

THE CHRISTIAN.

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

Vol. VII.—No. 3.

SAINT JOHN, N. B., JANUARY, 1890.

Whole No. 75

The Christian.

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

TERMS: - 50 Cents Per Annum in Advance.

All communications, intended for publication, to be addressed:

"THE CHRISTIAN,"

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Happy New Year to all.

During the Christmas holidays the weather was fine, business good, and to all appearance the people in this city seemed to be having a good time.

Bros. Ellis B. Barnes and Stewart, of the Bible College, intend coming home during the summer holidays to give us a helping hand in the work of the Master.

A BARGAIN.—We have now on hand a number of windows suitable for a meeting house. Their number, shape, size and price can be obtained by writing to THE CHRISTIAN, box 106, St. John, N. B.

BRO. R. W. Stevenson's letter will be read with pleasure by his many friends in these parts. We have the assurance that in the near future other communications will be forthcoming from his pen.

A VERY kind letter from our Bro. Devoe, now attending the college at Lexington, Ky., reached us a few days ago. He has entirely recovered from his severe sickness, and never enjoyed better health than at present. He proposed spending his Xmas holidays in preaching the Gospel of the grace of God.

UNDER date of Dec. 2nd Sister Garrity writes from Chico, California: We are both well and enjoying ourselves. We like here very much, and especially the climate. * * * * The farmers are ploughing and putting in their crops of wheat and barley. They expect to have their crops in by the 1st of January. We have become acquainted some and find the people here very social. We have a nice church, and were kindly received by all.

OUR editor in chief has been kindly remembered by the friends and brethren of Bradalbane and Summerside, and if any one on earth deserves such tokens of appreciation more than our beloved brother we'd like to see them. A knowledge of the foregoing fact will awaken in the hearts of our readers a feeling of pleasure and a wish that they could have been there to have helped honor our brother, who is worthy of double honor for his many years of faithful labor in the cause of the Lord.

Of our exchanges none receive a heartier welcome than the *Missionary Weekly*. Its articles are pure, helpful and timely. There is the absence of that vicious and devouring style of debating that pervades so many of so-called religious papers. Questions are discussed upon their merits without either disputant attributing to the other impure motives or intentional disloyalty to the truth. Still it strikes out vigorously and plants some heavy blows against sectarianism, at the same time keeping in view the policy suggested by the Master—Be wise as serpents, harmless as doves. The *Weekly* has now an experience of ten years, and with most flattering prospects starts out upon another year. A special number has just been issued, and from it we learn that in addition to its regular contributors about fifty of our ablest writers are under promise to grace its columns during the year. May God give to its editors that wisdom that cometh down from above so that in the future as in the past their efforts may be crowned with success is the New Year's wish of THE CHRISTIAN. The *Missionary Weekly* is an eight-page paper, 21x16, published at Richmond, Va., at \$1.50. Sample copy sent free by remitting stamp.

SOME years ago the following letter was received by a preacher from one of his members who was passing through the waters of affliction; and at times was somewhat troubled as to the meaning of certain scriptures bearing on the evidence of pardon. Seeing that the person and preacher were mutually encouraged and strengthened in the Divine Life—the one by being remembered in the prayer meeting, the other by the knowledge that his efforts to do good were not in vain, we give the letter (omitting names, date and place) that it may suggest to our readers one or two, of many, ways to do work for the Master during the year upon which we have now entered:

Dear Brother,—I am very thankful to you for the sympathy and kind remembrance expressed in the prayer meeting. It is so nice to feel in time of trouble that we are remembered. I was very sorry that I did not see you to have that conversation before I left. I was so anxious, if you could show me where the trouble is that it might be removed. You will wonder after the sermons you have preached lately that I should still have difficulties. I must say that those sermons have done me a great deal of good. I think I understand now better the office of the Holy Spirit. I was reading the other day that if a sermon did us good we should tell the preacher. We are apt to tell everyone else before we do him. I know such should not be so, but that we should try to encourage him. I have always liked your sermons because they made me know and remember my duty; they have made me see as no other sermons ever did how I should live.

I have been having a very sad time since I came here. I dare say you know all about what it is to part with those you love. My dear sister was a Christian and was not afraid to die, which is a great consolation to us. But even when we have the hope it is so hard to part. What must it be when there is no such hope of a reunion.

I hope the church is getting along nicely, also the committee to look after the poor.

Christian love to you and family. * * * *

IN our November issue we referred to the fact that on the morning of October 2nd the postman delivered at the house of Rev. Dr. Macrae (Presbyterian) a small package, which upon opening was found to contain an assortment of candy.

Mrs. Macrae ate some and in a short time was taken suddenly ill. The doctor was called but in a few minutes she was dead. Upon investigation it was found that the candies contained strychnine and that similar boxes had been sent and delivered at the houses of three other preachers. On Saturday following a young man, William McDonald, was arrested on suspicion. Since then he has been tried by the Coroner's Jury, by the Police Magistrate, and the Grand Jury, and on each occasion was brought in guilty of murder. The case then came before the Circuit Court, Judge King presiding, and the verdict of the jury was, "Guilty, but insane at the time of the act." The Solicitor General discharged his duties faithfully and hence to the entire satisfaction of the citizens. The lawyers (three in number) for the prisoner resorted to almost every means to set their client free. Their tactics did not meet the unqualified approval of all, as may be seen from the remarks of the St. John *Evening Gazette*:

It is possible that those who arranged McDonald's defence sincerely believed in his innocence and in his insanity, and if so they are not to be censured for the line of defence they adopted. But if the contrary was the case; if, as many are of opinion, it was within their knowledge that McDonald was the poisoner of Mrs. Macrae, then they took a heavy responsibility upon themselves when they undertook to set him at large in this community a free agent, with the power to do as he pleased and to commit other murders if so disposed. There is no code of legal ethics that we know of that makes it necessary for a counsel to disregard all other considerations but the desire to save his client from the punishment due to his crimes. If there is such a rule we think it ought to be disobeyed in cases where not only the general public but the family of the criminal are interested in having him placed in such a position that he will be restrained from doing further harm.

News of the Churches.

ST. JOHN.

Our New Year's Day meeting was a grand one and enjoyed by all. A large number of brethren and sisters assembled. Many were the expressions of thankfulness for the mercies and blessings received during the past year, and a determination (by God's help) to be more faithful in future.

Last Lord's Day Bro. Capp, in his morning sermon, gave a review of the work done by the Church during the year. It was a very interesting talk, and although it was seen we had accomplished something for the honor and glory of God, yet it was felt by all that more ought to be done and greater efforts should be put forth for the upholding of the cause of Christ.

Among other things Bro. Capp noticed that thirteen had been added to the Church. \$1800.00 had been collected for various purposes. The Sunday School was in a flourishing state and helpful to the church. One member of the family—our aged sister Saunders—had passed away during the year.

New windows have been put in our audience room during the past month, which makes our room more comfortable and pleasant. The Church is indebted to the Sewing Society for liberal contribution.

Correspondence.

Dear Christian,—That the brotherhood may be encouraged to come up to the support of the work now being done under the direction of the Mission Board of New Brunswick and Nova Scotia, it is thought only necessary to lay before them the facts, believing, as we do, that when the brethren understand the nature and necessity of the work, they will come up to its support with an earnestness that will ensure success. The following churches are now being assisted, at the rate of \$10 per month, to keep a preacher laboring with them either a part or the whole of his time. The church at Kompt, Queens Co., N. S., at LeTote and Back Bay, Charlotte Co., N. B., at Gulliver's Cove, Digby Co., N. S., and at Halifax, N. S. To meet the necessary expenses of this work, about \$500 will be required. Let it be observed also that the churches thus assisted are such as have made application to the Board, from the fact that they were not able, without such assistance, to maintain a preacher of the Gospel among them. Let it also be noted that in all of these churches we have brethren good and true, who have long stood by the cause of Christ and are anxious to have the work sustained in these localities, believing, in the near future, that the churches will become self-sustaining. In taking on this work, at the earnest solicitation of the brethren directly interested, it will be seen that the brethren who constitute the Board are but the servants of these churches, and can thus confidently appeal to the Christian brotherhood for aid to carry on this much needed work. Already, since our last annual meeting, some sixteen additions have been reported as the first fruits of this year's work under this arrangement. This arrangement has two sides, both of which are worthy our best support; for, besides aiding to build up the cause in localities where we have small churches with houses in which to worship, we are at the same time and with the same money assisting a few wanting young preachers, who, without such assistance, would either have to seek other fields, or take on other work, besides the work of saving precious souls, in order to support their dependant families. To lose those young men from the work of the ministry at this present time would be a loss that the churches could hardly estimate. But a hearty co-operation of the brethren in the support of these weaker churches, and the sustaining and encouraging these young preachers will give the work such impetus and success as will gladden the hearts of all who love the work of saving precious souls and maintaining the truth as it is Jesus. Let those interested in this work, and who are willing to sustain it, see to it that their contributions are sent at once to Bro. T. H. Capp, St. John, N. B., the treasurer of the Board, or pass it to your preacher who will be pleased to forward the same. The Board agrees to make monthly payments when the report of labor has been given. To do this it will be necessary for the churches to get in their contributions as regularly as possible.

I have thus laid before you, brethren, the facts concerning our work. What do you propose to do about it? The Board have only power to act, as the brethren interested in the work place the means in their hands to carry on this work. My confidence in the brotherhood is this: that when they see the work going on they will be found ready to aid according to their ability. In this confidence the Board has taken on this work, and are now assisting four churches that need assistance, and assisting at the same time a few young preachers who may thus become encouraged to remain in these provinces, where laborers are so much needed. It remains for the brethren to say whether this confidence is misplaced. May God help us all to see our duty and do it.

E. C. FORD,
Chairman of Board.

Port Williams, Dec. 27, 1889.

FROM SYRACUSE.

It is now very many months since I have written anything for THE CHRISTIAN, but having received a hint in the direction of hunting up a correspondent from these parts, I thought that I might, in the meantime, act as a substitute and send a short letter which may not be out of place.

Last May we (Mrs. Stevenson, Gertie and myself) came from Mankato, Minn., to Syracuse, N. Y., to take hold of the work, which change makes us feel as if we were very near our old home and friends, whom we hope to see before long, the Lord being willing.

Syracuse is a city of quite large proportions, having a population of 87,738 inhabitants, an increase of 4,198 over A. D. 1888. The size of the city is four and a half by five miles, with railroads diverging in nine directions and canals in three from the city. It is situated on Lake Onondaga and the Erie and Oswego canals. From its central location and having been the scene of many large public gatherings, political, religious and otherwise, it is called the "City of Conventions." It contains many large and elegant buildings, both public and private, such as the Court House, City Hall, State Arsenal, Syracuse University, John Crouse Ladies' College, the Home for Old Ladies, bank buildings, twenty-eight public schools and sixty-eight churches, with a seating capacity of 37,710. There are twelve street railways, aggregating forty-three miles of tracks. There are also 4,500 persons doing business here and the products of the manufacturing industries, wholesale, jobbing and retail trade, amount to over \$75,000,000 yearly. The real estate transactions in 1888 realized about \$3,500,000. The assessed valuation of property is between forty and forty-five millions of dollars. The city affords thirty-two daily, weekly, Sunday and monthly papers and magazines, which keep the citizens posted in the occurrences of the day. Here, also, are the great salt works, which produced as early as 1874 6,029,300 bushels of salt, but what they have been enabled to manufacture each year since then I have not been able to determine.

Syracuse, besides being a great business centre, is for the most part a beautiful city. The streets are lined on each side with beautiful shade trees, well kept lawns and elegant residences. The only unpleasantness we experienced since coming here is what we think a super-abundance of rainy weather during the summer and fall, but we have been informed that this is an exceptional year in that direction.

Now, I suppose you would like to know something about the church of Christ in this city. Well, the church of Christ has a membership of over 200, if we are acquainted with all, and I do not suppose we are, if what Bro. Tyler and others say in reference to the church of Christ is true. We have a very nice house of worship, nicely finished and furnished, well located and entirely out of debt. It has a seating capacity of between four and five hundred. Our Sunday-school is in a flourishing condition, with an attendance of 150 scholars. Besides, we have an excellent young peoples' prayer-meeting on Lord's day evening, just one hour before the regular services. Our Wednesday evening prayer-meetings are fairly good and improving. The attendance on Lord's day morning is always good; the evening audiences have been quite small until lately, they have increased until they are almost as good as in the morning. The prospects for building up the cause of Christ in this large and growing city are real encouraging at present. Of course the work needs push, prayers and patience to have it prosper in this or any other city. We reside at 108 Seymour street, and will be pleased at any time to see our friends who may be passing through the city.

If the Lord shall be pleased to grant us a con-

tinuation of health, strength and other such favors as we'll need, we will visit our friends at home next summer and will do all the preaching I can while permitted to stay. If any place on the Island wishes a meeting held, let them begin now to prepare for it by practising appropriate songs and praying for its success, and I, although not a prophet nor the son of a prophet, prophesy great good as a result. Let me know if you decide.

Yours in one hope,

R. W. STEVENSON.

HALIFAX LETTER.

My last "Notes of Travel" were written in Halifax, and my itinerancy being over for awhile my communications will come from that place. I have made arrangements to spend the winter studying and also to preach for the church in Halifax. This will account for the change in the heading of my letters. I spent one Lord's day in Newport during the present month (December), and at the evening appointment in the school-house at Union Corner, one made the good confession and was immersed. There is quite an interest at this place and there is some talk of a new meeting-house.

While in Newport, the sad news came to me that Bro. John Vaughn was dead, having fallen from one of the hay mows in his barn, injuring himself so badly that he did not live an hour, being unconscious during that time. He was well known to most of the preaching brethren in the provinces, most of whom have visited his house and partaken of his hospitality. We laid him to rest in the old burying-ground, by the side of the Kennetcook River, where his companion through life lies sleeping—there to await the resurrection call. While at the same time we commended those who remain to the God of love and to the Lamb of God that taketh away the sins of the world. One by one the old landmarks are passing away. Let us live so that we may never die.

I spent one Lord's day in Shubenacadie. The meetings were well attended, and the brethren are adding to the comfort and benefit of their new meeting-house. This church deserves to succeed, and I verily believe it will. The remainder of my time was spent in Halifax. Bro. W. J. Messervey is in Newfoundland and we miss him from our meetings; we expect him back shortly. The prospects in Halifax are rather favorable, and we sincerely ask the Divine blessing upon our work.

Between studying and preaching I am kept very busy—in fact do not have any time to spare. I hope to come out in the spring strengthened physically and mentally, so that I may be able to do more efficient work for the Master. The Lord has blessed my labors in the past. I hope to be more abundantly blessed in the future. From private sources I learn that the brethren in South Range are progressing with their new meeting-house and have the outside about finished and intend pushing it right along. Brethren, read the 41st chapter of Isaiah.

Before these lines meet the eyes of the reader we will have entered upon another year. We can not recall the past, even if we would; but we can profit by it. My brothers or sisters, as you read these lines, if you think of some brother or sister that you have not been as friendly to as you ought to have been, that you have a hard feeling towards, go to them and begin the New Year in a brotherly way, and remember the words of inspiration: "If a man say he love God and hate his brother, he is a liar." If we do not forgive one another, God will not forgive us. Now, what say you? Will we begin the New Year with a good resolution. That

Whereas, Human nature is weak, and man by nature is proud and disobedient; and
Whereas, God in His mercy has provided a means:

whereby he can get wisdom and strength to help in every time of need; therefore,

Be it Resolved, That from this day forward we more earnestly cultivate the spirit of Christ and endeavor to love one another with a pure heart fervently, and be it.

Further resolved, That we will do all we can to hide a brother's failings, and if we cannot say anything good about anybody we will say nothing bad.

All in favor will say Aye.

W. H. HARDING.

On the 20th of December, I was presented with a respectable sum of money by kind friends at Bradalbane Station where I have been occasionally preaching.

I had a similar expression of good will on the 23rd of December from the church at Summerside in a donation visit at the commodious house of Mr. William Tanton, which he and Sister Tanton kindly offered for the occasion. After the large company had partaken of the good things that refresh the "outer man," the meeting was called to order by Elder Murray, who, in a short and pithy speech, expressed his pleasure in meeting so many brethren, sisters and friends on such a happy occasion, and on the many reasons we have to acknowledge the goodness of our heavenly Father. Bro. Beattie then presented a well-filled purse and Bro. Murray read the following

ADDRESS.

BROTHER CRAWFORD,

Dear Sir, It affords us pleasure to meet you under present circumstances and to offer you, on behalf of the church of Christ in Summerside, thanks for your most faithful and untiring labor of love. You have been instrumental in building up the cause in our midst, and in bringing many of us who are assembled here to-night into the fellowship and enjoyment of that peace which flows from union with the great Head of the church. We have met together on this occasion to present you, on behalf of the brethren, this purse as a slight token of our esteem and appreciation of your labor which has extended over a period of nearly forty years, during which time you, with Sister Crawford, have become endeared to us by your good counsel and scriptural instructions. We also present to you and Sister Crawford some articles which, we hope, will be of use in the household.

We pray, that in the good providence of God you may have health and strength for many more years of usefulness in the Master's vineyard.

Signed on behalf of the brethren and sisters of the church in Summerside.

RICHARD MURRAY, Elder.

THOMAS BEATTIE, } Deacons.

JOHN ROGERS, }

Dec. 23rd, 1889.

This was verbally replied to about as follows:

Dear Brethren, Sisters and Friends,

The present circumstances make it difficult for me to express what I want to express to you and what I wish you to understand. For some time past I have not been engaged to preach regularly for the church in Summerside, and could only visit you occasionally, for which visits you have remunerated me. On this account I did not expect a donation visit, hence, this substantial token of friendship and Christian liberality has deeply affected me. I can say also, of Mrs. Crawford that she has sensibly felt this kindness, and will join with me in thanks for this generous gift. Our feelings will enable us to judge of your emotions when we remember the words of the Lord Jesus how He said, "It is more blessed to give than to receive." I thank you for this address and would join with you in praise to God for the measure of success that has crowned my imperfect labors as well as for the peace we have enjoyed together. I do not remember anything that occurred in these long years which has shaken our confidence in each other or materially interrupted our happy intercourse. My prayer is that God will bless you and make you useful and happy, and that He will send men who will faithfully and successfully preach the Gospel among you.

Bro. Murray next spoke feelingly of the uncertainty of us all having such another meeting here below and the blessedness of so living as to meet each other in the home of the blest. He was followed by Bro. Beattie and quite a number of others in short and telling speeches on these themes. The joyful effects which the singing of God's praise

has here and the excellent effect it will have in heaven. The purpose of this meeting to freely give and gratefully receive gifts, how it may remind us of the GREAT GIFT and the eternal happiness of receiving Him and how appropriate at this season to think of "His unspeakable gift."

Between the speeches were sung the fourth hymn in the hymn book: There is a stream whose gentle flow, etc.; the 430th—Hail sweet dearest tie that binds, etc.; A charge to keep I have, and others.

After a vote of thanks was given to Mr. and Mrs. Tanton for their great kindness to the company the meeting was closed with prayer. D. C.

Miscellaneous.

EUODIAS AND SYNTYCHE.

BY J. W. MCGARVEY.

The two names which stand at the head of this article have been made quite familiar to the people by the discussion, in late years, of the privileges of Christian women. Their commendation by Paul as having labored with him in the Gospel, points to their usefulness in previous days, and his exhortation to certain brethren in Philippi to "help these women," implies that with proper help they might be useful still. But the way in which their names are often used, and in which this exhortation is usually applied, shows clearly that the passage is very commonly misunderstood.

The exhortation addressed by Paul to these two women is expressed in these words: "I exhort, Euodias and I exhort Syntyche to be of the same mind in the Lord." Phil. iv. 2, 3. This exhortation implies that at the time it was written they were not of the same mind in the Lord; for if they were, why exhort them to be so? Moreover, the earnestness of the exhortation, indicated by the repetition of the word "exhort," with each name, shows that the breach between them was of a serious character, and that Paul was very solicitous in regard to it. This is still more apparent from the next verse: "Yea, I beseech thee also, true yoke-fellow, help these women, for they labored with me in the Gospel, with Clement also, and the rest of my fellow-workers, whose names are in the book of life." The breach between the two women was so serious that Paul feared his direct exhortation to them would be insufficient, so he beseeches the unknown brother, whom he styles his "true yoke-fellow," to help them; and the help called for is help toward a reconciliation. It is often the case with both men and women who are alienated, that the office of mediating friends is necessary, if they are to be brought into harmony. In this case not only the "true yoke-fellow," but Clement also, and the rest of Paul's "fellow-workers" in Philippi, are exhorted to unite their efforts in the work of reconciliation. On this point, the English version is a little ambiguous; for the preposition, "with," preceding the name Clement, appears to have the same connection with the "with" of the preceding clause, and to indicate that these women had labored with Clement and the rest of Paul's fellow-workers as they had with Paul himself; but in the Greek the prepositions are different (sun in the former clause and meta in the latter) and a different connection is indicated. The writer exhorts his true yoke-fellow, with Clement also, and the rest of his fellow-workers, to unitedly help these women; this effort to rally all the effective force of his previous fellow-laborers to the work of reconciling two of their own number, shows that the breach was a serious one, that it was not easily managed, and its consequences were likely to be calamitous.

The lesson which we learn from the passage is not merely that women were Paul's fellow-laborers in the Gospel, of which there is an abundance of

evidence elsewhere, but that women who thus labor are liable, as well as men, to mischievous alienations. They are not angels yet, as some gushing preachers would sometimes represent them, but are weak creatures like us poor men. They are liable to mistakes and strifes, and they have need of their brethren sometimes to reconcile them.

It would be vain to conjecture who Euodias and Syntyche were; and it is uncertain where and when they had labored in the Gospel with Paul; though it is probable that the place was Philippi, where they were residing when the epistle was written. Paul had labored there twice—once where he founded the church, and once during the summer after his labors in Ephesus—and this leaves the time uncertain. As to the kind of labor which they had done, this can be easily inferred from that of many other women who labored with Paul, none of whom were ever permitted to preach in public or even thought of doing so. One other feature of this case is striking and remarkable, that the one church that was founded chiefly through the instrumentality of women (Lydia and her household), encountered its only internal trouble that has come down to us in the alienation of two prominent female members.—Missionary Weekly.

A WORD IN SEASON.

(As read before the Young People's Mission Band at Coburg street church by one of its members.)

My young friends, in looking back over the year that has just passed, it seems to have been a success in many ways. But we trust and hope that you are, one and all, pressing forward with hopes that our little Mission Band will do much for us all and we will do our best to make it a greater success than ever this year upon which we have entered. How can we do this? Missionary intelligence and a personal interest in mission work are inseparably connected. Light, knowledge and information as to what has been done and is yet to be done is the need of the hour.

There is much work for our Mission Band to do surely. Will my young friends look around before the next meeting and see if there is not some one they could invite or influence to come, and while doing so think that this meeting is mine. Now what can I do to make it more interesting? We have all given ourselves to Christ. Have we grasped the idea of entire consecration? A few years ago God put it into the hearts of four young ladies to offer themselves to the Christian Woman's Board of Missions as foreign missionaries. They said, here are we, send us. We do not need to go to India, but just open our eyes; do what we see nearest at home. Let there be preparation in everything that tends to develop the body, the intellect and the spiritual nature. True culture is by no means out of place in mission bands. That the missionary spirit is growing and taking a deeper hold on the hearts of all Christian people is no longer a question—for he who doubts has but to look, and see the changes that have taken place. There is a bright lookout for the future and this should inspire every soul with a longing desire to do more for the Master, to take broader and grander views of living and giving, and lead to a more perfect consecration of self and all we possess to the service of the Most High.

Last year there were 533 mission bands reported among the disciples in the States, this shows that the young people are doing what they can, that they are looking up, not down, going forward, not backward, and may it be so with this band. When we look back from '91 to this night, may it be with heartfelt thanks for the good I feel you can do by your united effort and the help of God. Our Lord is risen, indeed, and together believing that our Redeemer lives, will we likewise strive to do His blessed will.

The Christian.

ST. JOHN, N. B. JANUARY, 1890

EDITORIAL.

Wishing our readers A Happy New Year, it seems the proper time and place to show reasons why we should be happy, and, 1st, the thought of being spared through another year in which so many young and old have been cut off by death, when properly considered makes us happy. 2nd, We were created to be the happy companions of God forever, and although sin had made us the miserable enemies of God, He so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have all the happiness of everlasting life. How happy should we be to remember that He so loved us. 3rd, A thoughtful mention of the year 1890 kindles the happiest emotions. It is 1890 years since God sent His beloved Son into the world. That was the year the wise men followed the star of Bethlehem till it stood over where the young child was, the year the angel brought to the shepherds glad tidings of great joy for all people, and announced the birth of Christ the Lord, and was joined by a multitude of the heavenly host in praising God and saying—

Glory to God in the highest,
And on earth peace and good will towards men.

What is more cheering than the thoughtful mention of the year of our Lord? How many are continually reading and writing "THE YEAR OF OUR LORD." Without it we can neither write nor read an intelligent letter. Every newspaper we take up we first read its date. Without it every note or document is useless. We meet it everywhere, and it fills all the literature of civilization. How most cheering to learn that our Lord was born, and to read the time of His birth, and to have all people read it. God says by it to Satan and all his followers "Hands off." "Let all people hear of the birth of Christ the Lord." Thus all the efforts of bad men to remove Anno Domini from the literature of the world have signally failed, and all nations now read the year of our Lord. For this we are glad.

As Disciples of Christ we see much in the events of the past year to cheer us, both among ourselves and others. Our very disappointments and troubles are not among the least of our real blessings. Paul spoke advisedly in saying, "We glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given us," (Rom. v. 3, 4, 5.) A heart without the love of God will not glory in tribulation, but will rather repine and chafe under it, while those in union with Christ will rejoice to follow Him even through much tribulation, when He is telling them that it is the certain and only road to heaven, and he has taken it Himself. Such a course works a hope that "maketh not ashamed." The past year has not been without its troubles. It is cheering to witness the success that has attended the preaching of the gospel, and also the readiness of those who have been added to the churches to engage in active service. Many places are calling for the gospel, and some are "studying to show themselves approved unto God—workmen needing not to be ashamed in rightly dividing the word of truth." Others again manifest an interest in these and are ready to encourage and assist them. For all these things we thank God and take courage.

We were happy in past years to witness the question of Christian union stirring the religious world. The subject is still intensifying, and more—

a great and needless cause of division is slowly but surely being discovered. It has been a long and deeply settled impression that inasmuch as all men cannot interpret certain passages in the Bible alike that we are bound by God to receive and hold fast the interpretations given by certain men in past generations in formulated creeds. One denomination holds a creed in some respects the very opposite of the creed of another denomination, so that what one man believes to be the truth of God his neighbor holds to be positively false. Men now begin to see the utter impossibility of being united while each one holds his creed, and that the fact of their holding meetings together one week in the year will not be taken by thinking men as Christian union.

It is a distressing thought to a man that loves the Saviour that he cannot love another man who bears the image of Christ so as to unite with him in the worship of Him who has bought them both with His own blood. When he finds out that this is prevented by the creed written by men before He was born, men who had no more right to think for him than they have to judge him on the last day, it stirs him up to examine the creed and think for himself. Much of this examination is now going on by many great and good men, and no year in the century has been so remarkable for this as the past year. It is hoped that the searching work will go on until men clearly see that we will be judged according to our belief in what Jesus has said and not our belief in what other men thought Jesus meant. The creed which Jesus asked for Peter confessed, and Jesus called it a rock against which death would not prevail. He died confessing it and confirmed it in His resurrection, and is building His church upon it. It has in it the power of God to save those who believe it with all the heart, and while it unites men to Jesus it unites them through Him to each other. What believer in the Christ the son of the living God would ever want this creed revised? Paul was not ashamed in a Roman prison waiting for a martyr's death, "for he knew whom he had believed and was persuaded that He was able to keep what he had committed to Him against that day." It is cheering to see men approaching the divine creed.

A great and important event occurs with the close of 1889, the change of South America from an Empire to a Republic. The fact that this has been done as it were in a day, done quietly without the loss of a man, and with the consent of the Emperor, Dom Pedro, who had amicably and prosperously reigned for forty-seven years, may well take prominent rank among the wonders of "God in history." Whatever difficulties may arise before the new government is fully acknowledged by other powers and is under calm successful headway, and however the change may affect the politics of that and other nations, one thing seems clear, that is, that the cause of Christ will be favored by it. The way will be materially opened for the spread of the gospel. The oppressive union of church and state will be dissolved, and men will be allowed to worship God according to their conscience and support and spread what they believe to be the religion of Christ without the opposition of law or the restriction of government. Let the friends of Jesus work and wait in faith and hope and love.

From the *Sky-lark*, published in Milton, and edited by N. W. Morton, we learn that Bro. William Murray spent Christmas with his brother Howard, and that Bro. H. Murray goes to Westport for the Lord's day.

Bro. E. A. Cole, of the Third Church, Richmond, Va., has been assisting Bro. H. Minnick in a meeting at Norfolk, Va. The immediate results were twenty five added to the church. Bro. Cole in reporting the meeting has this to say: "Bro. Minnick is an indefatigable pastor and an earnest good preacher." Yes, and brother might have said more, without any fear of being charged with exaggeration.

Original Contributions.

PARABLE OF THE TALENTS.

For the kingdom of heaven is as a man travelling into a far country, who called his own servants and delivered unto them his goods; and unto one he gave five talents, to another two, and to another, one; to every man according to his several ability, and straightway took his journey. Matthew xxv. 14

From this parable of the talents we may infer (and it is a fact) that every Christian has a certain amount of talents to make use of, and more, that he is expected to utilize them. Now, let every professor take these questions home to himself: Am I doing all in my power to advance the cause of Christ? Do I make a proper and liberal use of the talents given to me by my Father in heaven? If not, then what is the consequence? Christ has said it: "Cast ye the unprofitable servant unto outer darkness, there shall be weeping and gnashing of teeth."

He also said: "Every branch in me that beareth not fruit He taketh away, and every branch that beareth fruit He purgeth it, that it may bring forth more fruit." What a grand idea this is, if we would only think on it and act accordingly. God's promises never fail, and these are, both of them, positive promises; one to those who cultivate their talents—put them out at interest and increase them by so doing, and use them to the glory of God; the other to those who keep their talent laid up in a napkin, fearful of using it lest it be lost, not relying on the promise of God, that with use it shall grow and bring forth fruit; and who finally are taken away from the True Vine; or like the seed that fell on stony places, the ground not being cultivated, is taken away; and the unprofitable servant is cast away from the presence of God forever. Oh! how every Christian should buckle on the whole armor of God, and go forth in His vineyard and do his work with a whole heart, endeavoring to save sinners from eternal death, striving to point sinners to the Lamb of God who taketh away the sins of the world, and in so doing become strengthened themselves to battle against the temptations of this present evil world; and when done bearing the cross for Jesus here below, to hear, from His own lips, the welcome: "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." The harvest truly is great and the laborers few. Then, why is not every professing Christian a laborer in the vineyard of the Lord—a laborer according to the talents given him? Almost every Christian is a laborer to a certain extent, but this is the question: "Are they each laboring according to their several ability?" The Lord will render to every man according as his work shall be, and this ought to be sufficient inducement to slothful Christians to exert themselves more to go forth to the work with a brave heart, trusting in Him who giveth the increase. But, says some one, "I have no talents that can be turned to much account in the service of God; I can't do anything worth while." Ah! but you have talents, my friend! Christ says that the Lord "delivered to every man according to his several ability;" and it is only according to the ability of the worker that he will be judged. The one with the two talents received the same plaudit as did the one with five. And the man to whom one was given would have heard the same blessed words if he had made the most of it, for what was it given to him if not to make use of? Again, the Lord will help those who work for Him. Hear what James says: "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him. No, God does not upbraid men or women for their weakness, but He strengthens them with wisdom for the work they have to do "if they ask in faith."

And hear what a small act is appreciated by the Master: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Surely we can all do more than that for Christ, even the least of us. "And inasmuch as ye did it not to one of the least of these, ye did it not to Me." "Let us go forth, therefore, unto Him without the camp bearing His reproach," for in doing the work of the Lord we cannot hope to escape persecutions and the sneers and frowns of the world, for Paul says: "All that will live godly in Christ Jesus shall suffer persecutions." Therefore, "consider Him that endured such contradiction of sinners against Himself," and remember all that Jesus suffered for us, and then if we cannot suffer a little persecution for His sake, we are not worthy to be called His disciples. In these days of opportunities when so many souls are being lost for want of being shown the way of salvation, surely every professing Christian shall put their whole soul into the work and carry their religion about every day in their business hours, and let their light so shine before men that they may see their good words and glorify their Father which is in heaven. We are only placed in this world for a short time, and every minute of that time should be filled up with work for God. We are His. Jesus bought and paid for our souls and bodies, hearts and minds, with His blood, and the very best use we can make of our time and talents will be a poor recompense for His loving kindness.

Let us never mind the scoff nor the frowns of the world,
For we all have a cross to bear;
It will only make the crown the brighter to shine,
When we have a crown to wear,

C. E.

THE DAYS OF MAN.

His days are as a shadow that passeth away. Psalm cxlix. 4.

Man's life is but a moment of eternity. Like the flame that is soon burned out. Like the star that sheds its rays above the horizon and then sets. Thus are our days swiftly flying by. Yesterday yonder, here to-day, to-morrow gone forever. A few years have gone and we have passed from the days of happy childhood into the stern realities of middle age, and in a few more we shall stand with feeble tottering body on the border of the misty valley. Shall we, as we stand with failing foot uplifted, view the past? Have our eyes of faith been dimmed so that we cannot see the beauties of the land across the dark river? Can we see, as we glance along the line of life, no opportunities that we have neglected, marked with the letters GOLDEN? Has our life been full of toil and have we worked as best we might, but sorrow pressed so hard upon us and we have been so engrossed with our own affliction as to forget the pains of others? Thus, when we were thinking of ourselves have we neglected the opportunity of helping those around us, and in helping to lighten their burden lightened our own? But the days are past recall.

It will be too late when our body is feeble with age to mourn the past. It is for us who are now in strength to move forward in the work of the Master. Have we wealth? Have we ability? Can we labor with our hands? Then there is ample opportunity to use them—to use them in the up-building of the cause of Christ. Better cease petty strifes over methods and plans and engage in making use of the opportunities that come to our hands. All can do something. It will not be well for us when we come to stand face to face with the "Grim King of Terrors" to have nothing but a wasted life to look back upon, it will mar the beauty of our hope of heaven.

Then, maiden,—

"Standing with reluctant feet
Where the brook and river meet,"—

As you enter upon the duties of womanhood, forget not the duty you owe to your God; employ every moment as preparing for eternity.

Young man entering into the heat of life's battle, forget not that the world has claims upon you; God shall require one day an account of your stewardship. Shall you be made ruler over many things because you have been faithful over a few?

Shall we like the Apostle be able to say: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give to me in that day."

H. B.

P. E. I., December 16th, 1889.

THE LORD'S TREASURY.

If I mistake not, it was Bro. Cushing, of Kempt, Queens Co., who, at our last annual meeting, gave us a good exhortation on teaching the disciples their duty in giving for the support of the Gospel; and also requested that something be written on this subject for THE CHRISTIAN for every month in the year. The exhortation and request of our brother were received and responded to in the same kind spirit in which they were offered. This led to the resolution referred to by our brethren who have lately written on mission work. "The Lord has ordained that they that preach the Gospel shall live of the Gospel." (I. Cor. ix. 14). He also says: "The laborer is worthy of his hire." (See Luke x. 7 and I. Tim. v. 18). "Let him that is taught in the word communicate unto him that teacheth in all good things." (Gal. vi. 6). These statements are so plain that they need no comment. The brethren only need to be reminded of them. All that love our Lord in sincerity will respect with careful reverence every item found in the new covenant.

Shall the preacher know or have some idea how much he will receive from his brethren? Yes! this is necessary, or he may not be able to provide for his family. And "if he provide not for his own he is worse than an infidel." (See I. Tim. v. 8). We cannot suppose that the Lord wants men who are worse than infidels, in any respect, to preach His Gospel. Well, if preachers are to be employed, who are to employ them? Has the Lord instituted societies to sound out the Gospel? Yea, verily, the churches of Christ are His societies to carry on mission work and every good work. But churches are composed of individuals. We are thus following this course of enquiry, to find out where the responsibility rests, of employing and paying preachers. And we find this responsibility rests upon every church of Christ; and upon every individual member of the body of Christ according to his ability. We add this last clause because we read "that where much is given much is required, and where little is given little is required." Can any one shift his responsibility upon some one else? Can the poorer throw their responsibility upon their richer brethren? No; mark it well, "we must every one give account for himself to God." My brother, my sister, how much do you love the Lord? How much do you pity your poor dying fellow men who have not the pure Gospel of Christ preached unto them? I am sure you love Jesus. I am sure you feel for the lost. How often do you "feel in your pockets for them?" What do your free-will offerings amount to in a year? The Lord knows and you ought to know. What is the purpose of your heart in this good work? How much do you purpose to give every week? Is there a readiness to will? Then the performance will follow. Then O, how grand the result, so souls saved and God glorified. If you cannot do the work of an evangelist you can help support one who can

And if you sacrifice more according to your ability, to publish the Gospel, than the preacher does, certainly your reward will be greater than his. Therefore, if you wish to be among "those who turn many to righteousness and to shine as the stars for ever and ever," give freely for the furtherance of the Gospel. "You have freely received the Gospel, freely give it to others." There was a treasury in the Lord's house at Jerusalem. Once the Lord Jesus sat over against the treasury beholding how much each put into it, then He called the attention of His disciples and taught them a lesson which every one should learn. He said, a poor widow who had put two mites into the treasury had put in more than the rich who had cast in of their abundance; for she had cast in all she had, all her living, while they cast in only a part (and probably a small part) of all they had. The Lord now has a treasury in His house, temple or church, and He sees how much every one is putting into it. No one can give as much as that poor widow without giving all he has. Our gracious Lord does not require this. He does not require any one to sell his farm, mill, or shop, all the means he has of providing for the wants of his family and put the price into the treasury. The Lord's ancient people were required to give one-tenth of their income. But He has not specified what part of their income Christians are required to give. But He does require every one to give according to his ability.

Dear brethren, in giving to the Lord's cause we are only paying a very small interest on what we owe to Him. "Thanks unto God for His unspeakable gift."

JOHN B. WALLACE.

West Gore, Dec. 13th, 1889.

Selected.

PRISONERS OF JESUS CHRIST.

BY THEODORE L. CUYLER.

The Apostle Paul had a variety of signatures. Sometimes he signs himself "a servant of Christ," sometimes "an apostle," and sometimes "an ambassador in chains." One day he wrote a letter short and sweet to his Colossian friend Philemon about his poor brother Onesimus. He looks at the fetters on his wrists and at the Pretorian guard beside him, and begins his epistle with the brave, cheerful words, "Paul a prisoner of Jesus Christ." He is not in bonds as an evil-doer but for well-doing. He is the ambassador of a King infinitely greater than all the Roman Cæsars, and like John in Patmos he is shut up in captivity for the testimony of Jesus. Therefore, as a brilliant preacher has truly said, "he wears the manacles as proudly as a bride might wear the bracelet which her husband had clasped on her arm." It is only his scarred and weather-beaten body that is bound, his imperial soul is free, and no happier man than he can be found within the gates of Rome.

Perhaps these lines may be read by many of God's people who are confined to their houses by chronic sickness or by the infirmities of old age. In my own flock are several devoted Christians who have not been able to enter the house of God for many years. Some are too old to venture out, and others are suffering invalids. I am accustomed to call these the prisoners of Christ, and when I visit them it is as much for the good they do to me as for any good that I can do to them. What eloquent sermons they preach to me on the beauty of submissive patience and on the supporting power of the "Everlasting arm." How often I have gone out of these rooms of sickness feeling utterly ashamed of myself that I ever murmur at anything, or ever indulge in any complainings at the providential dealings of a loving God!

One of these chronic sufferers is a sweet, refined and cultured young lady, who for long years has never had another "outing" than to be removed from one room to another in her father's house. But wherever her bed of pain is placed the blessed Jesus is with her. The Shepherd knoweth His flock and just where each one of them is pastured, and he calleth them all by name. Another of these prisoners of Christ has been kept from church for twenty years by intense rheumatic sufferings, yet the Lord of the sanctuary visits her and feeds her with all the sweetness of His heavenly manna. Sometimes when I quote some bright passage of consolation or read some cheering psalm a happy smile plays across her face, which is distorted by the agonies of protracted disease. What are any of my poor sermons in comparison with her eloquent and majestic hymn of patience? To speak for Christ or to work for Christ is easy and pleasant, but to bear for Christ either pain or poverty or reproach with courageous patience is a far higher triumph of godly achievement.

Just why the loving Master confines some of His choicest and best in rooms of suffering, and cripples others of them in body or in purse, we cannot always tell. One thing is very clear, and that is He does not mean to cripple their usefulness. No portion of Paul's wonderful career was productive of more solid results than the years of his imprisonment at Rome. He preached the Kingdom of God to those about him until there were many converts in "Cæsar's household." He wrote seven of his thirteen undisputed epistles while he was the prison chaplain under the eye of tyrant Nero's jailers. One of these was the letter to Philippi which is the epistle of gratitude for divine mercies and of exultant joy under sharp afflictions. If the cages of birds are sometimes covered up in order to make them sing then the old hero was caged to furnish to the world one of the most melodious epics of sublime faith in Jesus. Satan afterwards clapped John Bunyan into a prison and lo, out of the windows of Bedford jail floated the transcendent allegory of the "Pilgrim's Progress." Old John Brown of Ossawatimiss did more while an imprisoned Samson in Virginia to pull down the pillars of the house of negro bondage than if he had been at the head of an army of emancipation.

The service of Jesus Christ is not limited by any stress of circumstances. A sick chamber has been often made a chosen spot for glorifying God. The celebrated Halyburton of Scotland welcomed scores of visitors to that room in St. Andrew's where they stood around his bedside and listened to words that seemed to be inspired by a glimpse of Heaven from the land of Beulah. None of his previous sermons equalled his discourses from that bed of suffering. "This is the best pulpit," said he, "I was ever in. I am laid on this bed for this very end that I may commend my Lord." He called it a shaking hands with the King of Terrors. After a night of agonizing pain he said to his wife, "Jesus came to me in the third watch of the night walking upon the waters, and he said unto me, 'I am Alpha and Omega, the beginning and the end, and I have the keys of death.' He stilled the tempest in my soul, and there is a sweet calm. I have ripened fast under the bright Sun of Righteousness, and have had brave showers. Now, I am thinking of the pleasant spot of earth that I will soon get to lie in. I will get my little Georgie in my hand and we will be a group of *bonnie dust*." After his voice failed him in the last moments he continued to clap his hands in triumph.

It is not only by such joyful testimonies to the sustaining power of divine grace, or by cheerful patience, that the prisoners of Christ have preached and are preaching His precious gospel. There are many ways of doing good open to invalids. During the years that the wife of Mr. Spurgeon

was confined to her room she conceived the plan of providing commentaries and Bible helps for poor ministers and village preachers. Last summer she told me that over one hundred thousand such volumes had been secured in response to her appeals. Charlotte Elliott composed her richest and sweetest hymns while she was one of Christ's prisoners. A large hearted lady shut in from her former activities out-of-doors spends much of her time in folding and addressing little leaflets of awakening or consoling truth to those who may be profited by them. In many a house there is a room whose silent influence is felt all over the dwelling. The other members of the family come in there to enquire after the sick sufferer, to bring some choice fruit or pleasant gift, or read aloud or watch with her through the lonesome night. From that room steals forth an influence that makes every one gentler and tenderer and more unselfish. Perhaps this is one of the reasons why God permits some of his children to suffer. They not only grow purer by the chastening, but become evangelists of blessings to others. Paul in his person prompted many besides Onesiphorus to deeds of sympathy for him, and he evoked such gifts of kindness from his spiritual children at Philippi that he writes to them that their love "hath blossomed out afresh." That is the literal rendering of the message sent by the sunny-hearted old prisoner of Jesus Christ.

Good friends, it matters little where we are so long as our inner life is hid with Christ, and we keep it luminous with the joy of His presence.

OLD AGE.

Rowland Hill, himself a very old man, says that he heard of one who was asked what age he was. He answered: "The right side of eighty." "I thought you were more than eighty," said the inquirer. "Yes, I am beyond it," he replied; and that is the right side, for I am nearer to my eternal rest.

A man once said to Dr. Rees, "You are whitening fast." The doctor answered him in a sermon which he preached immediately after: "There is a wee white flower which comes up through the earth at this season of the year. Sometimes it comes up through the snow and frost; but we are all glad to see the snowdrop, because it proclaims that the winter is over and that the summer is at hand. A friend reminded me last night that I was whitening fast. But heed not that, brother; it is to me a proof that my winter will soon be over—that I shall have done presently with the cold east winds and the frosts of earth, and that my summer—my eternal summer—is at hand."

To a humble Christian it was remarked: "I fear you are near another world." "Fear it, sir!" he replied, "I know I am; but, blessed be the Lord, I do not fear it—I hope it."

The Apostle Paul was an old man; but, happily for him, he was no agnostic, and so he could say: "I know in whom I have believed and that he will keep that which I have committed to Him until that day; henceforth, there is laid up for me a crown of righteousness."

But for old age to be happy it must be a time of acceptance. Old age fought against is miserable; old age accepted is calm and peaceful. Enamelled wrinkles dare not smile; the honest wrinkles may even laugh. To be living in a mistake is to be living in a false position, and in all false positions there is weakness and discomfort and misery.

The way to be happy in your old age is to consider that you are not in a false position, but in a right one—in the one which God has ordained for you, and therefore in the one which contains blessings for you—its blessings, its own peculiar blessings. Where you meet with disappointment is in expecting from it what does not belong to it, and what would not be blessing even if it did.—*The Quiver*.

THE TELEGRAM.

"Is this the telegram office?"
Asked a childish voice one day,
As I noticed the click of my instrument
With its message from far away.
As it ceased I turned: at my elbow
Stood the merest scrap of a boy,
Whose childish face was all aglow
With the light of a hidden joy.

The golden curls on his forehead,
Shaded eyes of the deepest blue,
As if a bit of the summer sky
Had lost in them its hue,
They scanned my office rapidly,
From ceiling down to floor,
Then turned on mine their eager gaze,
As he asked the question o'er.

"Is this the telegram office?"
"It is, my little man,"
I said: "pray tell me what you want
And I'll help you if I can."
Then the blue eyes grew more eager,
And the breath came thick and fast;
And I saw within the chubby hands
A folded paper grasped.

"Nurse told me," he said, "that the lightning
Came down on the wires, some day;
And my mamma has gone to heaven,
And I'm lonely since she's away;
For my papa is very busy,
And hasn't much time for me,
So I thought I'd write her a letter,
And I've brought it for you to see."

"I've printed it big so the angels
Could read out quick the name,
And carry it straight to my mamma,
And tell her how it came:
And now, won't you please to take it,
And throw it up good and strong
Against the wires in a funder shower
And the lightning will take it along?"

Ah! what could I tell the darling?
For my eyes were filling fast;
I turned away to hide the tears,
But I cheerfully spoke at last:
"I'll do the best I can, my child,"
'Twas all that I could say;
"Thank you," he said, then scanned the sky,
"Do you think it will funder to-day?"

But the blue sky smiled in answer,
And the sun shone dazzling bright,
And his face, as he slowly turned away
Lost some of its glad some light.
"But nurse," he said, "if I stay so long,
Won't let me come any more;
So good-bye; I'll come and see you again,
Right after a funder shower."
—Good Housekeeping.

THE AUSTRALIAN BALLOT.

The Australian ballot system had its first trial in Massachusetts by the State election which took place November 5th. In the afternoon the writer found himself at the Swampscott Town Hall, where he voted for the Prohibition candidates, with three exceptions. Not being accustomed to the new method, I stood and watched proceedings for a few minutes, that I might secure myself against awkward or fatal blunders. There was the little enclosure, some twenty feet square, perhaps, inside of which sat the ballot clerks at one table, and the selectmen and town clerk at another, a policeman guarding both the entrance and the exit of said enclosure. Up against the walls were the several booths, with convenient desk and pencils, into one of which the voter must enter as he goes through the process of putting the cross (X) against the name of the candidate of his choice before depositing the ballot. The several voters who may be in the booths at the same time are invisible to each other, and to those outside also, except as to their backs. Thus they exercise the high privilege of citizenship in practical secrecy. Outside of the election enclosure no ballots can be distributed, and none inside except by the ballot clerks. Ballots are posted on the wall, as also are the rules for

marking your candidate, so that you have opportunity of making yourself intelligent before entering the holy place of the enclosure or the most holy place of the individual booth where the choice is registered. By the way, I dislike that word booth. It is rather the citizen's chair of State, his regal throne where he exercises the power, before which governors, congressmen, senators, presidents, and kings tremble. A booth or stall in appearance, it is indeed a palace royal in reality, for sovereignty has passed from the king to the citizen, from the throne to the election booth.

The man in this booth can make or unmake the king, while none can unmake him except himself.

There is but one ballot, which includes all candidates of all parties; the name of the party being put exactly opposite the candidate in every instance, while the voter is requested to put his X of approval in the square at the right of his candidate's name.

The selector is not allowed to occupy his booth more than fifteen minutes, and if his decision is not made at the end of that time he loses his vote. Once inside the election enclosure, he must deposit his ballot before he goes out. He has but this one chance, and will not be allowed to return. The people of Massachusetts are universally satisfied with this Australian method of voting, judging from this its first trial. There is little chance for bribery or intimidation, and a certain measure of intelligence and judgment is required in order to enable one to pass the process successfully.

It was the quietest, the purest, and the most dignified election that the commonwealth of Massachusetts ever knew. That is the opinion which competent observers here telegraphed to the New York papers, and they put it none too strong.

There were some very amusing incidents and some laughable blunders made in connection with the first trial, notwithstanding the fact that mock elections were held in many places in order to familiarize the voters with the new method in advance. There were some men who went to the polls with the intention of voting, but who retired without doing so after having declared their contempt for the complicated system of voting. One man declared he would have nothing "to do with this heathen Australian now-fangled notion of conducting an election."

While the system required the voter to put his X against the name of his favorite candidate, there were men who would make one long X cover every name on the ballot—Republican, Democrat and Prohibitionist. There were men who put an X against every name, and men who cast their ballots without any X, losing their votes, of course, in every case. One ignorant young man refused the proffered instruction, saying: "I need none of yer assistance. Don't yer s'pose I know?" as he deposited his ballot without any cross at all.

One man having exhausted the fifteen minutes allowed to him by law was ordered to leave the enclosure, but refused to do so until he had cast his vote, saying: "I came here to vote, and I'll do it if it takes all day." The officer disposed of him.

The Prohibitionists have rolled up a vote of nearly fifteen thousand, an increase of several thousand over last year, and they are correspondingly encouraged.—*New England Evangelist.*

SPIRITUAL LIFE.

Christian parents should specially be careful how they strive for the worldly advancement of their children at the hazard of their spiritual interests. It fills one at times with a kind of despair to see how those who profess to regard religion as all important, subordinate it to almost every other thing in life; how educational accomplishments, and choice of pursuits and friendships and alliances are discussed and fixed without this over-

coming into serious view. Were it bodily infection it would fill them with alarm, but spiritual danger is lightly passed by. It is one great reason why Christianity makes so little progress and why Christian families are constantly melting away into the wordliness around them; while the parents have to see their children lost, not only to vital religion, but even to that strength of mind and steadiness of purpose which are necessary to any firm position in life. Both worlds frequently slip from the grasp in the miserable attempt to gain the false glitter of the present, and the bitter waters of disappointment sweep, like the sea of Sodom, over the ruins of fortune and fame coveted at the cost of consistent principle. Let the kingdom of God and His righteousness be sought and maintained in the first place; if worldly position follows, it will be honorably borne and usefully employed; and if God does not see fit to give it, there will be sufficient compensation in the pure and imperishable treasures with which he can fill the soul.—*The Christian at Work.*

THE SEVEN BIBLES.

The seven Bibles of the world are the Koran of the Mohammedans, the Tri Pitikes of the Buddhists, the Five Kings of the Chinese, the Three Vedas of the Hindoos, the Zendavesta and the Scripture of the Christians.

The Koran is the most recent of the five, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and New Testaments and from the Talmud. The Tri Pitikes contain sublime morals and pure aspirations. Their author lived and died in the sixth century before Christ.

The sacred writings of the Chinese are called the Five Kings, the word "kings" meaning web of cloth. From this it is presumed that they were originally written on five rolls of cloth. They contain wise sayings from the sages on the duties of life, but they cannot be traced further back than the eleventh century before our era.

The Vedas are the most ancient books in the language of the Hindoos, but they do not, according to late commentators, antedate the twelfth century before the Christian era.

The Zendavesta of the Persians, next to our Bible, is reckoned among scholars as being the greatest and most learned of the sacred writings, Zoroaster, whose sayings it contains, lived and worked in the twelfth century before Christ; Moses lived and wrote the Pentateuch 1,500 years before the birth of Christ; therefore, that portion of our Bible is at least 800 years older than the most ancient of other sacred writings.

The Eddas, a semi-sacred work of the Scandinavians, was first given to the world in the fourteenth century.—*Orange (N. J.) Journal.*

THE SITE OF CALVARY—WHERE IS IT?

New light is coming as to the sight of the "holy places," so called, in Jerusalem. The "second wall" of Josephus has lately been discovered fifteen feet below the present surface of the city. The discovery was made in digging the foundations of a new hotel. Christ died outside this wall; but it has not yet been actually demonstrated that the traditional site, so long the scene of thronging crowds of visitors, is within the walls. All that is certain is that the trend of the wall, so far as discovered, appears to be outside the traditional site. Few who have studied the subject believe that the cross stood where the Greek and Latin churches suppose. The point will not be finally settled until the course of the second wall is traced; but all the probabilities are against the traditional site. Even now the nominal sepulchre is in the heart of the town, only five minutes walk from the Prætorium; and Jerusalem, nineteen centuries ago,

must have been very much larger than it is at present. But, is there any other locality which seems likelier? Yes! As is known, Dr. Merrill, the present American consul at Jerusalem, makes out a strong case for a skull-like knob immediately outside the Damascus Gate, and which has for long been an object of interest to visitors, because containing a cave known by the name of Jeremiah's Grotto. Some may remember that when General Gordon, of Khartoum, paid a visit to the holy city he devoted much of his time to an investigation of the question now under consideration, and it may interest them to hear it that he came to the conclusion that the spot referred to was the true scene of the crucifixion. What a catastrophe it would be to the Papacy to have it proved that they had been worshipping for centuries at an empty shrine. The Crusades would then be shown to have been a fight for a shadow, and the imposition of the sacred fire would be proclaimed to all the world.—*Christian at Work.*

Married.

SHULTZ-WOODWORTH.—At the house of the bride's mother, Faxon street, Cornwallis, Nov. 26, 1889, by E. C. Ford, Palmer D. Shultz, Esq., and Miss Laura J. Woodworth, all of Cornwallis.

DORR-Lewis.—At Woodville, Dec. 26th, by J. A. Gates, Roger W. Doty, of Weymouth, to Miss Ella A. Lewis, of Woodville.

VAUGHN-MARSTERS.—At Halifax, Dec. 23rd, 1889, by W. H. Harding, Mr. Albert Vaughn, of Newport, Hants Co., to Miss Beattie Marsters, of Sumnerville, Hants Co.

Died.

VAUGHN.—At Newport, on Dec. 8th, Brother John Vaughn, in the 81st year of his age. His death was very sudden, being caused by a fall. He leaves a large circle of friends and relatives to mourn his loss. The funeral services were conducted by the writer. The words of the Son of Man were used as a basis for my remarks: "Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—W. H. HARDING.

DEWAR.—Sister Gertrude Dewar died at the house of her parents, Montague, Dec. 19, 1889, aged 18 years 6 months and 27 days. She was the eldest daughter of Joseph Dewar, Esq., and was greatly beloved by all who knew her. Being pure, gentle and kind, her life was, to a great extent, spent in striving to make others happy. More than two years ago she united with the Church at Montague, of which she continued a faithful member until she gave up the earth-life, in hope of a glorious immortality. All her sufferings were borne with meekness and patience, waiting for the rest which remains for the people of God. May the bereaved ones be prepared to meet her in the permanent home—the Father's house, where sorrow and pain will be forever excluded. O. B. E.

LEWIS.—At Woodville, on the 17th inst., Solomon Lewis, aged 76 years. Soon after Brother Crawford came to this place as a missionary, Bro. Lewis was captivated by the simplicity of the gospel and gave his heart to the Saviour. The remainder of his days were spent in the service of God. His voice was often heard among the saints speaking of God's goodness and expressing his desire to be faithful unto death. Over five years ago Bro. Lewis injured his spine by a fall down stairs from which he never fully recovered. But he bore his pain with patience trusting in God. During the years of his confinement he often asked for a meeting to be held at his house that he might join with his brethren in the worship of God. He died trusting in his Saviour. May the blessing of God be with his companion in her loneliness. On Lord's day a large number followed his remains to the grave. The writer improved the occasion by speaking to the people from Rev. xiii 14. J. A. GATES.

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