm, which reads, "Behold, I was shapen in iniquity, and in sin did my mother conceive me," is sometimes quoted: "Behold, I was born in sin and shapen in iniquity," and often used to establish the doctrine of "original sin,"—a weapon used by the atheist against Christianity, as God in His judgment, by making the innocent soul suffer for the guilty, is unjust.

But the advocates of original sin, in order to make it appear palliative, teach that God has instituted the rite of baptism, and the child soon after birth is baptized on the faith of its parents, and thereby freed from it.

Now, suppose the parents die before the baptism of the child takes place (and this is not an uncommon occurrence), on whose faith is the child to be baptized? Where is the precept or apostolic example for such a procedure? What is to become of all the children who have never been baptized in any way? These must be accounted for.

Baptism having been enacted by the Saviour for the remission of the sins of the believing and repentant sinner (Mark xvi. 16. John iii. 5. Acts ii. 37, 38, xxii. 16.) the fact is, to make infant baptism in any way acceptable and not a meaningless rite, the doctrine of original sin has been instituted, not by God but by men.

Henry Ward Beecher, in administering the rite of infant sprinkling, recently, said: "We do not perform this ceremony with any belief that it has any immediate effect on the child. It is an ordinance that has come down to us from a faith that in our denomination has ceased to exist. It was originally that ordinance by which the old Mother Church hoped to cure original sin which all mankind was thought to have inherited from Adam. There never was such a sin, and it never did them any good and never did them any harm. We don't administer it because it was enjoined. We found the ordinance and have continued it." This is a frank and candid statement made by but very few Pedo-baptists.

But to preserve this doctrine of original sin, another position is laid down by a certain class of religionists. It is admitted by these that there is original sin, but the child is regenerated from its sinful state by the Spirit. Now, there is a striking analogy between the natural birth and the birth into the kingdom of God. There are two parents to every birth—a father and a mother; the former begets and the latter brings forth the child.

So in being born sons of God, Jesus teaches there are two parents—the Holy Spirit by which we are begotten, and the water by which we are brought forth. Hence He says to Nicodemus, "verily, verily, I say unto thee, except a man be born of water and the Spirit he can not enter the kingdom of God." The reason the Spirit comes last in the order named by Jesus, is, a child is not said to be born of the father before it is born of its mother. If the child is freed from the original sin by the Holy Spirit alone without water baptism, then we have a birth of one parent, a thing not agreeable to the words of Jesus to Nicodemus. (John iii. 5.)

When a person is born into the natural kingdom once, he can not be born a second time into it; and when a son is born of his parents he is always their son; he may be a good or bad son. If a good son, his father will be pleased with and reward him, but if a prodigal, and spends his father's goods given to him, in riotous living, he will be left in his poverty to which he is sure to come unless he repents and does well.

Now, when we become citizens of the kingdom of heaven, we are not born into that same kingdom a second time; also, when we become children of God we are such for all time—may be, prodigals, spending our part in riotous living, but will be left in our poverty to starve and die unless we return to our Father, confess our sins, and be received into His confidence to serve Him anew. Now, those who teach that a child is freed from original sin in its infancy, have two births into the same kingdom;

for they urge the same children to be born again when they come to the years of the knowledge of good and evil. Surely this is a second birth into the same kingdom; and twice born of the same parents!

But suppose we are freed from original sin by the Holy Spirit alone. Why make that a matter of dispute or a point of doctrine? As we have nothing at all to do in the matter, it being entirely a work of God who will attend to that as well as all things else with which He has to do.

But, by the way, if the Spirit of God frees me from original sin, how is my child subject to it? Has the holy Spirit not perfected His work in me? If He has, then my child is not subject to original sin. For how can I impart that to my child which is not in me? If my child is subject to original sin, then I take it the Holy Spirit does not perfect its work. This certainly is *reductio ad absurdum*.

But it is said, there will be no persons in heaven but those who can praise God through the blood of Christ, and if there be no original sin from which to be regenerated, there will be some in heaven who cannot praise God through Christ, as there are many children who die very young. What benefit shall they receive from Jesus?

We answer: Just what they lost in Adam. God said to Adam, "The day thou eatest thereof thou shalt surely die," and after Adam did what the Lord commanded him not to do, God appeared to him in the garden and spake as follows: "Because thou hast hearkened unto the voice of thy wife and hast eaten of the tree of which I commanded thee, saying: Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee, and thou shalt eat of the herb of the field: in the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken. For dust thou art, and unto dust thou shalt return."

And the Lord God said: "Behold the man is become as one of us to know good from evil, and now lest he put forth his hand and take also of the tree of life and eat and live forever. Therefore the Lord drove them forth from the garden of Eden to till the ground from whence he was taken." (Gen. iii. 22, 23.)

And to prevent them from going back into the garden a cherubim and a flaming sword were placed at the east of the garden to keep the way of the tree of life. Life was in the garden, death outside of it. Now, being left outside of the garden, in the region of death, formed of the dust of the ground, "to dust must we return," as did Adam. And to restore us to life and immortality is the work of Jesus who died and rose again the third day—according to the Scriptures—which He shall accomplish when He descends from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first and be caught up to meet the Lord in the air." Among these shall be the little children who have died before they came to the knowledge of good and evil. They, with all the rest of the redeemed from death and the grave shall sing: "O death, where is thy sting? O grave, where is thy victory?" "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

There is not a passage in the word of God that teaches the soul of an innocent babe is responsible before God for what Adam did. It is enough that the ground has been cursed; in sorrow shall we eat of it and suffer a natural death for what Adam did, without losing our souls, which is certainly the case if they are born in sin.

When David said: "Behold I was shapen in iniquity, and in sin did my mother conceive me," such a thing as being born in sin is not mentioned. There is not a word about a birth. A child must be brought forth before it is born. David is giving an account of the state of his mother before his birth, at the time of his conception. That she was in sin, as all are who knowingly and wilfully put forth their hand, as did

Adam in the beginning, and pluck of the forbidden fruit by breaking the commandments of God.

If we are born in sin, as is submitted by some, on account of the sins of our parents, then Jesus also must have been born in sin. Now, we believe He was without sin, neither was guile found in His mouth. And we conclude the child born to-day into the world is as pure as was Adam when he came forth from the hands of his Maker in Eden. But when the child comes to the years of the knowledge of good and evil, and on account of the sinful condition of society in which he lives he puts forth his hand, as it were, and breaks the laws of God, then sin, and is under condemnation until he accepts of Jesus, "The Lamb of God that taketh away the sin of the world," where there is no condemnation, but freedom and the promise of life evermore into the enjoyment of which he shall come if faithful unto death; for it is "he that endureth unto the end that shall be saved."

But the question is asked, what does the Lord in Ex. xx. 5 mean, where he says, "Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me," if there is no original sin? If so, then the Word of God is inconsistent with itself. For in Deut. xxiv. 16, the Lord declares, "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin." Then how are we to determine what the Lord wishes to teach?

The object against which the Lord legislated at that time was the worship of false gods. The effect of this worship was injurious not only to the souls of those who worshipped but also to their bodies. What is the history of those nations who served false gods?

In the first place these gods are represented to us as being very corrupt. Even Jupiter, chief of the celestial deities, who gathers and disperses the clouds, casts forth his lightning, stirs up his thunder, sends down rain, hail and snow, and his ambrosial locks, causing the whole of Olympus to tremble; even he has a notorious number of mortal as well as immortal spouses evidencing his sensuality and lasciviousness. Besides, Jupiter, Apollo, Mars and Venus, the highest objects of their worship, were adulterers, fornicators and prostitutes of the most infamous kind.

What would be the effect on those who worshipped those gods?

Public prostitution formed a considerable part of their worship. They were accustomed in their prayers to request the gods to multiply the number of their prostitutes, and, in order to express their gratitude to their deities for the favors received, they bound themselves by vows to increase their number, for commerce with them was neither esteemed sinful nor disgraceful. Paul in Romans says: "They worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up unto vile affections, for even their women did change the natural use into that which is against nature, and likewise also the men * * * working that which is unseemly and receiving in themselves that recompense of their errors which was meet, being filled with all unrighteousness, fornication, covetousness and maliciousness." Such profligacy of conduct debasing them far below the beasts that perish would have an effect upon their children, to make them sickly, deformed, miserable creatures: all the days of their life a reproach to their parents, and living movements of their iniquity, practiced under polytheism.

If we are to believe that the iniquities of the fathers were literally visited upon the children to the third and fourth generations of the children,

how many do you suppose would have entered the promised land, of the children of those who sinned in the wilderness? Forty years, the term of their sojourn in the wilderness, is not sufficient time for the rise and fall of three or four generations. Men in our day, practicing those things which destroy vitality and create disease impart the same to their children.

Now, to prevent such among His people, God gave the law: "Thou shalt not bow down thyself to them (the false gods) nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generations of them that hate me," "and showing mercy unto thousands of them that love me and keep my commandments;" an inducement to act righteously before God. If it is admitted that we receive a diseased body and a weakened intellect through the sins of our parents, then there is no controversy, although the majority of the ills of this life are contracted by ourselves and can not be attributed to our ancestors.

R. W. STEVENSON.

St. Thomas, Ont., July 9th, 1881.

THE FAMILY.

ZERO.

Few of our readers, it may be, are familiar with the origin, or hardly with the definition of the term "zero," which is in constant use upon the Fahrenheit thermometer. Coming into our speech from the Arabic through the Spanish, it perpetuates its original force, which is "nothing," or "empty." There is a manifest solecism in the use of the word *force* as thus applied, though, in another sense, our readers have need only to appeal to their very recent experience to realize that there is a decided fitness in its practical significance. The inventor of the zero scale upon which the zero point is marked, was a Prussian merchant, who lived upon the borders of the Baltic Sea, and whose name was Gabriel Daniel Fahrenheit. A hundred and eighty years ago he availed himself of a bitterly cold day, of a memorably cold winter, to experiment with mingled salt and snow to produce artificial cold. He supposed he had thus found the very lowest point of cold, and constructed a rude thermometer with "zero" at the lowest point, and graduated from that to the boiling point, 212 degrees above zero, while he fixed the freezing point at 180 degrees below the boiling point, both these degrees being estimated by the supposed contraction of quicksilver, the thirty-second part of its bulk in sinking from the freezing point to zero, and by its expansion the one hundred and eightieth part in being heated from the freezing to the boiling point. Of course this was unscientific and entirely arbitrary; and as soon as this became apparent, other scales were devised upon true principles. These are Reaumer's and the Centigrade, which are accommodated to Fahrenheit's by agreement. The latter is used in Holland, in England, and in our own country, and its continued use is in proof of the power of habit, which in early days gave this cumbrous system of the Dutch philosopher a hold upon the public mind.—*The Standard*.

MINISTERS' SALARIES.

Some one curious in such matters has made a calculation in regard to the salaries paid to ministers in this country, and the number of sermons preached, and finds that the average price paid for a sermon, take the land through, is only three cents. Commenting upon this the *New York Observer* says: "Doubtless some ser-

mons are worth just that, and others three cents less; but, considering how large are some of the salaries paid in our cities (not too large, but large in proportion), we see how poorly paid must be the mass of our preachers. The standard is too low, always was, and it has not risen at all in proportion to the increase in the cost of living. Granted that some sermons are poor, is it not, in part, because the preachers are so poorly paid? You cannot expect first-rate work for half-wages. We do not mean by this that the work is done merely for the pay, but a man must live, and how can he work with any freedom or effectiveness with such a burden on his heart? How can he preach all the Gospel? How take the text, "Owe no man anything, but to love one another," when his grocer sits just before him, to whom he owes money for the necessaries of life? We say necessaries, for many do not go beyond them; nay, many are poorly fed, denying themselves in quantity and quality. "We speak that we do know, and testify that we have seen." And then the people complain that the preacher is tame, that he lacks vigor and animation. So does any man or animal who is underfed. You can tame a lion by starving him.

TO CHARLIE IN HEAVEN.

BY SIMPSON ELY.

Dedicated to Broken Hearts.

Tears have passed like shadowy visions
Since the grave received my child;
Yet the sorrow sweeps my heart-strings
Like a storm so fierce and wild.
Can I e'er forget thee, darling?
Oh, the very thought is pain;
I will meet you, I will greet you,
When the Saviour comes again.

CHORUS.

When the Saviour comes again,
When the Saviour comes again;
I will meet you, I will greet you,
When the Saviour comes again.

Golden ringlets decked your forehead,
Eyes lit up with heaven's blue;
And your guileless, charming manner,
Taught me o'er to be true.
Like a crushed and buried flower,
Leaving perfume for its pain,
So your memory will go with me,
Till the Saviour comes again.

Oh my darling, will you waft me
Blessings from your heavenly home?
Will you wait at heaven's portal,
Till the father bids me come?
Wait and watch, for I am coming,
Join me in this hopeful strain:
I will meet you, I will greet you,
When the Saviour comes again.

What a meeting! what a greeting!
When I clasp you in my arms;
Smoothing back your golden ringlets,
Never fearing death's alarms.
Hark! in faith I hear my darling
Singing now the glad refrain:
I will meet you, I will greet you,
When the Saviour comes again.

An Italian philosopher expressed in his motto that time was his estate; an estate indeed which will produce nothing without cultivation, but will abundantly repay the labors of industry, and generally satisfy the most extensive desires, if no part of it be suffered to lie waste by negligence, to be overrun with noxious plants, or laid out for show rather than for use.—*Rambler*.

CURRENT EVENTS.

DOMESTIC.

The Scott Act has been carried in the County of Arthabaska by a majority of twelve hundred. This is the first Quebec County to adopt the Act.

Laying track was commenced on the Northern and Western (Miramichi) Railway. In ten days it is expected that the road will be completed to Marysville. A temporary track is to be laid connecting this road with the terminus of the New Brunswick Railway. An engine will be at work in a day or two with a gravel train.

The morning papers contain the particulars of a sad accident that happened in St. John on 28th inst. by which a young man and his sister, while walking across King Street, were run over by a team driven by one Dennis Costigan, proprietor of a liquor store on Pond Street. Costigan, in a drunken state, was driving his horse in a reckless manner, and when turning from Prince William up King Street, struck Heber and Ida Hayes. Miss Hayes was picked up dead. Her brother escaped with slight injury. Costigan was afterwards found in his own house speechlessly drunk by the police, arrested and taken to the lock-up to await the result of the coroner's inquest.

UNITED STATES.

The estimated reduction of the public debt of the United States for July is about \$5,000,000.

A severe thunder storm visited Beatrice, Neb. The lightning struck the farm house of Nathan Miller, near Marysville, killing his four daughters while asleep. Their ages were 17, 13, 9 and 7 respectively. The mother is in a critical condition from the bereavement.

The total estimated expenses of the Groody relief expedition, just returned, is \$700,000. This includes all purchases and repairs. The expense will be materially reduced if the Government disposes of the vessels and outfits not exhausted by the expedition.

Governor St. John, of Pittsburg, Pa., has been nominated for the presidency by the prohibitionists. He received a full vote of 602 on the first ballot amid great enthusiasm, a picture of Mr. St. John being exhibited from the stage, and the delegates and spectators joining in singing "Glory, glory, hallelujah! our cause goes marching on!"

FOREIGN.

The number of deaths since the outbreak of cholera will reach 1,000. About 500 persons who were attacked have been cured. The ratio of cures would be greater if those rendering assistance were better organized. Much prejudice exists among the lower classes against the doctors. Some force physicians to taste their medicines before they can be prevailed to take them. The doctors often are afraid to enter houses owing to the hostility of occupants. The city of Marseilles is threatened with a meat famine, owing to the fact that many of the butchers have shut up their shops. The rate of mortality is decreasing in cities, but increasing in the country among the peasants.

Parliament will be prorogued Aug. 9, and will be re-opened Oct. 23.

The crop prospects throughout England are most encouraging. The recent rains have proved the salvation of the grass and a good hay crop is insured. All the root crops have been greatly benefited, and wheat is in a very promising condition.

A persecution has begun against earnest evangelical Christians in Russia. Col. Paschkoff and Count Korff, who have been active in holding religious meetings and in labors for the poor, are banished. It is also declared illegal to distribute the publications of the Religious Tract Society, though they bear the printed permission of the censor.

The Queen and the Duchess of Albany will have the sympathy of the nation in their joy over the birth of a posthumous son and heir to the Duke of Albany. Prince Leopold resembled his father more closely than did any of the Queen's sons and his death was an undoubted loss to the nation. That his son may inherit his good qualities will be earnestly hoped.

A MERCHANT writes us. "Minard's Liniment has saved many from a terrible death, here, as diphtheria has been very prevalent, and "Minard's Liniment" cures it every time when taken internal and external. For Congestion and all Throat and Lung Diseases it is equal to a doctor in the house.

RECEIPTS FOR JULY.

John Rogers, 50 cts; Mrs. Jones, 50; Wellington Houston, 50; Mrs. Wm. Moffatt, 50; Peter Campbell, 50; James MacLaren, 50; John MacLaren, 50; James Dewar, Esq., 50; Miss M. Dewar, 50; Mrs. A. Robertson, 50; D. F. McDonald, 50; R. H. Plummer, 50; Chas. D. Campbell, 50; Dr. John Knox, 50; Mrs. H. Bill, 50; B. Haywood, Esq., 50; A. Haywood, 50; Herbert Head, 50; Peter Dewar, 50; Mrs. R. L. Melish, 50; Joshua Wittnow, 50; Robert Fenton, 25; Miss Lois Fenton, 25; Richard Fenton, 25; J. Howard Harvey, 50; James W. Lucas, 50; Mrs. D. F. Mahaffey, 50; Mrs. Levi Abbott, 50; Ed Royal, 50; Mrs. Elias Woodworth, 50; Murdoch Gunn, 50; Minnie Wright, 50; J. A. Stewart, 50.

SPRING HILL, October, 1881.—For several years I was a great sufferer with Neuralgia in my head, so that all my hair came out and left my head entirely bald. I used "Minard's Liniment" on my head, which entirely cured my neuralgia, and after using several bottles, to my astonishment I found the hair rapidly growing on my head, and now I have as good a head of hair as I ever had, and would recommend all to use "Minard's Liniment" who have lost their hair from diseases, as the Liniment will positively give you a good crop again.—WM. DANIELS, Jan 12, 1883.

MARRIAGES.

QUIGLEY-KILPATRICK. — At Bliss Island, Charlotte Co., N. B., on the 11th July, 1884, by J. A. Gates, Mr. John P. Quigley, of Bliss Island, to Miss Rosena Kilpatrick, of St. Andrews, N. B.

COOK-HARRIS. — At LeTete, St. George, June 8th, by J. A. Gates, Henry Cook to Ellen Harris, both of Back Bay, Charlotte Co.

MCLEESE-WAYCOTT. At Back Bay, June 15th, by J. A. Gates, Albion McLeese of Back Bay, to Emily Waycott, of St. George.

DEATHS.

COOK.—Death has again visited our neighborhood and Sister Peter Cook has passed from earth. We laid what was mortal of her beside the remains of her husband, who had been called a few months before her. She had been slowly sinking for over a year. Her faith was unwavering. She bore her suffering patiently to the end, and longed for home. Three children are left without father or mother. J. A. GATES.

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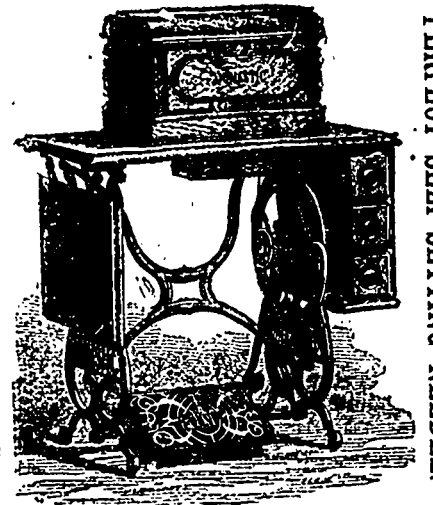
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