

THE CHRISTIAN.

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

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SAINT JOHN, N. B., DECEMBER, 1886.

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SAINT JOHN, N. B., DECEMBER, 1886.

A REPORT has reached us that Bro. Henry Boone of Keswick, died suddenly at Andover, Victoria Co., N. B., where he had been preaching. We have heard no particulars as yet.

SINCE Bro. Ira C. Mitchell commenced his labours with the brethren in Wellsburg, Va., we learn there have been nine additions—seven by letter and two confessions and baptisms. He is looking forward with pleasure to the coming summer when he hopes to visit the brethren in these Provinces.

MAYOR POWELL, of the United States Geological Survey, says: "During the year 1885, there were recorded the following shocks of earthquake,—Canadian Provinces 8; New England States 5; Atlantic States 9, Mississippi Valley 3; and Pacific Slopes 34, making a total of 59. From 1872-83 there have been registered 364; 174 in the Atlantic Slopes; 67 in Mississippi Valley, and 151 in the Pacific Slopes. So that throughout the United States and Canada one occurs about every 12 days

WITH THIS number each subscriber will find printed on a narrow slip of coloured paper, his or her name and address and financial standing with THE CHRISTIAN. Should you find on the slip Nov. '85, it means the time for which you paid expired with Nov. 1st, 1885; March '86 means time expired with March 1st, 1886; Dec. '87, your time will not be out till Dec. 1st, 1887, you have paid one year in advance and complied with the terms of the paper. Let each subscriber examine carefully his label, and should there be any mistake, write us at once.

THE temperance committee of the Synod of the Episcopal church lately held in Montreal submitted a report which in many particulars is in direct conflict with the sentiments expressed, in our late Scott Act contest, by two or three preachers of said church, during their efforts in opposing the adoption of the Act. In referring to the Act it says: It gives us great pleasure to recognize the fact that great good has resulted to the people in every place where the Scott Act has been adopted and enforced. Trade has been benefited, the morals of the people made better, many homes made happy, and crime

materially lessened * * * We are unalterably opposed to the use of all intoxicating liquors, including wine and beer, and repudiate the principles, teachings and practices of the Association known as the Liberal Temperance Union, believing that the use of the milder intoxicating beverages leads to the perpetuation of the license system

THE OTHER Lord's day one of the preachers of our city worked strenuously, so we are informed, to prove that "into the water," of Acts viii. 38, simply meant, in the Greek, "to the water." If the preacher be correct in this statement, then Jesus was not driven "into" the wilderness, only "to" it, (Matt. i. 12). Jesus did not come "into" Peter's house, (viii. 14), nor "into" the ruler's house, (ix. 23), just "to" the house—stood, perhaps, at the door. The labourers (xx. 2) were not sent "into" the vineyard to labor, simply "to" it—to work outside! The demons (or devils), went not into the herd of swine, only "to" the herd! And the swine ran violently down a steep place "INTO"—no, not INTO, only "to" the sea, and was choked or perished on the shore, and not in the waters, (viii. 32), because the Greek word, (according to the above critic), corresponding to "into" in Acts viii. 38, means simply "to." For, let it be remembered, that in these passages we have not in the English simply, but in the Greek the same preposition placing or governing the words wilderness, house, vineyard, &c., in the accusative (objective) case, as *water*, in Acts viii. 38.

RECENTLY in the editorial columns of the *Messenger and Visitor* of this city, we found under "Prince Edward Island Jottings," the following:

On the Island the Disciples have a larger following than in any other place in the Dominion. They owe their existence here largely to dissensions in Baptist Churches in the past. At Summerside, Bedeque, Tryon, Charlottetown, Montague, and East Point, if not in other places, they have churches on the same fields as Baptists. In some quarters, at least, the old prejudices are subsiding, and a better understanding exists. It is a pity they could not give up the idea that a man is not saved until faith has been supplemented by baptism, and join with us in the belief that baptism is an act of obedience for one already saved. We believe, however, that the Disciples will never be any stronger on P. E. I. than now. If they ever can see their way clear to unite with us, several weak interests will become strong.

We are somewhat pleased with the spirit manifested in the above paragraph. When compared with former references to our people, we notice a marked improvement. There is really no unkind thrust, but rather an expression of "pity" There is, too, the absence of that unmanly course, resorted to by so many, of "nicknaming" those they cannot endorse—a course that characterizes its pursuer as being either ignorant of the wishes of those about whom he is writing, or as one influenced by a spirit of maliciousness, a word selected by Paul as fitly representing one of the traits of the heathen world, or in the words of Henry Ward Beecher, "Any man calling any other man or number of men, by any other name than that which they wish, acts not only unchristianly, but even ungentlemanly." We have, however, a few words to offer on the above jotting.

(1) The Disciples have not a larger following on the Island than in any other place in the Do-

minion According to the census of 1881, New Brunswick has twice as many as P. E. I., Nova Scotia three times, and should the number found on the Island be multiplied by 25, there would be a balance in favor of Ontario. (2) If our existence on the Island is due, not to the truthfulness of our position, nor the zeal of the brotherhood, but largely to dissensions in Baptist churches, how are we to account for our existence in other places, and that in larger numbers? For example, in the United States alone we have a membership of nearly 700,000! Will the answer be, "due largely to dissensions in Baptist churches, and your numbers increase proportionately?" If such be the case, what inference is to be drawn as to the value of human creeds as bonds of union; as to the character of the people of which the *Messenger and Visitor* is the mouth-piece? And if dissensions have not existed among the Baptists of N. B., N. S. and Ontario, then we are led to infer from a similar course of reasoning, adopted by our contemporary, that we have really suffered instead of being benefited by such dissensions, for where, (according to the *M. and V.*), dissensions have existed, we are the weakest (3) If we never grow stronger on the Island, (as intimated above), it will be due to the fact not that dissensions have ceased to exist in certain quarters, but that the brethren have left their first love and become careless in the cause of the Master. and made, comparatively, no effort to fill the places of those who have faithfully labored in presenting to the people "the faith once delivered to the saints." (4) The feelings of "pity" that come welling up in the editor's breast as he beholds, what he would call—the dividing line between us, are by no means strangers to the P. E. I. Baptist as he looks off in a certain direction and says, "What a pity that Baptist people could not give up the idea of immersion and join in with us in the belief that sprinkling and pouring are baptism!" (5) The idea advanced that "baptism is an act of obedience for one already saved," is not a scriptural one. That Jesus in His great commission supplemented faith by baptism in order to salvation is evident from the words, "He that believeth and is baptized shall be saved." On the day of Pentecost, Peter, in answer to those convinced of the truth and were crying out, Men and brethren, what shall we do? said, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sin, and ye shall receive the gift of the Holy Spirit." Surely their sins were not remitted before the baptism! Ananias to Saul: "And now, why tarriest thou; arise and be baptized and wash away thy sins" From these, and many other passages, we are led to believe that baptism preceded by faith that purifies the heart, and repentance that produces a reformation in the life, and a public confession that Jesus is the Christ, the Son of God, is for the remission of sin. That baptism is only one act of a series, and the last act in that series, for salvation or citizenship in the kingdom of God's dear Son.

We have here given but a few reasons out of many at hand for supplementing faith by baptism for salvation, and if time and space permitted, could present the testimony of some of the ablest critics, as evidence for the correctness of our teaching on this point.

FOUR PLANS FOR CHRISTIAN UNION.

BY B. B. TYLER, NEW YORK.

There is a strong sentiment in favor of Christian union. For this fact let us thank God. Great progress has been made within a few years. When the grand men, who in the early part of the present century, began to urge that sectarianism is sinful, and that the disciples of Christ ought to be one as the Father and the Son are one, it was necessary to argue the first point. Sectarianism was not thought to be sinful. Good men failed to see that denominational divisions were inimical to the conversion of the world to Christ. Christian men sometimes thanked God for the division of His people into parties. Such is not the case at the present time. There are a few belated souls, it is true, who do not see that sects are sinful, but it is now generally agreed that they are not well pleasing to the Head of the body, and that union is desirable. Now the query is, How can Christians unite? What is the basis of union?

This is the question now before the minds of intelligent men who believe on the Son of God—both Romanists and Protestants. Four plans of union have recently come to my notice in the religious papers of the day.

I. The Roman Catholic plan.

The following are Cardinal Gibbon's views: "I cannot conceive," he says, "any practical plan for the ecclesiastical union of all who bear the Christian name which does not recognize: 1. Some authority, living and acting, that can definitely say what is or is not divine revealed truth, since upon Christ's revelation His church must be grounded. 2. The obligation, strict and essential, of receiving in its entirety, Christian revelation, since Christ's work in giving a revelation would be, to say the least, useless, if each individual were left free to accept or reject that revelation, or any part of it, as his whim might dictate. 3. That since Christ left a revelation he must have left some authorized interpreter of it, otherwise it would be but a puzzle given to unaided ignorance, something which 'the unlearned and unstable' might wrest to their own destruction." 4. That since the mission of Christ's church is 'to teach all nations,' 'to observe all things, whatsoever He has commanded,' there must be some teacher teaching in Christ's name, and 'as one having authority,' to guide His people unerringly in the way of truth. In the Roman Catholic Church of the sixteenth century, when Luther went out from her, these great requisites of Christian unity were found, and they are found as well in the Roman Catholic Church of today, elsewhere I fail to find them. In separation from the See of St. Peter, the centre of Catholic unity, I can see only discord. In all this broad land there is no one who longs for truly Christian union more than I do, no one who would labor more earnestly to bring about so happy a result. May the Father of mercies grant that those 'other sheep,' for whose sake His Divine Son died, that are not yet of His fold, may speedily come home to it, that henceforth there may be 'one fold and one shepherd.'"

II. The plan of the Protestant Episcopal Church as presented in a "Declaration by the Bishops in Council assembled," in the city of Chicago, October 20, 1886.

They say that: "We, bishops of the Protestant Episcopal Church in the United States of America, in council assembled as bishops of the Church of God, do hereby solemnly declare to all to whom it may concern, and especially to our fellow Christians of the different communions in this land, who, in their several spheres, have contended for the religion of Christ:

"1. Our earnest desire that our Saviour's prayer, 'that we all may be one,' may, in its deepest and truest sense, be speedily fulfilled:

"2. That we believe that all who have been duly baptized with water in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church:

"3. That in all things of human ordering or human choice, relating to modes of worship and discipline, or to traditional customs, this Church is ready in the

spirit of love and humility to forego all preferences of her own:

"That this Church does not seek to absorb other communions, but rather, co-operating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world."

The paragraph marked (3) is worthy of especial attention, as intimating what the Episcopalians are willing to surrender for the sake of unity. John Henry Hopkins, D. D., said plainly in the American Congress of Churches last May in Cleveland, that he and a large number of Churchmen are ready to surrender the name Protestant Episcopal Church. The bishops preface in the address from which I have quoted the following basis of union:

1. The Holy Scriptures of the Old and New Testament as the revealed word of God:

2. The Nicene Creed as the sufficient statement of the Christian faith:

3. The two sacraments—baptism and the Supper of the Lord, ministered with unflinching use of Christ's words of institution, and of the elements ordained by Him:

4. The Historic Episcopate locally adapted in the methods of its administration to the varying need of the nations and peoples called of God into the unity of His Church.

The declaration closes in the words following:

"Deeply grieved by the sad divisions which afflict the Christian Church in our own land, we hereby declare our desire and readiness, so soon as there shall be any authorized response to this declaration, to enter into brotherly conference with all or any Christian bodies seeking the restoration of the organic unity of the church, with a view to the earnest study of the condition under which so priceless a blessing might happily be brought to pass."

III. In the American Christian Convention, representing the people known in the United States as the Christian Connection, and numbering about 100,000 members, the subject of union with other Christians came up. The following was put forth as the platform on which they are willing to stand with other believers on the Lord Jesus Christ:

"1. The Bible our only rule of faith and practice.

"2. Christ the only Head of the Church.

"3. Christian character the only test of fellowship.

"4. Individual interpretation of Scripture the right and duty of all.

"5. The union of all the followers of Christ without controversy.

"6. Each local church govern itself."

The New York Tribune says:

"This looks a little simpler than the Episcopal platform, but the probabilities are that it would occasion quite as much controversy, and general as it is, it would exclude many who sincerely try to be Christians, and are anxious for Christian unity. The more this question of organic Christian union is looked at, the less practicable it seems to be, until human nature is made over again."

IV. In the *Christian Evangelist*, published in the interest of the Disciples of Christ, or Christians, I find the following ringing words on the subject of the hour:

"No union is possible until the various denominations consent to lay aside all that is denominational, and to return to the ground, faith and practice of the apostolic church.

"We suppose that there are few bodies who would not be just as hospitable as the Episcopal in urging all reputable Christian people to come in and make their home with them. Baptists would rejoice to have all become Baptists; Methodists have hearts large enough to cheerfully consent that all should become Methodists; Presbyterians, despite their rigid views of election, would not have a word of disapprobation if all should elect to become Presbyterians, and even the Catholics would consent to pack away their thumb screws and shut up their inquisitions forever if all would only flock to Rome. This can never be. The Christian world

will never become Episcopal, or Baptist, or Methodist, or Presbyterian, or Catholic. It will never consent to take a party name, accept a party creed, or bind itself by party rules and practices. Only one thing commends itself to the enlightened judgment of Christian men and women, and that is to be *Christian and Christian alone*. No proposal for union will ever meet with acceptance, or even serious consideration which does not embrace the following principles:

"1. All saints must take their stand on the Bible, and the Bible alone. It must be the only book of authority. It must determine the faith and practice of the united church. It must be the book of appeal on every question. Authority must rest, not in the ecclesiastical body, or in the church or the church tradition, or in the 'commandments of men,' but in the Word of God."

"2. Everything of a party character must give way to what is universally recognized as apostolic and universal. Party names, party creeds and party practices must be sacrificed on the altar of union.

"3. There must be a universal purpose to follow Christ as the great leader, and the apostles as they follow Christ. It must be conceded by all that Christ is Christianity, and that to be a Christian is to hear and follow Christ. Whenever all Christian people determine to retire Luther, or Calvin, or Wesley, or even Campbell, or any other uninspired man, or set of men, to the background, and to look to, to listen to, and follow Christ alone, then the very fact that they follow the same leader will bring them in one fold under one Shepherd."

This represents well the position of the Disciples—the position maintained, as I understand it, by this paper.

There is no space remaining for comments. Reader, peruse well these plans of Christian union. Study them prayerfully in the light of God's most holy word. I have no doubt that ultimately Christians will unite on the basis last suggested, for it is the Divine plan. Be simply and only Christians.

FACTS ABROAD.

During the session of the Foreign Christian Missionary Society, held on Thursday afternoon, October 28, at Kansas City, the regular order of business was suspended, and Bro. B. J. Radford stepped on the platform, and in a neat and highly complimentary address presented Bro. Isaac Errett, President of the Society, with a well-filled purse of over \$1,200. Bro. Errett, on rising to respond, was greeted with long and hearty applause. The donations to the purse had been made by some of his most intimate friends in order that he may take a vacation and rest from his editorial and other duties. Bro. Errett has been President of the Society since its organization.

Bro. J. H. Garrison, of the Boston Church, has tendered his resignation, and will return to St. Louis to take charge of the *Christian Evangelist*. His two years of faithful service in Boston has exceeded his expectations. His report to the Missionary Board shows an increase of fifty per cent on the membership—numbering 151—twenty-one having been added during the last quarter. There are 130 names on the Sunday-school roll. The cause has now a footing in Boston. The Missionary Board have selected Bro. George Darsie, of Frankfort, Kentucky, to be his successor, and will begin his labor on December 1st.

The following extract from the report of the Christian Missionary Board we clip from the *Christian Standard* of October 30:

"We have contributed more or less to the support of thirty two preachers, whose reports aggregate as follows:—No. days of labor, 7,584; No. of sermons, 3,705; No. of baptisms, 770; No. of other accessions, 779; total number of accessions, 1,549; No. of churches organized, 19; No. of churches visited and assisted, 87; No. of new and unorganized places visited, 38."

At the Convention recently held in Kansas City,

Bro. J. H. Garrison, Chairman, appointed to consider the debt on the church in Boston, Mass., recommended that twenty persons be found in the meeting to contribute \$200 each to meet two notes of \$2,000 each, maturing in 1887 and 1888. The President suggested that this recommendation be carried out, whereupon sums from \$25 to \$200 were subscribed on the spot, amounting to \$4,025.

W. A. BARNES.

The Family.

GLORY SONG.

Glory! Glory! Glory!
Hold the banner high;
Christ our mighty leader,
Bids us raise the cry.
Shout the songs of victory,
Loud Hosannas ring;
Foes around are falling,
Conquered by our King.

CHORUS.—Onward then in battle
Onward let us go
In the name of Jesus
Conquering every foe,

Pressing on to victory
With our armour on—
Drowning Satan's war cry
With our glory song,
Rescuing the victims,
Bound in Satan's chains;
Shouting loud salvation,
King Jehovah reigns.

Onward then in battle, etc.

Glory! Glory! Glory!
Let the echoes ring;
Jesus is our Saviour,
Advocate and King.
He's our Intercessor
At the throne of God
He is our Redeemer
Our precious friend, and Lord.

GEORGINE MORTON.

Milton, Queens Co., N. S.

THE MOURNER ANSWERED.

BY PROF. G. L. RAYMOND.

Amid the twilight's gathering gloom,
She knelt beside her babe's new tomb.
"My child," she sighed, "did heaven not know
How deep, how dread would be my woe?
For this did nature give thee birth,
For this—to bury thee? O God!"
She groaned, then started. Earth to earth,
Her lips had kissed the common sod.

"Amid life's flowers that fade and fall,
What need to pluck a bud so small?
With ripened harvests full supplied,
What need had heaven of thee?" she cried,
Then marked the buds that while she stooped,
Made sweet her last brought funeral wreath;
Its full blown flowers had dropped or drooped
Its buds alone bloomed bright beneath.

"Why leave, O God," was then her moan,
"My widowed soul still more alone?
Why wrest from life the last thing dear?
What harm that love should linger here?"
And lo! the neighboring spire above,
Sent forth a sound that called to prayer;
And music filled from lips of love
The house of God whose door was there.

—Independent.

DR. MOFFAT'S FIRST CONVERT.

When Rev. Dr. Moffat labored for nearly nine years in Great Namaqualand with scarcely any visible results, he was favored to behold the first fruits of his toil in the conversion of Africaner, the notorious Hottentot chief and freebooter. This savage and warlike chieftain had for many years been the scourge and terror of the whole country; but when he came under the influence of the Gospel he was convinced of sin, wept like a child, and sought and found the pardoning mercy of God. So thorough was the change which passed upon this renowned heathen convert that the lion became a lamb.

"During the whole period that I lived there," says Dr. Moffat. "I do not remember having occasion to be grieved with him, or to complain of any part of his conduct." His attachment to his teacher was great, and when Dr. Moffat went to Capetown, Africaner requested permission to accompany him. Dr. Moffat consented, although he knew the experiment would involve some risk, as several parts of the country through which they would pass had been laid waste by the robber chieftain before he was converted. At various places surprise was expressed by the Dutch Boers at seeing Dr. Moffat once more, as they had heard that he had been murdered by Africaner. At one place the missionary ventured to mention the fact of Africaner's conversion, when a Dutch farmer answered: "I can believe almost anything you say, but that I cannot credit. There are seven wonders in the world; that would be the eighth!" Dr. Moffat assured the farmer that the desperado had become a changed man. "Well," said he, "if what you say is true, I have only one wish, and that is to see Africaner before I die; and when you return, I will go with you to see him, although he killed my own uncle." At this announcement Dr. Moffat was somewhat embarrassed, but at length he told the secret, and conducting the farmer to the wagon, pointed to the chief, and said: "This is Africaner." The farmer was astounded, and exclaimed: "Are you Africaner?" The chief made a respectful bow, and said: "I am," at the same time testifying to the truth of the missionary's statement. Then exclaimed the farmer: "O God, what a miracle of Thy power! What cannot Thy grace accomplish?"

DESERVED REPROOF.

There is a lesson for both parent and daughters in the following extract from the *Detroit Free Press*:

There was a stir at a railroad station, and two pretty girls came aboard. They laughed and giggled; threw kisses to their friends at the depot; gave silly messages and good-byes, and as the train started, they took a seat behind the commercial traveller. There were other seats vacant, but they preferred this, and rustled into it with a series of little shrieks and giggles.

"Did you see Tom Barlow watching us, Nellie? Te-he."

"He'll be there to meet us when we go back, see if he isn't, Kittie! Ha! ha!"

"Say, he's a drummer," giggled Nellie, hunching her friend toward the front seat.

"A swell, ain't he? Oh, my!"

The traveller's lips were compressed, and he replied by no look or motion to the rude speech of the merry girls.

These were young ladies, dear reader, whose fathers and mothers would have been greatly astonished to learn that their daughters flirted. But then fathers and mothers are usually the last to know what is going on among their own young people.

"Would you be so kind, sir, as to tell us what time it is?" asked Nellie, in a meek little voice, while her companion tittered and looked out of the window.

The next move was made by the gentleman. He took from his pocket a photograph, and looked at it sadly.

The two young ladies did not see the photograph, or recognize whether it was man or woman, but they te-he'd, and even speculated in a low voice as to what it might be—wife or sweetheart.

The commercial traveller heard what they said, and turning and holding the photograph, so that the young ladies could see it, he said quietly but sternly:

"That is the picture of my little daughter, a child of six years; she is very ill, and I am summoned home, perhaps, to see her die. But let me tell you that I would rather a thousand times know, at this moment, that she must now be laid in her grave, than to think she could ever grow up into a silly, dishonest woman, tempting and toying with souls to feed her own wicked vanity."

The two girls sank back out of sight, mortified and angry, yet conscious that they had found, in one traveling man, an honest-minded friend who had dared to give them a word of needful warning.

A MOTHER'S PICTURE.

A poor woman lost her only daughter in the vicious whirlpool of London life. The girl left a pure home, to be drawn into the gulf of guilty misery and abandonment. The mother, with a breaking heart, went to Dr. Barnardo, and telling him the story, asked if he could do anything to help find the lost one. He said:

"Yes, I can; get your photograph taken, frame a good many copies, write under the picture, 'Come home,' and send them to me."

Dr. Barnardo sent the photographs to the gin palaces, dance-halls, and other places where wretched outcasts are in the habit of frequenting, and got them hung in conspicuous places. One night the girl, with some companions in sin, as she entered one of these dens of iniquity, saw her mother's picture. Struck with astonishment, she looked closely at it, and saw the invitation, "Come home," written underneath. To whom was it addressed? To her? Yes. She saw by that token that she was forgiven, and that night she returned to her mother's arms just as she was.

This is God's loving cry to every wanderer—"Come home!" and there is a loving welcome, full of sweetest forgiveness, for all who cheerfully respond to it.

In Christ we see the picture of God, the merciful, loving, heavenly Father. Under the dying form of His Son on Calvary's cross, God has written in letters of blood, "Come home, wanderer; come, come home."

THE OVERCROWDED PROFESSIONS.

We have no desire to place obstacles in the way of those who desire to improve their condition, nor have we the slightest wish to damp the ardor of those who fancy that fame and fortune are within easy reach; but, under the circumstances, it is but fair to point out to those aspiring to the professions, that the glamor which ambition throws over such callings is liable to be rudely dispelled, when, as a doctor or a lawyer, the young man undertakes to battle with the world.

With nearly three hundred medical men, or one to every 1500 of our population, Nova Scotia offers a comparatively poor field to the young practitioner; and even at the best, he is but the servant of the public, called upon to undergo hardships and endure self-sacrifices such as are never dreamed of by the ordinary citizen. A large percentage of his patients, in these days of keen competition, consider they are doing him a favor to call on him for his professional services, and comparatively few of them regard it as obligatory upon them to pay the moderate fees which he has charged. But if the medical profession is overcrowded, that of the law is even more so, and scarce a week goes by that we do not hear young men regretting that they have used the best years of their lives in the study of a profession which does not afford them even a scanty livelihood.

A large number of the lawyers in this Province will, if consulted, honestly admit that the practice of their profession in Nova Scotia is unremunerative. This they attribute mainly to the inherent aversion of our people to litigation; but while there may be some truth in their assertion, they overlook the real fact, which is, that the profession is crowded far beyond the actual needs of the country, the lawyers now outnumbering the doctors in the Province.

Young men who are about to choose a calling in life, should bear these facts in mind, especially since there are other pursuits to which they might devote themselves, which guarantee a more certain and independent livelihood than they can hope to obtain as barristers, attorneys, physicians or surgeons.—*Halifax Critic*.

The Christian.

SAINT JOHN, N. B., DECEMBER, 1886.

EDITORIAL.

ON THE SALVATION OF DYING INFANTS.

Behold the Lamb of God which taketh away the sin of the world.—JOHN i. 29.

Because infants have a sinful nature it is argued that they cannot enter heaven without a moral regeneration.

The seeds of sin are in infants because they are related to Adam who was a sinner. Where seed grows and ripens it produces a crop of its own kind, but if it is cut down before it ripens it is as nothing. Mow down a field of wheat in the blade and it is as if no wheat were sown. The same is true of any seed, good or bad, and so it is of sin. Infants have the seed of sin. In some it ripens earlier than in others. But it grows in all, and will in due time become a crop of sin. But when its growth is stopped by death, it is as if no seed were sown. If the child lives till sin ripens into a crop, it must be born again or it cannot see the kingdom of God; but not so when cut down by premature death.

The Lord and His apostles describe sin, or what the things are that defile the man. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within and defile the man" Mark vii. 20. Here Jesus tells what things defile a man. But who can tell what are the things that defile an infant?

In Gal. v. 19, Paul calls the same things which defile a man, the works of the flesh, "adultery, fornication, uncleanness," etc., etc., but says nothing of what defiles an infant.

James tells us (i. 14) how a man is led into sin "But every man is tempted when he is drawn away of his own lust and enticed, then when lust hath conceived it bringeth forth sin, and sin when it is finished bringeth forth death" This is quite intelligible. For example: A poor man thinks his neighbor so rich that he could give him cash to relieve him, and desires the money. But the neighbor sees differently, and holds on to his own. The man still fosters that desire, until it overcomes his sense of right, and he seeks an opportunity to steal the cash. He at length finds one, and although his neighbor's life stands in the way, yet it has gone so far with him that he takes that life and grasps the money. He is then tried, convicted, and suffers the penalty of the law. James gives the process of crimes both great and small. If a man resists the temptation to do wrong, he is not only innocent but blessed (v. 12), but if he yields to it, an unlawful desire is begotten and encouraged which leads to sin and death. No such process can go on in infants; and where, then, is their sin and need of regeneration?

"But," says one, "some persons were regenerated from the womb." We know of no such word or hint in the Bible. Jeremiah was sanctified before his birth or set apart to be a prophet. It was said of John the Baptist that he would be filled with the Holy Spirit from the womb, but nothing is said in either case of regeneration, which is altogether different from sanctification. To sanctify is to set apart men or things for a divine purpose. Thus God blessed the seventh day and sanctified it, but He did not regenerate it. The Jewish priests and altars were sanctified, and even the Son of God was sanctified. "Say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said I am the

Son of God? For their sakes I sanctify Myself that they also might be sanctified through the truth" (John xvii. 19.) Both Jesus and His Father set Him apart to redeem mankind, but who will say He was morally regenerated?

Some contend that the malicious and unlovely spirit often seen in children unfit them for heaven without moral regeneration. Do not Christians often show more of that spirit than children? Who can plead not guilty in this? While Christians know this is wrong infants do not. How, then, will Christians gain heaven? Not because they are perfect, but through the blood of the Lamb. "Jesus died for me," is the Christian's only plea. He also died for infants, and on that account they will gain a release from a sinful suffering body, and a happy home with their Redeemer.

The Supreme Judge gives no uncertain sound on the morality of children. He and His apostles always hold them up as models for His disciples. In 1 Cor. xiv. 20, Paul says to regenerated persons, "Brethren, be not children in understanding; howbeit, in malice be ye children, but in understanding be men." Jesus says, "Suffer little children to come unto Me and forbid them not, for of such is the kingdom of heaven." "Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven." He did not say this of any particular class, but of little children in general. Nor did He say it of these little children after He had laid His hands on them and blessed them, but He said it before they came to Him. He broke down forever that unjust and man-made distinction between the children of believers and others; teaching us that the children thrown into the Ganges and those who die by the neglect or violence of cruel parents, are as dear to His heart as the children of enlightened Christians. The final resurrection is neither the time nor place for the children to bear the iniquities of the fathers.

When the Saviour says, "Except ye be converted and become [] as little children, &c.," there is an ellipsis, indicating quality, between the words *become* and *as*. If little children are *totally depraved*, then these words in italics fills the ellipsis. If little children are *pure*, then *pure* fills the ellipsis. Let the intelligent reader try both and choose for himself. Either *except ye become converted and become [totally depraved] as little children, &c.*, or *except ye be converted and become [pure] as little children, ye shall in no wise enter into the kingdom of heaven.*

We are permitted to behold the Lamb of God which taketh away the sin of the world. Not the sins of the world but the *sin*. A certain sin effects every man that comes into the world. Not that every man has actually committed that sin, but that every man is a child of Adam, who ate the forbidden fruit, and brought death upon all his children, as well as upon himself. Eating the forbidden fruit in Eden is the sin of the world, and death is its penalty. But the Lamb of God taketh away that sin and its penalty. Original sin is not yet taken away, but is felt and feared still. All feel it, even infants that have not sinned after the similitude of Adam's transgression, feel it. They sicken, suffer, and die. But infants are also related to the second Adam, and through Him they will rise again. By Adam the first, without their own action or volition, they sink into the grave, and by Jesus the Lord, from heaven, they will rise again without their act or volition, to share the blessing of His love forever. "For *as* in Adam all die, *even so* in Christ shall all be made alive," after which they, and all such, shall inherit the kingdom of heaven. When Jesus was on earth, children loved Him because of His kindness and love to them. When they see Him in heaven they will love Him more, and as they know Him better, that love will grow for ever and ever.

We know of no biography of the same length so much devoted to children as the history of Jesus' mission to earth. You meet them on almost every page. It opens with the martyrdom of all the children in Bethlehem under two years, and draws to a close with children singing in the temple, hosanna to the son of David. When Jesus enters for the last time, His Father's house, His bosom still heaving with His lament over Jerusalem's rejection of His last offer to gather and shield them; worldlings driving hard bargains in the temple; priests demanding His authority and watching His every word with intent to destroy Him; when His own twelve were engaged in an insane wrangle, as to which of them should be the greatest, and every sign betokened the near approach of the enemy's hour and the power of darkness, it was then that the Redeemer drew strength from infants' songs "Out of the mouths of babes and sucklings He perfected praise."

The more we examine the work of Christ, the more we see Him to be a Saviour. He came not to condemn the world, but to save it by His death. He will save all that can be saved in justice to the throne and government of God. He who determinedly rejects all the love of Christ, and despises the Spirit of Grace, it would be unjust to save, and he will feel that he has been his own destroyer. The sin of the world will be forever taken away by Jesus Christ in the general resurrection, and then will men be judged according to their *own works, the deeds done* in the flesh.

It will be just in Christ to save infants, because He died for them, and they have done nothing in the flesh to condemn them. They have not rejected the Saviour. Christian parents are often called to part with children when they seem most lovely and attractive. How sweet the thought that He who died for your dear ones has taken them home, and that they are safe in the arms of Jesus, waiting and watching till you join the happy number. It makes Jesus more precious to have in safe-keeping our children.

Perhaps some readers of this have lost dear children, but have not yet given their own hearts and lives to Christ. Do you remember how eagerly you watched and wished for the recovery of your child, but when all failed, and you closed its eyes in death, how sad it was to part? But did it not bring gladness to think it had gone to Jesus and sweetly reposed on His bosom. That same Jesus that died for your child died for you. Why should you refuse to love Him who saved your child. This child will not come to you. Can you refuse to go to him, and make the terrible resolution that the Saviour of your child shall not be your Saviour? O, stop and think before you further go! D. C.

THE human race, according to recent statistics, is distributed religiously as follows: Heathen 872,000,000; Roman Catholic 190,000,000; Protestants 116,000,000; Greek Church 84,000,000; Jews 8,000,000; making a total of 1,440,000,000.

A MISSIONARY writes from China that the wife of Prince Chung, son of one Emperor and brother of another, has become a Christian. One of her lady attendants had procured a New Testament and some other Christian books, and these were seen by the wife of the Prince. She read them and became interested. The Gospel was talked about and discussed until now, not only the wife of the Prince, but no less than thirty-one inmates of the palace have renounced idolatry and professed their faith in Jesus as their Saviour. Thus the outlook of pressing into that idolatrous nation the glorious Gospel of the grace of God, is brightening every day. T. H. C.

News of the Churches.

N. B. AND N. S. MISSION.

RECEIPTS SINCE ANNUAL YEARLY MEETING.

West Gore, Hants Co., N. S.	\$16.09
Sister H. Eldridge, Sand Cove, N. S.	2.00
D Fullerton, Pictou, N. S.	10.00
Church (collection), Kempt, N. S.	3.05
Summerville (collection), Queens Co., N. S.	10.13
Port Mouton (collection), Queens Co., N. S.	1.66
Lord's Cove, Deer Island, N. B.	11.00
Leonardville, Deer Island, N. B.	20.00
Back Bay, Charlotte Co., N. B.	2.00
Young People's Mission Band, St. John, N. B.	3.60
Henry Hill, French Village, N. B.	2.50
Total	\$82.03

NEW BRUNSWICK.

ST. JOHN.

COBURG ST. CHURCH.—Lord's day services at 11 A. M. and 7 P. M. Sunday-school at 2.15 P. M. Young People's Meeting, Tuesday evening at 8. General Prayer Meeting, Thursday evening at 8. Brethren visiting the city cordially welcomed. The Ladies' Sewing Society meets every Wednesday evening at 6.

The prayer and social meetings during the past month have been of more than usual interest—especially the Young People's Meeting held every Tuesday evening at 8 o'clock. The young brethren in turn preside at the meetings. While these meetings are in progress, Bro. Capp preaches at a place called Nauwigewauk, about seventeen miles from the city on the line of the Intercolonial Railway. There are quite a number of the brethren at that place, the attendance is good, and the prospect is brightening for good results.

Last Thursday, 18th November, was declared a public holiday for the Dominion by the Governor General. The people all over the land have been blessed with a bountiful harvest, and a bountiful autumn to gather in the golden grain. Then how appropriate that such a day should be appointed for that purpose,—that the people may remember the blessings that God has bestowed upon them. In the words of the Psalmist "Bless the Lord, O my soul, and forget not all his benefits."

W. A. B.

DEER ISLAND.

On Saturday, 27th ult., I had the pleasure of meeting with a goodly number of the brethren and friends at Lambert's Cove, Deer Island, N. B. After singing and prayer by Bro. James Adams, I addressed them for a short time upon the necessity of entering through the door that Christ opened for all to enter. At the close of the meeting we repaired to the water and immersed one precious soul into the death of our Lord Jesus Christ. A deep interest was manifested by all present, and many were moved to tears. It was truly a very solemn occasion as the young brother was very much out of health, and if a change for the better does not take place, and that before long, he will soon go to receive his reward from that blessed Saviour he was so willing to obey. My prayer is that it may be the beginning of good days in that place.

From what I could see and learn I am led to believe that Bro. Murray's labours was not in vain in that place. The good seed sown by him will spring up and bear fruit to the conversion of many precious souls. How true is that saying, "One sower and another reapeth." How blessed is that promise, —That if we sow to the Spirit we shall of the Spirit reap life everlasting.

A. W. RIDEOUT.

Nov. 29th, 1886.

LE' TANG.

Our hearts are once more made to rejoice in sinners coming to Jesus. Yesterday we had the great happiness of immersing two more happy converts in obedience to the commands of our Saviour. We trust more are soon to follow.

P. D. NOWLAN.

NOVA SCOTIA.

NOTES FROM DIGBY COUNTY.

Many of the readers of THE CHRISTIAN will be pained to hear of the very serious and painful accident that has befallen our good sister Harvard Eldridge, of Sandy Cove, Digby Co. In going from her store to her home, a dark evening about three weeks ago, she either slipped or stepped into a hole and broke her leg badly, in consequence of which she has had to have her leg amputated above the knee. At last accounts Sister Eldridge was doing as well as could be expected, and our daily prayer has been, since hearing of this serious accident, that her useful life may be spared yet for many years. Our sister, and her family, have the sympathy of a large circle of friends in this their great affliction. The faith and Christian courage of our sister have maintained her in this trial.

The time for holding the Quarterly Meeting at Tiverton will be changed from the second Lord's day in December, to the second Lord's day in January. This change has been made in the interest of the cause, believing the time named will be more convenient for all concerned. We are expecting a good meeting. For this we shall work, hope, and pray. The brethren in Tiverton will be glad to welcome a number of the brethren from other parts who may favor us with their presence. We would all be rejoiced to see a good representation of the brethren on this occasion.

Bro. J. A. Gates has been laboring a month in Queens Co., N. S., in the interest of our mission. He reports good meetings, and growing interest, with seven additions.

In speaking of our mission work we are led to ask, What are the brethren in these provinces doing toward maintaining this work? The one great need now is, more laborers. The harvest is truly plentiful, but the laborers are indeed few. If all the brethren would co-operate heartily in this work, and contribute of their means as God has prospered them, we would to-day be able to have good men at work where the cause is dying for the want of labor. "It has pleased God by the foolishness of preaching to save them who believe." Men will not be saved without the gospel, and they will not hear it unless it is preached. It is our duty as Christians to see that the word is preached.

E. C. F.

Westport, Nov. 23rd, '86.

NOTES BY THE WAX.

My last was written from Kempt, Queens County, but was too late for the November CHRISTIAN. I will, therefore, begin where I left off. From Kempt I proceeded to Brookfield, where I spoke in the evening to a few friends. This is the home of Bro. Frank Morton, and his sister wife, who always make you feel at home with them. May the good Lord bless the means being used to the restoration of his health. On Wednesday I drove to Milton, where I met with the brethren in the social meeting, which I enjoyed much. While there, the early days of my Christian life passed before my mind. I thought of many who since then had crossed over the river, but we hope to meet them again. On Friday evening I began work at Summerville and Port Mouton, preaching every evening, and three times on Lord's days, until a week from the following Tuesday evening. Twice I was called to attend to the appointment of our Saviour, which troubled the waters of Broad River. In all, seven happy converts were buried with Christ in baptism. We had a very happy meeting, some were heard speaking the praises of the Lord whose mouths had been sealed for years. The attendance and attention more than good, and seed was sown, which I have no doubt will yet result in the salvation of souls. There are good prospects to build up a strong church here. There are about thirty persons who, I think, would now stand together on the Bible alone, simply to be known as Christians or Disciples of Christ. There are good men here to take the lead. There was one

drawback to our meetings—the want of a good place in which to meet. This, we hope, will soon be remedied, as a meeting was called to make arrangements to build a house in which to worship God. The Free Baptist brethren kindly invited me to preach in their house in Port Mouton, which I did twice, and I had large congregations and good attention. There appears to be a very good feeling between the Free Baptists and Disciples in these communities. I would like very much to visit this place again, and spend at least a month with them. They appear very dear to me for the short time I was among them. Wednesday morning I bid them farewell, and bent my steps homeward, calling at Milton, Brookfield, Grafton and South Range. At Grafton I listened to Bro. Kinney, of the Free Baptists, discourse on the "Holiness doctrine." From a remark made by him, it appears that that church is very nearly divided on that doctrine. How strange that any one would rather ride their hobby than preach the glorious gospel of our Lord and Saviour Jesus the Christ. Saturday noon I arrived home, where, by the blessing of God, I found my wife and children in good health. Lord's day I met the home congregation glad, once more, to unite with them in the worship and service of our God. Very dear to me are the good brethren of Southville church. Yesterday I spent with the church at South Range. Here, too, are brethren who are endeared to me by our long continued associations in the service of the Master.

Lord's day morning it was my privilege to listen to a sermon by a Regular Baptist. It carried me back to the olden time when I had not learned the way of the Lord more perfectly, and I wondered then as now how men of ability could present so many contradictions in one short sermon, showing first that men could not move, and then telling them they could move. "The entrance of Thy Word giveth light." May the time soon come when the Word of God shall be held to be above the feeling and imaginations of our deceitful hearts.

J. A. GATES.

Southville, Nov. 22nd, 1886.

Original Contributions.

BECAUSE HE LOVES ME SO.

VERSE 3.—Why does He wash my sin-stained heart,
And make it white as snow?
Why does He make His home therein?
Because He loves me so.

A very erroneous doctrine is prevalent which says that all persons are sinners by nature, even at birth; and if at birth, why not before? They call it original sin. I have learned that any thing which is properly original is the first of the thing. These articles are my first on this theme and are original, but should they be re-published by any other paper, they, to them, cease to be original. Adam's first sin was his original sin. He was guilty of transgressing a positive law, but that did not make Abel, his son, a sinner, and guilty of transgressing that positive law, before or at birth. John says, "Sin is the transgression of the law, and where there is no law there is no transgression." The Prophet Isaiah lix. 2, says, "Your sins have separated between you and your God." Therefore every sin a person commits stands between him and his God, and the more sins committed, the further apart the parties, the offender and the offended, are. We have seen, in a former article, that the great sacrifice for sin was made, and is perfectly competent and all-powerful to take away sins from the heart of the offender. Every sin a person commits leaves a deep stain upon his heart. In Isaiah i. 18, 19, he says prophetically of the Christian age and the work of Christ, "Come now, and let us reason together," saith the Lord, "though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool if you be willing and obedient," &c. It is said by some of the most eminent chemists, that there is no chemical in nature which

will thoroughly extract the color or stain of scarlet or crimson from wool and leave it white as it was in nature. A most beautiful and powerful illustration of the power of the blood of Christ. All the blood shed for sin from Adam to the tragedy of Calvary, could not eradicate the stain of sin from the host of the sinner, but the blood of Christ could and did. It is all vain for the transgressor to seek a perfect remedy for sin and his guilt only through the sacrificial blood of the Son of God. His blood can wash the sin-stained heart and make it white as snow, or in other words bring it back to its original whiteness. "The blessed Jesus loves the sinner so." The apostle Peter brings this thought out most clearly in 1 Pet. i. 22-23. Seeing you have purified your souls in your obedience to the truth unto unfaded love of the brethren from the heart, or, as in the margin, from a clean heart, fervently having been begotten again, not of corruptible but incorruptible through the Word of God which liveth (R. V.) Christ will not dwell in an unclean temple, 2 Cor. vi. 16. It is quite impossible for us to realize and fully comprehend in all its parts so as we can bring our feelings of joy and consolation that dwells in the thought of our hearts being washed clean from all the stains of sin, and Christ making His home therein. My dear reader, how strictly should we watch our own thoughts, how strictly should we watch our stain our clean-washed hearts. Col. iii. 17, is in point. Whatever you do in word or deed do all in (by the authority) of Christ. If all would do so we should not hear of any making shipwrecks of their faith and going down to ruin. What an appalling thought. Be you steadfast, unmovable, firmly established in the work of the Lord, for as much as you know your labor is not in vain in the Lord.

If all would do in word and in deed what the Lord has given authority for, church troubles would be unknown, and no innovations hoisted into church order or worship as is done in many cases to mar the happiness, harmony and prosperity. O may the children of God be wise in their day, so as to shine like the stars in the heaven, or like a lighted candle on a stand. If any are not so they will be exceedingly sorry when it is too late. May the rich blessing of God rest upon all His dear children.

JOSIEPH ASH.

THE DIFFERENCE.

While the evil of divisions in the religious world is acknowledged and regretted by the professed followers of Christ, yet the cause of these divisions is not generally understood. It is, in most cases, taken for granted, that if we differ we must divide, that the differences now existing is the cause of the unfortunate divisions. A clerical friend once said to the writer, "We need not expect Christian union while the differences exist. If we can't agree in our ideas we can't agree to unite." This voices the minds of nearly all who talk about Christian union. If this is true, it is not possible for Christians to unite, as no two thinkers can think alike. Take any question or subject we please, we find with all our candor and honesty, that while we may agree in the main points there are other points about which we will differ. We might as well expect to find two faces alike as two minds alike. It is because of this fact that many say true differences are right and necessary. But is it true that when differences exist, divisions will also exist?—that when we differ we divide? Let existing facts answer this question. Take any body of people, or denomination, and we find differences as great and as important among them as we find between different denominations. If the difference divides churches of different order, why not divide churches of the same order? This fact, of existing differences in the same church, proves,

beyond a doubt, that union can exist when there are differences. But, says one, "it is the special points of difference that make the distinction and prevent organic union." We will submit the facts in the case to show the mistake of this idea. Think now of some special particular point of difference between churches of different order, and see if I can't find the same points of difference in churches of the same order. If you are in doubt about this call for the proof and I will produce all the cases needed when persons differ as widely and on the same points of difference with their own church members as they do with the members of other and held in Christian union and fellowship by their own church. Here we find the fact, that union and fellowship exist in the same church between persons who differ on the same points, that is said to necessitate a division between persons of different churches. This shows us the possibility of union between those who differ and the folly of letting our differences divide us. These differences that now exist in the churches of the same order show also the fallacy of the statement "that when we differ we must divide."

Why is it, then, we divide if the difference don't necessitate a division? This can be answered by asking why it is Bro. A. can't fellowship Bro. B., because he (Bro. B.) don't believe in baptism but immersion, when at the same time his good Bro. C., whom he fellowships as a member of his own church, is just as strong a believer in immersion, and would not submit to any thing else but immersion. And why is it Bro. Wise rejects Bro. Steadfast, and will not unite with him because he believes baptism is an essential condition of salvation when he knows that many of his brethren with whom he holds church fellowship believe and teach the same thing? There is but one answer to these questions, *i. e.*, in one case the difference is made a party line, in the other it is not. Hence we can plainly see that the divisions are not because of our differences, but because of the use we make of our differences. It is the party line that divide us. We know that the material out of which we build the line fence between us and our neighbour is not the fence, and unless we use the material the fence will never be built. The material will not divide, but the fence will. How unwise to say because I have a pile of boards that there must of necessity be a fence between me and my neighbour. It is equally unwise to say my differences is the party line or division between me and my brother. While we admit the difference or opinions are the material out of which we make the division, all must admit that the material is not the division, and that we can have the material and yet not be divided.

The evil of our views and opinions is not, then, in our possession of them; they are harmless things when in their place. It is only when we use them and exalt them to shibboleths of party that the evil is seen and felt.

The magnitude of this evil can be measured when we take into consideration the fact that these different opinions, out of which we are building walls between God's people, are admitted to be of no saving importance whatever. This will be seen in the following conversation that took place, not long since, between two preachers.

"Bro. A., do you think I am a Christian and a saved man?"

"Most certainly I do."

"Are you not aware that I am not a member of the ——— church?"

"I am, and what of it."

"Nothing more than this, that the conditions of membership in the ——— church are not essential to salvation."

"How do you make that out?"

"By your own admission."

"You say I am a saved man, and yet not a member of the ——— church. This being so, how can you make out the conditions of membership in said church essential to my salvation. Can you save that which is already saved?"

"Do you mean to say that the members of the ——— church are not Christians?"

"No indeed. I intend to say only that they did something else after they became Christians to constitute them members of the ——— church, and that this something else is no part of the essential conditions of salvation, but is the stuff that divisions are made of."

"Are you not guilty of the same thing you condemn in others?"

"I think not, Bro. A."

"Do you not receive into the church those whom you admit are Christians?"

"No indeed. Whatever constitutes them Christians, constitutes them also members of Christ's church. We hold essential to church union only that which is essential to union with Christ. The conditions of salvation from sin are the conditions of church membership. When we are in Christ we are in His body or church. To demand more than this is going beyond God's demands."

"But what you consider essential to salvation are mere opinions, and are not accepted by others?"

"Wrong again, Bro. A. You admitted that my salvation was accepted. How could this be if what I did is not accepted? The fact that my salvation is not in dispute is sufficient evidence that what I accept as essential to salvation is not disputed. Let us note this fact that the gospel—the principles of salvation as accepted by the apostle Paul and the Eunuch and others—are not in dispute to-day. If we would stop here and be satisfied with being Christians only we would all be united, for in this we all agree. But in opinions we all differ, and these are not essential to our salvation, yet with them we build of something more than Christians, and thereby divide the people of God."

Here is "the difference."

H MURRAY.

ANALYSIS OF MAN—SIN AND STATE OF THE DEAD.

BY IRA C. MITCHELL.

[The following brief notes of a sermon preached in Coburg Street Christian Church, St. John, N. B., in August last, are furnished for publication in fulfilment of a promise extorted by several of the audience. The discourse having been without notes, I am wholly dependent on memory, and nothing more than the substance can be expected.—I. C. M.]

TEXT.—"O, wretched man that I am! Who shall deliver me from this body of death?"—*Romans vii. 24.*

This language suggests the following queries:

1st. What is the cause of the wretchedness of which the apostle speaks?

2nd. What is the deliverance contemplated?

3rd. How is that deliverance accomplished?

From a materialistic standpoint there is no sense in the text or context. If a man is all body there is no way of delivering him from that body but by annihilation, which is really the heaven of the materialistic philosophy. But inspiration represents a human being as "fearfully and wonderfully made," consisting of "body, soul, and spirit." 1 Thess. v. 23. In this triune nature the inspired volume considers him, and in the seventh and eighth chapters of the Roman letter, the author analyzes him and describes the outer and inner man as being contrary, the one to the other, and waging an unceasing conflict with each other. "I know that in me, that is, in my flesh, dwelleth no good thing." Verse 18. "I delight in the law of God after the inward man." Verse 22. There

can be no question but that the "flesh" signifies the animal body, and the "inward man" that which is designated as the spirit. If we can find another, third part, recognized, it will be the "soul," by whatever name it may be designated. And the apostle does speak of an intermediate organization which he here calls the "mind," which may be alternately in the possession and under the control of the body or the spirit. Although a different term is here employed to designate it, if there are but three parts, the mind (*Phreno*) must be the same constituent part called "soul" (*Pseuche*) in Thessalonians.

The words "soul" and "spirit" are used by the inspired writers interchangeably, while "soul" is frequently used to designate the entire individual, as "eight souls were saved by water," evidently meaning eight persons. The word is often used in the same sense in modern parlance as, when we speak of the city of St John containing a population of thirty thousand souls. This varied use of the term is the occasion of ambiguity, and to the common mind "soul" and "spirit" are so confounded that it is difficult to "divide between them." In the analysis in our context, "body," "mind," and "spirit" are obviously the three constituent parts of a human being. The mind is that subtle organization acting through the animal brain, by which the nerves are controlled, through the nerves the muscles, and by the muscles the actions, and thus the conduct of the individual is moulded and directed. The relation of each of these parts to the other may be illustrated by the magnetic telegraph. Let the poles, wires, battery, &c, represent the body, in which the battery corresponds with the brain; the electric fluid will stand for the mind, while the living operator represents the "spirit." By giving life to the poles and the wires, and having them rush into the office, drive the operator out and take possession, we may realize the conflict of which the apostle speaks, and the wretchedness from which he seeks deliverance. "Of these three parts the spirit, or "inner man," and it only, survives death. It is the "hidden man of the heart" which the Apostle Peter declares to be "incorruptible, and in the sight of God, of great price." 1 Peter iii. 4. In the records of death, contained in the Old and New Testaments, the first occurrence in the act of dissolution, which we call death, is the "yielding up of the spirit." See Gen xxv. 8; xxxv. 29; xlix 33; Luke xxiii. 46, and other passages which record the death of people of God. The word "ghost" found in the common version, in these passages, in the original, is the same elsewhere translated "spirit," and should in all instances be thus translated. In the last passage cited, our dear Lord said, "Father, into thy hands I commend my spirit, and having said thus he gave up the ghost," (spirit). The blessed martyr, Stephen, when in the act of dissolution, and after he had been favored with spiritual vision, and saw the heavens opened and the Son of Man standing on the right hand of God, prayed: "Lord Jesus, receive my spirit."

This accords with Ecclesiastes xii 7, "Then shall the dust return to the earth as it was, and the spirit shall return unto God, who gave it," and with the language of the Apostle James, "As the body without the spirit is dead," and with language of the blessed Lord, "It is the spirit that quickeneth," (maketh alive) John vi 63. God made the body out of the dust of the earth, but it had no life until he inspired it with the spirit of lives. As God made man, "upright," the spirit occupied the throne of authority and wielded the sceptre; but when he yielded to temptation, the flesh dethroned the spirit and enslaved it, driving it from the office and arresting from it the control of the battery. Henceforth the spirit is in bond-

age to the flesh, being "sold under sin," and the man lives to the flesh, his mind being occupied with thoughts of what will gratify the fleshly desires and appetites. The body is dragging the incorruptible spirit downward to degradation and ruin, temporal and eternal, for "to be fleshly minded is death," and in this deplorable conflict the apostle contemplates him, when he exclaims in the language of our text, "O, wretched man that I am! who shall deliver me from this body of death?"

The deliverance comes through our Lord Jesus Christ. The human spirit had no power to redeem itself—no power to rise up superior to the flesh and re-assert its original authority, a sad truth which fifteen hundred years of experiment under the law but served to demonstrate. "What the law could not do, in that it was weak through the flesh, God sending His own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh" Rom viii. 3. Jesus triumphed over sin, by carrying a human body from the manger to the cross, without sin, though tempted in all things, like as we are tempted, and then offered that body, "as a lamb without spot or blemish," as a sacrifice for the sins of the world. He did the will of God, written on tables of stone, which was against us, that he might take it away and make room for that second will in which our sins and iniquities are graciously forgiven and remembered against us no more forever. Jesus has become our mighty deliverer, and a very present help in time of need to all who will put their trust in Him. "The law of the spirit of life in Christ Jesus makes us free from the law of sin and death," so that there is no condemnation to them which are in Christ Jesus, who walk not according to the desires of the flesh, but according to the desire of the "inner man," which delights in the law of the Lord. The deliverance is accomplished by the Lord opening the prison doors and letting the captive spirit go free; we return to our Father's house where a cordial welcome awaits us, the new robe of righteousness is placed upon us, instead of the filthy rags of sin in which our fleshly taskmaster had clothed us, and henceforth, as a child of God, we are not left to ourselves, but "because we are sons, God hath sent forth the spirit of His Son into our hearts, whereby we cry Abba, Father." Henceforth the victory is assured, provided we continue steadfast in our efforts to do the will of him who hath called us to glory and virtue, and when our earthly pilgrimage is ended, in triumph our conscious spirits will pass from the "earthly tabernacle" into that rest which remains for the people of God, there to abide in peace and comfort during the night of death, and in the morning of the eternal day, enter into that "house not made with hands, eternal in the heavens," the spiritual body, fashioned like unto the glorious body of the Son of God.

Redemption!
Justification!
Sanctification!
Glorification!

These are the steps from spiritual bondage to PERFECTION, which is attained only in the family of the second Adam.

A minute examination of the teaching of the Bible concerning the state of the dead would require too much space, and for the present this brief summary must suffice, viz.:

1. It is the spirit gives life to the body.
2. At death the spirit goes out.
3. It is carried by the angels to Abraham's bosom, Paradise, a place of rest prepared for the people of God. They are "gathered to their people."

"There is no rest for the wicked" "The rich shall lie down, but he shall not be gathered."

4. At the resurrection the spirits of the just will receive spiritual bodies.

5. An entrance will be ministered unto them abundantly into the everlasting kingdom.

"CRUCIFYING THE SON OF GOD AFRESH."

Although our blessed Saviour was crucified and nailed to the cross on Calvary's mountain nearly two thousand years ago, at which time all heaven and earth were shaken and even the sun refused to shine upon that awful scene, when the Son of God was sacrificed for the sins of a lost and dying world, yet there remains a possibility, to some at least, of sinning to the extent of crucifying the Son of God afresh. To whom is such fearful sin possible? Not to the alien and rebellious sinner, though he may have spent his life in the worst sins of the world and have uttered all manner of blasphemy against this ever loving Saviour, who never has wearied of standing with out-stretched arms, pleading to him through all these years of sin, to come unto Him and be made clean through His all-cleansing blood.

Who, then, can commit a sin so great? He that hath already been made a partaker of the Holy Spirit and hath already been sanctified by the precious blood of Christ and who, in and through that blood, has once received remission of his sins and afterwards counts that blood an unholy thing and hath trodden under foot the Son of God, by forsaking Him, to go back to the kingdom of Satan and the very sins from which he was once so freely purged by the precious blood of Jesus.

In Hebrews x. 28-29, we find this warning: "He that despised Moses' law died without mercy, under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing and hath done despite unto the Spirit of grace?"

Our blessed Lord tells us, that there is joy even among the angels in heaven over a repentant sinner; how must that joy be increased over those who, forsaking their sins and having obeyed from their hearts the first principles of the doctrine of Christ, thus being made partakers of His grace, who continue to grow, from babes in Christ, to be strong men and women in the Lord, and who, like Paul, "forgetting those things which are behind and reaching forth unto those things which are before," "continue" to press toward the mark for the prize of the high calling of God in Christ Jesus.

This same writer to the Hebrews in the fifth and sixth chapters makes plain the necessity of this growth in Christian character and strength, in order to be useful workers for the Master, as well as to be able to handle the "Word of righteousness" in a profitable manner and to the honor and glory of God.

He not only shows the necessity of this growth in order to continue in divine favor, but the great danger the weak and slothful Christian, who never gets beyond these first principles of the doctrine of Christ, has of again slipping back into the sins of the world from which he was once redeemed, but the fearful consequence of such a fall as well. "For it is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost and have tasted of the good Word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." D.

Boston, Oct. 25, 1886.

Marrriages.

PALMER-WENTWORTH.—At St. George, on Sept 30th, by P. D. Nowlan, James W. Palmer, of Back Bay, to Attie Wentworth, of LeTete.

Did you ever go to sea? asked Mr. Brown of Jones as he walked into his office the other afternoon. "No, I am no sailor," replied Jones. "I was going to advise you," said Brown, "if you ever did to be sure and carry Minard's Liniment with you, for it is a whole medicine chest in itself."

SAFE FOR \$1.—With Minard's Liniment, Minard's Family Pills, Minard's Honey Balsam and Nelson's Cherokee Vermifuge in the house any family can consider themselves safe from having to go for a doctor, and all four packages for one dollar.

Marriages.

KING-THOMPSON.—At 14 Cliff St., on the 25th of Oct., by T. H. Capp, Mr. Albert King to Miss Eliza Thompson, both of Portland, N. B.

FORD - MUNROE.—At the home of Israel Cushing, Kempt, Queens Co., N. S., Oct. 15th, by J. A. Gates, John M. Ford, of Milton, Queens Co., N. S., and Miss Maud M. Munroe, of Maidland, Annapolis Co., N. S.

Deaths.

DILL.—Amanda Dill, in her 29th year, died at her mother's home, St. Croix, Hants Co., N. S., Nov. 4th, 1886. She was a daughter of the late Charles Sanford of the above place, and leaves on this side of the "line" a beloved husband and two dear little children, who feel keenly this sad and irreparable loss. Their loss but her gain; for she departed to be with Christ, which is far better even than her happy surroundings in this world. She was indeed a Christian woman, following in season and out of season the Lord in his appointments. We were not surprised, therefore, to hear that her death verified the fact, that God is with His people as they pass over what other wise would be the cold, dark river of death, but now the beautiful river, the border line of the promised and. Consumption did its work rapidly, causing her however, much pain, so that within a few hours of her death she was a great sufferer. About four days before her death she called her little ones to her and said: "I am going to Heaven. I want you to meet me there." The day before her death, while writhing in agony, she was heard to say: "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." "How sweet the name of Jesus sounds in a believer's ear." May God's richest blessing rest upon her mother, husband and little ones, and lead them along that road that leads to the City which hath foundations, whose builder and maker is God, the eternal home of their departed loved one.

How appropriate the words of the poet:

"A precious one from earth has gone,
A voice we loved is stilled;
A place is vacant in our home
Which never can be filled.
God in His wisdom has recalled
The boon his love had given;
And though the body moulders here
The soul is safe in Heaven"

T. H. C.

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Is that which stands by you when put to the test in the hour of need.

Such a friend you will find in

HAWKER'S Nerve and Stomach Tonic.

For General Debility and Nervous Prostration. Also, in Hawker's balsam of Tulu and Wild Cherry, for all throat and lung affections. They will always be found reliable when put on trial, which hundreds can testify to.

W. HAWKER, Druggist, Proprietor

110 Prince William Street, St. John, N. B.

DR. WILLIAM HAWKER,

Dear Sir: During a period of more than two years, I have been (privately) recommending your "Nerve and Stomach Tonic," and now take pleasure in (publicly) bearing testimony to its merits as a health restorer, as, from personal experience, in its use, I think I have proved it thoroughly.

I always keep it on hand; for not continual use, but, to use when required.

Gratefully Yours,

O. B. EMERY,
Church of Christ.

Montague, P. E. Island, Oct. 18th, 1886.

Bibles & Testaments

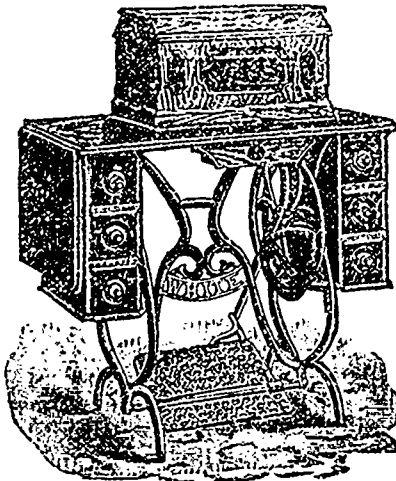
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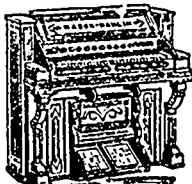
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J. F. CUNNINGHAM.

Capo Island, May 14, 1886.

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