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THE CHRISTIAN.

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

Vol. 1.

SAINT JOHN, N. B., APRIL, 1884.

No. 6.

The Christian.

SERMON ON BAPTISM.

Go ye, therefore, and teach all nations: baptizing them into the name of the Father, and of the Son and of the Holy Ghost. Matt. 28: 19.

1. What is Baptism?

(a) Baptism is a rite or ceremony belonging to the Gospel dispensation. The first mention made of this rite in God's Word is in the account given of the harbinger of Christ, when he came to prepare the way of the Lord, to make his paths straight he preached the baptism of repentance for the remission of sins; and he said, he that sent me to baptize with water, the same said unto me: Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost.

(b) It did not come in the place of Jewish washings or sprinklings; neither does it fill the place of circumcision;

(c) It was not prophesied of by Isaiah when he said, so shall he sprinkle many nations; neither by Ezekiel, in the words, Then will I sprinkle clean water upon you, and you shall be clean. The word used by these prophets was not the same word used by our Saviour; neither did these prophesies refer to this dispensation.

(d) It is the ceremony instituted by John the Baptist to which our Saviour submitted to fulfill all righteousness and leave an example for His followers, and Jesus has made it the rite of induction into His kingdom. We are said by Paul to be baptized into Christ, and in so doing to put on Christ.

2. How is baptism performed?

Here we meet an apparent difficulty, for the translators of King James did not, for some reason, translate the word that tells the how of its being performed, but left us with a Greek word with an English ending. Were we to examine the Greek lexicons and Greek literature we might satisfy ourselves as to the action. But this difficulty is only apparent, for circumstantial evidence is sometimes stronger than direct testimony. Let us then investigate the word of God on this subject, and

(a) We find that when this rite was to be performed they sought a place where there was much water. (John iii: 23.) And John also was baptizing in Aenon, near to Salim, because there was much water there. They baptized in the river. (Mark i: 5.) And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

(b) Before they were baptized, they, (both the administrator and the person to be baptized), went down into the water. (Acts viii: 38.) And he commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch, and he baptized him.

(c) After they were baptized they came up out of the water. (Mat. iii: 16.) And Jesus when he was baptized, went up straightway out of the water, and, lo, the heavens were opened,

unto him, and he saw the spirit of God descending like a dove and lighting upon him, and, lo, a voice from heaven saying, "This is my beloved Son, in whom I am well pleased." Acts viii: 39.—And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more, and he went on his way rejoicing. Were we to common sense work we might let the subject rest there, for who ever knew a preacher to take a candidate for baptism to a river where there was much water, to go down with the candidate into the water for any other purpose but to dip or immerse him. I have never seen such a thing done, and I do not suppose that the apostles were more simple than men of the present day. But we are not left to imagine what was done, for Paul says in Rom. vi: 4, 5, "Therefore we are buried with him by baptism into death, that like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." And again in Col. ii: 12. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Paul also states the result to the body in these words, "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." And once more we read in Tit. iii: 5. "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost." In the figures which Paul has here used we can see but one action. No person can be said to be buried until they are covered, neither is anything said to be planted until it is covered. Our Saviour once had a conversation with a man who came to ask about the kingdom which He was soon to set up, and Jesus informed him that in order for a man to enter that kingdom, he must be born again, born of water and the Spirit. These figures all point in one direction. A person then, in being baptized, goes to a river, or where there is much water, and then he with the administrator, goes down into the water, where he is buried and raised up to walk in the newness of life. Then he comes up out of the water.

3. Who are to be baptized?

(a) Those who were capable of making a decision for themselves and of going to the place where the baptizing was to be done. We never read of any person being brought to John, to Jesus, or to the apostles for baptism.

(b) Those who believed the Gospel. Mark xvi: 16.—He that believeth and is baptized shall be saved. We find by an examination of the preaching of the apostles, after they had been commissioned by the Lord that their first preaching was to present Christ as having died for our sins, according to the Scriptures, having been buried and risen again, according to the Scriptures. (1 Cor. xv: 4.) When these facts were believed with all the heart, or in other words, when they believed that Jesus was the Christ, the Son of God, they were baptized.

(Acts viii: 12; viii: 37; xviii: 8.) Many other passages might be cited to establish this fact, but we deem these sufficient.

(c) Those who repent.

Our Lord has said, except ye repent ye shall all likewise perish as did those upon whom the tower in Siloam fell, and those Galileans whose blood Pilate mingled with their sacrifices, and Paul said when speaking to those on Mars Hill. The times of this ignorance God winked at, but now commandeth all men everywhere to repent. In the first sermon preached after the Lord had commissioned His apostles, we are told that when they heard that the person whose blood they had called to rest on them, and on their children, was raised up, exalted, and made by God, Lord and Christ, they were pricked in their hearts, and said unto Peter and the rest of the apostles: "Men and brethren, what shall we do?" Now, Peter was fitted to tell them, for he had received the Comforter, the Holy Ghost, and he spoke as the Spirit gave him utterance, and the answer which he gave them was this: "Repent, and be baptized every one of you in the name of Jesus Christ." (Acts ii: 38.) Peter has given us the order here and who would dare to change it. We see then that persons coming to baptism were required to believe the Gospel and repent.

(d) Those who confessed Christ.

When the eunuch said to Philip see, here is water what doth hinder me to be baptized, he said: "I believe that Jesus Christ is the Son of God." (Acts viii: 37.) In writing to the Romans Paul says: "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Rom. x: 10.) And the righteousness which is of faith speaketh on this wise. . . . The word is nigh thee, even in thy mouth and in thy heart, that is the word of faith which we preach. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." (Rom. x: 8, 9.) The persons then who were baptized by the apostles had their hearts changed, or purified, for faith makes this change as we learn from Peter. (Acts xv: 9.) God put no difference between us and them, purifying their hearts by faith. Their actions were changed, for this is the office of repentance. It is a turning from one thing to another, in this case from sin to righteousness. The confession of Christ as the Son of God indicates to the world that these changes have taken place. Baptism without these changes is a myth, is not in reality a baptism at all. I would not knowingly lead down into the water for baptism any person in which these changes had not taken place for any consideration.

4. What is the design of this institution?

(a) Remission of sins, a present salvation. We find that the baptism of John had this design, for Mark says: (i chap., 4 verse) "John did baptize in the wilderness and preach the baptism of repentance for the remission of sin." Remission of sins then was an object to be attained in being baptized by John; but, is that object to be attained in obeying the command of

Jesus, to be baptized. Let us examine the commission given by Christ to his apostles just after his ascension. (Mark 16: 16.) And he said unto them: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Here we have a salvation promised to them who believe and are baptized. In what sense were they saved? Let us turn to the account given by Luke of the same commission. (Luke 24: 46, 47.) Thus it was written and thus it behoved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high. We see that the saved of Mark is remission of sins with Luke. But how did the apostles understand this matter when they began to act in this matter. Let us turn to their first sermon. (Acts 2: 38.) Then Peter said unto them: "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." The remission or forgiveness of our past sins is a design of baptism.

(b) It is the initiation rite by which the believing penitent who has confessed Christ with his mouth is inducted into the Kingdom or Church of Christ—into Christ's body. (Rom. vi: 3.) "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death." (Gal. iii: 27.) "For as many of you as have been baptized into Christ have put on Christ." It is the act by which our state or relation to God—to Christ—is changed. We may come very near to Christ before baptism; in fact, we must come very near, but before it we are out of Christ, after it we are in Christ.

RECAPITULATION.

1. Baptism is not a ceremonial washing.
2. It belongs to the gospel dispensation.
3. It is performed by burying a proper subject in water, in the name of Christ and into the name of the Father and of the Son and of the Holy Ghost.
4. A proper person for baptism is one who comes voluntarily, believing in Jesus with all his heart, repenting of his sins and confessing Christ.
5. To such baptism is for remission of past sins and to induct into Christ.

J. A. GATES.

NEWS OF THE CHURCHES.

NEW BRUNSWICK.

ST. JOHN ITEMS.

CONROE 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 Circle meets every Wednesday evening at 6.

Special services are now being held with us. Already four have confessed the Saviour. The meetings have been unusually interesting, the attendance good, and prospects encouraging.

Bros. O. B. Emery and wife, and Geo. Leonard and wife from Deer Island are with us. Bro Emery preached for us last Lord's day.

DEER ISLAND.

DEAR BROTHER.—Since our last report we have had two added to the church at Lord's Cove; one by confession and baptism, and one who, eighteen years previously, at Lubec, Mo., had begun the life

of obedience according to the requirements of the gospel. One was baptized, also, who on account of feeble health is unable to attend our meetings, so has not formally taken membership in the congregation. There is joy in heaven and among the saints on earth, over wanderers returning to their Father's house. There is a great—a joyous reward for those who are successful in winning souls to Christ. "They who turn many to righteousness shall shine as the stars forever and ever."

The brethren here are working with growing earnestness in the cause of the Master. Our meetings are well attended, interesting and we hope profitable. No discord mars the harmony of the worshipping assemblies. Matters of opinion on which men differ, and have a right to differ, if they will, we lay not down as tests of fellowship; but, from matters of faith we dare not turn aside. When the Spirit says, by Paul, (Eph. iv: 4-6.) "There is one body and one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, &c. We accept this just as the Spirit has joined it together, and we must conclude that the man who separates what God has joined together, gathers not with Christ, but scatters abroad.

Leonardville and Lord's Cove are each providing larger and better houses for their growing congregations.

The new house at Leonardville is now in such a condition that it may be opened for worship at any time. The brethren have worked faithfully for this, and while we pray that the works of their hands may be established, we most of all desire that in their new house they may work more earnestly than ever before for the salvation of souls, in spreading that gospel through which, either in time or eternity, confusion of face or endless sorrow must come to all who teach for doctrines, the commandments of men, thereby making void the Law of God. *There are some such yet.*

The new house at Lord's Cove is framed and partly enclosed, and would be much farther advanced had it not been for the severe and changeable nature of our winter weather.

O. B. EMERY.

March, 24th, 1884.

LE TETE.

Two have obeyed the gospel since my last—one at L'Etang—the one spoken of in my last, as having confessed the Saviour; the other the wife of our aged Elder, Bro. Niel McNichol. She was in her eighty-third year.

J. A. GATES.

March 25th, 1884.

BACK BAY BRIEFS.

We have nothing new to communicate us a church. While we cannot rejoice in additions to our membership, yet we can thank God that our spiritual life has not declined. Our social meetings are well attended, and our brethren and sisters, by their earnest prayers and warm-hearted exhortations, manifest their desires not only for their own salvation, but for those by whom they are surrounded.

As in all other churches of Christ we have some silent members among us—brethren and sisters whose voices are seldom if ever heard engaged in prayer or exhortation in the public assembly. While their lips may be otherwise spotless, this very thing in them is a hindrance to the advancement of our cause. God never intended that His redeemed people should hold their peace, while sinners are perishing for the very knowledge they might supply.

"Ye are my witnesses saith the Lord," and as witnesses we should testify in behalf of our Friend and Saviour. God hasten the day when all shall view this important matter in the right light.

We have a Sabbath-school which is well attended by the young, but we lack teachers. Many who might be very useful in this department of Christian labor, shrink from the task, and as a result, a few have to do the work.

We have just organized, both here and LeTete, a Lodge of Tomplars, and we trust soon to see good results from these institutions.

The ladies of this church have a sewing circle, which is well attended and is doing a good work, as in its weekly visits from house to house it fosters a social as well as a Christian feeling. Anything that tends to bind more closely together the individual members of a church and a community, is a movement in the right direction. Our new house of worship is a great blessing to us as a worshipping people, and our only wonderment now is, how we did so long without it. The news of the death of Bro. Journeay cast a gloom over the community, for he was respected and loved by all.

As Spring is now opening, many who have been constant attendants at the house of prayer will be missing, as duty compels them to go out on the mighty deep, in order that they may gain a livelihood for those dependent on them. Praying for the success of the gospel, I am as ever,

J. P. N.

Back Bay, March 27th, 1884.

NOVA SCOTIA.

DIGBY CO.

Since my last report I have held a three weeks' meeting with the church at Tiverton. The prospects were not so encouraging as we have seen in other days, yet we are thankful to be able to say our meeting has resulted in much good.

Quite a number who had grown cold, and some who had gone back into the world were constrained to return to God, confessing their sins, and are again happy in their re-union with Christ and the brethren.

We thank God and take courage, hoping those who have so long borne the burden, will be greatly encouraged by seeing so many come up to their help, and that they may all work faithfully together in the fear and in the love of God.

The brethren at Westport report very interesting meetings during my absence, and the last regular Wednesday evening prayer-meeting well sustained this reputation. This meeting was led by Brother William Peters, and was very interesting and profitable, some 23 taking part, all speaking with an interest and intelligence that shows that the Scriptures are being daily read. My earnest prayer is that God will keep His children on these islands from the evil to which they are continually exposed, and that they may grow to be a great power for good.

The CHRISTIAN is well received, and read with much interest by the brethren in these parts. The only complaint I hear is that a month is too long to wait for its welcome visits.

Westport, March 20th, 1884.

NOTES.

We closed our last letter with a promise that we would say something about Tiverton, but as Bro. Ford has just closed a good meeting there, we will leave it to him to say all the good things concerning the church there.

We remained there only one Lord's day, and thence to Brighton, passing the brethren at Gulliver's Cove without calling to see them, contrary to our intention, as we fully expected to visit them on our return from Westport. But we remained in Westport so much longer than we expected we were obliged to hasten to our other appointments. The storm prevented us from filling our appointment at Brighton Tuesday evening.

Wednesday we went to Southville. We found the church here in a much scattered condition. Bro. Steele and family and Bro. Wagnus, with some others, hold the fort. They continue steadfast in "breaking bread," thus maintaining the order of the Lord's day worship. This fact is worthy honorable mention; as is too often the case when the preacher is gone the worship ceases. Although we remained two weeks in Southville we had but few meetings. The storms were so severe they prevented our willing feet. The few meetings we had were very encouraging. I am sure I never saw so great an effort on the part of the people to attend church. Some of the sisters walked three miles through a trackless woods, by the light of a lantern—a short cut from Woodville to Riverdale—and after meeting walked back home again. This is a veritable fact although stranger than fiction. I hope some of our good sisters who live a short distance from church, but fail to reach it, will make a note of this. Our last meeting at Woodville, Sunday evening, was the best one. At the close of the meeting we invited those who desired to come back to the church to stand up, and five responded. This caused much joy and a united prayer that our Father's blessing might crown them now and forever. We were anxious to continue the meetings, but the appointment at Brighton Monday evening prevented. The church in Southville is getting ready to build a meeting-house. They have the land secured, and a few hundred dollars subscribed. We are very anxious that they hasten the work. A suitable house and a preacher will insure them success. We predict a bright future for the cause of Christ in those localities. To neglect the fine opportunities now offered, would incur a shame—putting it mildly—that heaven could not mitigate. During our stay in Southville we visited Weymouth. But no place could be found for meetings.

At Brighton we secured the Hall for one evening only. The proprietor, Mr. Morehouse, was not quite willing we should occupy the Hall while the Methodist friends were holding meetings in the same locality. He thought it would interfere with their meetings. We think his reasons were good, and we appreciated his kindness in letting us have the Hall one evening, and that without any charge. He said we could have the Hall any length of time when it did not interfere with other meetings. The Hall was filled Monday evening. Better order and attention I never saw. I visited a number of families and was very much pleased with the people. Our abiding place was at Mr. Thomas Adams. Sister Adams is a member of Tiverton church. Their free and easy hospitality made me feel perfectly at home. I will ever remember their kindness. There are other places in Digby County we wanted to visit, but time would not permit, having already spent two weeks longer than we promised when we left home.

My observations during these labors in the country have impressed my heart with the great demand for labor. I think if I could transmit my feelings, in regard to this matter, to the hearts of all our brethren, there would certainly be a greater and more worthy effort made to supply this pressing demand for workers. Why is it that every heart is not touched and melted with this cry for help that is coming from every quarter. It is often said we need more money and more talent, &c. I fear this is said to hide our failures, for we have money enough and talent enough to multiply our successes a thousand times if we only had the hearts. We pride ourselves—and justly too—in having the grandest "plea" ever offered to man, and the best opportunities for its presentation, and yet for all this the "plea" is compelled to plod in the midst of plenty. The light of God's love will go out in our own hearts unless there is a greater consecration to God, and like the survivors of the flood, will

have to sit down on the utter ruins of former comforts. May the Lord revive us with a spirit of work and zeal worthy our high calling, that will lead us out into the highways and hedges, and cottages, and everywhere, to pray, and preach, and plan, and organize. Downright and upright, earnest, faithful workers, are the workers for God and humanity. God declares His eternal honors and the royal insignia of heaven. H. MURRAY.

OBITUARY.

Died at Lexington, Ky., on Sunday, 16th ult., Bro. Job. T. Journey, in the 29th year of his age.

A startling telegram reached us on the 15th, stating the extreme illness of our Bro., and preparing the way, in some measure, for another, more painful but less unexpected, announcing his death.

But a few days previous we received a letter from him, full of life, and health, and expectation, and so soon after, the sad, sad news of his painful and untimely death! While we sometimes feel the stroke too heavy to bear, we must not forget it is the Father's hand that wields the rod; and the closer we cling to that hand the lighter the stroke.

Though we mourn his early removal from a life of promised usefulness, we cannot regret his blissful transition from a world of care, and sorrow, and change, to one where he can rest face to face with his Redeemer and his God.

Our departed Bro. was born at Weymouth, Digby County, and was baptized on a confession of his faith in Christ, by Elder J. A. Gates, at Southville, in April, 1881. Soon after his confession of Christ, he became impressed with the importance of his Master's work, and decided to devote his time, his talents, his life, to proclaiming the way of life to others.

With all the enthusiasm of his nature he went into the work of preparation for the ministry; and to this end he entered Lexington University as a student in Sept., 1882. He had nearly completed his second year of study; and we were expecting soon to meet him again, enjoy his companionship, and hear from his lips the words of life and love. But alas! we shall see him no more till the day when graveyards shall give back the treasure we lent them, and we all meet before the throne of God.

Our Bro.'s great forte was determination. What he undertook *must be done*; and in *this* lies much of the secret of that success that the world ascribes to genius. Had he lived, we would predict for him a life of victories. But if his was not a *life of victories* to our feeble sight, his was, indeed, a *victorious death*.

Bro. Journey possessed a vigorous constitution; a pleasantness of manner towards all; and an open frankness that won him friends wherever he was known.

His illness was obstruction of the bowels, and lasted about twelve days.

He was buried in Lexington, away from kindred but not from friends.

He married in April, 1881, the youngest daughter of the writer, whom he leaves a widow to mourn the removal of an affectionate husband—a Christian companion. He also leaves an aged father, brothers and sisters, and numerous friends to lament their irreparable loss. Yours in the love of Christ,

STEPHEN STEELE.

Southville, Digby Co., N. S., March 24th, 1884.

FROM KENTUCKY UNIVERSITY.

The following resolutions, passed by the students of the two colleges, will be thankfully received by the many friends and relatives of our late Brother Journey:

"At a meeting of a committee from the College

of Arts and Colloge of The Bible. it was resolved that—

"Whereas God in his all-wise providence has taken from our midst our beloved Bro. Journey, be it resolved,—

1. "That in his death we mourn the loss of a fellow student who faithfully and conscientiously discharged the duties devolving upon him.

2. "That in his death we mourn the loss of a Christian brother, whose daily walk among us, and whose patient and brave endurance throughout his severe affliction, proved the reality of his faith.

Be it further resolved,—

3. "That we extend our heartfelt sympathy to the members of his family and immediate friends.

Be it also resolved,—

4. "That we have this published in the *Christian Standard*, *O. P. Guide*, *A. C. Review*, *Apostolic Times*, and *THE CHRISTIAN*, and copies be sent to his relatives."

Committee,	{ J. W. ROGERS,	} College of Arts.
	{ J. D. CLARK,	
Committee,	{ M. STEVENSON,	} College of The Bible.
	{ G. Y. WALDEN,	
	{ W. F. SMITH,	

EDITORIAL NOTES.

A VERY interesting letter for *THE CHRISTIAN*, by Bro. R. W. Stevenson, will appear in our next issue.

CORRESPONDENTS should remember that *no article* will appear in the columns of *THE CHRISTIAN* unless the name of the author is known to the editor.

THE BREWERS of Ontario have petitioned the Government to have the Scott Act annulled so as to make an exception in favor of beer. How does this correspond with the oft repeated assertion: That "the introduction of the Scott Act increases the sale and consumption of the very articles it proposes to suppress.

UNDER CURRENT EVENTS will be seen a few words referring to the recent troubles in Cincinnati. Previous to the outburst, and while the indignation of the people was aroused by the injustice and insults that had been heaped upon them, the editor of the *Christian Standard* expressed in such fitting language the cause of the uprising, and believing that, to some extent, at least, it expresses the state of affairs nearer home, we give the following:

"Criminal trials have degenerated into such a contemptible farce, that the patience of virtuous people is tried to the last extreme. Such trifling with justice will not be borne much longer. Just now there is an outburst of indignation that fore-shadows alarming results. Unless the Pruden Law shall inspire confidence in a better administration of justice hereafter, it will be difficult to prevent public indignation and resentment from ripening into violence. Let us hope for such results from the effective operation of the Pruden Law as will avert popular indignation and restore to some extent, confidence in trial by jury.

AMONG our obituary notices is announced the death of Sister Sheppard, of Bowmanville, Ontario. It was during last summer that Bro. Sheppard, wife and daughter were travelling to recruit, if possible, the declining health of Sister Sheppard. On arriving at Summerside, P. E. I., she was so prostrated that it was absolutely necessary to discontinue for awhile their journey. During their stay of three or four weeks, the preaching of Bro. Sheppard, the Christian fortitude and patience of Sister Sheppard, and the faithful attention of the daughter to her mother's wants, left impressions not soon to be forgotten. On resuming their journey they tarried a couple of days in St. John, and spent some pleasant hours together. Bro. Sheppard's knowledge of the Scripture, and having personally tasted that the Lord is gracious, coupled with a rich Christian experience is enough to sustain him in the hour of trial. But still we feel like extending to him and his family our Christian sympathy in their sad bereavement.

The Christian

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EDITOR:

DONALD CRAWFORD, --- NEW GLASGOW, P. E. I.

SAINT JOHN, N. B., APRIL, 1884.

THE KEYS OF THE KINGDOM OF HEAVEN.

We may be shocked at the presumption of men claiming the power to forgive sins by virtue of holding the keys of the kingdom of heaven, and still not know the import of these keys and by whom and to whom they were given. We ask the reader's attention to the following remarks on the subject.

1. There is no promise in the Bible that any man or body of men would give these keys but Christ. He alone had this power.

2. There is no promise that any other person but Peter would receive these keys nor hint to that effect. I will give unto thee the keys of the kingdom of heaven. (Matt. xvi: 19.)

Literal keys open and shut, or lock and unlock gates, doors, safes, &c. The key of knowledge is figurative. It differs from literal keys in this—it opens but never shuts. It turns only one way, while other keys turn backward and forward. The key of knowledge opens a secret or turns a mystery into a revelation. When a mystery is revealed the work of the key is done. We understand the keys of the kingdom to be the keys of knowledge. Jesus speaks of the mysteries of the kingdom and not of its doors or gates. He tells his apostles that their eyes and ears said and heard what many prophets and wise men sought for in vain. It was given unto them to know the mysteries of the kingdom of heaven. See Matt. xi: 25. Luke x: 21, 23, 24 & 8: 10. These men became stewards of the mystery of God (1 Cor. iv: 1.) to declare or make known the mysteries to mankind.

Gravitation was once a mystery known only to the Creator. Newton had the key which opened this mystery for all mankind. So of electricity and the power of steam. They were hidden mysteries till made known to their discoverers who had the keys and opened them for the benefit of all. Would sane men now claim the keys of these mysteries and talk of their power to open and shut what is already open and no man can shut?

How sinful man can be saved and restored to Divine fellowship was long a secret in the mind of God. The life and death of a Glorious Person was the centre of that secret or mystery, and of this God was pleased to give hints at different times and in divers ways. He told the serpent that the seed of the woman would bruise his head and would in the struggle have his heel bruised. Eminent men, such as Isaac, Jacob, Moses and Joshua, were types of the woman's seed, and all the divinely appointed sacrifices typified pointed to his death. Inspired prophets spoke of him, and all nations longed for his advent. In the fulness of time "the desire of all nations" was born. Jesus grew in stature and in favor with God and man. "But the world knew him not." At his baptism when

passing into public life, God said of him. "This is my beloved Son in whom I am well pleased," while the Spirit of God like a dove descended and abode on him.

On the coasts of Caesarea, Philippi, Jesus asked his disciples, "But whom say ye that I am?" Simon Peter answered and said, "Thou art the Christ the Son of the living God." Jesus blessed Peter because his Father had revealed this unto him. He calls this Truth which God had revealed to him "This rock" said he would build his church on it and the gates of hades or death would not prevail against it. Thus were gradually opened to Peter the secrets of man's redemption. Jesus calls him "rock," and the secret which God revealed to him "this rock." What a vast difference between Peter and "this rock." Peter was rock—part weak, part strong. He is now applauded by his Master for his grand confession, and in a few minutes after he is severely rebuked for contradicting Him and relishing the things of man rather than the things of God. When his Master was betrayed Peter felt so strong as to draw his sword on the whole multitude, and on the same evening so weak as to quail before a menial, and with bitter oaths deny Him. But "This rock" is all strong. As soon as the great Truth was uttered by God at the Jordan, Jesus was led into the wilderness to meet all the temptations of the devil who assailed his divinity. "If thou be the Son of God" do so and so, said the tempter. But Jesus so completely foiled him that from that day no demon denied His divinity. Jesus was now enduring the contradiction of sinners who tried in every way to overcome him. But he maintained his Godly divinity amid it all. Peter saw him rendering good for evil, always "going about doing good," healing the sick, expelling demons, grandly demonstrating that no earthly power could prevail against his divinity. Peter would hear the high priest condemn him to death because he said he was the Son of God, and witness his death on the cross. All this he did witness. He saw the gates of hades close upon the soul of his Master, and thought they did prevail, and never expected again to see this lovely person. But Jesus had said they shall not prevail, and Peter saw his Lord alive again, and death conquered. The grand truth had now triumphed over Satan, wicked men and death, and the Conqueror was invested with all authority in heaven and earth. After Jesus had appeared at different times to His apostles, He charged them to go and declare among all nations what they had seen and heard of His sufferings and triumph, and to offer salvation in His name to every one who would accept of it on His easy terms. When the Spirit came upon them and all was ready, Peter preached the gospel with the Holy Spirit sent down from heaven. When the people heard Him open the mystery so clearly and personally, they were pierced to the heart, but did not know what to do to be saved. They were convinced that Jesus was the Son of the living God now in heaven, and that they were sinners of the deepest dye, but they knew not what to do. When they asked: What shall we do? Peter told them so plainly that three thousand gladly received his word and obeyed the Lord Jesus, and thus entered into the kingdom of heaven—the church of the living God. Did any one else use the key on that day? Certainly not. Did any other of the apostles need the key? No, for Peter told the whole secret of Christ's person and work, and how they could be saved in His name. Did he ever lock up that mystery? Never. His key was not to shut, but to open. When the secret was thus opened, all the apostles proclaimed the glad tidings to the Jews. Others too engaged in the glorious work and the good news spread down to Samaria, so that many of the Samaritans heard, believed and were baptized. The terms of salvation then made known remain unchanged until this day and he that be-

lieveth and is baptized shall be saved now, as then, for this is the infallible promise of the Saviour of the world.

But, although the kingdom was opened to the Jews at Pentecost, neither Peter nor any one else, for several years after, knew "that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel."—(Eph. iii. 6.) Peter thought them unclean, but step by step he was led by the Spirit to go and preach to a Gentile audience in the house of Cornelius, as worded in the 10th chap. of Acts. While preaching the gospel of Christ to them the Holy Spirit miraculously fell on them and settled forever the glorious fact "that God hath to the Gentiles granted repentance unto life." Here Peter used the second key and opened the kingdom to the Gentiles. Did he shut that kingdom and render it necessary for another to have the key? Certainly not. The same opening serves until the end of time. Others preached the gospel to the Gentiles after the secret was made known by Peter. Finally Paul had charge of that department, as the gospel of circumcision was committed to Peter.—(Acts xiii: 2, 3, 4. Rom. xi: 13. Gal. ii: 7, 8, 9. Eph. iii: 8.)

The glorious gospel of Christ was thus revealed and became the power of God unto salvation to every one that believeth, to the Jews first, and also to the Gentiles, and no power terrestrial or infernal can close it. All men who wish to be saved can now learn from the lips of the only man who ever had the keys of the kingdom, how they can be saved.

The same apostle tells the saved how they can abide in Christ and gain the eternal kingdom. Add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. For if ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ.—(11 Peter, 1.)

But although Peter had the keys of the kingdom he never claimed the power to forgive sins. It was said of none but the Son of Man that he had power on earth to forgive sins. Jesus gave the apostles power to heal all diseases and to expel demons, but not power to forgive sins. He sent them to tell infallibly how God would forgive sins through Christ, and speaking metonymically says: "Whosoever sins ye remit they are remitted unto them, &c.—(John xx: 23.) He never said that they could forgive a man his sins against God. Peter tells his hearers to save themselves from the ungodly, (Acts ii: 40.) but never hints that he could save them: Cornelius was to send for Peter, not to save him, but to tell him words whereby he and all his house should be saved.—(Acts xi: 14.) The apostles had a treasure in earthen vessels that the excellency of the power may be of God and not of them. The casket is earthly but the jewel is eternal and divine. Miracles were their credential and yet they never claimed the power to forgive sins. But what can be thought of men who have no such credentials claiming such power? Who would prefer being guided by such pretenders to receiving the glorious gospel of the blessed God?

THE BROTHERS throughout the Provinces will read with interest and yet with grief the few lines referring to the death of Brother Journey. When the news first came we were astonished above measure, and for a moment or two stood speechless—trying to fathom the meaning of this severe blow to our bright anticipation—that soon we would have in our midst, as he intended to be home in June, another faithful worker in the cause of Christ.

Our acquaintance, though short, the piety and self-sacrificing spirit exhibited by him, the high esteem in which he was held by those who knew him, led us to expect that he would become a power for good. We are desirous that those to whom he was bound by the ties of nature, should know that we deeply sympathize with them in this hour of sadness, and that we too are sharers in their loss.

ORIGINAL CONTRIBUTIONS.

"A SOFT ANSWER TURNETH AWAY WRATH."

DEAR BROTHER:—The wise man said: "A soft answer turneth away wrath." This may be true or not true, according to circumstances. If a man passing through some "vast wilderness" were to meet a bear robbed of her whelps, and try the experiment of soft answers to her angry growls, think you not he would be disappointed in his attempt to turn away her wrath, although he might be entirely innocent in reference to the poor creature's bereavement. Well, the bear robbed of her whelps acts according to her instinct, and in harmony with her strong animal nature, lacking that reason which usually elevates man above the brute creation. But sometimes it happens that men are not so elevated, nor are their dispositions so softened and tempered by the Gospel of the grace of God that reason holds her rightful sway, and kindness in the heart prevails. And again, it sometimes so happens that the very mildest of men are so situated that soft answers to the amount of a perfect battery are required in front, on the flank, and especially in the rear, and then prove insufficient to shield the luckless wight against the fiery darts of the wicked.

"What should the child of God do under those circumstances?"

He should do just right, and nothing more, and the great wise God, the All-Father, will take care of His own little wayfarers until the time comes to gather them home to a place of perfect safety, where none of the spirit which is from beneath is ever manifested, but where that love which softens the spirit and temper of every child of God will hold universal sway throughout the countless ages of eternity. The child of God should try the spirits. Every spirit which does not soften our nature, sweeten our disposition, and make us more like the blessed pattern given us by our kind and loving Father is not of God. May the peace of God which passeth all understanding keep our hearts and minds just as they should be—in the love of God.

O. B. EMERY.

Feb. 26, 1884.

PATIENT CONTINUANCE IN WELL-DOING.

The holy men who penned the New Testament took great pains to impress upon their readers the all-important truth, that it is not sufficient to profess faith in the Lord Jesus Christ and to join a church in order to secure our salvation, but that it is by a patient continuance in well-doing that we are to seek for glory, honor, immortality, eternal life. Hence we have such admonitions as the following: "Be ye, therefore, steadfast, immovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord;" "Because iniquity shall abound, the love of many shall wax cold; but he that endureth unto the end, the same shall be saved;" "Be not weary in well-doing, for in due season ye shall reap if ye faint not;" "If any man draw back, my soul shall have no pleasure in him." We may safely infer from these and similar expressions that it is only those who "follow on to know the Lord" who will ultimately win the prize of the crown of glory which is offered to all those who choose to strive for it. It is very necessary that we should keep this fact constantly before our minds, lest we should be lulled to sleep by a false feeling of security that might prove disastrous to our soul's salvation. "Watch and pray," lest ye enter into temptation; and again I say unto you, "Watch," are admonitions that should come home to us with double force in these

days of rush and hurry, when men seem to live at railroad speed and to think only of how they can best promote their temporal interests. Happy are they who amidst the cares of this life can truly say that their hope is clear, their faith strong, and their confidence in their Saviour unshaken by the rude shocks of adversity.

It is true that in our efforts to patiently continue in the path of duty and well-doing we meet with numerous difficulties, and are subjected to various trials. But we must remember that we are soldiers, and must fight the good fight of faith; we are pilgrims, and must "go forward" in the midst of danger; we are servants, and must obey our Master's will; we are children, and must neither despise the chastening of our Father, nor faint when we are rebuked of him; we are candidates for a crown of glory, and must run with patience the race that is set before us. We have duties to perform, temptations to overcome, and sorrows to bear which perhaps press very heavily upon us. Our conflict is long, our cross wearisome, and we are perhaps discouraged; but we should remember that we have been forewarned that it is through much tribulation that many Christians will have to enter the kingdom of heaven. We must be strong, therefore, and of good courage if we would persevere in our toilsome path. There must be no hesitation, no indolence, no fear; but a steady, earnest, patient continuance in well-doing. I know some will reply, it is easy to say all this—to feel this—but the great difficulty is to act up to it; we are so soon daunted, so easily discouraged. Well, we must realize that of ourselves we are weak and easily turned aside, and must seek strength from on high. "I can do all things through Christ, who strengtheneth me!" was the exultant exclamation of the apostle to the Gentiles, as he realized his own nothingness and the irresistible power of his Redeemer. "As thy days, so shall thy strength be," says the God of Israel. In the time of need we hear His voice saying to us, "Fear not, for I am with thee; be not dismayed, for I am thy God." Take courage, fellow Christian, as you recall these precious promises, and press onward and upward, exclaiming with the Psalmist, "The Lord is my rock and my fortress; my deliverer, my strength, in whom I will trust." Yes, trust in Him at all times, for "in the Lord Jehovah is everlasting strength." Day by day, and hour by hour, trust in Him and look to Him. So shall your end be glorious, and you shall be received into everlasting habitations, to go no more out for ever. The difficulties, the trials, the sufferings of this present time are not worthy to be compared with "the glory which shall be revealed."

W. H. E.

Saint John, March, 1884.

THE RICH FOOL.

LUKE 12.

It is generally conceded, I believe, that the two brothers referred to in the 13th verse were sons of the rich man mentioned in the 16th verse. So regarding it, and desirous of bringing out the full force of the Saviour's remarks in presenting a portrait of human nature, but, by no means to be copied, we give a brief statement of the whole case.

About the time of the Saviour there lived in Judea a certain rich man, whose ground brought forth plentifully—to such an extent that his barns were insufficient to hold the increase. One evening, the shades of night having gathered around him, thus bringing to a close the labors of the day, tired and wearied, perplexed in mind he reaches the house, and having partaken of a hasty meal, he gets away off into a quiet room, commences to think and to plan. What shall I do, because I have no room where to bestow my goods? Plan after plan comes up to his mind, but after careful reflec-

tion one after the other is thrown aside, until he exclaims: "This will I do, I will pull down my barns and build greater, and there will I bestow all my fruits and my goods, and in addition to this I will now decide what my future course in life shall be—I will say to my soul, soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry!" The troublesome questions settled to his entire satisfaction, he feels somewhat relieved, and is soon with the members of his family making known to them his plans for the future. With pardonable pride they recognize his wisdom and ability to meet successfully almost any immergency.

It is now past midnight and all is hushed in sleep; but God who never slumbers, looks down upon that poor man and says: "Thou fool, this night thy soul is required of thee, then whose shall those things be which thou hast provided?" The morning dawns, and the family which a few hours ago was full of joy is now overwhelmed in grief, for the angel of death during the night had quietly cut down the stay and support of that family. Through the day the news of the sudden death flies from house to house. The neighbors are astonished; serious and holy thoughts take possession of each heart as to who will be the next. The day for the funeral arrives and everything is in readiness. The friends from far and near wend their way to the house of mourning, and waiting for the time to march in funeral order, they stand around in groups discussing the whole course and conduct of the man's life. Some remembering the time and place of his birth, when he came into the present neighborhood a poor boy, but through hard work and prudence he had become a rich man. Every one seemed to have a good word for him. He was a smart man; a splendid neighbor, a kind husband and a good father. But what was the cause of his sudden death? He seemed to be a strong hearty fellow. It must have been apoplexy; heart disease or something of that nature, says one. Some intimate friend replies—no, he has been very much troubled of late; in fact he has been overtaxed in body and mind, and his constitution was unable to stand it. The funeral services are over, and in funeral array the friends march solemnly and thoughtfully to the home of the dead, and soon the body is laid away in the tomb. The friends return to their homes and places of business to discharge as usual the responsibilities resting upon them. The members of the broken family, in company with a relative or two, return to the sad home. After a while the enquiry is started and search is made for a will of the father; but no will has been made. Still no unpleasantness is apprehended; each member is interested in the welfare of the other; their honesty and love for each other is proverbial.

But in a few months the desire of gain begins to grow; self-interest begins to loom up; the rights of others are lost sight of; and one begins to make claims which are denied by the others. The feeling of combativeness is aroused and one is determined, by hook or by crook, let the consequences be what they may, to have as much as it is possible. The lawyer is consulted; a course of law is suggested. The two sons with feelings of enmity appear against each other, wasting the hard earnings of the father. The case is tried, the decision given, and as usual, one at least, if not both, is not satisfied. The one who had lost the case had been watching the Savior, and being impressed with his wisdom, power, and noticing his influence with the people and that he accomplished everything he undertook, thought if he could get him to take hold of his case he would be sure to gain the desired end. In few words we have the Saviour's reply.

Having thus the whole case before us, in addition to the many lessons that lie on the surface, a few pointed questions with their answers will reveal

wherein he acted the fool, at the same time will give a word of warning to others, and there are many even to-day who are acting as did this man whom God called a fool. In what did his foolishness consist? In pulling down his barns to build larger and thus save the increase of his fruits? Oh, no! That was certainly right and commendable. Was he a covetous man? It seems not, he was satisfied with what he had accumulated. Was he a bad man? No evidence that he was. We would judge him to be a kind, good-hearted, jovial fellow. His foolishness consisted in this. (a) In laying up treasures on earth and none in heaven. (b) In working and wearing out his physical frame to gather around him, not simply enough for own support, but also to furnish riches, earthly riches, for his children after him. (c) In counting that he had a number of years to live, when he had no promise to that effect, and the uncertainty of life was everywhere to be seen. (d) That ease and comfort and life were found and attained by the possession of earthly goods. He might have known better if he had but reviewed the lives of such men as Nebuchadnezzar, Belshazzar and even Solomon. He might have learned "That man does not live by bread alone, but by every word that proceedeth out of the mouth of God.

What a failure!! Worked hard all his life, and when the time came for to enjoy the fruit of his labors he is cut off. After his death his family is broken up and the hard earnings are squandered; and the saddest thought of all—he had nothing laid up in heaven. The conduct of this poor fool is being enacted by hundreds and thousands now living on the earth. How many are there to-day who are working, slaving and grubbing to gather around them the things of this world and are really wearing their lives out to leave large possessions to their children, and are doing nothing, absolutely nothing for the spiritual culture of their children, nor for their own happiness in the world beyond. Hundreds and thousands have thus labored, are still laboring, and I presume will so continue until the end of time, hurrying their bodies to a premature grave, having their money wasted and children ruined. Let us learn the lessons. Life consisteth not in the abundance of the things which a man possesseth. He that layeth up treasure for himself and is not rich toward God, is regarded by God as—*Thou Fool.* ALPHA.

THE FAMILY.

FLORENCE NIGHTINGALE.

When the celebrated philanthropist, Florence Nightingale, was a little girl and living in Derbyshire, England, everybody was struck with her thoughtfulness for people and animals. She even made friends with the shy squirrels. When persons were ill, she would help to nurse them, saving nice little things from her own meals for them.

There lived near the village an old shepherd named Roger, who had a favorite sheep-dog called Cap. This dog was the old man's only companion, and helped in looking after the flock by day and kept him company at night. Cap was a very sensible dog, and kept the sheep in such good order that he saved his master a great deal of trouble.

One day Florence was riding out with a friend, and saw the shepherd giving the sheep their night feed; but Cap was not there, and the sheep knew it, for they were scampering about in all directions, Florence and her friend stopped to ask Roger why he was so sad, and what had become of his dog.

"Oh," he replied, "Cap will never be of any more use to me; I'll have to hang him, poor fellow, as soon as I go home to-night."

"Hang him!" said Florence. "O Roger!

how wicked of you. What has poor old Cap done?"

"He has done nothing," replied Roger, "but he will never be of any more use to me, and I can not afford to keep him. One of the mischievous school-boys threw a stone at him yesterday and broke one of his legs." And the old shepherd wiped away the tears which filled his eyes. "Poor Cap!" he said, "he was as knowing as a human being."

"But are you sure his leg is broken?" asked Florence.

"Oh, yes, miss, it is broken, sure enough, he has not put his foot to the ground since."—Then Florence and her friend rode on.

"We will go and see poor Cap," said the gentleman. "I don't believe his leg is broken. It would take a big stone and a hard blow to break the leg of a great dog like Cap."

"Oh, if you could but cure him, how glad Roger would be!" exclaimed Florence.

When they got in the cottage, the poor dog lay there on the bare brick floor, his hair dishevelled and his eyes sparkling with anger at the intruders. But when the little girl called him "poor Cap," he grew pacified, and began to wag his short tail; then he crept from under the table and lay down at her feet. She took hold of one of his paws, patted his rough head, and talked to him while the gentleman examined the injured leg. It was badly swollen, and hurt him very much to have it examined; but the dog knew it was meant kindly and though he moaned and winced with pain, he licked the hands that were hurting him.

"It's only a bad bruise; no bones are broken," said the gentleman; "rest is all Cap needs; he will soon be well again."

"I am so glad!" exclaimed Florence. "But can we do nothing for him? He seems in such pain."

"Plenty of hot water to foment the part would both ease and help to cure him."

"Well, then," said the little girl, "I will foment poor Cap's leg."

Florence lighted the fire, tore up an old flannel petticoat into strips, which she wrung out in hot water and laid on the poor dog's bruise. It was not long before he began to feel the benefit of the application, and to show his gratitude in looks and wagging his tail. On their way home they met the old shepherd coming slowly along with a piece of rope in his hands,—"O Roger!" cried Florence, "you are not to hang poor old Cap. We have found that his leg is not broken after all."

"No, he will serve you yet," said the gentleman.

"Well, I am most glad to hear it," said the old man, "and many thanks to you for going to see him."

The next morning Florence was up early to bathe Cap. On visiting the dog she found the swelling much gone down. She bathed it again, and Cap was as grateful as before.

Two or three days later, when Florence and her friend were riding together, they came up to Roger and his sheep. Cap was there, too, watching the sheep. When he heard the voice of the little girl his tail wagged and his eyes sparkled.

"Do look at the dog, miss," said the shepherd, "he's so pleased to hear your voice. But for you I would have hanged the best dog I ever had in my life."

This is quite a true story. It happened many years ago, and is now told with pleasure of that lady who, in later years grew up to be the kind, brave woman who nursed so many soldiers through the Crimean war, and has done so many other things for the poor and suffering wherever she could.—*Youth's Temperance Banner.*

A Sabbath day's journey in the Bible is 1,155 yards, (this is 18 yards less than two-thirds of a mile.)

THE LIGHT SHINING IN DARKNESS.

"But it shall come to pass that at evening time it shall be light."—ZECCHARIAH xiv: 7.

The light of the sun is setting,
And our hearts are sinking with fear;
For the end of life is coming,
And the unknown country is near.

And are we to die in darkness?
In blindness our vessel to steer!
Without any word of welcome,
Or greeting, our spirit to cheer!

Surely, there's some one who loved us,
Some loved one we held most dear,
Would have seen our vessel tacking,
Must have felt our spirit was near.

We've lived the whole of our lifetime
Believing the love that was here;
But now is the hour of darkness,
And our heart is failing with fear.

But lo! a spark has been kindled,
And its light is shining and clear,
Dazzling our eyesight that's waning
And wasting with many a tear.

The light, that has often led us
In our darkness, year after year;
The light that was ever promised,
At length is the light that is near.

—*Sunday Magazine.*

A TIMELY LESSON.

BY FANNIE L. FANCHER.

One cold morning a little ragged woeful looking child came in at our back door begging for food.

"Please ma'am, me 'nd the children 'most starved. Only a bit 'o bread."

"Have you no father, or mother, child?" asked I.

"Yes'm;" and a look of shame and despair mantled his hollow cheeks.

"Don't they work, and earn money?"

"Yes'm, little, but they most allus spend it afore they gets home, at the 'Horn O' Plenty.'"

Immediately my heart became adamant. The miserable drunken brutes, thought I, I'll not feed their children. Then I remembered there was a very stale loaf of bread in the cupboard, scarcely fit for toast. I gave that to the child, very glad to dispose of it. He grabbed it eagerly, with a clutch that reminded one of the grasp of the drowning, when they would fain save themselves. Little Gracie, our six-year-old darling, had been a silent spectator; but after the boy departed, she came to me with deep inquiry depicted upon her spiritual countenance, saying:

"Mamma, if Jesus Christ had come, and said He was starving to death, would you have given Him that awful dry loaf of bread?"

"Well, Gracie," said I, kissing her sweet, troubled face, "I think you are right, and I will remember your lesson next time. Yes, Gracie, we whom the Lord hath blessed in our 'granary and our store,' would soon relieve suffering humanity, if we gave our alms as if we really were giving to the 'Blessed Redeemer.' We are too prone to forget this truth."

"The very best that we have in the house isn't too good for him, is it, mamma?" asked she.

"No, no! my precious child," replied I, clasping her to my heart, and thinking: "Out of the mouths of babes and sucklings thou hast ordained strength and wisdom."

Let us, one and all, remember "Gracie's lesson;" giving our alms as if to Him who said: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—*Christian at Work.*

RANDOM NOTES.

Quinine, morphine, and bromide are said to be the three great popular "drugs of civilization."

Mr. Stanley judges, from what he has seen of the density of the population of Central Africa, that the Congo River basin must have 49,000,000 residents.

In the 4,440,822 letters and papers sent to the U. S., Dead Letter Office last year, over 34,000 contained checks and money to the amount of \$1,030,000.

It is interesting at the present time to remember that the Soudan, upon which the eyes of the civilized world are fixed, is precisely the area known as the Ethiopia of the Bible.

Governor Cleveland, of New York, has signed the bill in the interest of temperance, providing that in public schools instruction shall be given us to the bad effects of drinking alcohol.

Wm. H. Vanderbilt, it is said, will build on the site of the old family homestead on Staten Island, now used as a beer-garden, a large charitable institution as a memorial to his father.

A plain gold ring in New York has "officiated" at one hundred and eighty-five weddings in two years. It is kept at Castle Garden, and loaned for use by immigrants who want to marry there.

A Russian lady named Kowalewki occupies the Chair of Mathematics at the High School in Stockholm, an institution which is said to promise to become a rival of the Universities of Upsala and Lund.

Twelve thousand names are on the books of the Overseers of the Poor as receiving alms in the city of Newark, N. J. The average family is four, so that the number of persons assisted is forty-eight thousand.

The Scotch troops figured prominently in recent British wars. They are always put in the advance with their bagpipes, possibly to save ammunition. Those of the enemy who can stand the music get shot, as they deserve.

The exact number killed and wounded last year in the Isle of Ischia calamity have now been obtained. On the island the total killed and wounded (not counting those who were badly bruised) amount to 3,075, of whom 2,312 were killed and 762 were maimed—the most of the latter for life.

Francis Murphy, the originator of the Blue Ribbon movement, has inaugurated a new pledge, the badge of which is a blue ribbon with a white line running up the center, signifying in addition to the ordinary pledge, abstinence from or, in case of females opposition to, the use of tobacco and all other narcotics.

New Brunswick has fourteen counties and three cities, of which nine counties and one city have adopted the Scott Act. Nova Scotia has eighteen counties and one city, of which twelve counties have adopted the Act. Prince Edward Island has three counties and one city, all of which have adopted the Act.

Mrs. Spurgeon last year distributed 11,351 volumes of Christian books. The amount expended was £1757. The books were given to ministers. It is a good thing to scatter good books; they speak eloquently where our voices would not be heard, and they continue to speak after we are dead and gone.

The Lodging-House for Boys, in Boston, established last Fall, is proving a decided success. The boys are charged but six cents a meal and ten cents for lodging, and pay if they can, or such fraction as they can. Ten of the boys, besides paying their way, have made deposits of surplus earning with the management amounting to \$14.

The list of murders in the United States for the past year is given at 2,326. Ohio claims the largest number—169 of these: Illinois next, 157; Wyoming Territory, none. Commenting on these figures, a contemporary says: "It is not singular that one of the frontier territories should have the sole credit of not spilling human blood? Here, however, woman has a voice in shaping its law and policy. Is there any argument in this exhibit in favor of equal rights to all?"

GIVING.—A Christian should never be troubled because he is asked to give. If he cannot give, he may well be sorry, but if he does not wish to give, he ought to be more than sorry—he should be alarmed. Lack of money is by no means as sad as the lack of a disposition to contribute of what one has. A man often shuts the door in the face of his best friend when he shuts off an appeal to his benevolence.

CURRENT EVENTS.

DOMESTIC.

The Orange Bill for incorporation was brought to a vote in the House of Parliament and rejected.

The temperance people of Souris, P. E. I., are not satisfied with the appointment of a man not a total abstainer to Chief Inspectorship of Licenses under Dominion Act.

Over 300 English immigrants passed through Moncton yesterday (March 31st) on route to the North-West. There were also 98 orphan children for homes in Ontario.

David Galland, of Shediac, in default of payment of a fine of \$50 for violation of Scott Act, was on Saturday taken to Dorchester jail. S. Nickerson was a few days ago fined \$50 for like offence. The committee are going on with the cases as fast as the police magistrate can handle them.

The steamers Princess of Wales and St. Lawrence, of the P. E. I. S. N. Co., have, during the winter, been put in first-class condition. They have received new boilers, and have been otherwise refitted so as to put them in a class equal to new boats. The Company are finishing the work of repairs on these boats rapidly, and by the opening of navigation it is expected they will be in a thorough condition for the summer's work.—*Patriot*.

A terrible accident happened on the northern division April 1st. The train going north, in charge of Conductor Koan and Driver Ryan, and one coming south, in charge of Conductor Audet and Driver Oakleaf, rushed into each other near St. Flavie. Fireman John Harney, of Shediac, was killed, and Engineer Ryan scalded. The accident was caused by the first named train running by St. Flavie station contrary to orders.

A despatch of the 31st ult., from Flagg's Cove, Grand Manan, to the *Globe*, contains the following information:

Fire broke out a few minutes past midnight, last night, at the residence of A. J. Clarke, Pettis Cove. A strong gale from the north was prevailing at the time, and the fire laid the building waste very quickly. The inmates, being asleep, barely escaped with their lives. The children suffered terribly from suffocation and became frantic, arousing their parents in time to save them. Strong and willing hands soon arrived and did what service could be done towards saving household effects. Very little, however, was saved, the fire having too much the start. The property was insured in the British American for \$800.

GREAT BRITAIN.

Prince Leopold, Duke of Albany, fourth and youngest son of Queen Victoria, died suddenly at Cannes, France, March 28. The Prince died in a fit as he was starting for Darmstadt to attend the wedding of his niece, Princess Victoria, of Hesse. The Duchess of Albany is at Claremont.

A despatch from Cannes states that the Duke of Albany's death was due to the effects of a fall which he received last evening.

The body of the Duke of Albany was placed in a coffin and sent to England. The coffin is enveloped in black velvet and is furnished with silver handles. The cover is glass, through which the body is visible, arrayed with a violet colored robe and wearing some of the many decorations which the Duke had received. The face has a peaceful look, the lips slightly extended. The sculptor Paoli has taken a cast of the face. The Duke will be interred in the mausoleum at Frogmore.

The Dublin bankruptcy court has annulled the deeds by which James Carey, the Irish informer, sought to transfer his property to his relatives and defraud his creditors.

FOREIGN.

It is reported that on the 16th, Gen. Gordon made a sortie from Khartoum with 4,000 men, two guns and a squadron of Bashi-Bazouk cavalry. On nearing the rebels, Gen. Gordon drew up his troops in the form of a square, which they kept until attacked by the enemy, when the Egyptians turned and fled. Two hundred of them were slaughtered, and three guns were lost. There are enough provisions at Khartoum to enable the town to hold out until winter. Gen. Gordon says Khartoum is safe.

Figaro's correspondent at Cairo says: Gen. Gordon, before the sortie of the 16th inst., sent the following proclamation to the rebel sheikhs: "Come to me without fear, as I have come to you in all confidence. I came not to fight, but alone, with the help of God, and God is with me." The sheikhs replied: "We have read your letter; you say you are with God; if you are with God you are with us, because God is with us. If you are not with us then God is against thee, and we shall do with thee as we have done with Hicks Pasha."

It is reported at Cairo that two black Pashas, whose treachery caused the defeat of Gen. Gordon's troops have been court martialled and shot.

Gen. Gordon has finally decided to abandon the policy of conciliating the natives, having become convinced that it is utterly useless. His new policy will be more vigorous.

All British troops are embarking for home (Mar. 31) except the Sixtieth Rifles, who remain to garrison Suakim until relieved by Egyptian troops from Cairo.

April 1st was the 69th birthday of Prince Bismarck, and the Chancellor received hundreds of despatches congratulating him.

UNITED STATES.

Despatches from Cincinnati, March 28th, give the following account of the riots: The outrageous miscarriage of justice in this city, so severely commented on for years, but which has recently been growing almost intolerable to the better disposed portion of the community, culminated to-day, when Wm. Burner, a self-convicted murderer, whose crime was a most brutal one, by the verdict of a jury escaped the capital punishment he so richly deserved, and was sentenced to 20 years' imprisonment in the penitentiary. When the sentence became generally known, public indignation knew no bounds. Ten thousand persons gathered at Music Hall in response to the call by reputable citizens to take action on the verdict. Many could not get inside the building. Strong resolutions were adopted condemning the verdict, and a committee on legislation was appointed. On adjournment, the vast crowd moved directly to the jail where they began an attack on the front door. The police, however, gained control of the jail and dispersed the mob. On Saturday night the riot was again resumed and the court house burned. The State militia was called out, and fired upon the mob from the jail windows, killing and wounding many. On Sunday the rioting was again resumed, but the troops were too much for the mob, and quiet is now restored.

The number killed outright or dying at the hospital up to midnight, April 1, is 41. The number wounded is 120 and probably half as many more wounded not reported. Burner, who caused the riot and bloodshed escaped during the riot, but he was recaptured and lodged in the penitentiary at Columbus.

In Saundersville, a thriving town of 1,500 inhabitants in Washington county, East Central Georgia, there was a fearful uprising of negroes on Saturday night and an attempt on their part to massacre all the white people in the town and county. The trouble was due to the arrival of a communistic emissary who convoked in the woods, outside of the town, a negro mass meeting of about five hundred. The negroes were told that they were poorly paid and little better than serfs, and that the only way to right their wrongs was to murder every white person in the County and take possession of all the property of their victims, which, he said, rightfully belonged to them, and not to the whites. The negroes were supplied with money which they freely spent for whiskey, and were thus made more than ordinarily excitable. After the meeting the negroes paraded the streets, boasting of their contemplated massacre. The local military company was called to arms, and quietness again restored.

A man may forget his business, his family, and all the sacred obligations of a life, but the terrible pains of neuralgia, rheumatism, lumbago, sore throat can only be forgotten after using freely of Minard's Liniment; it cures like magic.

RECEIPTS FOR MARCH.

Mrs. H. W. Baker, 50 cents; Thomas Ives, Esq., 50; Michael Delaney, 50; William Arthur, 50; Charles Dickerson, 50; Mrs. William Miller, 50; Robert Stevenson, 50; William Parkman, 50; Ivo McDonald, 50; John Orr, 50; Nathaniel Orr, 50; Miss C. J. Squarbridge, 50; Joseph E. Reed, 50; Robert Milligan, 50; Richard Murray, 50; Albert Hale, 50; Mrs. John Smith, 50; Miss Anna Bella Pickett, 50; Mrs. H. McClure, 50; Roland H. McNeill, 50; Charles Rose, 50; David Tenant, 50; D. O. Thomas, 50; Kenneth Henry, 50; William Pugh, 50; Allen Outhouse, 50; Augustus Morehouse, 50; A. H. Outhouse, 50; Handford Outhouse, 50; Simondson Outhouse, 50.

Rheumatism can't stop where Minard's Liniment has been thoroughly applied and taken internally, this is the verdict of all users.

DEATHS.

SHEPPARD—We deeply regret to announce the death in Bowmanville, yesterday, of Nancy, wife of Rev. E. Sheppard, lately of the Disciples Church in this city, and mother of Mr. E. E. Sheppard of the Toronto News. Mrs. Sheppard was well known in St. Thomas and throughout Elgin, having lived the greater portion of her life in this county. For some years she has not been in the best of health, and for the last twelve months has been a constant sufferer. Her long illness she bore with exemplary and Christian fortitude and patience, and her loss will be cruelly felt by her husband and children. Her remains will be interred in the Mapleton cemetery on Sunday, the services being conducted in the South Dorchester Disciples church, at 3 p. m.—*St. Thomas Journal of Feb. 28.*

PURVIS—At Nauwigewauk, Kings Co., N. B., on the 9th ult., after two years and a half of intense suffering from lung and heart disease, Maggie K., aged 23 years, third daughter of Robert S and the late Cynthia Purvis. This makes the fourth time within seven years that death has entered the home of Bro. Purvis—taking first a daughter, next a son, then the mother, and now another daughter.

A short time before her last illness it was my privilege to preach a few times to the people of Nauwigewauk, Maggie, who has been a member of the church since Nov. 13th, 1874, being then baptized by Bro. E. C. Ford, gathered together a number of her friends and formed a little choir, the singing of which added greatly to the interest of the meetings. She was a pure, faithful and loving daughter, a kind and affectionate sister, and above all an exemplary Christian. During her severe sickness she was supported by unwavering trust in her Saviour. She frequently expressed a strong desire to depart and be with Christ, declaring herself ready and willing to go at the Master's call. Among many of her last sayings we note the following: "Do not mourn for me or think of me as dead. I have been dying for years, and now I will be only beginning to live. I have suffered a great deal, but oh! how much greater were my Saviour's sufferings. He has done so much for me." We sincerely trust that the sad affliction which lately has hovered around this family will be softened and sanctified to them by the consoling fact—all things work together for good to them that love God, to them who are the called according to his purpose. And that she has but preceded a little the portion of the family on earth to join the portion which is in heaven. On the following Wednesday, at 2 o'clock, p. m., after a short service at the house, we started, with a large number of sympathizing friends, in funeral procession, to the Presbyterian Church, in which, through the kindness of the elders and preacher we preached a funeral sermon, after which the body was taken to the cemetery and laid to rest, there to await the resurrection morn.

During her sickness she composed quite a number of verses, which came to light after her death. Space forbids giving but a couple, which speak for themselves.

I know not why, O Father! I this cross must bear,
But, Thou didst send it, and 'tis my earnest prayer
That I may bear it meekly, and fully trust in Thee
Who hath said, "As thy day thy strength shall be."

I know not why, O Father! Thou dost leave me
here below,
When my heart is hourly longing, yearning
unto that bright land where pain and sorrow never
come,
And death severs no dear ties in the eternal home.

VAUGHAN—In this City, on Monday morning, 24th ult., after a lingering illness, John Vaughan, in the 64th year of his age, leaving a wife and a large family to mourn their loss.

LINKLETTER—At his home, Linkletter Road, Prince Co. P. E. I., March 1st, at 10 o'clock a. m., Bro. Jas. Linkletter. Our hearts have been more than pained by the reception of this sad intelligence. We leave the writing of his obituary to Bro. Crawford, who has known him for about 20 years and was present at the time of his death. The church at Summerside, of which he was an elder, has thus met with a sad, sad loss. To speak of him as we would wish would appear to a stranger an exaggeration, to those knowing him, but the sentiment of their own hearts, and scarcely justice to his noble Christian life. His friends, we are sure, have no need to mourn as those who have no hope. He has fought a good fight, finished his course, kept the faith, and is now wearing a crown of righteousness. Our Christian sympathy goes out to his beloved partner and family, in this their hour of affliction.

T. H. C.

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Beware of Counterfeits and Imitations. The high reputation gained by MINARD'S LINIMENT for the cure of RHEUMATISM, DYPHTHERIA, Sciatica, Neuralgia, Headache, Earache, Toothache, Cramps, Bruises, Sprains, Coughs.

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Colds, Quinsy, Erysipelas, Colic, Croup or Rattles, Hoarseness, Burns, Bronchitis, Numbness of the Limbs, removing Dandruff and producing the growth of the Hair, and as a Hair Dressing has given rise to spurious White Liniments, purporting as being the same as Minard's Liniment. The genuine Minard's Liniment is prepared only by W. J. Nelson & Co., Bridgewater, N. S., Sole Proprietors. To protect yourselves from imposition see that the King and Signature W. J. Nelson & Co., is on the wrapper, and the words Minard's Liniment blown in the glass of the Bottle. A Reward of \$500 Gold is

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offered for a better article, or the Proprietors of any remedy showing more Testimonials of genuine cures of the above diseases in the same length of time. There is nothing like it when taken internally for Cramps, Colic, Croup, Colds, Coughs, Pleurisy, Hoarseness and Sore Throat. It is perfectly harmless, and can be given according to directions without any injury whatever.

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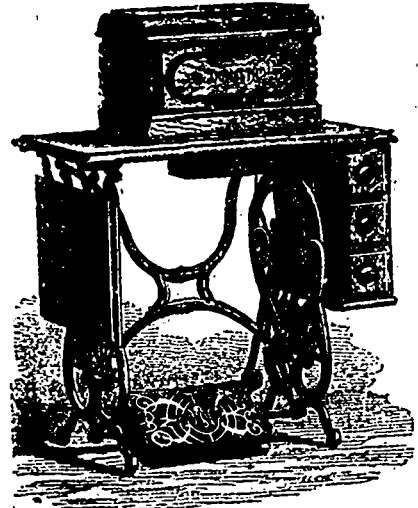
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