

THE CHRISTIAN.

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

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The Christian.

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J. E. EDWARDS, St. JOHN, N. B.

THIS number begins the ninth volume of THE CHRISTIAN. In its first number it claimed to advocate Christianity and it alone. It contended that men and women can, by the grace of God, become Christians and enjoy the full blessings of His salvation without becoming sectarians of any kind; and that a church can be a church of Christ without being a sectarian church, and its members can hold fast the faith of the Gospel independent of any humanly formulated creed in Christendom. It still advocates the same.

It pleads for the name of Christ, for the Spirit of Christ, for the church of Christ and for the word of Christ. What Christ has done in His death and resurrection to save the world, and what He has said in His last message of love and mercy to all the world, THE CHRISTIAN labors constantly to let all the world hear and understand that they may be saved by Him. That the saved may grow in grace and in the knowledge of Jesus, THE CHRISTIAN is constantly bringing before its readers Bible subjects, especially the teaching of Jesus, on prayer and other matters of vital importance, and it strives to encourage such discussions as lead to Godly edifying rather than to strife or vain glory.

THE CHRISTIAN has been greatly encouraged. Correspondents have come to its aid, both in reporting church news and other useful information, and contributing useful scriptural articles for its columns. Subscribers and agents have worked to keep up its expenses. We feel thankful for this and would ask all to kindly continue to do what they can for it.

We have assurance, increasing every year, that THE CHRISTIAN is doing good, and in more ways than one. This cheers us in our efforts to keep it up, not knowing but our time and work may close together. D. C.

A TELEGRAM from Bro. Stewart, from his home, Southport, P. E. I., brings to us the sad news of the death of his mother, which took place on the evening of the 21st ult. We sympathize deeply with our Bro. in his sorrow. May the consolations of the glorious gospel sustain the sorrowing family in their sore affliction.

WHAT WE WANT.

We want to improve THE CHRISTIAN.
We want you to suggest how this can best be done.

We want to raise its voice so it can be heard afar off.

We want a paper that learned and unlearned will delight to read.

We want a strong, active, progressive and aggressive paper, dealing death blows to sectarianism, the rum power and wickedness wherever found.

We want all our preaching brethren and all others to write brief, pointed, startling items that will hit the nail on the head instead of on the finger.

We want church news, religious items that will be of general interest, discussion of important themes, some readable and representative articles on the peculiarities of our plea.

We want to double the number of subscribers.

We want several in every congregation to help us by writing for it, talking it up, getting subscribers.

ITEMS AND NEWS.

HAVE you said a good word for THE CHRISTIAN to your friends?

SPECIAL attention is directed to the series of articles on "The Disciples of Christ," written by our esteemed editor, Bro. Crawford. They are well worth a careful reading.

THE devil is seeking to make sin appear respectable. Look out for that sin which does not appear exceedingly sinful.

BRO. WALLACE is still preaching in Hants Co., N. S. Twelve have obeyed the gospel at West Gore. Bro. Wallace is now conducting a series of meetings at East Rawdon.

We seldom mention any of the "good words" that come to us from our subscribers, but we get lots of them. Here is a specimen from a Brother in New York State: "I like the paper; enclosed is a dollar; send me two copies." These are the kind of "puffs" we want.

BRO. H. MURRAY has commenced a series of meetings at Sheffield's Mills, N. S., under direction of the Home Mission Board.

SPECIAL NOTICE.—We shall shortly send out bills to those of our subscribers who are in arrears. Hundreds of dollars ought to be paid in by those who have simply neglected it. We need the money now. Brethren, please take the hint. Send your remittance to J. E. EDWARDS, Box 106, St. John, N. B.

BRO. GORDINIER has been preaching during the past month at Letete and Back Bay, N. B. These churches have been without a preacher for some months. We trust that Bro. Gordinier's labors may result in awakening a greater interest among these brethren.

THE printing press which Voltaire set up in Ferney to demolish Christianity is now used to print Bibles in Geneva.

ARITHMETIC FOR CHRISTIANS.—If you gave to God in proportion as He gives to you, how much would you give?

If God gave to you in proportion as you give to Him, how much would you get?

IT'S POSSIBLE — That a work begun in obscurity may end in eternity.

STRANGE, BUT TRUE. — To be good is to be great, no matter how obscure you may be.

We have received the report of the Foreign Missionary Society, submitted at the annual convention held at Allegheny City, Pa.

The report from the foreign fields are very encouraging.

China reports a net gain of 25 members.	
Japan " " 66 "	
India " " 11 "	
Turkey " " 27 "	
Scandinavia " " 10 "	

Total present membership of churches sustained by the board, 1,726. Receipts from all sources during the year, \$67,556.50.

Our space this month only allows us to give this brief abstract from the very excellent report of the work done by the society during the past year.

The following is a summary of the report of the General Christian Missionary Society for Home Missions:

Number of Missionaries and agents for whole or part time,.....	61
Number of days' labor,.....	15,796
Number of sermons and addresses,.....	7,890
Number of conversions,.....	1,287
Number of accessions by letter,.....	914
Number of other accessions,.....	548
Number of churches visited and assisted,.....	181
Number of new places visited,.....	82
Number of churches organized,.....	26
Total amount raised, \$37,413 43.	

We have had Pan-Anglican Synods; we have had Pan Presbyterian Councils; last summer the first International Congregational Council was held in London, and now we have the second in the series of Ecumenical Methodist Conferences. What do these large world-gatherings indicate if not the growing spirit of Protestant unity? Many may despair of the final unification of all Protestant bodies. There does not seem to be much likelihood that the four points proposed by the Protestant Episcopal Church will be accepted in the near future, but something practical in the direction of Christian unity—if not Christian union—is more than likely to grow out of these great international gatherings. There is a great work in Christian unification needing to be done between the members of the various denominational families. The consolidation of Presbyterian branches, of Methodist branches, of Baptist branches, must come before the ultimate question of the union of Protestant bodies can become a real, practical question. So many branches of the Presbyterian persuasion imply a waste, a wanton division. Methodists and Baptists have multiplied their denominational families excessively; and it is one of the great uses of the periodical meeting of such a conference as that in Washington to show how needless and how harmful such divisions are.—Independent.

That is the kind of doctrine the Disciples of Christ have been teaching for about seventy years. It is gratifying now to realize that the religious world is beginning to acknowledge its truth.

Querist's Column.

All matter intended for this column should be addressed to E. C. Fogal, Fort Wainams, Kings County, N. S. Questions touching the meaning of scriptures will be gladly received.

1. In Genesis ii. 17 did God mean a physical death, or a spiritual separation from Himself?

2. If Jesus Christ abolished death and brought life and immortality to light through the Gospel, how can those who never heard of Christ or His Gospel have life (eternal) and immortality?

3. Please explain Malachi iv. 1.

E. CRAWFORD.

Tyron, P. E. I.

1. — President Milligant, in his Scheme of Redemption, page 53, says: "To give life to any substance it must be properly united to some living and life-imparting agent. And to work death in any substance it must be separated from said agent by the destruction of its organization or otherwise."

This is so fully in harmony with the teaching of the word of God on the subject of life and death that we easily reach the conclusion that spiritual life is the union of the soul with God, the fountain of all life; and that physical, or animal life, is the union of the soul with the body. Hence, a spiritual death would be the separation of the soul from God. You that were sometime alienated—separated—and enemies in your mind—soul—by wicked works. Col. i. 21. And physical, or animal death, is the separation of the soul from the body. "This night thy soul shall be required of thee," Luke xii. 20, is equivalent to saying, "To-night thou shalt die."

To which of those deaths did God refer when He said to Adam, "For in the day that thou eatest thereof thou shalt surely die?" It could not have been a physical death He meant, for Adam did not die such a death in that day he ate of the forbidden fruit, but lived for nine hundred years after this.

As alienation, or separation from God, brought about by "wicked works," is spiritual death, for such are spoken of as being "dead in trespasses and sins," Eph. ii. 1; and as in no other sense did Adam and Eve die on the same day that they sinned, we conclude that the death involved in the threatened penalty was a spiritual death, or separation of the soul from God. In this sense Adam and Eve certainly did die the same day they violated the positive command of God. Gen. iii. 8.

2 — In Rom. x. 13 we read: "Whosoever shall call upon the name of the Lord shall be saved." But in the very next verse the Apostle goes on to say: "How, then, shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard?" From this scripture it is evident that the sinner must hear the Gospel in order to believe it, and he must believe it in order to "call on the name of the Lord," and he must call on the Lord in order to be saved. Again Paul says, I. Cor. i. 21: "It pleased God by the foolishness of preaching to save them that believe." And the Great Commission says: "Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved." Eternal life is only promised "to them who, by patient continuance in well doing, seek for glory and honor and immortality." Rom. ii. 7. This seeking can only be done by the light of the Gospel of the Son of God, "who only hath immortality." How important, then, that the Gospel should be preached to those who know it not, that they may be led from darkness to light and from the power of Satan into God.

3.—By turning to the first verse of this book of Malachi it will be seen that the words of this prophecy are addressed to Israel; hence, the promised blessings and threatened judgments must be

understood to have their fulfilment in this people. And not only is the book thus addressed in the beginning, but nearly the closing words are an exhortation to this same people to "remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel." Again, "before the coming of the great and dreadful day of the Lord," which "should burn as an oven," when all the proud and they that do wickedly "shall be burned up," so "that it shall leave them neither root nor branch," Elijah the prophet was to be sent to Israel, Chap. iv. 5-6, who should "turn the heart of the fathers to the children, and the heart of the children to the fathers." This prophecy was fulfilled in the coming of John the Baptist, who came in the spirit and power of Elijah. Luke i. 16-17.

Since then this prophecy of Malachi was spoken particularly to the children of Israel; it would be a strain on the laws of Biblical interpretation to take this verse under consideration, Chap. iv. 1, and place it fulfillment among any other people than the children of Israel, and at any other age than that to which particular reference is made in the prophecy.

Nor are we to take the words "burn," "stubble," "root and branch," literally, but rather as symbols of the great judgments that were to come on Israel for their wickedness. We have in the second verse of this chapter the Son of God symbolized by the "sun of righteousness," "with healing in His wings," and those that fear His name as "calves of the stall" that grow up. Fire, in the language of the scripture, signifies fierce destruction. "For behold the Lord will come with fire"—"to render His anger with fury and His rebuke with flames of fire." Isa. lxvi. 15. From all of this it is very evident that whatever lessons of warning and comfort we may get out of this scripture, by way of illustration, primarily it meant the judgment coming on Jerusalem. The destruction of this city and the scattering of the children of Israel thereby was the fulfilment of this prophecy of Malachi iv. 1. This is so fully in harmony with the facts in the case and with the further teachings of Jesus on the subject that we see no room to doubt that this is the correct interpretation of this prophecy.

HOME MISSION NOTES.

As directed by the Annual Meeting, the Home Mission Board made an appeal to the General Christian Missionary Board of the United States. The Secretary, R. Moffett, acknowledges the receipt of the appeal and says: "The Board is willing to do for the provinces quite as much as it is for the States or Territories. It is not a question of willingness so much as a question of ability. After the general convention we will give the appeal consideration."

We are glad to see the General Board reports that among those who have made urgent appeals, and where they should send men and means this year, is Nova Scotia. Of course New Brunswick is included as it was a joint appeal. We hope they will have the ability to help us in our efforts to build up the churches in these parts.

We feel sure this field will yield a great harvest if some of those wonderfully gifted evangelists are sent here.

Udpike's meeting at San Jose, Cal., resulted in 143 additions.

There are 120,000 Disciples in Missouri; 1,230 churches; 895 Sunday-schools, and 635 preachers. The State Mission Board collected during the year \$8,719.00; had 3,390 sermons preached; visited 239 places; organized 11 churches, and there was 2,246 additions. J. S. Clement's meeting at Bell Flower, Ill., resulted in 156 additions. There was

69 additions at Slater, Mo. H. A. Northcutt did the preaching. During B. C. Black's stay, of less than two years, at East Liverpool, O., there was 383 added to the church. When J. H. O. Smith went to Valparaiso, Ind., there was 80 members, now there are 1,000; there are 600 members in the Sunday-school, including three adult classes of from 50 to 200 each.

The Kansas State Mission Board is only one year old and its first report is a good one: workers engaged, 36; meetings held, 51; churches organized, 8; pastors located, 15; added to the churches, 1,830; collected, \$4,730.00. J. A. L. Romig had 197 of the additions at his meetings.

We look for good results from Bro. Murray's meeting at Sh. Field's Mills.

E. O. Gardiner is doing well at Lotote and Back Bay.

Sister Sadie Porter is collecting in Westport for the fund. We know the church there will encourage her in the good work.

Although in the United States, Bro. and Sister Etherington and Bro. Archibald show their great interest in our mission work. They are giving as they pray, "that the truth may spread; make sinners free and dispel all the traditions of men." Bro. Wallace, in his sermon at the annual, said: "The church should and did circulate the truth." He did not mean the church in Westport should circulate the truth into all the world. He meant that all Christians (for they are the church) should do this work. No church in Nova Scotia or New Brunswick is able to send out an evangelist; but if all would unite more than one would be sent out. The brethren who are anxious and are trying to send out a preacher have selected three of their number to look after this mission work so that the church in Nova Scotia and New Brunswick can unite in their efforts to spread the truth. These brethren humbly, prayerfully and urgently requests every Christian who reads this to send of their means to this fund as the Lord has prospered them. Let each one ask, "Am I doing all I can to spread the truth?" If not, why not? It gives you joy and peace; then why not do all you can to send it to others? Don't have a cheap religion, one that will not stand self-denial, one that talks about "soundness," but buttons up its purse when a contribution box comes in sight; one like the man who boasted, "my religion only costs me twenty-five cents a year." This cheap religion is giving small salaries to hard working preachers, is doing little for missions, and less for the poor and needy. It kills the fatted calf for its own table and gives the Lord's cause the crumbs. Brethren, do not treat the munificent Saviour in this way. Let your Christianity take all the selfishness out of you. The most precious things cost the most. He is the rich, happy and useful Christian who does all he can in every way for Christ and His cause.

RECEIPTS.

Previously acknowledged,	\$42 60
Woonsocket, R. I.—	
G. W. Archibald,	9 50
St. John—	
Young Peoples' M. B.,	3 10
New Albany, N. S.—	
H. Merry,	50
Southville—	
Per H. A. Devos,	2 15
Westport—	
Per Miss S. Porter,	2 00
Milton—	
Per Miss A. Collie,	3 55
Total,	\$63 40

J. S. FLAGLOB,
Post Office, St. John.

THE WOMEN'S FOREIGN MISSIONARY SOCIETY.

Dear Sisters,—You have seen by the last CHRISTIAN that at the annual meeting there was organized a Foreign Missionary Society, at which meeting a letter was read from Sister McClurg, Secretary to the Ontario Christian Women's Board of Missions, urging upon us the importance of foreign work and asking the sisters of New Brunswick and Nova Scotia to co-operate with them, they being especially interested in China.

The sisters all seemed anxious to take up this work, but Japan being dear to the hearts of our people, especially those of Nova Scotia, on account of the memory of the late Sister Smith, who gave her life to the work there, it was decided that if we could unite with the Ontario sisters, and still work for Japan, that we would do so.

We have communicated with Sister McClurg, and in answer she says: "We will gladly have you work through us for Japan, as Jesus died for those of Japan as well as China, and there are some of our people who will unite with you."

Dear sisters, we feel that this is a work that should be taken up by us. And shall we not each try to assist, even if but in a very humble way, in converting those benighted lands to Christ? The lack of interest in foreign work, in our churches, is not so much due to indifference as to a lack of knowledge as to the needs of those in heathen lands. A letter has been sent to Bro. Smith, of Japan, asking for information regarding that field and any suggestions that would be helpful to us. One of our sisters has said that as we are so anxious to impress the importance of the great commission on others, we should be very careful that we do not ourselves overlook the first part, requiring that we go into all the world preaching to every creature. We would ask every sister to help us in this work, by trying to awaken an interest in her church, by collecting, or in any way that may seem best.

Sister McClurg suggests that our children help in educating a Chinese boy whom they have adopted. She says that if the children will take up this work they will try to give us a special object for our money. They are trying to adopt another child.

Children become very much interested and a good work could be done through them, either for China or Japan.

We are especially anxious that this work should not in any way interfere with the Home Mission work, as at the present that is demanding much of our means, yet we do feel that since this good news of a Saviour's love has brought such joy and peace and blessedness into our lives we should be willing to pass it on to others less favored, even at the cost of some sacrifice on our part. There is a great responsibility resting upon us, as Christians, since through us the darkness of heathen lands is to be dispelled, if dispelled at all. I hope that we may each feel this responsibility and do all in our power to send light into some of the dark places of the earth.

Your sister in Christ,

MRS. J. S. FLAGLOR,

Secretary Foreign Missionary Society.

St. John, N. B.

All money for the foreign work should be sent to Miss Susie Ford, Port Williams, N. S.

The work of the Disciples in Japan is in a very prosperous condition, so much so that they have commenced the publication of a paper called *The Christian Journal*. One of its most interesting features has been a biography of Alexander Campbell, which has been translated into Japanese and published in chapters.

A missionary says: We are realizing, as never before, that we have no commission from our Lord to evangelize less than the whole creation.

The call for devotion to world-wide missions is not from men or societies. God is the author of Christian missions.

How can we be ignorant of the world's great need to-day and not at the same time be guilty of a great transgression? The sources of knowledge are abundant.

Knowing the crying needs of perishing millions, how great will be our guilt in the sight of heaven if we fail to do what we can.

News of the Churches.

ST. JOHN, N. B.

Bro. W. Bayard Craig, the successful preacher of Denver, Col., spent last Lord's day with us and preached most acceptably at both morning and evening services. He and Sister Craig have just attended the annual convention at Alleghany City, and speak of it as the most enthusiastic assembly ever held by our brethren. Among the preachers whom he met there was our Bro. T. H. Capp. We were delighted with Bro. and Sister Craig's visit, and hope when they next visit their old home they may be able to remain longer with us.

At a meeting of the Endeavor Society the following officers were elected for the ensuing term: President, Mrs. J. S. Flaglor; Vice-president, H. W. Stewart; Secretary, Miss Hattie Clark.

Our prayer-meeting room has been recently painted and beautified, making it much more attractive and comfortable. Much credit is due the Sister's Sewing Society for the new carpet for the aisles.

Much sympathy is expressed for Bro. Stewart in the death of his mother. Bro. S. had only been able to be with her a very few days during the last four years, being engaged preparing himself for the ministry.

CORNWALLIS, N. S.

Bro. H. Murray is now with us and preached three times last Lord's day morning and evening at Lower Church St., and in the afternoon at Sheffield Mills. We had interesting congregations at each of those points. This week we have been holding meetings at Sheffield Mills, one of our regular preaching stations, but the weather being so very stormy the congregations are much smaller than they otherwise would be. But those who come listen with earnest attention, and we trust will receive the word gladly and be added to the saved. As Bro. Murray is doing the preaching, I need not say to those who know him that it is well done. E. O. F.

Oct. 23, 1891.

GULLIVER'S COVE, N. S.

We made a short call of a few hours at this place a few weeks ago on our way home from Digby, but long enough to visit our aged Bro. Jacob Hines, who, at the advanced age of eighty-seven years, is fast nearing the dark valley, but going down like one of old, saying: "Though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, Thy rod and Thy staff they comfort me." After spending an hour with our Bro. talking and reading from the word of life concerning the unending life just beyond and asking God to give us an abundant entrance, we paid a short visit or call upon Bro. Staniels Hines and found him still hopeful for the future and anxious to aid in any movement towards the upbuilding of the cause of King Emmanuel at Gulliver's Cove. H. A. DEVOE.

TIVERTON, N. S.

We hope in a few days more to complete the repairs and improvements that have been going on to our house of worship for several months past. We have added to the main building an entrance and tower about seventy feet in height, finished inside with a tastefully laid and stained wooden ceiling. The seventeen windows have all been tastefully furnished with blinds, the aisles carpeted and other pleasing features noticeable, not the least of which is a beautiful eight day clock, a present from a brother of Coburg Street church, St. John, whose heart and pocket are ever open to encourage every good word and work. We trust that from its present position it may tick off very many hours spent in acceptable worship to our God, and that those somewhat inclined to be tardy may be admonished by every tick that time not thus spent is time wasted. H. A. DEVOE.

SOUTHVILLE, N. S.

At our appointment for the present month we found this church as much alive and interested as ever in the Master's cause. Three young persons nobly confessed the Saviour and were buried with Him by baptism. Many more are expected to do likewise in the near future at this point.

H. A. DEVOE.

LOVE OF GOD.—A young man obeyed the gospel. At a gathering it was said he had become a "Campbellite." Several of those present began to question him concerning his faith and obedience. He opened the New Testament and gave them chapter and verse for all that he believed and for all that he had done in becoming a Christian. Finding themselves answered in a manner that they could not successfully gainsay, they began to leave him; whereupon one elderly man put his hand on the young man's shoulder and said to him, "Ah, my dear young friend, I see that you know nothing about the love of God—your religion is all head religion, and you know nothing about the love of God in the heart." The young disciple responded, "Well, do you know what it is to have the love of God?" "Ah, yes," was his response, "I have known for the last twenty years." "Then," asked the young man, "Will you please tell what it is?" The elderly man answered as he rubbed his right hand over the left side of his chest, "That is something, my young friend, which no one can tell; for it is a high and great mystery." "Well," said the young disciple, "herein is a marvellous thing. You say that I don't know what the love of God is, and you claim to have known what it is for twenty years, and yet you can't tell what it is." Ruffled by such a response, the old gentleman retorted, "Well, perhaps you can tell us." "Certainly I can," was the reply. "Oh, friends, friends, come here," said the elderly man to those who had commenced to leave. "Now we are going to hear this young man, who just the other day was dipped in the creek—we are going to hear him tell what the love of God is, a something that no man has ever yet been able to tell." In the meantime of this speech the young disciple had turned to John's first epistle, 5th chapter and 3rd verse. Then at the proper time he slowly read as follows: "For—this—is—the—love—of—God—that—we—keep—His—commandments,—and—His—commandments—are—not—grievous.—*Review.*"

How much of your money have you given to the Lord? He needs all that you can give and as much more multiplied by ten thousand, and when that has been paid as much more will be needed, multiplied by a million, and that by billions, and keep on multiplying and giving till arithmetic staggers and falls before God and worships. Till then the word needs all that you can give.

The Christian.

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

EDITORIAL.

THE DISCIPLES OF CHRIST

(Continued.)

As the Disciples regard baptism as a burial with Christ and also a resurrection to walk with Him in newness of life, they do not intend to bury any one in water until he has died to sin by his faith in the death of Christ. If this is done it is a mistake and such a one is not buried with Christ. In this, as in all other cases, death precedes burial and burial the resurrection. So the Scriptures plainly teach baptism is a *positive* rather than a *moral* institution of Christ and derives all its virtues from the will of Him who has appointed it and not from the elements used in its observance. The virtue which healed the bitten Jews was not in the brazen serpent but in Him who commanded Moses to raise it and commanded them to look on it. The virtue which healed the Syrian leper was not in the Jordan, but in Him whose prophet told him to bathe himself seven times in the river. So with every positive institution of God. It is right, because He has commanded it. And it is the channel through which His promised mercy and power will most certainly flow to the obedient believer. Baptism is not an exception.

The Disciples teach those who are saved by the grace of the Lord Jesus that they are not their own, but are bought with a price and are to glorify God in their bodies and spirits which are God's. To this end they are referred to the Lord's personal instructions in the sermon on the mount and other places and to the letter which the Apostles wrote to the saved. They are exhorted to continue in the Apostles' teaching, in fellowship, in the breaking of bread and in prayers. They are taught that by watchfulness and prayer and by the study of God's word they will be so strengthened as to overcome the world and gain others to Christ. They are warned against neglecting the great salvation and departing from the holy commandment delivered to them.

The Disciples believe firmly that the Old and New Testaments contain God's only revelation to men respecting human duty and destiny. While they believe the Old Testament to be God's word as well as the New they recognize this difference between them. God, who, at sundry times and in divers manners, spake in times past to the fathers by the prophets, hath in these last days spoken unto us by His Son. (Heb. i. 1-2). They do not believe that He has spoken to the Jewish fathers by His Son, but by the prophets, nor that He has spoken to us by the prophet, but by His Son. We have the great benefit of hearing what He said to the fathers by the prophets. Some of these instructions are suitable to us and some are not. But all was suitable to the fathers. He has spoken to us by His Son who is the very brightness of His glory and the express image of His person and upholding all things by the word of His power. The prophets and pious fathers desired to see one so bright and glorious, but died without the sight and God has spoken to us by Him. The New Testament is the Disciples' perfect guide and the Son of the living God their perfect teacher as well as their complete Saviour.

The Disciples now, as of old, come together on the first day of the week to break bread. (Acts xx. 7). They regard the Lord's day and the Lord's supper as the two commemorative institutions of the New Testament, one pointing to the Lord's death and the other to His resurrection, and they meet every Lord's day to remember both and to

worship the Father through Him that liveth and was dead. They invite all to partake of the Lord's supper whom the Lord declares in His last commission shall be saved. If the proper officers are present they preside at the Lord's table, but if accidentally absent the church decides who shall lead as in other orderly worship. The absence of a man does not prevent them from remembering their Lord's death.

One peculiarity of the Disciples is their belief that all the children of God should be united in one body in Christ. They believe sectarianism to be sinful—that Jesus prayed for the oneness of His people because it was not only desirable but possible. They believe that there are Catholic or common grounds on which all who love our Lord Jesus Christ can unite without the sacrifice of one truth or one principle of Christianity, and they are not without hope that very large multitudes of God's people will yet see and embrace common ground and abandon that which is sectarian and be united in one body in Christ. Believing that such union is desirable and possible it is their desire to hold and advocate Catholic or common ground and they ask all candid Christians to examine their principles.

I. The name on which all true Christians can unite is not a sectarian, but a Catholic name. A Methodist could not reasonably ask a Presbyterian to give up the latter and take the Methodist name. "It may suit you" he would justly reply, "but I always liked my own name better and why should I give it up?" Neither could a Baptist reasonably ask one or both of these to give up their names and be called Baptists. The same is true of Episcopalians and of all such names. Their own people love them, but others do not. But suppose the name of Christ is mentioned, or the name Christian. There is nothing offensive in that name. The Methodist says: O, I profess to be a Christian and I can see nothing wrong in being called a Christian. Ask him, Do you give up any truth of the Bible by being called by that name? Does it destroy your spirituality? or interfere with your drawing near to God through Christ? And to every such question he must answer no. So of every other intelligent man that loves the Saviour. He will answer, "It can't be wrong. If we are true Christians that is the main thing, and no name is better." Well, the Disciples hold that name and wish to have no other but Christians or Disciples of Christ. They were first called Christians in Antioch, when national and all other distinctions were ignored and Jews and Gentiles were gathered into the fold of Jesus. "But," says one, "Is it not selfish and arrogant in you to take that name? and do you not thereby condemn others who are known by other names although they are as pious and true as yourselves?" We answer our motives are not selfish or to condemn others, but to be right ourselves. It is right to be called Christians, for you claim to be one. Is it wrong for us to be Christians? Certainly not. If all are not satisfied to be called Christians and *nothing else*, can that be a reason why we should not? If I happen to live among neighbors who do not practice family worship and I still read the Scriptures and pray daily in my house, would any one impeach my motives and blame me for doing it to condemn my neighbors? I would do it to be right myself and would be glad for my neighbors to do the same. So in the case in hand. We accept the name Christian because it is right and not to condemn others, but rather to encourage them to be right also, because it is the name and the only name on which the people of God can unite.

II. All Christians can't unite on a sectarian creed. It would be unreasonable for one man to ask another to take a human creed and give up his own. But it would be quite reasonable to ask others to give up every creed but the Bible. All that love the Lord have a high respect for the book of God and are ready to say, I believe the Bible and hold

it as the true creed. Well, the Disciples hold the Bible, and no other book, as a binding creed, and they ask others to accept the Bible and no other creed. This is common ground, but any other creed is sectarian and can never unite God's children.

But, says one, all do not interpret the Bible alike and there must be some standard of interpretation in shape of a creed. Well, the same is true of human creeds. All do not interpret them alike and they need a standard of interpretation also, and these standards would need other standards, etc., etc.

The Bible is a plain book which God has given to man to guide him and by which He will judge man at last. All may not interpret every part of the Bible the same, but all can understand his duty by studying it and all the intelligent and good will agree to make the Bible their creed. It is common ground.

III. Baptism has common and sectarian grounds. All who believe in baptism at all agree that the immersion of a proper person is Christian baptism. The leading men of all communions acknowledge this. No man or body of men worthy of notice deny this. It is common ground. The Disciples hold this firmly. Some say that sprinkling is also baptism; others, that it will do instead of baptism. Others deny it altogether. Sprinkling has been always in dispute since its introduction. This is sectarian ground.

Again. None denies that a true believer is a proper subject of baptism. This is *common ground* and was never in dispute. Some say that infants are proper subjects, some say *all* infants; others deny this and say only infants of *believers*, while others deny that any infants are proper subjects. Ever since its introduction infant baptism has been in dispute and will ever be until it is abandoned. Men will not agree to be bound by that which is not once named in the Bible. In all this the Disciples hold the common ground and reject the sectarian.

They claim to hold the grounds upon which all that love the Lord can unite. But if they are wrong in anything they hold, and any one can from the word of God show that wrong, their principles bind them to abandon it. They have no other standard but the New Testament to guide them and they will regard any person who shows them by that wherein they are wrong as their best friend and the discovery of their mistake as a most happy circumstance in their history. Such are the sentiments of the writer and it is believed to be the sentiments of the Disciples generally.

We have noticed that when good people are near their end how close they wish to get to each other. How little they think of human creeds then and how dear the name of Jesus seems to them and His word and those who love the Lord, and how often have we wished that this had begun much earlier in life.

The real union of God's children has more to do with the heart than even with the head. The Scriptures plainly show this. The closer men are drawn to Jesus the easier it will be for them to unite.

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Original Contributions.

O. D. ON DISINTEGRATION.

Bro. O. D. is after us on organization. Who he can be we are unable to see. But we should judge, by the careful reading of his letter, that O. D. is intended for Old Disciple. His interpretation of I. Cor. xii:12 (the passage we gave in our former letter) is the oddest Bible exegesis we ever saw. Who but O. D. would ever suppose that because the apostle was talking about spiritual gifts in that chapter, that he was not also showing the unity and combined organized condition of the Body of Christ?

Let the reader turn to that chapter and read from the twelfth to the twenty-seventh verse, and see if he does not agree with every commentator extant, that the Apostle is showing the relation and union of the members of the Church of Christ by the natural body, that each member sustains the same relation to each other as do the members of our body. MacKnight, in his notes on this passage, says: "The apostle intimated to the Corinthians that what he had said concerning the order, the situation, and the office of the members of the human body and the union which subsists among them, and the care which they have for each other, were all applicable to the members of the Church of Christ." Clark, in his comments, says: "Though the human body has many members, and though it be composed of a great variety of parts, yet it is but one entire system, every part and all the members being necessary to the integrity and completeness of the whole. So is the church, the Body of Christ." With this agree all the commentators. Can we wonder that our Brother, in the light of these facts, and against the education of the world, saying that the apostle had no reference to organization, would sign himself O. D.?

He says there is no force in what we said in regard to the inconsistency of those who oppose the Y. P. C. E. and at the same time favor the Sunday school. We notice that there was force enough in it to bring out the admission that those who favored the Sunday school violated their own principles. To avoid the force of the inconsistency he is compelled to class the Sunday school with other societies and call them all "absurdities." Let those who oppose societies make a note of this, and understand this now, that to be consistent and to avoid absurdities they must, according to O. D.'s admission, oppose the Sunday school.

It is not necessary for us to repeat our position relative to the societies being a better condition of church organization as all that has been said against it in O. D.'s reply is his assertion that it is a "groundless assumption." This is logic (?) and argument (?) that is impossible for us to answer.

Now, we come to O. D. Disintegration, the entire destruction of the church. He is not satisfied in robbing us of the Sunday school, but must take from us the church also. Read carefully the following: "We commit ourselves entirely to apostolic precedent in evangelizing, and avoid all 'plans' for which there is no 'thus saith the Lord.'" Now, tell me if you ever saw anything more odd from a Disciple? With this view it would be impossible for a church to exist. Where would we meet to worship? We have no "thus saith the Lord" for building meeting houses. Then, again, what time in the day will we meet. Where can we get a "thus saith the Lord" for the hour to meet? What will we sing out of as we have no authority for singing books? What kind of dishes would we have at the Lord's table, wood or clay? What attitude at the table, sitting or reclining? What kind of lights? What kind of stoves? And what about many other things that are absolutely necessary in order to worship, and without which it would be impossible to sustain the work and worship of God? To accept

this anti-plan idea is, as we said in our former letter, anti-scriptural, anti-salvation and anti-church. We are safe in saying that if Br. O. D. is a worshipper of the Lord he does it by ways and plans for which he has no apostolic precedent or "thus saith the Lord." Here is seen again that wonderful jewel, consistency, condemning others for the very things of which we are guilty. How plainly we can see the wisdom of our great Teacher in His lesson on beams and motes.

Our Brother is afraid we are sipping a little of the Babylonish wine. I confess this would be bad, but what is still worse is the drinking of something stronger than wine, for then we get into such an unfortunate condition that we think everybody are staggering and going wrong.

In reading the following, "There is no longer that unity and fraternal feeling which characterized Disciples of our Lord years ago" we concluded O. D. did not enjoy his company; that he must be among a poor class of Disciples. He ought to come down to our Provinces and we will make him happy. One annual meeting like we had at Westport or like the late annual at Boston would change his views in regard to the love and unity of the Disciples. Never were we more united, and never were there a more fraternal feeling among us, and it is growing better all the time. Greater success is attending our labors. We are having a greater harvest of souls than ever before. This year has been the greatest year in the history of the Church of Christ. Such results as we are having all over the harvest field were never heard of before. Every interest in church work is growing. If our Bro. O. D. is living where the Disciples are getting worse and losing their first love, he better move out, because that disease is contagious, and there is a danger of losing his life.

A word more to our readers, and we will then dismiss this subject. The fact must be apparent to all that this opposition to the great and grand work being done among us, and this looking on 'the dark side of the work are more from the constitution of our nature than from principle. There are those in life who, from their childhood days, have been taught and trained to see ghosts, and witches, and giants, and dragons where really there are none. They are ever on the sharp lookout for these terrors. Such fearful imaginations will produce the nightmare, when we will be troubled with these spectral visitors. It is quite impossible to change this dark, and gloomy, and dismal nature after it is once established. Lamb admits that what he learned in his childhood from his foolish nurse never left him, so that "night-time, solitude, and the dark, were his hell."

Our lives should be benedictions of love, joy and peace, and when we come to a supposed evil not to fall over it, but if we can't remove it, go around it, and go on our way rejoicing. H. M.

GOVERNMENT.

Government is the instrument by which society is regulated. It is the head of an administration. It is to society what the mind is to the individual. It is as rational to believe that it is expedient for man to be minus mind as it is for society to exist without government. It is impossible, therefore, for us to imagine a time when there was no government. A desire for social regulations is born within every individual, and moreover if it were not so he would not be a man. Man cannot create a desire for government—*nascitur non fit*. Seeing, then, that a desire for harmony, union and regulation is born within every individual, or given to him from above, it is necessary that it be carried out according to its design. I have made the mind of the individual analogous to the government of any society, and in my opinion it is an apt analogy. The mind controls the actions of every member of

the body, and, as government, has three-fold functions to perform—legislature, judicature and administration. The mind formulates the laws which are to govern the actions, it sits in judgment upon the fulfillment of those laws and sees they are carried into effect. Mind has been given to reflect an image of God and to regulate the actions of the individual. Government has been ordained to reflect an image of God and regulate the actions of society. As the true aim of the mind is for the regulation of the welfare of the individual, so the true aim of government should be to promote the welfare of the society or to do the most good to the many.

All forms of government have arisen from the conception of a univ. ruler, and here I may state that the principle of order and harmony in any organic union is a strong proof of a universal king or Jehovah.

But of all forms of government now one has been proved to meet the wants of all classes. There is no perfect system, because the underlying principles are false. The only true basis of government is an appeal to reason, and that government only shall be lasting which in its action consults the intelligence or reason and receives a corresponding submission from society. The same result may be obtained by force, but force, while it quells, does not pacify. Force does not appeal to the consequences of men, but compels it to submission.

Hence all governments of the past ages have fallen, as they have not satisfied the demands of each individual. Christ's kingdom fulfils all the conditions of a lasting rule. It is founded on reason. Love is the dominant principle of the legislature, the judicature and the administration. There are inculcated in the heart of each member such principles as cannot be faulted. It is opposed in its principles to all human governments. Love your enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use you. Could any such principles fail to win the approval of its worst enemies. Christ's government has within itself the means of its own perpetuation. It is the little stone that will fill the whole world. The principle of growth is given to every member of this government and each one frames from it the law of his action in society, for it is founded on right, reason and love. Let me contrast the two forms of government by an illustration that just now comes to my notice.

An Ohio farmer recently died, leaving eleven children and a tract of land valued at ten thousand dollars. Before his death he deeded the property to one of his sons.

After the funeral, the ten children discovering that they could not share in their father's estate, consulted a lawyer, who told them how useless it was to begin a legal contest and advised them to consult with the lucky brother. The advice being heeded, the lawyer, his clients and the brother met to talk matters over. The brother produced the deed and tore it into shreds. "I will take my share," he said, "and you may divide the rest among yourselves."

When the excitement, caused by the unexpectedness as well as the generosity of the act had subsided, the lawyer took the brother aside and asked for an explanation.

"I am a Christian," said this noble brother, in deed as well as in blood, "and I could not endure the thought of leaving my brothers and sisters with no share in our father's estate." The law of Christ was written on that brother's heart. The law of reason was in his soul, and part of his soul and of such is Christ's government composed. The legislature is by love, the judicature is by love and the administration is by love. May God hasten the day when such a law is written in our hearts, when all mankind shall bow before its author, which is love, and recognize no other guiding principle than this: Thou shalt love thy God with all thy mind, and with all thy soul and with all thy strength, and thy neighbor as thy self.

WHEAT AND CHAFF.

AN OPEN LETTER.

Dear Editor: How wud it do fur all the preachers in the provinces to rite an akount every month of what their churches are adoin'. I think it wud be a good thing, and the paper wud be a powerful site more interestin to those of us who aint on the ground to hear just what is goin' on.

Yours without a struggle,

BILDAD.

In spite of the splendid crops that this year ha ve blessed our land and their prophecy for better times, there will be found, not far from every one of us, men who will declare that the crops twenty years ago were like this year's all the time; and if those good days would return they would give more money to the church than old Squire Silver-dollar. But, alas! the times are so hard, crops bad, that they can't do any better this year than they did when the crops, by universal consent, were a dead failure. 'Tis ever thus.

"Although the devil is the father of lies he seems, like other great inventors, to have lost much of his reputation by the continual improvements that have been made upon him."

Our thoughts may trouble us, but sometimes the thoughts of others trouble us a great deal more.

In many congregations there are a few people who delight "to puzzle the parson" with hard but unprofitable questions. If he happens to know a little more than the average member of his flock there are always one or two who can be heard saying: "Our preacher's a smart man, one uv these kollige chaps who knows purty migh everything, but he can't tell us no more about Melchisedick than could Bruther Lumberjint, who never seed a kollige." And to these minds this fact serves as a brake which is occasionally put on "the preacher with all his larnin', just to keep him from gottin' too fast." Of course, after a man has been to college he must be prepared to answer every question that might possibly arise, and if he can't locate on the map of North America the place where Columbus was born "he don't know much more than the rest uv us, and we never got no furdur than the third royal reader."

Imagine a church member spending two dollars at a circus and giving one dollar a year to the church, singing, "Take my all and let it be consecrated Lord to Thee."

There is something wrong with the man who goes wild with excitement when talking politics, but sits "like a knot on a log" in the prayer meeting.

THE LABOR QUESTION SOLVED.—Labor not for the meat which perisheth, but for that which endureth unto everlasting life.

An exchange, speaking of a debate between two gladiators—one a Baptist and the other a Disciple—remarks that these performances furnish food for gossips and are a good monkey show. The gentleman who so wisely makes this observation should be invited to preside over the show for the very best of reasons, "that a fellow feeling makes us wondrous kind."

"A liar begins with making a falsehood appear like truth, and ends with making truth itself appear like falsehood."

Good words like rain do the most good where most needed.

We can return the borrowed money of the wise but not their thoughts; they become the property of the world, and so long as they are used with

the superscription of Cæsar on their face, Cæsar is well pleased; but as soon as the superscription is defaced or removed Cæsar howloth furiously.

It does not follow that because an editor has an easy chair that he has an easy time.

Our creditor may be longsuffering, but is hard for us to believe it.

"Like to the falling of a star,
Or as the flight of angles are;
Or like the fresh spring's gaudy hue,
Or silver drops of morning dew;
Or like a wind that chafes the floods,
Or bubbles which on water stood;
Even such is man whose borrow'd light
Is straight called in and paid to-night,
The wind blows out, the bubble dies;
The spring entomb'd in autumn lies;
The dew dries up, the star is shot;
The flight is past, and man forgot."

The preachers who discuss politics to the neglect of Bible themes should remember that political speakers never discuss Bible themes to the neglect of politics.

Better is a large hearted preacher and a small salary therewith than a small hearted preacher with a large salary.

It is hard to listen to the jokes at the corner grocery without getting your religion soil'd.

Economy begins at home, but with most people it ends there.

God will not judge you by the length of your prayer.

Where you find a long-winded man, longsuffering is a necessity.

No mistakes are rectified after the bank closes, is as true of the bank of heaven as any other.

GOD AND MAMMON.—Positions of honor in our day cover a multitude of sins. Honor and wealth are clearly allied, commanding the homage of the masses, so devoutly paid as would honor the sanctuary. It is only a repetition of the golden calf in the wilderness. As has been said, "the Israelites worshipped the golden calf and we worship the gold of the calf." What will not men do for honor, wealth or fame? And when either or all are secured man is but a step from omnipotence in this world. He commands attention, reverence, worship. Among all the thousands who worship mammon no skepticism is found. Anything like the higher criticism is yet unborn, and every doubt dies while it is nourished in the brain. Christ has millions; so has mammon. Alas! alas! that the spirit of the latter gains too often the stronger hold. Men can be found who, under the influence of its power, speak in flowing tongues of eloquence, and will fight it may be for a party devoted to mammon. Men also talk for Christ, but how many have stammering tongues, talk with a mental reservation, an apology, a parenthesis, and as for fighting for our religion, why that was done in the dark days of the crusades. Truly the god of this world hath blinded the mind of believer and unbeliever alike, and our prayer should be, "Lord, that our eyes may be opened." May we see men not as lords of creation, not as men in the mire, but as worshippers of Christ; men with precious souls that Christ died to save. Let us look at and seek for, not the drapery, but the soul. It is this that God sees and seeks.

Instead of hitting the devil below the belt, too many preachers are satisfied with patting him on the back.

The hardest part of doing wrong comes after we do it.

If a substitute does your work a substitute will get your reward.

Faith is not ashamed to be seen on its knees.

The test of wisdom is not in giving advice but in carrying it out.

It is easier to go down hill than up. Church members who have a weakness for worldly amusements should remember this.

A hungry man has no trouble in paying for his dinner in advance. After dinner he may walk out and forget it. Newspaper subscribers should remember this.

BILDAD.

RUTS.

There are thousands of these in the path of every preacher. Were they as easy to get out of as to get in, nothing need be said about them. But this is just where the trouble begins and sometimes never ends. Few preachers during their allotted stay of twenty-five thousand five hundred and fifty days on this mundane sphere escape these ruts, and if they do it is for the same reason they escape death—because they cannot help it. They never worry about getting in, their attentions are wholly absorbed on the problem of getting out, and depend upon it, no one can lift himself out by his boot straps. An ounce of getting out is worth a ton of getting in. But if the preacher is especially anxious to be extricated and will exert himself in proportion to his anxiety, freedom is possible; but to forget the long, weary, toilsome way that lead to it is wholly impossible. Ruts! What do you mean? For one thing I mean the same weary round of platitudinous services without the slightest interspersions of variety, Lord's day after Lord's day, a doleing out of spiritual food in stereotyped words and phrases, a prayer substantially the same on all occasions regardless of circumstances, reading favorite to the neglect of appropriate scriptures, singing a few hymns ill-selected as the one you gave out at the close of your farewell sermon to your former congregation and which they sung so heartily, "Believing we rejoice to see the curse removed," familiarizing your audience by tiresome repetition with your little stock of ideas so that at all times they may precede you and know what is coming next—in fact to do almost everything as if such a thing as variety did not exist. These are a few of the ruts that preachers fall into, and all because it is a little more difficult to find a new path occasionally than to walk in the old one. In other words, ruts widely advertise the preacher as one who takes things easy, and as a result the preacher in influence is as a man who lives not among men but has his being under ground.

The effect is not more unsalutary upon the preaching than upon the congregation. They are wearied beyond expression and cry dolefully, Do take us over another road though it be less smooth; so long has it been since we were shaken up that blood seems as thick as bone; or take us a little further, or not quite so far—anything for a change. Spirits depressed, ambition dead, everybody discouraged, spirituality so low that the church anytime is likely to be stranded, are the legitimate products of ruts.

How shall they be avoided? How can we get out? The best way to get out is not to get in. To avoid, be diligent, aggressive, alive to the demands of the hour and the needs of your people. A preacher will whip his horse out of the ruts, but who will whip the preacher? Should anyone try he may get unruly and tear a wheel off and then you are in a predicament. But by his own desire and judicious management of the congregation by not bearing too heavily he may get once more on level ground. Pull hard, and if you do not get out there will at least be variety in pulling.

E. B. B.

SOME SOLEMN WORDS.

How shall we escape if we neglect so great a salvation? How solemn are these dread words! As the living God speaks thus to a dying soul, every word has within it the ring of a funeral knell. 'Tis the last message, the final appeal of undying love, perhaps the only opportunity. There are many whose interest in you weighs heavily on their hearts, who would decide this question for you, but they cannot, for each must give an account of himself to God. They await in anxious fear the evil day. Times innumerable have you listened to the appeals of the Gospel; at first you almost decided to do your duty, but by a struggle—excusing yourself in a thousand ways, and promising that the future should see you a Christian, you deferred, and now the breach between Christ and yourself widens every day. The influence now is not nearly so strong as it was, the appeals, as you express it, have become "the same old story over and over again," your place in the sanctuary where you sat when a child by father and mother is now so often vacant that those who had hopes of your conversion to-day are "hoping against hope."

The years pass swiftly. Time and sin have changed you considerably. The world is filling you with its emptiness, its frivolity and its care, and in the large heart which God gave you, you give Him not the smallest room. Alas! that you have thrown your opportunities to the merciless winds of heaven, flung at your feet, as if meant for another, mother's entreaties and father's prayer—perhaps the last he ever uttered were for you—looked on all the interest of friends, on your behalf, with such stolid indifference that you have become as hard and pitiless toward the suffering Saviour as the spear that pierced His bleeding heart. Oh, that you may answer this question rightly; answer it as you would if you knew that the last dread enemy, with uplifted hand to strike, were standing at your side; answer it as you would, did you know that on the morrow the last requiem would be sung at the rock-bound sepulchre of hope; answer it as you would when skies are flowing, earth melting, Christ judging and you standing before the eternal throne. E. B. B.

THOUGHTS FROM THE WISE.

The truest end of life is to know the life that never ends.

It is good to have enemies, if it is only to hear of our faults.

Men of a lively turn and generous hearts should be born to fortunes; gain them they seldom will.

A man cannot possess anything that is better than a good woman, nor anything that is worse than a bad one.

All news is swallow-winged, but what is good walks on crutches.

When the reins of a government are too slack the manners of the people are corrupted; and that destroys industry, begets effeminacy, and provokes heaven against it.

Immodest words admit of no defence,
For want of decency is want of sense.

Friendship is a thing so rare, whether it be a thing indeed or a word is a question.

As sins proceed they ever multiply, and like figures in arithmetic the last stands for more than all that went before it.

Fools take ingenious abuse for kindness, and often make one in the laugh that is carrying out at their own expense.

As a wallad town is more worthy than a village, so is the forehead of a married man more honorable than the bare brow of a bachelor.

Beware of profession; it is often put to severe proofs. Beware, likewise, of those who profess, it is the trick of the frivolous and the hypocritical.

To communicate his knowledge is a duty with the wise man; to learn from others is his highest qualification.

When a man is possessed with a certain fanatical spirit, he imagines if a shoulder do but itch, that the world has galled it by leaning on it so long, and therefore he wisely springs to remove the globe to the other. If he chance but to sneeze, he salutes himself and courteously prays that the foundations of the earth be not shaken.

Selected.

THE PSALMS.

There is no life so lofty that these psalms do not lift up a standard before it; there is no life so lowly that it does not find in them words that utter its deepest humility and its faintest trust. Wherever we are these psalms find us; they search the deep things of our hearts; they bring to us the great things of God. Of how many heroic characters have these old temple songs been the inspiration? Jewish saints and patriots chanted them in the synagogue and on the battle field; apostles and evangelists sung them among the perils of the wilderness, as they traversed the rugged paths of Syria and Galatia and Macedonia; martyrs in Rome softly hummed them when the lions near at hand were crouching for their prey; in German forests, in Highland Glens, Lutherans and covenanters breathed their lives out through their cadences; in every laud penitent souls have found in them words to tell the story of their sorrow, and victorious souls the voices of their triumph; mothers watching their babes by night have cheered the vigil by singing them; mourners walking in lonely ways have been lighted by the great hopes that shine through them, and pilgrims going down into the valley of the shadow of death have found in their assurances a strong staff to lean upon. Lyrics like these, into which so much of the divine truth was breathed when they were written, and which a hundred generations of the children of men have saturated with tears and praises, with battle shouts and sobs of pain, with all the highest and deepest experiences of the human soul, will live as long as joy lives and long after sorrow ceases; will live beyond this life and be sung by pure voices in that land from which the silent dove, coming from afar, brings us now and then upon her shining wings some glimpses of a glory that eye hath not seen.—*Gladden.*

ALPHABETICAL STAGES OF ALCOHOLISM.

Dr. Syrus Edson contributes a paper to the September number of the *North American Review* on the question, "Is Drunkenness Curable?" and ends the article by reciting an alphabetical rhyme, describing all the stages of alcoholism from the first nip to a drunkard's grave, which he learned from a patient, a young man of great ability and fine moral preceptions, who was an incurable inebriate. The doctor says that his eyes would stream with tears as he recited the following verses, describing his own case and career. It is the most truthful and graphic picture of the kind that has been printed:

A stands for Alcohol; death-like its grip;
B for Beginner, who takes just a sip;
C for Companion, who urges him on;
D for the Demon of Drink that is born;
E for Endeavor he makes to resist.
F stands for Friends who so loudly insist;
G for the Guilt that he afterwards feels;
H for the Horrors that hang at his heels;
I his Intention to drink not at all.
J stands for Jeering that follows his fall;
K for his Knowledge that he is a slave.
L stands for Liquors his appetite craves;
M for convivial Meetings so gay.
N stands for No that he tries hard to say;
O for the Orgies that then come to pass;
P stands for Pride that he drowns in his glass;
Q for the Quarrels that nightly abound.
R stands for Ruin, that hovers round.
S stands for Sights that his vision bedims.
T stands for Trembling that seizes his limbs;
U for his Usefulness sunk in the slums.
V stands for Vagrant he quickly becomes;
W for Waning of life that's soon done.
X for the eXit regretted by none.
Youth of this nation such weakness is crime;
Zealously turn from the tempter in time.

There is no promise in the Bible to a man with his eyes wide open and a microscope looking for faults in his neighbor will be saved.

Want denied is often better than want supplied.

MORSELS FOR PREACHERS.

Let me tell you how to get a good appointment. Don't grumble about the one I sent you to. If you feel hurt, don't talk to anyone but the Lord about it. Don't fall into mannerisms. Never whip your congregation in prayer. Never hurl epithets. Preach as sweet as heaven; for the Christ that called you to preach, he will be with you; he is there.—*Bishop Joyce.*

The way to preach down error is to preach up truth. Never tackle Satan unless you are sure you can lay him. A great many men by opposing an error, have magnified it, have given dignity to a hitherto unseen and comparatively unknown foe. The most that church-going people have learned of some forms of error, they learned from Christian pulpits. Now, the Christian pulpit is not erected to preach evils, but to preach the glory of God. Infidelity is noisy, but it is shallow. A little time ago, in the history of New York, Thomas Paine said: "In five years there will not be a Bible in America." How we smile to-day when we read his words!—*Dr. R. S. Storrs.*

Died.

McDORMOND.—At Westport, N. S., September 20th. Helen, eldest daughter of Charles and Rosey McDormond, in the 21st year of her age. Bro. and Sister McDormond have our deep sympathy in this their loss. May God sustain and comfort them in their deep sorrow. H. E. C.

CHANDLER.—Bro. Edward Chandler, late of Southport, P. E. I., died in Charlottetown on May last, in his 81st year. He bore his illness with great patience and waited for the happy change which would waft his spirit to the arms of Jesus with cheerful resignation. It was good to be him and hear him speak so feelingly of Jesus and His love. Bro. Chandler was baptized by Benjamin Franklin in the summer of 1869, and held fast the faith till called to be with his Saviour. D. C.

MURRAY.—Bro. James Murray, of Milton, departed this life September 8th. His sickness was severe. For three years he was confined to his bed. He endured his afflictions with Christian resignation, ever trusting in Him "who doeth all things well" as his very present help in time of trouble. Although his body grew weaker, yet his mind retained its usual strength till the last. He longed for rest. God released him. Two weeks later his beloved partner and sharer in his sickness followed him to the changeless and painless home above. They trod the pathway of life together, side by side, and now their earthly remains are quietly resting by each other's side in the city of the dead. With them the drama of life was brief and hurried. They are now gathered into the mansions that our Saviour went to prepare. This blessed hope of the "home of the soul" was their solace to the journey's end. They were both active members of the church. Bro. Murray was an elder of the church a number of years. Bro. Murray leaves a mother to mourn her loss. He was the last of six children who have crossed the threshold of mortality. They also leave an adopted daughter who had lost both father and mother. May the God of all grace over be her provider, preserver and director. Sister Murray has a sister and brothers left to sorrow for the departed, but not without hope. May this separation, wrought by death, lead their minds and hearts upward to God; and may they find comfort and joy in the sweet balm of hope, that soon they will meet again in the eternal morning that shall dawn beyond the grave. H. M.

BARR.—At Southville, Digby Co., N. S., Aug., 1891, after a short illness, Adolphus, son of Bro. John Barr, aged 17 years. Although called away from this life at an early age, death did not find him unprepared. Our young brother had confessed the Lord Jesus and obeyed His blessed Gospel more than a year ago, and died fully trusting in His power to save. H. A. D.

McGOWAN.—At Woodville, Digby Co., N. S., October 5th, after a few hours illness, of cholera infantum, Charlie, the beloved child of M. and Sister McGowan, aged 2 years. Safe in the arms of Jesus. H. A. D.



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