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THE CHRISTIAN.

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

Vol. VI.—No. 7.

SAINT JOHN, N. B., MAY, 1889.

Whole No. 68

The Christian.

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THE editor, by reason of other duties, found it next to impossible to write an editorial and in lieu thereof sent the article "A Sad Necessity."

BRO. R. W. STEVENSON, who for some time has been at Mankato, Minn., is (according to report) about to labor with the church at Syracuse, N. Y.

OUR statement in the April No. prepared our readers for the tardiness of the May CHRISTIAN. We hope to have the June issue out on time. Our correspondents will therefore write us at once.

ALL should read carefully the article in another column—"An Episcopalian on Baptism." W. H. Aitken is an Episcopalian preacher who two or three years ago created such an excitement in New York by reason of his ability, earnestness and eloquence. His power as a Missioner has attracted attention both in the Old and New World, and therefore his words have weight.

WORD reaches us from the church at Summerside, P. E. I., that four persons have just put on Christ. One of the number in all probability we know not, but three of them we remember well—two young men and a young woman (boys and a girl when we were there) belong to one family—that of James Tuplin. Our hearts rejoice at this, and sincerely trust that the time is not far distant when the news will come the whole family is now in the family of God.

THE Faculty of Bethany College, West Va., recognizing Bro. Crawford's ability as a writer, has conferred upon him the degree of M. A. This certainly is a high but well deserved compliment. And while our readers will rejoice over the above fact, they feel assured that greater honors—far above what earth can give—awaits our beloved brother for his untiring and powerful efforts to present in season and out of season the unsearchable riches of Christ and the faith once delivered to the saints. That our brother may live long to wear the honor so freely and deservedly given is the prayer of all who know him.

FROM an exchange we receive the gratifying news that the church in Boston is enjoying a rich harvest of souls. Here is what it says:

Brethren Darst and Smith still continue their meeting in Boston, and up to date there have been forty four accessions, as I understand, very largely by confession and baptism. Bro. Smith believes in *protracted* meetings, and he *protracts* them. This is one of his strong points. This has been the winning point in this Boston meeting. The meeting has been in progress over six Lord's-days now, and had it closed with the fourth Lord's day the best triumphs would not have been won. Three Roman Catholics are among those who have been baptized. Indeed, the conversion of Roman Catholics in Boston is getting to be more and more common, and there have been hundreds in this vicinity within the last few years, if the statistics which have come under my eye are correct.

PROTESTANTS who are sending their children to Catholic schools should bear in mind that Archbishop Faber has just issued a circular to the clergy that they *must warn* Catholics against sending their children to Protestant schools. This is by no means a new edict. It is one that every now and again (according to circumstances) receives special attention. The Roman priesthood has been waging war against the public schools of the United States, and here and there in our borders the same spirit is being manifested. Let us remember that if the sending of Catholic children to the *public schools* weans them away from the faith of their parents, then the sending of Protestant children to Roman Catholic schools, in all of which their religious system is taught, will lead them to renounce the religion of their fathers.

THE following, taken from a P. E. I. paper, shows that additional years of mutual service lessons not but rather strengthens the bond of union existing between Bro. Emery and the brethren among whom he has been laboring the past few years:

On Wednesday evening, the 20th ult., a number of the members and friends of the Church of Christ, Montague, met at the residence of the pastor, Bro. O. B. Emery, and partook of a supper supplied by the ladies. After partaking of the good things so bountifully provided, Mr. D. M. Campbell was called to preside, when Mr. Duncan McDonald, in a very complimentary speech, presented Mr. Emery with a purse containing a sum of money as a small token of the esteem in which he is held by the congregation. After the presentation Mr. Emery acknowledged the gift in a very appropriate and feeling speech, in which he touchingly alluded to the many substantial presents that he had received during his stay in Montague. Besides the above, the pantry and barn was well supplied with all that was requisite. The evening was pleasantly passed away, interspersed with vocal and instrumental music. There was some good speeches, among which was one of Elder A. Campbell, who was listened to with marked attention. After spending a pleasant evening the company dispersed to their respective homes, fully resolved "to meet some other day."

N. B. AND N. S. MISSION BOARD.

RECEIPTS.

Y. P. Mission Band, St. John, N. B.,	\$1 15
J. H. Ward, Lord's Cove.	4 00
Public Meeting of Y. P. M. Band, St. John,	7 76	

EDUCATIONAL.

D. O. Thomas, New York,	5 00
A. D. M. Boyne, St. John; N. B.,	50

Total,	\$18 41
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T. H. CAPP,
Treasurer.

Miscellaneous.

NOTES OF TRAVEL.

My last notes were written from Hants Co.; these from Digby Co. I spent one Lord's day in Newport (March 24th). There I found the brethren all well and doing nicely, with the exception of Bro. Martin Stevens, who is not well and whose presence we missed around the table of our Lord.

On Sunday (March 31st), I was at Shubenacadie, where we had three good meetings, and on Monday we went down into the water and one was buried with Christ in baptism who had made the good confession. The weather was stormy and the roads bad or I would have had some meetings through the week. But having received a letter from South Range, Digby Co., urgently requesting me to come down and hold a meeting for them, I determined to go. So on Friday morning, April 5th, I boarded the train at Newport bound for Digby. I arrived in Digby about 5 o'clock the same evening, and was made comfortable at the pleasant home of Bro. Ben. Marshall. The church here was pretty well discouraged—no regular meetings, no meeting house, party feeling running high and religious matters at a pretty low ebb. Bro. J. A. Gates has done some faithful work at this place, which will not lose its reward.

I have been here a little over two weeks and have been preaching regularly every night; sometimes in the afternoons as well. The brethren have become interested and awakened, and in one of our social meetings we had nine to take part in fifteen minutes. We have had three additions and we are looking for others if we can continue the meeting, but I have caught a cold and am afraid it will stop me for awhile. Several young people expressed their desire to become Christians but yielding to the influence of their parents they went no further. I may say, their parents, although members of an orthodox body, did not manifest the spirit of Christianity.

Several years ago the brethren here (South Range), started to build a meeting house, but somehow fell through with it. Now they are going at it again. We have had a meeting. Bro. Jesse Sigler giving the land, and every brother has taken a part in providing material, and to-morrow morning (D. V.) some of the brethren are to start the foundation. Everybody is in earnest. There is no other meeting house in the place, and the prospects are good for future work when the house is finished.

I enjoyed the presence of Bro. Gates at some of these meetings; Sister Gates at them all; Bro. Gates attended to the ordinance of baptism on Lord's day afternoon.

At Southville their meeting house is almost finished and they plan to have it ready for the quarterly meeting in June. The brethren had planned on my being present at the dedication, but I am afraid this cannot be as I have promised to be at the opening of the one in Shubenacadie which will take place about the same time. We have brethren scattered all over this county in little bands, some living in districts that with permanent labor might in the course of time become self-sustaining. I have been talking to the brethren about organizing and forming a county organization for the

purpose of keeping an evangelist in the county all the time, something like we are doing in Hants County; and as I see that it meets the approval of the Co-Editor of THE CHRISTIAN, why let us all work for the common good. We have brethren scattered about who would be glad to support such a movement. We have two strong churches in this county—Westport and Tiverton. We have also three preachers and the prospect of a fourth pretty soon. Truly all we need is organization in order to succeed. This matter will likely be brought up at our quarterly meeting. Brethren from Digby County, be there. Do not miss it! Let us unite our forces so that we will no longer have brethren crying out "stagnation." But let us not be weary in well doing, for in due season we shall reap if we faint not.

W. H. HARDING.

W. H. AITKEN, M. A., (AN EPISCOPALIAN) ON BAPTISM.

"St. Paul speaks of our being buried with him by baptism into death. We never understand holy baptism till we take this view of it. It is not a mere washing; it is a burial and a raising from the grave; its lesson is death and resurrection. We can understand as they passed down into the waters of baptism, and rose up again recognized Christians, how completely they would feel they were severed from their old relations, and identified with Him in whom they professed faith. They were saying farewell to all the associations of their former years; they were saying farewell to all the habits of their former lives; they were turning their backs on their old selves. As they rose up from the water they must have felt that they occupied a new relationship to the world, a new relationship to their fellow-Christians; nay, a new relationship (if I may use such an anomalous expression) to themselves—their own nature possessing harmony in itself to which it had previously been a stranger, and most of all, a new relationship to the God into whose family they had thus been introduced, and to whom they had been bound by an indissoluble tie. I am more and more impressed with the conviction that in a vast majority of cases in primitive times, where mission work was carried on by the apostles and their successors, the act of baptism was synchronous with the act of faith. It would be pointed out to him that when he descended voluntarily into the waters of baptism, it was nothing less than an assertion on his part by action of his identification of himself with Christ in death and resurrection. He would thus be brought by the decisive act of submitting to the ordinance to the point of accepting for himself, and resting his heart upon the work of Christ, to which the ordinance bore witness, while the sacrament itself assured him that in thus submitting himself to Christ in the obedience of faith there was a complete severance in the eyes of God between his present and his former condition. So it was, at any rate, in the case of Saul of Tarsus himself: the moment of his baptism seems to have been the moment of his committing himself by faith into the hands of Christ; and so it would have been with those to whom on the day of Pentecost St. Peter gave the direction which I have just quoted."

* * * * *

"Ananias stands to his point. He says, 'Why tarriest thou?' We need not sit down and talk about it; we need not wait for some blessing to drop into our hands from heaven. 'Why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord.' Now, why did Ananias say that? Suppose I should meet one of you in a similar condition, what should I say to you? I should say, 'Why tarriest thou, my friend? What more? I should say, 'Arise!' What more? 'Why don't you go on and say, 'Be baptized?' some one says. When St. Paul plunged into the baptismal water, what was that? It was an expression of language of action, and equally only a symbol of an inward act. It was an indication of his readiness to do the very thing the believer has to do when he comes to the Lord Jesus—to identify himself by a simple act of faith with the Saviour—to see himself buried in Jesus' tomb, dead with Christ to all his past sin, raised from the grave and the gates of death into a new life of

resurrection, happiness and liberty. That was the point that Ananias led him to; that is the point to which every Christian helper tries to lead the anxious in yonder room; this is the point I should like to try to lead, by God's help, you who come to-night for advice; and if I can lead you up to that the result will be the reception of real salvation in your soul. How was it on Pentecost? Men were pricked in their hearts just as Saul of Tarsus was, and were saying, Men and brethren, what shall we do? What did Peter reply? 'Repent!' You see they had not gone so far as Saul of Tarsus. He had already repented, and did not need to be told to repent. Repent, be ashamed of your bloodthirstiness which has led you to sacrifice the life of the Son of God. What more? Repent and believe in the Lord Jesus. That is what he means, but that is not what he said. What did he say? He said, 'Repent and be baptized.' When these three thousand Jews came forward, one after another, there lay the baptismal water before them. One after another they passed into the tide. Where was it? It was a saying by action not merely they accepted the religion of Jesus, but that they committed themselves to the acceptance of the work of Jesus. Baptism was the eloquent and visible expression of an inward faith which God's eye could recognize; and as one after another they gladly received the word and were baptized,' they passed out of the water, having thrown their whole soul on the Lord Jesus Christ and trusted themselves to Him. They had become new creatures. The old man was buried in the baptismal flood by faith, and the new man was raised up in resurrection, power and vitality.

"Now, my dear friends, we do need to repeat the ordinance. If I were preaching to three thousand heathen instead of this thousand nominal Christians, I should use the ordinance. I do not find fault with our missionaries; they know a great deal better about their own business than I do; but I confess that with the light I have at present, if I were a missionary, I should endeavor to copy the apostolic precedent in this respect. I should go, like John the Baptist, to the banks of the Ganges and preach to the hundreds that might be gathered around me, and if any man stepped forward and said, 'I believe you speak the truth,' I would say, 'Very well, enter into the water and be baptized into the grave of Jesus and see yourself raised up with Him into a new life,' and I believe the very bringing the man up to the action would have the same effect of inducing a crisis in human experience as is induced when I am directing an anxious soul and say, 'Now, then, in my hearing look up into God's face and tell Him with your human voice that you do now on this spot accept the grace of Christ offered to you.' The baptism was the means of producing a crisis, so to speak, and from that crisis Saul of Tarsus came out a new man."

THE STAR IN THE EAST.

Many wild conjectures and much learned labor has been expended, in endeavoring to account for the star which guided the magi to Jerusalem, and thence to Bethlehem. It has been ascertained, for example, that there was a conjunction of Jupiter and Saturn in that year, on the 20th of May, and again on the 12th of November—that this interval would suffice for the magi to journey from Babylon to Jerusalem, and that the November conjunction occurred about the right time to guide them to Bethlehem. Several commentators, Dean Alford among them, have concluded that this conjunction of the two planets was the star seen in the East, and seen again at Jerusalem. But all the learned labor of this astronomical calculation is lost, and the theory exploded by the one simple statement, that when they started for Bethlehem "the star went before them until it came and stood over the place where the young child was." Now, a star in the heavens, if it hung toward the horizon, may appear to be over a certain house; but when you go to that house, you see it over another house farther on; and the farther you go the farther the star goes. But this star stood over the place until the magi came up and found the very house which the star pointed out. It must have been a miraculous star hanging within a few feet of the earth. It enabled the magi to enter Bethlehem by night, find the child, present their gifts, and depart, when warned in a dream, without disturbing any of the citizens of Bethlehem, or enabling them to know what was going on. If all this had been known there, the people could have guided Herod's soldiers to the right house when they came, and finding Jesus gone, they might have saved their own infants.—Selected.

News of the Churches.

NEW BRUNSWICK.

ST. JOHN ITEMS.

Our Y. P. Mission Band held a public meeting last week. The exercises consisted of dialogues, recitations and singing. A very interesting programme was well carried out.

The collection amounted to \$7.76, which was handed to the treasurer of the mission fund.

Two additions by confession and obedience since last report.

Bro. Murray paid us a flying visit last week en route to P. E. I.

We are waiting anxiously for a report from the Mission Board in re engaging a general evangelist.

On Lord's day afternoon (May 11th,) at three o'clock Bro. Capp preached at Brookville, a village about four miles from St. John.

LORD'S COVE.

'Tis sweet to know that when our trust is in the God of Heaven He will bless our busy years; will crown our earnest hopes, will destroy our rising fears, and change to smiles of joy the surging waves of a fleeting life. To-day all nature is tinged with glory, and the wild birds, welcoming the vernal Spring, send forth their gentle lays. This cheers us on amid each successive battle, and thou we send forth the deep emotions of the soul and breathe in words that burn:

Oh, happy world! oh, holy time!
When sin shall die and battles cease;
And all the bells of Heaven chime
With richest melodies of peace.

Of late six have been baptized here at the Cove and united with this congregation; and one more, who had wandered away years ago, has been induced to come back and start again in the glorious path which leads to that beautiful home beyond the silent sea. At our last Wednesday night prayer and social meeting it greatly rejoiced my heart to hear from each one of the young converts. And, as the songs of joy rose higher and higher, they sweetly whispered to our weary souls that heaven and rest were near.

LEONARDVILLE.

I believe it is considered by the oldest church members that this congregation was never in a more prosperous condition than what it is at the present time. Since our last report one more who had wandered away, joyfully returned. This church has a great deal of native talent. Bro. Welch is one of the Elders of this congregation, and has been for several years the successful superintendent of the Sunday-school. Bro. George Leonard, the senior elder, is at his post and lends a helping hand in every good work.

Of late we have had several visitors from abroad who with their cheerful countenances and joyous hearts frequently cheered with their presence. Bro. William Murray, from Princeton, Maine, remained three weeks. He was visiting friends and recuperating after his winter's campaign. Bro. Alpheus Handspiker, from Tiverton, Nova Scotia, was also with us about the same length of time. We were very much pleased with him at our prayer and social meetings, who by his earnest prayers and exhortations, greatly endeared himself to us all. He captivated one of our fair sisters, Miss Emma Kay, a worthy member of this congregation, and with her was united in matrimony by the writer on the 6th ult. Our loss here will be gain to the church in Tiverton. We fondly trust that their journey on life's pathway down the windings of the ever passing years may be beautiful, and their life work crowned with abundant success.

CHOCOLATE COVE.

A request was made to go to help on the work of the upbuilding of the church in this place, where I labored a short time several weeks ago. Three were since then baptized by Elder Robertson and at our last meetings two confessed the Saviour, whose baptisms were deferred. One minister was anxious that the last two referred to should be "sprinkled," and accordingly gave a sermon on "Baptism," in which he said that "immersion was indecent. Just think," said he, "of the three thousand on the day of Pentecost parading the streets of Jerusalem in their wet clothes, and going back to the church to receive the right hand of fellowship." Moreover he said that "the Apostle Paul wrote 'there is one baptism,' but I don't care if he did there are two anyway—the baptism of water and the baptism of the Holy Spirit." This is what I call *handling the Word of God deceitfully*, and reminded me of the language of a celebrated infidel who when ridiculing the Bible, said, before a large and popular audience, "Just think of old Noah going into the ark with a skunk under each arm." There is just about as much sense in the one as in the other. People when they get hard up for arguments oftentimes descend to ridicule. However, one of the three referred to had been "sprinkled," and becoming dissatisfied, came forward and was buried with the Lord in baptism in order to arise to walk in the newness of life. 'Tis always right to keep on the safe side. During the last twelve months we have taken into the church quite a number who becoming dissatisfied with their "sprinkling" came forward to be buried with the Lord in baptism. During this time we have met at the water forty-nine times, four being the largest number baptized at once. Altogether, during these twelve months referred to, I have witnessed 107 turn to the Savior, and rejoice in the hope of heaven.

LEEMAN'S BEECH.

We held services here at a private house, after which we went down to the water and attended to the ordinance of baptism. There were quite a large number in attendance. Since then we met again at this beautiful beach and baptized another, being the seventh one of a family that have started during the last few months on the road to Heaven.

PARKER'S ISLAND.

Since our last monthly report we have held services on this lonely island. Five small boat loads went over from Deer Island. It was a time hallowed with joyous anticipations. To-day the aged came tremblingly forward and confessed the Saviour. On coming up out of the water the old gentleman exclaimed, "Thank God—bless the Lord; though I was blind yet now I see." Like the eunuch, he went on his way rejoicing. Since then his wife has solicited baptism, but I have been too busy and too tired to attend to it. The harvest is truly plenteous, and the Macedonian cry is heard from different quarters, "Come over and help us." Within the last few days I visited

LUBEC, MAINE,

where I attended a funeral. I had only time to remain twenty-four hours. While here I was the guest of Capt. Malmans, Mr. Hedding and Capt. McFadden, &c. Elder Spaid of the Christian Church kindly called to see me, and with him I had a very pleasant interview. Bro. Watkins gave a short address at the funeral. He was engaged in a meeting at the Canning Place and one had made the *good confession* and was to be baptized. I regretted that I had to leave so soon, but the boat was ready to depart and I had to go. However, I promised to return in the near future. Bro. Spaid of the Christian Church is anxious to visit this Island, and in so doing we will in all probability exchange pulpits. I also visited

BACK BAY,

here in New Brunswick, the home of Bro. P. D. Nowlan. I preached one night. I was the guest of Bro. Andrew McGee, and enjoyed my visit very much. I was pleased to meet Bro. Nowlan and family. I regret to announce that this congregation is unable to sustain a preacher properly, and consequently should receive help. While here I made a short call at

L'TETE,

and preached one night. Bro. Nowlan's pastorate with this church has terminated for the present. If I can find time in the near future I have promised to hold a series of meetings here in order to build up the church by gathering in fresh recruits into the army of the faithful. But my regular work at present being here on Deer Island, the Quoddy Bay that rolls between seems like a great gulf, and prevents carrying on the work that I otherwise would like to accomplish. Bro. W. F. Hughes while visiting here met twice with the church and preached for them. The brethren speak very affectionately of him and regret his illness and decline.

But my report for this month must close, and with it rest must follow. While often in the peaceful halls of memory, in fancy's weird domain, I'll go back and live over again the enjoyments of the past month. Brethren pray for me.

W. K. BURR.

Lord's Cove, May 1st, '89.

NOVA SCOTIA.

TIVERTON.

Since our last writing for THE CHRISTIAN, the church at Tiverton has passed through seasons of rejoicing as well as sadness. Death has visited the home of our Bro. Thomas Powell, and taken from his family circle two beautiful children. We attended the funeral of the first on Lord's day, March 31st, and on the following Lord's day, April 7th, we again met at the home of this bereaved brother and his sorrowing wife to conduct to the grave the remains of their baby girl, scarcely two years old when called across the "swellings of Jordan." She was the most beautiful picture that we ever beheld in death, and as our hearts went out in sympathy to the bereaved parents for their loss to earth we also felt deep gratitude to Him who said "Of such is the kingdom of heaven."

We have rejoiced in hearing another convert to Christ confess his name before men and after being baptized into Christ, to hear frequent words of rejoicing by the way and of encouragement to others to follow in the road leading to the everlasting rejoicings of the faithful beyond this world of trials to our faith.

Although the most busy season of the year is now upon us and many of our neighbors are away from home attending to their fishing interests, yet our meetings are well attended and we hear many expressions of determination with the help of the Lord not to let the cares and duties of "the life that now is," rob them of their interest in the "life which is to come."

For several weeks of late we have missed the presence, prayers, exhortations and songs of praise of our Bro. Handspiker, who was on a visit to Deer Island, N. B. While absent from our midst he was improving the time in other quarters, bringing with him on his return as proof of this one of the daughters of that favored isle as his wife. As she came among us highly recommended as a noble woman and a true Christian, we not only extend to her a cordial welcome but congratulate Bro. Handspiker, and wish them both a long life of joy and usefulness here below and an eternity of joy in the world above.

H. A. DEVOE.

CORNWALLIS.

Some three weeks ago our good Bro. Murray came to spend a few days with me before leaving for P. E. I. Of course we were all glad to see him and got him to work at once. To this date we have had seven additions by baptism and two returned to the church. We greatly regret our brother's determination to leave us just now, for while we know it is quite difficult to get a large meeting of a week night, owing to this being a very busy season of the year, we also know there is a widespread and growing interest in this work, and I have no doubt that could Bro. Murray have seen it his duty to remain longer greater results would have been realized. But we feel very thankful for the measure of success already gained, and shall go on with our work with renewed courage.

The house which has been purchased for a parsonage is being repaired and will soon be ready for the preacher's family. This will make a very comfortable home and will go a long way toward the permanency of the work in this important field.

E. C. FORD.

Port Williams, May 8th, 1889.

WESTPORT.

Our meeting continue interesting, and we are much encouraged although no immediate results, yet we can say good work is being done in reviving the work of the Master. Pray for us here.

H. E. COOKE.

Digby Co.

MILTON.

During the past few weeks a series of meetings were held in this place by the brethren of the Christian church in order to awaken within our hearts the love for our Lord and Master, and to lead others to the Lamb of God that taketh away the sins of the world by showing them the reality there is in the service of God. Our meetings were well attended and many were ready to express their love of God and desire to be more faithful in the future. The result of our meetings was eight additions—seven by confession and baptism and one otherwise, also four reclaimed who were out on the barren mountains of sin, but like the prodigal of old, returned to their father's house. This is encouraging to the children of God to go on in this noble work. We are now without a minister as Bro. Howard Murray left us April 17th for a while. We know not how long but hope his return will be in the near future. He (Bro. M.) has labored with the church of Christ in this place the best part of the last fifteen years and is highly esteemed by all. He has taught us many instructive lessons, teaching us from the word of God how to live and act as followers of Christ, and we trust wherever he goes the blessings of God may rest upon him.

W. R. McEWEN.

April 22nd, 1889.

LUBEC, MAINE.

Although we are not a part of the Maritime Provinces politically, yet as we are religiously one irrespective of national distinctions, items of church work and progress will have interest to all Christian readers of THE CHRISTIAN.

We are moving on very pleasantly in the work here, but our stay at this place is necessarily limited. Our audiences have been encouragingly large from the beginning, and our house has always been crowded on Sunday evenings. At South Lubec I began a second meeting immediately after my return from the St. John meeting, and the brethren seemed much strengthened every way. It was a profitable and delightful meeting. Since then I have been speaking and working there, and four have been immersed on the confession of their faith in consequence. It is a matter of regret that the work here could not be taken up at this stage and carried strongly onward. At this place we have had no additions since the last reported.

WM. A. WATKINS.

The Christian.

ST JOHN, N. B., MAY, 1889.

A SAD NECESSITY.

This is a world of strife. No truth can make headway without a constant warfare with other things that claim to be truth. No man can defend what he believes to be true without constant strife with those who contend that something else is true. Those who are the friends of truth by profession are constantly at war among themselves, for no man is by profession the friend of error, and all errors are propagated under the name of truth. Even the real friends of truth cannot live altogether at peace, for differences will arise, and differences produce conflict. While this conflict goes on the real enemies of truth stand off and cry out, Agree among yourselves before you talk to us.

This is nothing new under the sun. It has always been so, and Jesus foretold it ere He laid the foundation of His church. He said to His earliest disciples, "Think not that I am come to send peace on the earth. I come not to send peace but a sword." It was His expectation, and must we not say for this very reason, it was His intention, that His disciples should live and propagate His cause, the cause of love and peace in the midst of constant strife? This was His own history. Wherever He went the words of peace and love which fell so richly from His lips were intermingled with those quick and flashing exposures of hypocrisy and false teaching which made Him hateful in the eyes of the Pharisees, and made His own disciples at times approach Him with the gentle admonition, "Know you not that they were offended at this saying?" There was nothing pleasant to the heart of Jesus in all this; neither was there anything attractive in it to the mere looker on. The heathen could have stood by and said, You, Jews, who profess to know a better God than those we worship, must be at peace among yourselves, and show us a more peaceful and loving example, ere you ask us to accept your religion. Only those who studied closely and impartially the respective positions and conduct of the parties, and were well informed in the Jewish Scriptures, could decide that Jesus was right and the Pharisees wrong. To all others the strife appeared but an unintelligible wrangle.

The same was true of the apostles in their conflicts, first, with the Jewish leaders; second, with false teachers within the church; and third, with one another. Lysias, the heathen chiliarch, acted as arbiter between the Jews and their brother Paul, and after witnessing two interviews between them learned no more than that Paul was not worthy of death or of bonds. The more distinguished and intelligent Festus, when he heard the same issues discussed, could see no more between them than "questions about their demon-worship;" and when he sent Paul to Rome knew not what to say were the charges laid against him. When Paul and Barnabas on one side, and teachers from Jerusalem on the other, disputed in Antioch about the circumcision of the Gentiles, the brethren could not decide between them, and when similar teachers followed him to Galatia, the disciples who had once received him like an angel of God, and would, if possible, have plucked out their own eyes and given them to him, were turned away from him and counted him almost an enemy. In Corinth, too, where "in weakness and in fear and in much trembling" he had planted a church, men arose, claiming to be apostles and denying that he was one, placing the multitude in doubt whom to believe and whom to obey. Besides all this, and what was still more perplexing than all this, an open conflict between Paul and Peter occurs at Antioch, where the latter is publicly charged with dissimula-

tion; and in the same city so severe a quarrel breaks out between two bosom friends and fellow laborers, that Paul and Barnabas, who had hazarded their lives together, are parted asunder. These all were sad and painful incidents. They were the gashings of that sword which Jesus came to send on the earth, the scorching of the fire He came to kindle.

The same sword is still on its mission, the same fire is still burning. The friend and defender of truth still finds himself in the midst of conflict, "fightings without and fears within." Let us not think strange, then, of the fiery trial which shall try us; but seeing that the sad necessity is laid upon us, let us study the entire example of our Master and follow Him. It is enough for the disciple that he be as his Lord. If we escape without being called Beazobub, we are not like Him, we are above Him. What, then, was His example, and what the approved example of His inspired apostles? They spoke the truth with freedom, with boldness, even with sharpness. They spoke it always with freedom, varying the tone to suit the person and the occasion. Whether friend or foe stood in the way the truth was spoken. It was spoken with justice always; at times with severity, at other times with great tenderness. All the tones between these two extremes were employed, but what was spoken was always the truth. God help us to speak this way; and then, if pleasure results to ourselves and others, we will enjoy it; if pain results, we will patiently endure our part of it, and not wantonly increase the part which falls upon others. If friends, at times, can not see to do us justice, and if foes look and mock our misfortunes, we will remember the sad necessity under which we live, under which our Master lived; and for relief we will look to that blessed land where conflicts are all over, where sin and error shall never be known. There the parted paths of Barnabas and Paul will meet again, and many will meet there whose hearts and lives have been true, but whose weak judgment and weaker flesh have kept them asunder while the conflict of life was raging.—*M., in the Apostolic Times.*

Original Contributions.

"RETURN."

We see, by the April number of THE CHRISTIAN, "that our Brother McDougall has given us a loud call to 'return' to primitive faith and practice." We unite our hearts with our brother's in this earnest call. This is the great plea of the Disciples, "the return to the faith and life of the apostolic church." But while we are in full sympathy, heart and tongue, with this plea, we must not forget the fact that this cry for a "return" is more than a return in word and in tongue. It is a return in deed and in truth that we need. But while we plead for this return, we also rejoice, and doubtless our brother rejoices with us, over the gratifying progress we are making toward primitive Christianity. When we consider the fact that within the last decade the Disciples have sent over forty missionaries into foreign fields, we see at once that we are rapidly returning to primitive practice. The progress of mission work in our own provinces shows us that we are not slow in this march towards the old landmarks of faith and practice. It has been but a few years ago when little or no interest was taken in mission work in these provinces. Now we have nearly all our churches here manifesting quite a commendable interest in this primitive work.

Our hearts were made glad by reading in THE CHRISTIAN, not long since, the beginning of a system of mission work in Hants Co., showing clearly that they are also returning to apostolic

practice. We sincerely hope that it may not be only a beginning, but that the primitive spirit of mission may so actuate them that all the county may hear, see and feel the power of the gospel.

This progress in mission will conflict with the idea of stagnation. We are compelled to admit the progress of the cause in the provinces, hence, impossible to be "stagnation." Our personal observation must be very limited to see stagnation in our provinces now. Instead of "no increase in the churches the last decade" we have had the increase of three new churches and at least eight new meeting-houses. There has been over two hundred additions in Digby Co., N. S., and at least two hundred more in Queens Co. In Charlotte Co., N. B., the cause has been wonderfully prospered, four new houses erected and hundreds added to the churches. Bro. Gates reported one hundred baptisms in Charlotte Co. in one year. If this is stagnation we hope we may keep on stagnating. Let us look a moment at the work of the preachers and ascertain how far they are "housed up in the home churches." There is Bro. E. C. Ford in Kings Co., he has a radius of twelve or fifteen miles. He preaches in five or six different communities. He will preach in three different localities every Lord's day. Last Lord's day he attended church in Port Williams, and after the "Lord's supper" he drove ten miles and held a meeting, then came back home and attended to baptism and then attended meeting again in the evening. This is about the way he is "housed up" in his home church. In his visiting he is "housed up" about the same way. He made six visits one day which necessitated twenty miles of travel. It is gratifying to see what a "stagnation" he is creating in this county. The brethren are coming up to the work nobly. A home for the preacher is being finished. Many who were wandering away are getting back to their places, and souls are being saved, etc. If our brother's health and strength permit, we shall see a strong church in this beautiful valley. We notice the same kind of "stagnation" in Queens Co. Since the preacher's residence there, one hundred and fifty have been added to the church in Milton and a church organized in Summerville. Much of the time the preacher has labored in nine different places in the county. Besides this he has labored, more or less, in very many places in the two provinces. And what shall we say of our preacher in N. B.? Where hasn't he been? It would be hard to measure the amount of labor he has done in N. B. and N. S. outside of his home church. The fact that the cause in the City of St. John has been wonderfully blessed is apparent to all.

That the cause in our provinces is stagnating or that our preachers are "housed up" in their "home churches" is the last thing any observer would ever suppose. While we are not doing as much as we would desire and as we hope to do; yet we are not idle. The cause we love is progressing. Churches are being established, souls are being saved. Our young men are coming up to the work. Only very recently our two provinces have given nine young men to the ministry of the gospel. Our mission work is increasing in interest, and has come to stay. While we earnestly pray for still greater success we will thankfully acknowledge the hand of the Lord in the good work that is being accomplished among us.

H. MURRAY.

The Foreign Missionary Society of the church of Christ was organized in Louisville, Ky., 1875. To-day it has missionaries in Scandinavia, England, Turkey, India, China and Japan. It has 50 missionaries in all—24 males, 12 females and 23 native helpers. The whole number of conversions from the first is 4,316. The number last year was 798. Schools have been opened in Turkey, India, China and Japan.

MAN AS A WORSHIPPER.

Man is undoubtedly a religious being. He will and must worship something outside of and greater than himself, in some form or in some way. What Paul said of the Athenians, whose gods were visibly imaged in statues throughout their city, might almost as strongly be spoken of all nations in every place; they are given to or very careful in matters of religion. And in their desire to reverence all that was divine in creation they would multiply their images of divine power, so that if any divine qualities were overlooked in one god they might be remembered and worshiped in the form of some other. The Greeks, in their mythology, were inclined to deify all nature. All the powers or forces of nature were the manifestation of some god or goddess. The storm, the sea, the mountain, the plain, the bubbling fountain, the varying winds, the changing seasons, night and day, each must have an appropriate god or goddess, or perhaps both, as presiding over and making themselves manifest through these different phenomena of creation. How strongly the educated Greek believed in these gods I do not attempt to discuss in this connection. They were an evidence of his capacity for worship and religion at least. And then, too, even among heathen nations lacking refinement the same capacity and desire was seen in the different religious systems or religious observances they had adopted. They were all feeling after God, if haply they might find Him, though had the soul been honest with itself God would not have been lost to it; for the Almighty had started the race with the knowledge of Himself as Creator, and the invisible things of Him were manifest from the works of creation, even His eternal power and godhead; wherefore they were without excuse, because that when men thus knew they did not retain this knowledge, they glorified Him not as God, as His works and providences might have taught them to do; neither were they thankful as He gave them food and rain and fruitful seasons. And as they would not retain the truth of Him in their knowledge they fell into idolatry. God gave them over to their reprobate mind to do those things that were not convenient. As they would not believe the truth they were given over to believe a lie, and fell to worshipping the creatures God had made instead of Him, their Creator, who was God over all. Thus, in their perversity they were made to illustrate the soul's deep need of God, and its desolate, weary wickedness in trying to live without Him. And it is so that God makes the wrath of man to praise Him. The fall of man into idolatry illustrates the crying need of the soul for God. Men may reject and have rejected Him. But they suffer loss in doing so, and labor in vain to supply that loss in worshipping some of the works of His hands. Professing to be wise they become fools. Unwilling to accept Him in His appointed way they pursued their own wilful way, and from the deep, unsatisfied hunger of the soul they were led to acknowledge their unhappiness and misery without Him. For the hunger and thirst of the soul was implanted there by its Maker, and can only be satisfied in Him. Forsaking Him, the fountain of living waters, the soul goes forth to hew out for itself cisterns; but they are broken cisterns that hold no water. Determined to go far from Him in its own way of life and pleasure, the soul of man will only spend its substance in riotous living, as a great prodigal from the Father's house. And when it has spent all, and its resources are almost exhausted, a great barrenness and desolation is felt, and a mighty famine arises in its history, and it begins to be in want. It cries aloud in its sense of weakness and insufficiency. And when all experiments and labors end in failure, it is ready for a revelation of love and mercy from the Divine Father. And then, as it comes to itself, its true

life's lesson is learned, and it knows that only with Him is there bread enough and to spare, while without Him, it must perish in its hunger. And all this is clearly verified in man's religious history, both before and since the coming of the world's Redeemer.

It is a strange thing that men will profit so little from their most tragic experiences. Even now we are confronted with the same truth of men's propensity for worship. If they persistently reject the truth, then, like a vessel loosed from its moorings, they are adrift, without anchor or compass. And they are ready to repeat the same doleful experience that the race was ending so disastrously when Divine mercy came to the rescue. Even God's favored nation was not able to withstand the temptation of a false worship. And when His law and glory were ignored by His people, they were at the mercy of every form of error, and were readily ensnared with the lowest and most debasing systems of false religion. They were tempted and they fell through disobedience, enacting over again the tragedy of Adam and Eve in Eden, and of Cain in his offering. They worshipped the golden calf at Sinai, they passed their children through the fire to Moloch, they burnt incense to Baal, and forsook the Lord to follow Baal and Ashtaroth, they built altars and made groves and consecrated high places and were ready to worship the host of heaven. And by such means they sought to supply the want of the soul when they forsook God and His truth and their only sufficient portion. And the temptation to false worship is one of the devil's methods of gaining the soul's allegiance to himself, for the sin of forsaking God can be so aptly disguised under the name and form of worship. Thus he comes in the garb of religion seeking to deceive the very elect. Such was his last and greatest temptation to Christ in the wilderness. And Christ's reply is the true and only safeguard for man. It is written, "Thou shalt worship the Lord thy God and Him only shalt thou serve." And to man, the Lord God is revealed in Christ, and He only is the Way, the Truth and the Life, and no man can come unto the Father but by Him. And they are the true "circumcision" who worship by the spirit of God and glory in Christ Jesus, and have no confidence in the flesh. (Phil. iii. 3, R. V.)
More anon. WM. A. WATKINS.

"FAITH."

When God tempted Abraham to take Isaac his only and beloved son into the land of Moriah, there to offer him up as burnt offering, he did not consult the Lord why he should do so, neither did he consult his wife or his feelings—but did what the Lord commanded him. Taking Isaac and his two servants and the wood for a burnt offering, they came to the place after a three days journey. Abraham said unto his young men, Abide ye here with the ass, and I and the Lord will go yonder and worship and come again to you.

Many, no doubt, would have consulted the Lord before taking the journey and would have asked many questions, why they should do such a thing as to slay their only son and offer him up as a burnt offering; and would have said, Didst thou not make a covenant with me? Didst thou not promise that in me all families of the earth should be blessed? How can this thing be if I offer up Isaac as a burnt offering? Then feelings would have taken the place of obedience, and God would have been displeased with them. But not so with faithful Abraham, he did just as he was commanded, nothing more, nothing less. After the third day's journey they saw the place afar off. Abraham took the wood of the burnt offering and laid it upon Isaac his son; he took the fire in his hand and a knife, and they went both of them together. Isaac

begins to question his father about the burnt offering, not seeing any lamb for the occasion, and said unto his father: "Behold the fire and the wood!" No doubt Isaac had seen his father offering burnt offerings before, but this time there was no lamb, and inquires of the father where was the lamb for a burnt offering? What is the answer to the question? My son, God will provide Himself a lamb for a burnt offering. Now they have come to the place that God told them of; and Abraham built an altar there and laid the wood in order and bound Isaac his son and laid him on the altar upon the wood. Everything seems silent as the grave, not a whisper is heard. Abraham stretches forth his hand and takes the knife and is ready to strike the fatal blow when the silence is broken, and the voice of the angel is heard in the distance. Abraham! Abraham! and the voice of Abraham is heard in account low. "Here am I. And the angel says: Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thy only son, from Me." Was there a substitute found for a burnt offering in place of Isaac? There was! As Abraham looked behind him he saw a ram caught on a thicket by his horns and offered him up for a burnt offering in the stead of his son. Well might Abraham be called the father of the faithful. Where shall we look for greater faith than was found in Abraham? And on account of his faith and obedience to the Lord's commands the angel calls to him out of heaven the second time, and said: "By Myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed My voice." Obedience is better than sacrifice, and to hearken than the fat of rams. Just such faith as Abraham had do men require in this our day. Without faith it is impossible to please God. For this is the love of God that we keep His commandments, and His commandments are not grievous.

For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world even our faith.

W. J. MESSERVEY.

"EASTERN LIGHT."

Soon after God had completed His creation by making man in "His own image and after His likeness," "He planted a garden eastward in Eden." Gen. ii. 8. The exact location of this garden is not now known. Several fine locations have been pointed out by able writers, but all is conjecture. The ravages of time and the undulation of the flood have put it past the power of man to locate it. This is the first idea—that the east was a sacred point of compass. After Cain had murdered his brother Abel, God gave him a sore reproof, and his sentence; he went out from the presence of God and travelled to the land of Nod, east of Eden.

When Jacob was travelling from Bethel to Haran he slept in the wilderness and had a remarkable dream. See Gen. 28th and 29th chapters. And as he pursued his journey he came to the people of the east—his own relatives.

Leaving the "Old Testament," we find in Matt. ii. 1 and 2, wise men from the east; but Luke gives a more full account of this wonderful transaction, so full of cheer to us of the west. Luke ii. 8 to 21. Those wise men from the east had seen angels and His star, the star of Bethlehem, which directed the wise men to the infant Saviour.

An interesting use of the word east will be found in regard to the tabernacle, the pattern of which

was shown Moses while in the mountain. See, says God to Moses, that you make all things according to the pattern showed you in the mount. Ex. 25th and 26th chapters. It is admitted that the tabernacle was a type of the world, the church and heaven. The outer court the world, the holy place the church, and the holy of holies heaven. There was no desire on the part of Moses to add to or take from the divine pattern. If there had been any alteration all would have been overthrown, and Moses would have been slain as a rebel. When the tabernacle was set in order, the priests who offered sacrifice on the altar, before going into the holy place, had to wash themselves in the brazen laver, that they die not. The holy place was a complete type of the church. The furniture was first, the table of show-bread; second, the golden candlestick; third, the altar of incense. The type of the Saviour, the altar of burnt offering; the laver, a type of baptism; the table of show-bread, a type of the Lord's table; the candlestick, a type of the Bible. Its seven bowels represent the seven divisions of the Bible—the law, the prophets, the psalms, the gospels, the acts of apostles, the epistles, and the revelations. Whatever makes manifest is light. Eph. v. 13. These seven divisions of the Bible make manifest the whole will of God toward man. The tabernacle, when its curtains were closed that not one ray of natural light could enter, the light of the seven parts of the candlestick lighted the place. The luminaries of our world cannot give us one ray of divine light. All must come from the divine source—the Bible. To this divine luminary we must not add to nor take from. Rev. xxii. 18, 19. I need not ask the question, for any simpleton might know, that if any should have attempted to put a harp or any musical instrument into the tabernacle, instant death would have been their portion. Innovators beware! God is not mocked. See Gal. vi. 7. The altar of burnt offering was at the east end, then the laver, then the entrance into the tabernacle proper.

When the temple was reared, the main entrance was at the east. The chief corner stone was at the northeast corner. This chief corner stone was a type of Christ. See Rom. ix. 32-33; Rom. xxviii-16; Ps. cxviii.-xxii. When the thousands of stones hewn and completed in the mount, and numbered ready for building, and were brought to Jerusalem, the builders came to begin work by laying the corner stone. They found a stone with the proper number on it, but when they tried it according to their rules of architecture, it was found wanting and they rejected it. Much time was spent in looking through the vast number of stones, to no purpose. At length they returned to the rejected stone, laid aside all their ideas of what the stone should be, and found numbers 1, 2, 3 and so on, and when they tried No. 2 on No. 1 it fitted exactly, and so the work went on. This corner stone was of an oblong shape, no straight sides or square corners, hence, their rejection. In this stone was cut a cavity, into which was put numerous articles of treasure, wisdom and knowledge of the age, and hermetically sealed. A beautiful type of the Saviour in whom is hid all the treasures of wisdom and knowledge.

From this corner stone has sprung all the corner stones of the present time, and all are laid at the northeast corner. The reason why all the sacred buildings had their main entrance at the east, was, that when the sun rose with all his beauty and splendor, his light and warmth shone directly into the main entrance of those buildings. When the Lord shall come again His light will be so intense that it will outshine the sun, and dart like the lightning shining from the east to the west. Luke xvii. 24. Then the living saints will be changed from mortality to immortality, the dead saints raised with their glorified bodies, all rise together to meet their Lord in the air, and so forever be

with their Lord. "Then all the wheels of nature shall in a moment cease to roll." The Lord will come in the eastern clouds, with power and great glory. That day may be near at hand. My soul rejoices at the thought. "Even so come Lord Jesus."

JOSEPH ASH.

Rodney, Elgin Co., Ontario.

THE CHRISTIAN'S LIFE.

"Set your affections on things above, not on things on the earth, for ye are dead and your life is hid with Christ in God."

This admonition of the apostle is worthy of our earnest and careful consideration. Let us examine our hearts by it. Where are our affections? On the things of this world or on things above? Never mind what the world may say or do, or how many follow after the fashions and follies of life—Christians, children of God, are a separate people, a peculiar people, and are commanded by God to "come out from among them and be ye separate with the Lord." Set not your affections on the things of the earth, "lay not up treasures on earth but lay up treasures in heaven." The treasures of earth are corruptible, treasures in heaven endure forever. When we were the servants of sin we walked with the world and enjoyed the things of the world—our life, that is our peace and happiness were of the world. But in the above passage from God's word the apostle speaks to the child of God and says: "Ye are dead and your life is hid with Christ"—you have given up your former life and entered a new life—risen with Christ to walk in new life. Christ is our life, our enjoyment, our all, our life is hid with Christ in God. When Christ who is our life, shall appear, then shall we appear with Him in glory. Our life is hid in Christ, safe, secure, and we are all expecting to enjoy Christian life fully in heaven. We shall not be disappointed if in this life we are enjoying ourselves in His service, finding it a pleasure to talk of Christ to the unsaved, pointing the perishing to Him as the one altogether lovely. The short time we live here is given us to enjoy Christ by laboring for Him, and although we are in the world let us by our example show to those that have not their life hid with Christ, that we are not of the world but that our affections are set on things above.

The Christian has no time to waste in outside societies, worldly entertainments. We cannot afford to divide our interest; the church of Christ needs all our interest and time. Do not rob the church of Christ of any of the glory and honor that God intended that it should have. Instead of laboring so earnestly for worldly show and amusements, let us put the same time interest and money into the church. Make as much effort, if not more, to save poor perishing souls and bring them into the church of Christ, reclaim the erring ones, warn the unruly, comfort the feeble minded, support the weak. These are good works and require all our time and efforts exclusive of everything else not commanded by God. Oh, that the Christian of God were doing this then would the church of Christ shine forth in its strength and beauty. It would be like a city set on a hill that cannot be hid and its power and influence would be felt and seen by the world. It would eclipse all other societies, numbers would be drawn to it and become partakers of its joys. The church of Christ is the only society on earth authorized by God, and therefore the only society for which the children is to labor, thus letting our light shine and having an influence that will redound to the strengthening of the Church and the salvation of souls and thus we shall honor and glorify God, and finally we shall enjoy Him forever in heaven.

JAS. MURRAY.

PURE BY NATURE.

In the last issue of THE CHRISTIAN I notice some four questions asked by our good Bro. Forrest, of New Grafton, Queens Co. Notwithstanding the fact that they have been wisely and scripturally answered, yet by your permission I would like to make a few remarks upon No. 1. First, let me say, if we decide this question it must be done from a Bible standpoint, as it cannot be answered scientifically. Science throws no light whatever upon the purity or holiness of the human race by birth, or merit. We would understand by reading the Bible account of the origin of man, after the pen of inspiration, that man was not born pure, but he was made pure. We have not the term pure used, but its antecedent good. When God made the earth He made it pure good without curse, and when He formed man He made him of the dust, earth. And when He made man He pronounced him good, pure (or the creation of man), (Gen. i. 21, 25, 27, 31). Now God is pure and good; therefore what He created was pure, for God never made anything but that it was pure. Is it logical reasoning to say that God, who is the pure fountain head of all things, would make that which was impure? God made man in His own image; is it reasonable to suppose that God would make a likeness of Himself out of imperfection, or that which was corrupt? That cannot be the case, for God, who is a pure being, could not create imperfection, for He pronounced all things good, pure, He had made. Now when the first man was made he was made not to taste of death; he was made to live forever, and this eternal life depended upon his obedience; conformity to command, law, law of life. God said to the man, obey My voice and thou shalt live, but if you break My law the penalty is death. But if Adam had obeyed God, death would have never overtaken him, and consequently life would have remained. But Adam disobeyed; he transgressed the law of God, "of life;" thus we find the root of death, of sin, of imperfection—DISOBEDIENCE. The sting of death is sin. Adam transgressed the law of God. Purity, goodness, righteousness, eternal life. Sin, disobedience, is the transgression of the law, pure, holy law, and death is the fruit or penalty of sin. After Adam's transgression, all creation shares the penalty of his sin, cursed for his sake. (Gen. iii. 17). All things now become impure, because death by transgression has entered into the world. Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for all have sinned (Rom. v. 12). Nothing to-day remains pure in God's sight, for even the moon and stars are impure in His sight (Job xxv. 5). Now after Adam sinned, impurity and death was the result; he forfeited his purity, his life, and must die; he became diseased with sin, contaminated with impurity, corruption, and consequently his seed (offspring) must have been impure, corrupt, and it is reasonable to say death (impurity) passed upon all men even upon those who did not sin after the similitude of Adam's transgression (Rom. v. 14). Then we conclude, since Adam sinned, and brought death and impurity upon the human family, all have been born in sin; a fountain that has been corrupted cannot produce pure water. But to use the term *inbred* sin, are we born with *inbred* sin, is stepping a little over the mark. Are we not rather born under the penalty of sin—death, condemnation of death; "therefore as by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one the free gift came upon all men unto justification of life." (Rom. v. 18). Infants, according to the flesh, are sinful, the flesh is subject to death penalty for transgression of the law of life by our first parents; but while that infant lies unconscious of actual sin or transgression, can we say with propriety that it is born with *inbred* sin. What I

understand inbred sin to be, is sin cultivated in the heart until it leavens the whole. If that infant lies under the penalty of death, because of transgression of another, is it lawful for us to say that down in the soul are the seeds of inbred sin. Can we say that soul has the seeds of sin that knew no sin, and never transgressed any law, although born in sin, or in other words, under condemnation of death, the penalty of the fall. Can we say that the soul of that infant (who has no knowledge of sin) is not pure in the sight of God? but if there is inbred sin it is not pure, and if it passes away in its infancy it must pass into the impure regions, away from the presence of God. But this is not so; Suffer little children to come unto Me, for of such is the Kingdom of Heaven. Now I hope my good brother will not misunderstand me, and will discriminate between the stages of manhood and infancy; actual development of sin, and unconsciousness of transgression; and not conclude I have said we are not born in sin. The word *IN* means within; inside of; surrounded by; not outside; not outwardly; but inwardly wrought. The word *BREED* means to procreate; to beget; form by education; or to grow. Now I understand that inbred sin is the outcome of conscientious transgression of divine law, sinning with our eyes open; can this be said of the unconscious infant? I would not like to conclude thus. Therefore we are not born pure by nature, "fleshly." Also the sin of actual or conscientious practice of sin or transgression must take root in the heart before we have inbred sin; the seed of actual transgression must be sown in the heart to bring forth death, and that by cultivation.

H. E. COOKE.

Westport, April 20, 1889.

SUNDAY RAINS.

Dear Christian:—I have just received your issue for April and find, some paragraphs touching the puzzling nature of "Sunday rains." Possibly I may suggest an explanation. The difficulty arises from our confounding things that are different. The *N. Y. Herald*, and also the Kentucky writer, fail to distinguish between the material and the spiritual. They confound things secular with things religious. Sunday is a religious day. In this respect only is it different from any other day of the week. Whether Sunday rain is religious rain, or just the same old, every day, secular thing I cannot say positively. But assuming that it is the same as that of Saturday or Monday, we are to take account of the fact that on Saturday it is only the bodies of these Christians that are exposed to it. Their physical nature can resist and endure the influence of this secular rain while they are engaged in purely secular labors. Their religion is safely housed and kept perfectly dry all the week. They never take it out or use it except on a Sunday. It is a sickly sort of a thing any way, and it never could stand the rough contact of the elements of this world. It can only venture out on a very fine, heavenly sort of Sunday. Then all these Sunday ailments are not so much of the body as of the spirits of these people. It is a moral rheumatism that they have on wet Sundays. It is a religious indisposition that troubles them and it is peculiar to Sunday, only because that is the only day their religion thinks of venturing out.

Now it will do no good to rub a man's limbs with "St. Jacob's" oil to cure this spiritual rheumatism. The soul must be anointed with the Holy Spirit. It is some spiritual tonic that is required. Then if you can give the religion some good exercise for an hour or so daily, rain or shine, and make it to grow vigorous and robust so that it can endure the contact of this present evil world and be none the worse, then the Sunday rain will have lost its power. Now I think I have indicated the nature and the seat of this trouble, and suggested the proper remedies and treatment. If those sug-

gestions are followed faithfully a speedy recovery is sure to follow. I charge nothing for this advice. All I ask is that when you have tried it and proved its virtues you will recommend to any others that you may know to be suffering from these same complaints. But remember that you must continue the treatment, and keep up the exercise continuously or you may have a relapse, and your case then will be worse than before.

Very truly yours,

NEIL MACLEOD.

Evansville, Ind.

ESSAY OF ONE THOUSAND WORDS ON THE FLOOD.

The history of the flood causes us to look back and think of the sad condition of mankind at that time. How low they must have fallen in sin, that God should have had to destroy them, both man and beast, from off the face of the earth, by a flood. If the sons of God had not intermingled with the daughters of men, this sad condition of things might not have occurred. However, God was displeased with them, and said, "My spirit shall not always strive with man, yet his days shall be an hundred and twenty years." Noah, for one hundred years or more, preached unto this people to repent, warning them of the danger there was in rejecting the counsel of God. But Noah, being a righteous man, and one who feared God, obeyed his commands and instructions, prepared an ark to the saving of himself and his family. The time came when the ark was ready to receive her living freight—Noah, his wife, his three sons and their wives. Of beast and fowl, seven clean of a kind and of unclean two, and two and two of a kind went into the ark. The hand that shut Noah and his family into the ark, the same hand shut out the world. And God in justice to himself poured out His wrath upon this people by the down-pour of rain, and in opening up the fountains of the deep. After forty days the ark floated majestically on the face of the waters; leaving the whole human race to perish from off the face of the earth, but Noah and his family were safe in the Ark. Let us picture to ourselves the sad condition of those at that time, struggling with death, loved ones clasped in each others arms, mothers clinging to their infants, husbands to their wives; but on every hand death stared them in the face; there was no escape for them; they all sank to a watery grave. The old, the young, the infant in its mother's arms, met the same sad fate. There was no place of refuge for them to flee to; the vengeance of a just God had overtaken them. They had sinned away the day of grace, consequently their destruction from His presence forever. Let us look for one moment while rain descended and waters rose, so that the people could no longer remain in their dwellings. What great struggling there must have been; also what a stampede of man and beast, with the roar of the lion, the braying of the ass, and bellowing of cattle, with the bleating of the sheep, all mingled with the groans of the drowning, must have been something dreadful to contemplate. This sad event should cause our hearts to sink deep within us. Noah, being a spectator to this scene which we have pictured before us, and an onlooker of this sad event, must have had great reason to thank God for his wonderful deliverance. But men, today as in Noah's day, are preaching and warning man to flee from the wrath to come, that they might lay hold on eternal life, enter the ark of safety, Christ Jesus. How will it be with those who have rejected the Gospel, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ. Let us take heed to our ways that we fall not into the same con-

demnation as did the antediluvians, through hardness of heart and contempt; for the word of God spoken unto them by Noah, and in these last days, hath spoken unto us through His Son. The preaching of Noah to those people was something new; also the building of the ark. The people were not accustomed to such teaching and preaching as this and no doubt looked upon Noah as a man of unsound mind. But God from the beginning hath chosen the foolish things of the world to confound the wise, and base things of the world and things which are despised, hath God chosen, and things which are not, to bring to naught things that are. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. But man from the beginning has broken God's laws, and hath done despite unto the Spirit of Grace, and so death passed upon all men, for all have sinned and come short of the glory of God.

We will again turn our attention to Noah and his family, while confined in the ark, and the time when the ark rested on the mountains of Ararat. During Noah's confinement in the ark over one year, nothing has been recorded, but we would suppose all went well, as we neither hear of sickness nor death. It is easy to account for this successful voyage, for God was their Captain and their Deliverer. After the ark had rested on the mountains of Ararat, and Noah had waited sufficient time until the waters had dried up from off the face of the earth, then Noah removed the covering of the ark and looked; and behold, the face of the ground was dry, and Noah went forth and all living with him, once more to multiply and increase upon the earth. It must have been a pleasure both to man and beast, once more to set their feet on the ground. After Noah came forth from the ark he builded an altar and sacrificed thereon to the Lord his God; then God made a covenant with Noah that he would no more destroy the earth by a flood, and said, I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth. Thus dispelling any fear of another such deluge.

W. J. MESSERVY.

127 Maitland St., Halifax, N. S.

Married.

WOOD-MCLEAN.—At Woodville, Kings Co., N. S., March 27th, at the home of the bride's parents, by E. C. Ford, Arthur Wood, and Bessie M. McLean, fourth daughter of Daniel McLean, Esq.

HANDSPIKER-KAY.—By W. K. Burr, in Leonardville, Deer Island, N. B., at the residence of Mr. William Kay, on the 6th ult., Mr. Alpheus Handspiker, of Tiverton, Digby Co., N. S., to Miss Emma Kay, of Deer Island, N. B.

Died.

CURRIE.—At Back Bay, on March 27, Abigail, beloved wife of Hugh Currie, in the 53rd year of her age, leaving a large family to mourn their loss. Sister Currie was immersed by the Rev. Mr. Walker about twenty years ago. She loved the Church of God, and even to the end her faith and hope was "like an anchor sure and steadfast." Death to her had lost its "sting."

OLIVER.—At the same place, on the 22d March, James Oliver, in the 67th year of his age. Bro. Oliver was also immersed by Mr. Walker over twenty years ago. He died trusting in the merits of Christ.

KINNEY.—Also, at the same place, Jennie Kinney, infant daughter of Bro. Loran Kinney, aged 1 year and 3 months. We deeply sympathize with Bro. Kinney, who only a few months since buried his loving wife, and now his little girl. But his loss is their eternal gain. P. D. NOWLAN.

LOVEITT.—At Le'tang, March 31st, Mary Loveitt, aged 81 years, leaving a large circle of children and grandchildren to mourn their loss. Sister Loveitt was immersed by Bro. J. A. Gates about seven years ago. "Blessed are the dead who die in the Lord." P. D. NOWLAN.

LEEMAN.—Bro. Sumner A. Leeman, of Lord's Cove, Deer Island, on the 14th ult., passed peacefully away down through the vale of death. He was baptized by the writer, and enjoyed the cheering hope of a life beyond the toils and struggles of earth. He was a young man of promise, and it was hard to give him up at the early age of 28 years. A large number of friends followed him to the grave. W. K. BURR.

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