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The Christian.

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

Vol. II.—No. 11.

SAINT JOHN, N. B., SEPTEMBER, 1885.

Whole No. 23.

The Christian.

REGENERATION.

Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.—John iii. 3:

With the words of Jesus spoken to Nicodemus ringing in our ears, the importance of this question does not admit of an argument. To enter or enjoy the kingdom of God is an impossibility unless we are born again. Right here I am asked a question, "What do you understand by the kingdom of God? Is it the same as the church or the kingdom of which he said he would give the keys to Peter, or is it the everlasting kingdom spoken of by Peter in his second letter, i. 11, or heaven itself?" That Jesus spoke these words in view of his public teaching that "the kingdom of God is at hand," can scarcely admit of a doubt. Jesus left the glories, the beauties and riches of heaven and came to this world of sin, sorrow, suffering and death, to save fallen man. In carrying out this purpose he established a kingdom in which they were saved. The prophets spoke of this kingdom hundreds of years before the Saviour came to earth as the Son of God, and pointed out the time when it should be set up. John the Baptist came at or near that time declaring the kingdom was at hand. The preaching of John, of Jesus, of "the twelve" and the "seventy" kept this matter before the people; and as the Jewish Rabbi approached the Lord, no doubt but that he desired information about that which was so much talked of. There is, then, no such thing as enjoying or entering into this kingdom without being born again—born of water and the Spirit. "Yes," says a man, "that is so, you cannot go into the kingdom on earth without being born again, but we may go to heaven all right." Perhaps you may, but how much hope does God hold out to you in the pattern shown to Moses in the Mount. There was the holy place and the holy of holies. What was the holy of holies the type of? You will find the answer of this question in Heb. ix. 24, and if the holy of holies represents heaven, certainly the holy place is a type of the church or kingdom on earth. And how did they get into the holy of holies while the tabernacle stood. Did you ever read of a door from the outside to enter the holy of holies? No, the only entrance was from the holy place. Then my dear friend, whatever you may think it is possible for God to do, and however He may save those who are not gospel subjects, such as infants and idiots, do not run the risk of getting in outside of the ordinary way. If you come into the kingdom here and abide there, you will at least be near the door of heaven. When we consider the importance of regeneration, we certainly must wish to know what it is and whether we have been born again. What

does God's word teach on this subject? James says, first chapter and 18th verse: "Of His own will begat He us with the word of truth." In this passage, God, the fountain of life, He from whom all life proceeds, is set before us as begetting of His own will. Let us then keep this point before our minds. God begets us or we cannot be born again. There is another important point brought before us in this verse, viz.: "The seed is the word of truth." In 1 Peter i. 23, we read: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Here we are told that the seed is incorruptible and liveth forever. That is the word of truth, or word of God. Though everything else shall fail, Peter assures us that the word of the Lord endureth forever. And this is the word which, by the Gospel, is preached unto you. The word of God, like all other seed, has life in it. It liveth and abideth forever. Paul says, 1 Cor. iv. 15: "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." Here are persons begotten, and we find the seed the same, the word of God, which Peter said by the Gospel was preached. But Paul calls himself their father and says he begat them. In Paul then we must recognize God's agent in this work. What have we now of the new birth: "That God begets; that the word of God is the seed; the same word that is used when the gospel is preached; that God employs agents to accomplish this work." Why then is not everyone who has the Gospel preached to him begotten? We read in 1 John v. 1 (new version). "Whosoever believeth that Jesus is the Christ is begotten of God." Now a great many persons have the gospel preached to them, but the word preached does not profit them, not being mixed with faith by them that hear it. There is the same impurity, the same love of sin after hearing as before. But when the seed, the Word of God, is brought to the understanding of a man by God's agent and the man believes the word he is begotten, there is *new life*, for believing God's word purifies the heart and that is the source of life, the fountain of life. Peter says in speaking of the Gentiles, Acts xv. 9, "God put no difference between them and us, purifying their hearts by faith." The heart, by its rebellion against God, is filled with all evil and iniquity so that we serve divers lusts and pleasures; filled with malice and envy, hateful and hating one another. The Gospel preached by the apostles, believed by a person, so changes his heart that he not only loves God but also all God's creatures. How beautifully this agrees with the commission of our dear Saviour. "Go ye into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved and he that believeth not shall be damned." Paul says in his letter to the Romans, "The Gospel is

the power of God unto salvation to every one that believeth." I think we can now understand this statement: "The Gospel is the power." We are saved by being born again and in that birth the Gospel is the seed and without the seed there cannot be a birth, the seed must be there. But it is only the power of God to save them that believe. "He that believeth not shall be damned." Is this regeneration? When the Gospel, as preached by the divinely commissioned apostles, is presented to a man, and it fills his mind with love to God and love to all around him, and this love is welling up in his heart longing for some way to show the life within, is the man regenerated, born again? I answer *No*, certainly not! What have we found thus far: (1) God begets us by the word of truth and this is the incorruptible seed, the word which by the Gospel is preached. (2) The people in Corinth were begotten by Paul through the Gospel. (3) The Gospel had to be believed and "Whosoever believeth that Jesus is the Christ is begotten of God." This is as far as we have got and we do not see a birth, only a begetting. There is no expression of the life as yet, and Jesus said to Nicodemus when he was in doubt as to the possibility of a man being born when he was old, "Except a man be born of water and of the Spirit he cannot enter the Kingdom of God." There is water in connection with the birth and we can no more be born again without the water than we, in our natural birth, could have been born without a mother. Men may try to get the water out of this passage as much as they please but "it is their yet," as the old Kentuckian said of Acts ii. 38. It must be there; Jesus uses a figure, the figure of a birth, and whoever heard tell of a birth without a mother. We are begotten by the Spirit, for what God does is done by His Spirit. The Spirit gave the word, for Peter says, "The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit." The Word of God is the sword of the Spirit. The apostles who preached the Gospel were filled with the Spirit and they spoke as the Spirit gave them utterance. When this word given by the Spirit was preached to a man by an apostle speaking as the Spirit gave him utterance, and the man hearing believed what was preached, he was begotten by the Spirit, no more, no less. There is only one place in the present dispensation where water is used; that is in the ordinance of baptism given in the commission by Jesus. Has this ordinance anything to do with regeneration? It must have if there is any water in regeneration, and Jesus has as surely put the water there as the Spirit. Do you call that baptismal regeneration? Then I believe in it. But is it baptismal regeneration? Let us see. The Spirit of God in and through the Gospel comes into the heart of a man and works such a change there that the love of evil is gone as is also all that hatred, envy, strife,

&c., and the new love is moving every thought and every desire of the heart in some way to express that love to God, till the pent up desire bursts forth in some such expression as that used by Saul of Tarsus, "Lord, what will you have me to do?" and while with the greatest anxiety he waits, the answer of God comes through his servant Ananias, "Arise and be baptized and wash away thy sins, calling on the name of the Lord," and with heartfelt gratitude to God he hastens to obey his loving Saviour. This is but the beginning. Every act of his life now is the same as his baptism, it is done to honor Jesus. What has wrought this change? Is it baptism? Certainly not. Baptism only gives expression to the change worked in us by the Spirit of God. The baptism, however, is important to give that expression. What does the word of God say about this ordinance? The commission says, "He that believeth and is baptized shall be saved." Here is a promise that you cannot say is yours unless you have been baptized. Again, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." &c., and Peter says, "The like figure whereunto baptism doth also now save us," and Paul says, "We are baptized into Christ and thus put on Christ." These are important utterances of God's Spirit, when we consider that in Christ there is safety and out of Him all is danger. In Christ there is no condemnation. Dear reader, have you been born again? If you have you are in the Kingdom of God. You are an heir of God and a joint-heir with Christ, and all the blessings of heaven are yours. If you have not you are not in the Kingdom and cannot claim its blessings. May God help us to see where we stand and be wise in the choice we make.

J. A. GATES.

Back Bay, Aug. 13th, 1885.

BAPTISM FOR THE DEAD.

BY W. H. APPELATE.

Else what shall they do who are baptized for the dead? If the dead rise not at all, why are they baptized for the dead? I Cor. xv: 29

This verse has been a subject of controversy for many generations past and yet no one seems to be entirely satisfied with any of the different interpretations given by the best Exegetes.

The most common view is that it has reference to a practice of a living person being baptized for one who had died without being baptized.

This view cannot be true for three reasons, viz.:

1st. It is not in harmony with other plain passages in the Bible. The law of harmony must be observed. There is nowhere in the Bible such an idea even hinted at, but a number of passages which squarely contradict such a theory.

2nd. No mention is made of such a practice by any writer until several centuries after Paul wrote this letter.

3rd. Paul could not, as a good logician, use such an idea as an argument for the resurrection of the dead. Feeling assured that baptism by proxy cannot be the meaning, I pass to another interpretation.

A prominent professor of exegesis in one of our colleges says, "The baptism of verse 29 is the baptism of martyrdom predicted by Jesus in Mark x. 39, 40." To prove that this position is true he quotes two passages, Mark x. 38, 39, and Luke xii. 50 and then assumes that because Jesus uses the word "baptize" in the sense of martyrdom, Paul, also, uses it in the same sense. This is unfair and bad logic. He then tries to make another point on what he calls the "Distinction between 'they' of verse 29 and the 'we' of verse 30." "Why are they baptized for the dead?" "Why stand we in jeopardy?" "This jeopardy, all admit, is the danger of being put to death," says the pro-

fessor, and the pronoun, *TMEIS* (we) being expressed in the Greek shows that this 30th verse is closely connected with the preceding verse, and brings out the distinction between the "they who are baptized for the dead" and the "we who stand in jeopardy." It seems to me that if Paul intended that so much should depend upon the pronoun he would have written them in both verses whereas he has written it only in the last.

The context shows that the baptism of martyrdom is here meant and no other," says the Prof., and then adds, "otherwise there is no connection between the two clauses, 'why are they baptized for the dead?' and 'why stand we in jeopardy every hour?'"

This seems to me to be a forced interpretation for the following reasons: 1st. It would make Paul unfair and illogical. 2nd. In the Greek the pronoun is expressed only in one case. 3rd. There is no necessity for a close connection between the two clauses. It is true, the clauses are connected by the general thought of the chapter, but they are not connected by any subordinate thought.

That we may see what Paul meant, let us keep in mind that his subject is the "Resurrection of the Dead," and that he presents a series of arguments to prove that Christ rose from the dead and that we shall be raised.

Of these Corinthians it is written: "And many of the Corinthians hearing believed, and were baptized." (Acts xviii. 8.) What did they hear and believe? Three things are mentioned in the 3rd and 4th verses of the 15th chapter: 1st. That Christ died for our sins. 2nd. That he was buried; and 3rd. That he rose again the third day. In verses 12—19 Paul shows that the truth of the general resurrection is grounded on the established fact of Christ's resurrection. The Corinthians believed that Christ had been raised from the dead, hence, Paul could use that as an argument in favor of the general resurrection. They had been baptized (immersed). They had been buried with Christ in the likeness of his death, and in the likeness of his resurrection they have been raised from the watery grave. In baptism, then, was the symbol of the resurrection, hence Paul could use that as an argument in favor of the resurrection. But the expression "for the dead" seems to forbid this interpretation. In the original it reads, *hyper ton nekron*—hyper, a preposition with the Genitive case. Among the definitions given to hyper with the Gen. is this, "with reference to." Accepting this as a correct definition the obscurity disappears. The verse now reads, "Else what shall they do who are baptized with reference to the dead? If the dead are not raised, why are they baptized with reference to them?"

Baptism looks to the resurrection. While it brings blissful results in this life—forgiveness of sins and happiness, it brings eternal life with Christ in the world to come. (Mark x. 30.) The Corinthians had been baptized into Christ. If they lived faithful to Christ they could die in the hope of an everlasting life. In the Greek, *nekron* (dead) is plural. Then they were baptized with reference to more than one person. We may conclude that they were baptized with reference to their own bodies when they died and were laid in the grave.

I believe that the baptism here spoken of is literal immersion, and the passage contains a strong argument in favor of our position.—*Atlantic Missionary*.

Toano, Va.

Nothing is intolerable that is necessary. Now, God has bound thy trouble upon thee by His special providence, and with a design to try thee, and with purposes to reward and to crown thee. These cords thou canst not break, and therefore lie thou down gently, and suffer the hand of God to do what he please.

CORRESPONDENCE.

FLORIDA CORRESPONDENCE.

35 WEST BEAVER ST., Jacksonville, Fla., }
Aug. 12, 1885.

Editor Christian,—It is with feelings of the deepest and keenest interest that I peruse your columns every month, and there is much to be found there exceedingly gratifying in the encouraging reports from the different parts of the Provinces "by the sea." I have been privately asked, through private correspondence, why I did not write more for THE CHRISTIAN. I can truly say, that it is not because I do not love it with all my heart, nor is it because I am indifferent to the cause it pleads, in the range of its influence; but it is because my head, hands and heart are so full, that I have but little time for outside or extra work.

I am pleased at the success of THE CHRISTIAN and am glad to know that it has a firm basis; it has already given such an impetus to the work where it is supported that nothing else could have given, in my judgment.

By your leave, and should you consider it of sufficient interest to your readers, I will give a condensed report of our work in this city. I have now been with the Church here nearly six months, and they have been months of earnest work, and I am more than ordinarily pleased to write, months of profit to church and preacher. It is the custom in these extreme southern cities, to close up for three or four months, in the heat of summer. After a careful and prayerful examination of the nature of the work here, I suggested to the Church that I thought, instead of closing our doors while others did, that we ought to rather improve the opportunity, and redouble our energy, anticipating that those who might remain in the city, shut out from their own church privileges, would meet with us. The result has proved that the prognostication, to a great extent, was fulfilled. I have preached three times every Lord's day, and taught the Bible-classes of two Sunday-schools, with a marked and constantly increasing interest.

About two months ago, while visiting, officially, the homes of a few friends in the beautiful and rapidly developing suburb, Riverside, I was impressed, that with proper work, a mission point could be established that might, in a short time, give good results. The thought was shaped and presented to Bro. C. B. Smith, of the firm of Tysen & Smith, one of our most wealthy as well as most active members. He promised his support. A gentleman going north for the summer offered his spacious parlors for services till we could do better, and the work began. The work developed, till in a short time we began to feel the need of a proper building in which to meet. Bro. and Sister Smith have for some months been mourning the untimely death of a favorite son, drowned while yachting in our harbor. He was an exemplary young man, and a consistent member of the Church of Christ.

It has been a sad, yet to some extent at least, a slight satisfaction, for these fond parents to almost daily drive to the cemetery to scatter beautiful flowers above him around whose every act, like a tender vine, clung the affections of doting parents. It has seemed to be the earnest desire of these parents to, in some way, perpetuate the memory of their dear son; and one soft, mellow night, sitting under the soft rays of a beautiful moon, conversing with these dear friends, the thought of an instant gave birth to the suggestion: What a beautiful tribute to the memory of your son would be a neat chapel for our Riverside Mission. Without a moment's hesitation, the matter was decided there and then. And at once the lot was purchased, and the erection of the chapel was pushed to completion as rapidly as men and means could do so; and last Lord's day—the 9th—aided by Bro. J. M.

Streator of Lake Weir, Bro. M. B. Young of De Land, and the Rev. Dr. Leavitt of the Baptist Church, we dedicated our chapel at Riverside. It is a perfect gem of a house, carpeted throughout, Gothic style of architecture throughout; not a thing was wanted to complete this beautiful and highly artistic structure. For convenience, adaptability, and harmony in taste of ornamentation and design, we have seen no equal. The starting of this mission, and the entire development, has been but the work of three months. The chapel was erected entirely by Bro. C. B. Smith. A beautiful marble tablet between two of the windows contains these words, "In memoriam, Hal. B. Smith, aged 22 years." A costly graduated stained-glass window is above the platform, while the Gothic arch of each window throws blended rays of beautiful tint on the auditorium. The pulpit platform extends the whole width of the house, terminating in quarter circles at each end, on one of which sits the leading singing voices, and on the other the table for the breaking of bread. Last Lord's day was a red-letter day with the writer; more than one-third of those in attendance were unable to find room, and with appropriate services this beautiful house of worship, the gift of a noble Christian man and his noble wife, was set apart for the meeting and work of the saints. What a noble tribute to be placed on the shrine of affection. No marble monument could so beautifully show forth, or so grandly display a father's and mother's love; and while not above the slumbering dead, as a useless load, is placed tons of marble, yet a more lasting monument has been erected, the use of which will, we trust, be constantly redounding to the honor and glory of God.

But I find I am occupying too much of your limited space, and shall reserve further accounts of the work here for another issue. We shall soon commence our new home in this city. Florida, in less than two months now, will have its population doubled by those who flock here every fall to escape the rigor of the north.

T. H. BLENUM.

NEWS OF THE CHURCHES.

ANNUAL MEETING OF THE CHURCHES IN N. S. AND N. B.

The Annual Meeting of the Churches of Disciples of Christ in Nova Scotia and New Brunswick will be held with the Church in Milton, Queens County, Nova Scotia, on Friday, September 4th, 1885. A cordial invitation is extended to the brethren to be present on this occasion.

J. E. BARNES,
Secretary.

St. John, N. B., Aug., 1885.

NEW BRUNSWICK.

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 Society meet every Wednesday evening at 6.

By reason of the plastering falling now and again from the ceiling of our meeting-house, thus making it dangerous to our auditors, the church has decided to have it sheathed, which, when completed, with some other repairs will, we hope, make quite an improvement.

Our St. John correspondent, Bro. George Barnes, is now away on a short vacation, which we hope he will enjoy and return to us safely again.

Bro. P. D. Nowlan passed through our city on his

way to Charlotte County. He gave quite a favorable account of his visit to River John.

Bro. Dwyer was with us over one Lord's day, and preached in the morning. We shall be sorry if Bro. Dwyer should be compelled to leave these parts. He is now in Charlotte County.

Bro. Gates has returned to his home in Digby Co., preparatory to his leaving for the Yearly Meeting.

Our Little Workers are working with a will, and should be encouraged. The amount of money they have raised for Missionary purposes shows forcibly how quickly a few cents, gathered from here and there, grow into dollars.

Our Ladies Missionary Society is still meeting with success. Their meetings are being well attended, and there seems to be but little, if any, abatement in the amount collected at the first meeting.

CHARLOTTE COUNTY ITEMS.

The churches of Christ in these parts are holding on their way. There is no earnestness and zeal for the cause that we could wish to see, and that there ought to be, yet we are thankful that on the Lord's day there are those who gather round the Master's table and keep in mind the Lord's death and set it forth to the world. We are glad to know there are some homes where the family is called together day by day to listen to God's precious truth, and by prayer and supplication bring the blessings of the Most High around the family.

Last week I was gladdened by meeting with Bro. Dwyer, and for the first time listen to his voice while he preached Christ crucified. I think all were well pleased with his clear presentation of God's love and kindred subjects, and many spoke of his earnestness. His heart appears to be in the work, and it is a great pity to allow such men to drift over the line to strengthen the cause where it is already strong, and weaken us when even now we are ready to perish. I am in hopes that Bro. Dwyer may be kept in these Provinces. Surely we need him, Why then should he go away? And we hear the cry of "no preachers." Where are they? Gone to the States. Why did they go? They were not supported. How is it, brethren, that our own preachers cannot be supported? We import preachers at from eight to twelve hundred dollars and let our own, who would like to work at home, go away, for the want of from four to six hundred dollars. It is a shame, and we deserve to do without preachers, and die. But I do not see as this belongs to Charlotte County Notes. We speak from what is in our heart. The visit of Bro. Dwyer, on his way to the States, made me think of some twenty or more preachers who have gone the same way, and our great need.

On Monday, shortly before I left, or rather just as I was going to leave, who should come in but Bro. P. D. Nowlan. He had been at L'Etang and Black's Harbor on Lord's day, and called down to Back Bay to see his friends there. I had a few minutes' conversation with him about his recent work at River John, and about his intention as to the Annual. I gathered from him that there was an increase of interest at River John till he left, and a desire for his return, and also that he had thoughts of attending the Annual.

I am at this writing with Bro. Capp, in St. John, on my way home, where I hope to remain a week before going to the Meeting. I will now close these rambling notes, hoping to write more fully on some points mentioned at another time.

J. A. GATES.

St. John, Aug. 25th, 1885.

BLACK'S HARBOR.

Since my last report, I have visited my home in Digby County, and for three consecutive Sundays spoke to the people of North Ridge and vicinity from the Word of Life. One week ago I came among the brethren in these parts, and find them "hungering for the 'bread of life.'" I spoke on Lord's day three times to very attentive audiences. On Monday

last I visited the brethren at Back Bay, where I accepted an invitation to preach to them in the evening. As usual, a goodly number met at the Lord's house, while we tried to talk about Jesus and His love. A new house is being erected at Beaver Harbor, for the worship of God, free to all who preach from the Protestant Bible. The outside of this house (so I am told) is to be completed this autumn. This will make an opening for any of our brethren who may labor in this community, as considerable interest is already manifested in that vicinity. Since my return from River John, I have received a call to spend the coming winter with the brethren of that church. These brethren, after passing through a time of spiritual darkness, have every prospect of coming out once more into the glorious light and liberty of the "sons of God." In first meeting with those brethren, only a few were found willing to come up to the "help of the Lord against the mighty," but ere I left some twenty-three met regularly to remember the Saviour's dying love. I preached to them twice and three times on every Lord's day, and addressed meetings through the week in three different school houses, where I was greeted by large, intelligent audiences. One point I was particularly pleased with in regard to this people, viz., their familiarity with the "Word of God." They carried their Bibles to the house of God, which, to me, was a mark of their sincerity and youthful training. "Train up a child in the way he should go, and when he is old he will not depart from it." I visited about twenty families, scattered throughout the different sections of the community, where I was ever greeted with a kind, brotherly welcome by all classes. And may the great Patriarch above guide us all, here and there, to that haven of eternal blessedness where all is joy and love.

P. D. NOWLAN.

P. E. ISLAND.

Bro. Henry Macdonald, who has been spending his vacation at home, with his friends in and around East Point, has returned to his field of labor in Pompey, N. Y.

Bro. R. W. Stevenson and wife have, after much deliberation, concluded to return to the West, it being thought the winter would be too severe for Sister Stevenson. We hope, however, the day is not far distant when they will be able to return and remain in our midst.

A very successful meeting was held at Montague by Bro. Stevenson, resulting in nineteen additions, some of them heads of families. The Church was very much encouraged and has taken on a new life.

The Churches at Montague and East Point are in want of a preacher, and are making efforts in that direction.

The failure to furnish copious notes of our Annual, is due, no doubt, to the want of time. The farmers are now and have been for some time very busy with the harvest. The season being short allows them no time to lose.

Our Missionary Board is anxious to obtain the services of an evangelist to labor in various parts of our Island. A good man can, and will be well supported by the brethren. Yes, and the church at Lot 48 will go a long way to support such a man.

Bro. Stevenson preaches at Tryon on Lord's day, August 30th, and in the week leaves for the Annual at Milton.

Bro. Crawford is visiting the church at Montague. His object, no doubt, is to assist the brethren there to secure a preacher.

It is not definitely known where our Annual Meeting will be held next year, but it is thought that the church at East Point will want it.

Bro. O. B. Emery and wife spent a few weeks on our island. He preached several times for the Churches at Lot 48 and Montague; and from what we have heard we know they will receive a hearty welcome whenever they can find it convenient to come this way. They have returned to their home on Deer Island, N. B.

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EDITORIAL.

CHRIST'S CONVERSATION WITH NICODEMUS.

JOHN THIRD.

When Nicodemus came to Jesus by night it seems he imagined himself as if well skilled on "earthly things" or God's government on earth. Having heard of Jesus' teaching and miracles, he acknowledged him to be a teacher come from God and likely thought if he could but obtain lessons from Him that he would be able to tell men how God ruled angels in heaven as well as how he governed men on earth. Jesus said nothing of the ruler's flattering compliment but proceeded at once to show him his entire ignorance of God's earthly government. "Verily, verily, I say unto thee, except a man be born again he cannot see the Kingdom of God." This announcement must have fallen with crushing weight on a teacher of Israel when well assured that he was not born again. He, a ruler in the Kingdom of God, to be informed that he would not even see or enjoy that Kingdom without a new birth! It was man's mind that must be renewed, while the ruler only thought of man's body when he asked how he could "be born when he is old," &c. &c. Had he thus been reborn, he would be no nearer to the Kingdom than before, as that which is born of the flesh is flesh. Jesus taught that God had placed at the entrance of His Kingdom a new birth, partly seen and partly unseen, and tells Nicodemus at the beginning of His own mission what he tells His apostles at the beginning of theirs. To him he says, "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God," and to them, "He that believeth and is baptized shall be saved." Mark xvi. 16. An apostle exhorts those who were in the kingdom, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water." Heb. x. 22. Each case has the seen and the unseen. The sprinkling of the heart with the blood of Christ is not seen but the washing of the body with pure water is seen. The faith of him who believeth and is baptized is not seen but his baptism is seen and the birth of the Spirit is not seen while the birth of water is. Jesus does not here explain the birth of water which is seen but tells Nicodemus at the eighth verse how a man is born of the Spirit. We will hear Moses E. Lard on this verse, "First, then, in regard to the word which in our common version is rendered "wind." This word occurs in the Greek New Testament 386 times. In 384 it is rendered into English by the term *spirit* or its equivalent *ghost*. Once in the book of Revelation

it is rendered "life," when beyond doubt it should be rendered "a spirit." But in not a single case in the New Testament except the case in hand is it rendered "wind." Now in translating, one great rule to be observed is, to translate the same original word *uniformly* in the same equivalent English word unless the sense forbids it. No translation is deemed good which violates this rule, none very faulty which does not. Now since the word in hand out of 386 instances is in 384 of these uniformly rendered by the word *spirit* or by a word of the same meaning, the presumption in favor of a similar rendering in the two remaining instances is as 384 to 2, and when it is remembered that the sense does not forbid this rendering the presumption becomes an imperious necessity, for these reasons, therefore, I render the original by the word *spirit*, understanding thereby the Holy Spirit.

The leading word thus rendered and the whole verse is literally translated thus: "*The Spirit breathes where it sees fit, and you hear its voice but know not whence it comes or whither it goes,*" in this way is every one who is begotten by the Spirit.— ("Living Pulpit," page 247.)

The first translation ever made into English renders the original word the same as Lard; so does the Douey as well as very many of our modern versions. Even the last English version, notwithstanding its great desire to follow the common, gives this rendering in the margin.

This rendering makes the passage beautifully clear. He who is "the light of the world" shows a peculiar pleasure in making the new birth plain to every ignorant and eager pupil. He tells Nicodemus and all who hear his words that the Holy Spirit is the author of the new birth and also how it is brought about. The Spirit breathes or speaks where he pleases and when men hear what the Spirit says and with all their heart believe it, he so enlightens and changes them that they become new creatures. They are begotten of the Spirit by the incorruptible Word of God which liveth and abideth forever. All New Testament conversions are illustrations of Jesus' statement and all allusions to the change confirm his word.

Nicodemus, still astonished at what he hears from the Heavenly Teacher, so clear yet so new and strange, asks, "How can these things be?" i. e., how can a man be so completely renewed by hearing the Holy Spirit speak to him? Jesus appeals to his own knowledge as a teacher in Israel, as if he said: Don't you sometimes find a man so far mistaken on an important matter as to corrupt his heart and life? How do you attempt to restore such a man? Is it not by speaking to him clearly, earnestly and persuasively? If he believes you he will be convinced of his error and turn from it. If he does not believe you he will go on in the wrong course. Now, if you by earnest words of truth and love change a man, is it strange that the Spirit of the Lord by persuasive words of truth and love and power should accomplish in man a change infinitely greater or make him a new man?

We speak what we have seen and know to be true and you receive not our testimony. If I tell you what God does on earth or earthly things and you hesitate to believe them, how can you believe what He does in heaven? And who else has been in heaven to tell you of heavenly things?

Another question that would naturally occur to Nicodemus is this: If the Holy Spirit renews a man by speaking to him, will the Spirit by speaking to him on any subject if he believes it produce the new birth? Jesus clears up such questions by showing that it is a particular truth, and not all truth or even all truth uttered by the Spirit which produces the new birth. The Bible is full of truth uttered by the Holy Spirit, and although it is all profitable for the purposes for which God has given it, all truth will not produce the new birth however firmly believed. It is a truth uttered by the

Spirit that Moses lifted up the serpent in the wilderness and thereby saved the life of that nation who for their sins were dying from the bite of flying serpents. We may confidently believe that truth and admire the goodness of God to these sinners but such belief does not change our hearts, as the facts concerned them—not us. But Jesus had truth to utter that concerns the whole world and the Spirit breathing that truth would change and save him that believes it. "The Son of Man must be lifted up, that whosoever believeth in Him should not perish but have eternal life. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life," &c., &c. When Jesus comes to describe the truth that would produce the new birth He seems to linger amidst the wonders of the glorious theme. It was not enough to tell that the Son of Man would be lifted up on the cross to save every one that believes in Him, but He reveals His Father's feelings to a world in rebellion against Him. "For God so loved the world that He gave His only begotten Son," &c., &c. Not merely sent Him but gave Him. He then was God's gift to men. He left His Son in their hands who, after witnessing His pure and self-denying life, His miracles of goodness, condemned Him to the death of a blasphemer. God spared Him not, but freely gave Him up for us all. He here tells the love of God to man and the blessed consequences of men believing that love and accepting of Christ. He did not send His Son to condemn the world but that the world through Him might be saved. He also shows the awful state of the unbeliever and what condemns him.

The grand work of the Holy Spirit was to confirm all that Jesus had said and apply to obedient believers all He had promised. So when Jesus had been lifted up and had died for our sins according to the Scriptures, was buried and risen again the third day according to Scriptures; after He had charged His apostles to go into all the world and preach the Gospel to every creature, &c., &c., and had taken His place at the right hand of the Majesty on high, He and His Father sent down the Holy Spirit to accomplish the very work He described to Nicodemus. The Spirit filled the apostles and they spoke to the various nations assembled at Jerusalem as the Spirit gave them utterance. The Spirit was pleased to breathe at Jerusalem, that day 3,000 heard the sound thereof and were born of the Spirit; they were born of water and of the Spirit and entered into the Kingdom of God. They were now able to see or enjoy the blessings of that Kingdom. Although some of them were the murderers of the Lord Jesus they then believed in the Son and were not condemned. The men through whom the Spirit breathed are dead but the Spirit yet lives and the truth that caused the new birth then is still the incorruptible Word of God that liveth and abideth forever, and the same promise of Christ still stands in all its power and glory, "He that believeth and is baptized shall be saved." D. C.

OUR correspondents will please take notice that our P. O. Box is now 106 instead of 83 as heretofore.

REMEMBER—the brethren at Milton give a *warm invitation* to all the brethren and friends who can possibly attend the Annual. The Meeting commences the Friday before the first Lord's day in the month.

It will be a great disappointment to the brethren attending the Annual to learn that our editor, Bro. Crawford, will not be able to be present. We all know that he will be there in spirit, but *we all* wanted his body too.

THE Baptist Convention of the Maritime Provinces met at Amherst, August 21st. According

to the report given, the denomination has, throughout the three Provinces, 7 Associations, 387 Churches, with a membership of 40,843; during the year 2,014 baptisms, being only a fraction over five to a Church.

THE following, which will be of interest to our readers, we clip from a private letter, written us by Bro. R. W. Stevenson:

I am thinking somewhat of attending the Annual Meeting at Milton, N. S. . . . I have had a splendid meeting at Montague—nineteen additions, all by primitive obedience, except one reclaimed. One whole household—parents and children—but no infants among them. Charlottetown, P. E. I., August 22.

WE heartily welcome Bro. H. A. Macdonald as a contributor to our columns; and though his first appearance before our readers his interest in his Island brethren and a knowledge of their sympathy in him and his work, coupled with a promise made by him, leads us *all* to expect that he will frequently favor us with something of interest and profit to his friends living in these parts.

THE progress of the cholera throughout Spain and France is something terrible. Since the beginning of the epidemic, there have been in Spain 170,000 cases and over 75,000 deaths, and in France about 1,400. In Marseilles the doctors are unable to cope with the plague. The cablegrams inform us the victims die suddenly without occurrence of diarrhoea or vomiting. The patient feels coldness which cannot be counteracted by reactives or even by the most violent friction. Two hours after death the body becomes black. Although the epidemic is not contagious, it is feared that 100 deaths daily will soon be recorded.

THE small-pox seems to be raging in Montreal, and causing almost a panic among its citizens. Theatres have been closed, employers have ordered their employes to be vaccinated under pain of dismissal. Disinfectants are used in the watering of streets. One fact worthy of note is, that out of something like 200 deaths, but six are Protestants. The French Canadians who are stubbornly opposed to vaccination, furnish the rest. The hope entertained by many that winter will arrest the scourge in its mad career, finds but little encouragement from the fact that during the winter months of 1877 the death rate, from small-pox, was greater by far than that for the summer months.

ORIGINAL CONTRIBUTIONS.

THOUGHTS AT A GRAVE.

HENRY A. MACDONALD.

I lately stood beside an open grave. This in itself was not a new experience, yet the feeling that lay on my heart was new, and revealed to me that, for the time at least, I questioned the wisdom of God; or, at best, only sullenly yielded to His will.

Let me explain the reason of my rebellious feelings.

I had been in that "silent city" a few days before, and had seen the grave close over the coffin of one who had lived past life's allotted years. She had been permitted to taste of the triumphs of life, as well as to share in its conflicts. She had passed through all the stages of human existence—innocent childhood, expectant youth, sober yet happy womanhood, and ripe old age. She had been a happy girl, a winsome bride, a radiant mother. She had plucked the blossoms, and had lived to taste the fruit. She had sowed the seed, and, as seemed meet, had gathered the sheaves. The last year of her life was one of bitter suffering; and, having completed her work, she was not only glad herself to lay down her cross and care, but we

were glad for her release as we looked upon her pale, dead face, and said:

"We sit beside the lower feast to-day;
She at the higher;
Our voices falter as we bend to pray;
In the great choir
Of happy saints, she sings and does not tire
"We break the bread of patience, and the wine
Of tears we share;
She tastes the vintage of that glorious vine—
Whose branches fair,
Set for the healing of all nations are."

It seemed best that God should give rest to such as she.

Not so did I feel when I looked into the first mentioned grave. The departed this time was a fair young girl, just blooming into lovely womanhood. I had first met her a year before. Even then I saw that death had set his seal upon her, and marked her for the grave. All that affection could devise, and wealth procure, was unavailing to keep her with us. Our hearts were sad as we stood on the shore and watched her drift out upon the tide, until we lost her in the gloom of death.

Her disposition was singularly sweet. She never knew in herself what hate or jealousy means. We thought her influence would have been invaluable had she been spared to us.

And this was the ground of my rebellion against God—*her life seemed incomplete*. And to our minds *completed* things are best. Who has not felt regret as he has lingered over the pages of Macaulay's History of England, that it is incomplete! I have noticed that immature leaves, when touched by untimely frosts in spring, do not put on the gorgeous colors of autumn. Thus, too, we reason concerning those whose sun goes down at noon. We feel that it would be better could they live to develop the hidden beauty of their character, and perfect the dreams of youth. We cannot always understand the purpose of the life that has been so brief; and too often feel as if the goodness and loveliness that is lost to earth, is also lost to all the universe of God.

It was thus that I felt by the grave that day. But better thoughts came on the wings of calmer hours. I ceased to think that the beloved one had died before her time. Does she not live, although beyond our ken? Has she not attained the purpose of her earthly life, and tasted the fruition of her cherished hopes? The life she lived is not ended, but she has again taken it up under better conditions; and death, dark and mysterious as it is, has not separated her from God, nor is she less near to Him now than when we beheld her face. For "neither life nor death * * * shall be able to separate us from the love of God which is in Christ Jesus our Lord. I had always loved the poet's voicing of my own faith, and now applied it to the dead—

"I know not where His islands lift
Their fringed palms in air,
I only know I cannot drift
Beyond His love and care."

And so I was content to leave her with her God, and rejoiced to think, yea, *know* that it is well with those who sleep in Jesus. God called her into being. He gave her to the world to do some work for Him and His, and, having accomplished her mission here, is it not best that he should call her to tasks in other worlds?

"I know transplanted human worth
Will bloom to profit elsewhere."

Comforted by these thoughts I turned from the grave and lifted up my heart to God in thankfulness that another of my flock was safe *at home*.

Pompey, N. Y.

THE CONGRESS OF CHURCHES.

M. B. RYAN.

In my last I promised to give the readers of THE CHRISTIAN an account of some things said and done in the "Congress of Churches," which con-

vened in Hartford, Conn., on the 11th day of last May.

The "Congress of Churches" was, in many respects, one of the most remarkable assemblies of a religious character ever held in America. It was a convention of representatives of almost every religious body in the Protestant world. Its design was to promote union among Christians; and its method was to bring the causes of difference to the front, and to freely and manfully discuss them, instead of keeping them in the background as had almost always been done heretofore.

There were many things said which would not have been tolerated fifty years ago; things which show a mighty current of conviction which is setting in against divisions and sects, and which, let us hope, will swell and flow until it sweeps away all barriers to a union of all who love the Lord.

Dr. Parker, of Hartford, in his address of welcome made use of the following language: "It cannot be doubted, I think, that serious defects or evils do exist in our American Christendom which imperatively call for some methods of correction. There is a lack of harmonious operation; there is a wasteful expenditure of money and of energy both at home and abroad; here there is a glut of gospel provision, while yonder there is a famine of the word; there are disastrous competitions where there should be generous co-operation; there are irritations and disagreements and contentions which a freer interchange of views, and a better mutual acquaintance, would terminate, * * * in short, there is a serious failure on the part of our churches to make just that impression on the world which our Lord desired and prayed that they should make—namely, that they are His agents and representatives—and this failure is largely due to their culpable negligence of that union which he regarded as essential, and for which, in their behalf, he so earnestly prayed."

Dr. Howard Crosby, a Presbyterian, used the following vigorous language relative to a divided Christendom: "The Christian Church is divided. Paul, Apollo and Cephas, are set up as heads, instead of Christ, and the curse of the Corinthian Church rests upon Christendom to-day. Apostolic utterance, and that is the utterance of the Holy Spirit, is against us, and we are bound to take heed on every reason of reverence and safety. There can be no millenium for a divided Church. It matters little that the names that divide us are expressive of important ideas. I presume the Corinthian Church could have said the same, and certainly the names of Paul and Cephas and Apollo were as good as those of Luther and Calvin and Wesley. The fact remains, and the trouble lies in the fact that we are divided, when no ideas, important or otherwise, ought to divide us. It is the oneness of believers, which our Lord declares to be the mighty argument to the world, that the world may believe that the Father had sent Him."

Dr. Hopkins, of this city, a High Church Episcopalian, said, in reference to sectarianism: "Aggressive work is thus paralyzed at home by the multiplicity of sects. And how is it abroad? The statement is made that no less than nineteen different varieties of Christianity are at present trying to convert the Japanese. The nineteen do not agree as to what the ministry is, nor as to the Word. * * * Nor are they agreed as to the sacraments; so, too, on doctrine, discipline and worship, there are all sorts of contradictions of belief. Now, if the Christians, with eighteen centuries of accumulated tradition cannot agree, how can we expect the poor heathen to solve the great riddle? The Missionaries feel, most keenly, the need of a visible unity, and they would be glad to bring it about, but that would dry up supplies and stop their work altogether."

Much more was said by those men, and others,

to show that in the conviction of representative religious men, the divided state of Christendom is wrong.

As to the best remedy for this unscriptural and deplorable state of affairs, there was a great variety of opinion. Bro. F. D. Power, Pastor of the Church of Christ, in Washington City, struck the key-note of the problem when he said—"For the present abnormal, distracted and unholy state of Christendom, the remedy is restoration—the restoration of the Church, with its doctrines, ordinances, and life. As in the beginning, there must be one body, with no name but the Master's; one Spirit, and its teaching the one creed; one hope, the inspiration and life of the body; one Lord, the Lord Jesus Christ, as head over all to His Church; one faith, simple, trusting, obedient faith in Christ, and not in human opinions; one baptism, baptism into Christ, burial with Him in baptism, the ordinance, as he yielded to it and commanded it, and as the Apostles taught it, and not a human substitute, one God and Father over all."

Williamsport, Penn., Aug. 17, 1885.

THE ACCOMPLISHED DISCIPLE.

BY E. C. F.

The disciple is not above his Master; but every one, when he is perfected, shall be as his Master.—Luke vi. 40.

A disciple is simply a pupil, or scholar, in any certain school, hence we read of the disciples of John, and of the Pharisees, and also of the disciples of Moses. These were the followers of their respective leaders, after whom they were called. A disciple of Christ is one who has entered the school of the Great Teacher. This school is looking to the spiritual education and perfection of every soul that enters it.

The great commission is, first, go and make disciples—gather the people into the school, then teach them to observe all things whatsoever the Master has commanded, that they may go on unto perfection, or become accomplished scholars in the school of Christ. In order to become a disciple we must learn to believe with all the heart on Christ the Great Teacher, and to have a love strong enough to lead us to submit to all His will, for without this consecration of heart we never can make the necessary progress in the Christian life. But with a strong faith in our Saviour, and a love that makes duty a pleasure, we are ready to sit at the feet of our Master and learn His will concerning us.

But it is not enough that we learn the will of God; for we are perfected only in the practice. It is not those who hear only that are blessed, for such are the forgetful hearer: "But he that looketh into the perfect law, the law of liberty, and so continueth; being not a hearer that forgetteth, but a doer that worketh; this man shall be blessed in his doing." James i. 25.

From this it is evident that we are blessed in the practice of the things we have learned; not because we have learned them only, but because we have both learned and practiced them, that we become perfected. We are only complete disciples when we are as our Master. When we enter His school we are very weak, and know but little; but we have a Teacher who knows all things, and who is able to save to the uttermost all who come to God by Him.

To be perfected in our calling there must be a growth in all the graces that adorn the Christian life. Hence the Scriptures speak of increasing in knowledge, in love, and in good works. These are graces in which we are to grow in order to be accomplished disciples of our Lord. The accomplished disciple is not above his Master, but an imitator of Christ; and not until he can say with Paul, "I am crucified with Christ, yet I live, and yet no longer I, but Christ liveth in me, and the

life I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave himself up for me," can he begin to live the life of Christ, or imitate the example of that life. It was because the Apostle had followed the steps of his Lord so closely that he could say to his brethren, "Be ye followers of me," even as he was an imitator of Christ.

From these Scriptures we learn that the perfected or accomplished disciple is one who, with strong faith in Christ, and with his heart imbued with the spirit of the Divine nature, is trying to the best of his ability to follow the teachings and imitate the example of Him whose disciple he professes to be. In this way he is reflecting the light that Christ has placed in his hand, and commanded him to let it shine before the world. This light is the life of the world, and if we become accomplished in causing it to shine, we will be an honor to our Master and a blessing to the world. The lessons to be taught are those taught by our Lord, and the life we are to live is the example he has given us.

Let every one, then, who professes to be a disciple of Christ study to know the will of his Master, and do that will continually, that when the Master comes He will say to us: Well done; thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.

Westport, Aug. 23, 1885.

THE FAMILY.

WAITING.

With waiting and wishing our courses we pave;
We wait for the port as we battle the wave;
'Tis waiting forever from cradle to grave.

Waiting for morn, so serene in its light;
Waiting for noon-day, so brilliantly bright;
Waiting at eve for repose in the night.

Waiting for zephyrs, in Spring-time that blow,
Waiting for Summer, and flowers that grow;
Waiting for Winter, and swift falling snow.

Waiting is ever the bosom's refrain,
In moments of pleasure and moments of pain;
Waiting, though stricken again and again;

Waiting in childhood for youth's joyous time;
"I'm waiting," says Youth, "but I'll certainly
climb

The top of the ladder on reaching my prime."

In manhood waiting the time when he may
Find rest on a calmer, a happier day,
When age shall relieve from the worrying fray.

Waiting when Fortune sheds brightly her smile;
When choice are the pleasures the pathway beguile,
There always is something to wait for the while.

Waiting in poverty, anguish and grief,
Waiting for Heaven to send us relief,
Telling the heart that the trial is brief.

Aye, waiting for joys that will never appear,
Waiting for voices we never shall hear;
Waiting for moments that never are near.

Waiting when, sinning and worn in the strife,
With penitent throbbings the bosom is rife,
Waiting the dawn of a holier life.

Waiting at last for the spirit's release;
Waiting a rest in the Dwelling of Peace;
Where waiting and longing forever will cease.

—Selected.

Children would be miserable and disobedient, if they regarded their parents only as rulers. Why should Christians bury every thought of God in the idea that he is only to be obeyed and feared? Why not view him as one who provides for and protects all his children? In him they may trust and with him there is safety.

JACOBS SERMON.

"Had a good sermon, Jacob?" my wife asked me last night, when I came home from church.

"Complete, Rachel," said I.

Rachel was poorly, and couldn't go to meeting much, so she always wanted me to tell her about the sermon and the singing and the people.

"Good singing, Jacob?"

"I'm sure I couldn't tell you."

"Many people out to-day?"

"I don't know."

"Why, Jacob, what's the matter? What are you thinking about?"

"The sermon."

"What was the text?"

"I don't think there was any. I didn't hear it."

"I declare, Jacob. I do believe you slept all the time."

"Indeed I didn't. I never was so wide awake."

"What was the subject, then?"

"As near as I can remember, it was me."

"You! Jacob Gay!"

"Yes, ma'am. You think it is a poor subject. I'm sure I thought so, too."

"Who preached? Our minister!"

"No. He didn't preach—not to me, at any rate. 'Twas a woman—a young woman, too."

"Why, Mr. Gay! You don't mean it, surely? Those woman's right folks haven't got into our pulpit?"

"Well, not exactly. The minister preached from the pulpit, but I could not listen. I was thinking about my sermon. I will tell you about it. You know that young woman at the post-office, Mrs. Hyde's niece. She and I were the first ones at meeting, and we sat by the stove warming. I have seen her a good deal in the post office and at her aunt's, when I was there at work. She is pleasant spoken, and a nice, pretty girl. We were talking about the meetings. You know there's quite a reformation going on. She was speaking of this one, and that one, who was converted. There was quite a silence, and then she said, sort of low, and trembling in her voice, and with a little pink blush on her cheek, and the tears just a starting:

"'Oh, Mr. Gay, some of us were saying at the prayer-meeting, last night, that we did so want you to be a Christian.'

"Her cheeks flushed redder, and the tears fell. I knew she felt it, and it was a cross to say it. I never was so taken back in all my life.

"'Why, bless your soul,' I said, 'my child, I have been a member of the church forty years.'

"My tears came then, and I guess my cheeks would have been redder than hers, if they warn't so tanned.

"'Do excuse me, Mr. Gay,' she said. 'Excuse me for hurting your feelings, but I didn't know you were a Christian. I never see you at prayer-meeting or Sabbath-school, and I never noticed you at communion. I'm sorry I've hurt your feelings.'

"'Tut, tut, child,' I answered. 'No harm done. I'm glad you thought about an old man. I'm a member, as I said, but I haven't worked at it much, I'll allow. I don't go to prayer-meeting or Sunday-school because—well—I made the excuse to myself and other folks that Rachel was poorly, and needed me to stay with her, but I'm afraid the Lord wouldn't accept it.'

"Just then the people began to come, and I took my seat, but the looks and words of that young woman went to my heart. I couldn't think of anything else. They preached to me all the meeting time. 'To think that some of the young folks in Wharton didn't know I was a member, and were concerned for the old man. I said to myself, by way of application, 'Jacob Gay, you've been a silent partner long enough. It is time you woke up and worked for the Lord; time to let your light shine so that the young folks can see it.'"—Golden Rule.

SPEAK A WORD.

It is not easy wisely to speak words of divine wisdom. It is an awkward thing to obtrude religious conversation "out of place" and "out of time."

The embarrassments thus recognized too often lead to an utter neglect of religious suggestion. Lamps are put under bushels, and possible good buried in a napkin.

There is a divine art—a masterly tact—in religious suggestions which it is the duty of every one to learn.

On a train one day, in a group of men, one rude fellow was swearing boisterously, when a minister at his side simply touched his knee, and with a smile whispered, "Those are very strong words, my friend. Immediately a blush mantled the brow of the swearer. He bowed assent, promptly apologized, confessed that it was "a very bad habit," resumed his conversation, but not once again during that ride was guilty of an oath. The reproof was given so gently and delicately that it stirred within the man every noble impulse he had, and the very blush with which he received the reproof was a token of good.

At a railway station a young fellow was swearing in every sentence. The facts he narrated, the comments he made, abounded in oaths. A minister, apparently giving him no attention, walked up and down the waiting-room in a quiet, musing way, singing very softly, "Rock of Ages, cleft for me." In a few minutes the profane youth touched the minister on the arm, stopping him as he passed, and saying, with tears in his eyes: "See here, sir, my sister sung that when she was a-dying, and it makes me feel awful bad to hear it." A religious conversation followed; the two went out of the railway station into the darkness. After a short and earnest prayer by the minister, the young man firmly resolved to give his heart to God.

Riding in an elevator, a gentleman said to the boy who ran the machine: "You have a life of ups and downs, don't you?" "Ay, ay," answered the boy. "Well," said his friend, "I hope that your last move will be up." A smile and cordial indorsement and serious look told the speaker that his words would not soon be forgotten.

In manifold ways we may, with no violation of propriety, but in most perfect taste, guide others to a knowledge of the truth which Christ has given us; truth which we hold as a treasure from Him; truth which, though we hold it, is still His, and for which we as His almoners are to give faithful account when He makes requisition.—*Family Friend*.

FACTS IN HUMAN LIFE.

There are about 3,064 languages spoken in the world, and its inhabitants profess more than 1,000 religions. The number of men is about equal to the number of women. The average of life is about thirty-three years. One quarter die previous to the age of seventeen, and those who pass this age enjoy a felicity refused to one-half of the human species of the earth. To every 1,000 persons only one reaches one hundred years of life; to every one hundred only six ever reach the age of sixty-five; and not more than one in five hundred lives to eighty years of age. There are on earth 1,000,000,000 inhabitants; of these 33,333,333 die every year, 91,824 every day, 3,730 every hour, and 60 every minute, or one every second. The married are longer lived than the single, and, above all, those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life in their favor previous to fifty years of age than men have, but fewer afterwards. The number of marriages is in the proportion of seventy-five to every one thousand inhabitants. Marriages are more frequent after equinoxes—that

is, during the months of June and December. Those born in the spring are generally more robust than others. Births and deaths are more frequent by night than by day. The number of men capable of bearing arms is calculated at one-fourth of the population.—*Every Saturday*.

CURRENT EVENTS.

DOMESTIC.

The annual celebration of the founding of Picton will be held on Sept. 15th.

Six life boats just completed for the Dominion Government, are to be placed as follows: Two at Sable Island; one at Devil's Island; one at Duncan's Cove; one at Scatari Island, and one at Yarmouth.

Reports from various quarters lead to the impression that the apple crop of Nova Scotia will be a light one. The hay crop, on the contrary, has been above the average, while grain and root crops promise a large yield.

The warerooms of the Hampton match factory on Stanley street, Portland, where the matches were "dipped" and made up into packages, have been closed and all the material has been shipped to Hampton, where the business of the concern will be transacted in future. A number of young women who were employed in the factory have also removed to Hampton.

The action of the Halifax city council, says the *Recorder*, in passing the resolution to light the city by electricity, will be of great benefit to business, a boon to the public, give more life to honest pedestrians and prevent the hoodlum element from showing off too much. The idea is to do away with 159 gas lamps and a number of oil lamps, and replacing them with 39 electric lights.

It is estimated that there have been shipped from Yarmouth to Boston this season, no less than 9,000 cases of live lobsters. These cases contained 70 lobsters each, making a total of 630,000. Their average value in Yarmouth was \$3.50 per case, or \$31,500.00. Besides these, there were about 1,260,000 lobsters, under shipment size, viz., 10½ inches, sold to the canning factories at 60c. per hundred, or \$7,560.00. This, added to the above sum, makes a total of \$39,060.00. It required the services of 5 small steamers and a number of sailing smacks to carry them from the different depots to Yarmouth. About 200 men were employed throughout the season catching, pounding and casing the lobsters. Notwithstanding this enormous catch it is the opinion of experts in the business that the supply increases yearly.—*Herald*.

A melancholy drowning accident occurred at the G. M. A.'s pier on the afternoon of the 24th ult. Two of the seamen of the brig, "Aquatic," of St. John, N. B., were painting over the quarter on a staging, one at each end, when the stage upset and both were thrown into the water. One was rescued by two men, who jumped into a boat, but the other sank before he could be reached, and did not rise again, until he was grappled, when life was extinct. When the men were seen struggling in the water it was not thought for a moment that either would sink so quickly. The verdict rendered by the inquest held by Coroner McPherson, M. D., was "accidental drowning." The name of the unfortunate man was Wm. Valentine, and belonged to Plymouth, England. He was 45 years of age.—*North Sydney Herald*.

UNITED STATES.

James W. Marshall, the discover of gold in California, died at his home in Kelsey, Cal., aged 74. He died a poverty stricken and disappointed man.

There are 25,000 miles of railway in the United States, enough to encircle the earth five times. During the past half century the mileage constructed in each ten years would go once round the world.

BOOTHBAY, Me., Aug. 24.—Schooner "H. P. Bridges," of Portland, from St. John, N. B., laden with laths, for Philadelphia, has arrived here water-logged and with loss of deck load.

CHARLESTON, S. C., Aug. 25.—Charleston was struck by a cyclone this morning, and one-fourth of the houses in the city are unroofed. Part of the spires of St. Nicholas and St. Matthew's churches

were blown down, and the spire of the Citadel Square Baptist church is demoralized. Wharves and warehouses are badly damaged. At Sullivan's Island two steamers are aground, and New Astley river bridge, now constructing, was swept away. Four vessels, which arrived yesterday, are wrecked. Telegraph wires are down, and there are no cars running. The loss is estimated at \$1,000,000.

FOREIGN.

LONDON, Aug. 29.—The famous timber yard in Kennington, a suburb of London, is burning.

MADRID, Aug. 28.—Returns from all Spain for yesterday show a total of 4,639 new cases and 1,435 deaths.

CAIRO, Aug. 23.—Information has been received of a great massacre at Berber. The populace is starving and have seized the city treasury.

GIBRALTAR, Aug. 28.—Five new cases of cholera and two deaths from that disease occurred yesterday just outside of Gibraltar, and the cholera panic has been revived in this vicinity.

MARSEILLES, Aug. 25.—The cholera panic has now extended to all classes in the city and all who can get away are resorting to flight. Deaths from cholera have occurred in many of the towns and villages in the department of the Rhone. It also prevails in other departments. The report that cholera had broken out in the French squadron anchored near Toulon is confirmed.

MADRID, Aug. 24.—The total number of deaths from cholera in Spain since the outbreak of the disease has been 72,347, out of a total of 187,565 cases.

A pulley thirty-four feet in diameter and eighty-three tons in weight has been made in England. The rim will have a velocity of more than a mile a minute. There are grooves for thirty-two ropes, and together they will transmit 1,280 horse power.

The Bank of Scotland is to issue a bank note printed in colors, brown, yellow, and blue, instead of the plain black and white of the Bank of England notes. This is to guard against counterfeiting by photography. The color device has been tried in greenbacks, but we believe that the quality of engraving is still considered the surest test.

An invention has been exhibited in London, which may be of great use in future warfare. It consists of the application of electric lighting to balloons for the purpose of flashing signals over great distances. The balloon is made as translucent as possible, the lights being inside, and the rope by which the captive balloon is secured contains wires to transmit the electric current. The Morse system is used, long and short flashes corresponding to dashes and dots.

WASHINGTON, D. C., Aug. 27.—Details of the destruction in Canton and vicinity by the great rain storm there, have been received by private parties in this city. The flood was the most serious which has visited Canton in 30 years. More than 10,000 persons lost their lives, and a far greater number were left in a starving condition. Entire villages were engulfed, and the rice and silk crops were almost ruined. Many of the streets of Canton were flooded for over a week. At Sz Ni city the water broke through the city wall. It is reported that several thousand people were drowned in that place. The embankments of the rivers were broken in many places, and the waters swept across the surrounding country, carrying everything before it. At other points it rose as high as 40 feet during the night. The inhabitants fled from the villages and camped on the hillsides. Some escaped to a piece of rising ground in the neighborhood, but the water continued to rise, and gradually overtopped the elevation, drowning those who stood on it. Seventeen Chinese graduates in Canton, hearing of the distress and suffering prevalent in their native villages, took passage on a boat with a view to proceeding home to render what assistance they could. On the way the boat was capsized, and all who were in it were drowned. In some places parents tied their children on the high branches of trees, while they instituted measures for their general safety. The trees were washed up by the roots, and the heartrending cries of the children were silenced in the surging waters. The body of a bride dressed in her bridal robes was found floating in the river at Canton. A large tub was also seen. It was picked up and found to contain a boy and a girl. With them was a paper stating their names and the day and hour of their birth. Their parents had instituted this means to save the lives of their offspring.

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Samuel Wyan.....	2 00
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Matthew Stevenson.....	20 00
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I HAD a valuable colt so bad with mange I feared I would lose it. I used Minard's Liniment and it cured him like magic.—CHRISTOPHER SAUNDERS, Dalhousie.

RECEIPTS FOR AUGUST.

James Wilson, 50 cents; Samuel Nelson, 50; John Vaughan, 50; John A. Smith, 50; Charles M. Bailey, 50; Benj. S. Vaughan, 50; Grace B. Beattie, 50; J. H. Minard, 50; J. Schurman, 50; John N. Adams, 50; J. Champion, 50; H. S. Moore, 50; Mrs. J. Laird, 50; Albert McKay, 50; H. A. MacDonald, 50; N. Watson, 50; Mrs. M. Gardiner, 50; A. Haywood, 50; Mrs. J. Akerley, 50; Daniel S. Crawford, 50; William Noddin, 50; Harding Brooks, 50; Jas. Waycott, 50; Jas. McGee, 50; Mrs. Stephen Holmes, 50; Mrs. Jane Cate, 50; Hiram Sabean, 50; Peter Waggoner, 50; Benj. Waggoner, 50; Mrs. C. Cosman, 50; George Cosman, 50; Shook Mullen, 50; Alfred Marshall, 50; John Barr, 50; B. H. Ruggles, 50; Jesse Peters, 50; Thomas Hicks, 50; Geo. McDormond, 50; T. T. Payson, 50; Howard Titus, 50; Holland Graham, 50; Allen Outhouse, 50; Robt. Outhouse, 50; John M. Haines, 50.

DEATHS.

CRAWFORD.—At Tryon, on the 3rd of July last, in his 71st year, Brother Alex. Crawford. He was a member of the Church of Christ in Tryon since its organization. He was an intelligent and warm-hearted Christian. His clear views of the Scriptures and the plan of redemption by the Son of God made his company most agreeable and his well-grounded hope of eternal life caused him to meet the last enemy in calm triumph. D. C.

McGEE.—Death is no respecter of persons, age or sex. He has again entered our village and claimed as his a dear lamb—one of those of whom the dear Saviour said, "of such is the kingdom of heaven." Martha Jane McGee died at her home in Back Bay on the 27th of June, after many weeks of intense suffering. The cause of pain was injury to the head from a fall on the ice. She has gone, no doubt, to be with Jesus, which is far better; but she has left sorrowing hearts here. We trust they will meet again where death and sorrow cannot come. She was in her seventh year. May God comfort the hearts of the mourners. J. A. GATES.

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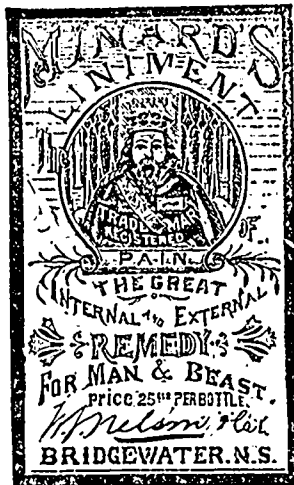
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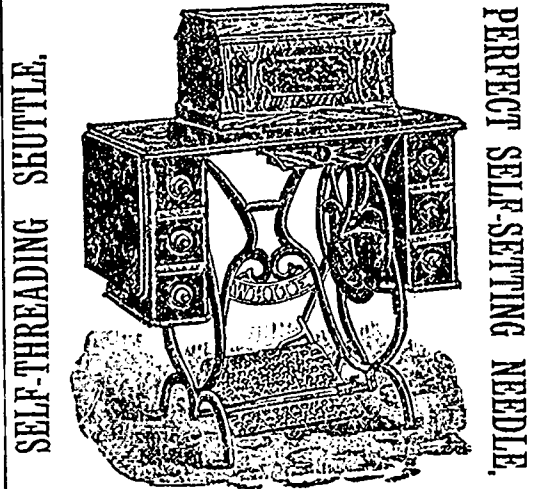
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