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# THE CHRISTIAN.

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

Vol. 2.

SAINT JOHN, N. B., JANUARY, 1885.

No. 3.

## The Christian.

### OBSERVATIONS.

I notice that it is but very little use to waste time and labor with those who do not read and think for themselves. There is great need of much reading and thinking in this age of shoddy and sham. "More light" is the universal cry; but what good is light without the eye, and what good is the eye unless it is used. Eyesight will give us insight, but the eye without sight is as unfortunate as a day without light. Many now, as in former times, have eyes, but see not, and ears, but hear not. To trust in what another thinks is right, without seeing it ourselves, is as unwise as settling accounts with your neighbour by his figures, without keeping any account yourself. I wonder how many would do it? Why not be as honest with our soul as we are with our pocket?

I find it very pleasant work to talk and preach to those who weigh and measure what is said by the standard of right—the Bible.

In our meeting at Weymouth, Digby County, I noticed that the best attention was given to what was said. The intelligence of the hearers showed plainly they "kept their own accounts," and were able to judge for themselves—the truth will never suffer in the midst of free thought and honest intelligence.

I notice, however, there are places where the door of investigation is closed, and in such places the doors of the meeting-houses are also closed against any but "our own." One good brother once said, "The difference between the jail and the meeting-house was seen in the fact—the one locked persons in and the other locked them out." I venture the remark here, that where the light can't get in, the darkness can't get out. It is a noticeable fact, that where hearts and houses are closed against those who differ from us, the golden rule is at a fearful discount, and the ninth commandment is a positive drag in the market. This "shut out" principle is so far behind the age, and behind the spirit of the truth, that we tremble for those who indulge in it, lest they are so far behind they will be forever shut out when "the door is closed."

The brethren in Gulliver's Cove, Digby County, were quite discouraged when we went there—they were not keeping up the order of the Lord's house. It seemed, at first, hardly possible to revive them again. We are happy to say our fears were not realized. After a few evening meetings they took hold of the work in good earnest, and are now in a good working condition. They have had every form of adversity with which to contend. We think the tide has turned in their favor, and that prosperity will follow them. Their pledges for the Mission work the coming year compare favorably with other churches. We greatly desire their prosperity, and trust we shall hear of their continued efforts in the building up the cause of Christ in that part of their County.

During the month's labor in that County I preached thirty times; preaching in ten different

places, five of which were in new fields; I made eighty visits. The success of the meetings in Gulliver's Cove, and in Southville, have already been reported. My stay in Southville, including Woodville and Riverdale, was very enjoyable.

The splendid success of the meetings under the continued labors of Bro. Gates, will more than compensate them for all their trials and discouragements in their earnest and anxious efforts to sustain the cause during the dark times of the few past years. We remarked last year when we were there "that the Church in Southville would see good times in the near future," and now they have come, but the end is not yet. From them the Word of the Lord will be sounded out not only in Southville, and Woodville, and Riverdale, but also in other places in Digby County. Their faith toward God will spread abroad. And now that a door is opened, we shall expect to hear of their continued success in building up the cause of God in that part of Digby County.

It rejoices our hearts to notice the continual growth of interest in the Mission work, and there is room for growth. We notice that those who feel too poor to help the Mission work, are generally too indifferent to help any good work. The Mission spirit is the mother of Christian activity, and not the daughter. Where there's a will, there is generally a way. The Mission work is the question now in the religious world. It should be constantly agitated. Every one should feel the importance of it, and understand how they could co-operate in this work. A good sister said to the writer, "She wanted to help the Mission, but she was not able." Are you not willing to give a hen and feed it, and save the eggs for the Mission. "Most certainly I would." All right, now make an estimate of what the amount will be. After figuring on the amount she received for eggs last year, we made it two dollars for the hen at the very lowest estimate, and I will venture the guess that when the hen finds out she is laying eggs for the Mission cause, she will do much better at the business than she did last year. I speak of this case to show how it is possible for every one to help advance the cause of God if they feel so disposed. It is easy enough to make the head level on this question when the heart is level.

I notice that our American brethren show a grand work in Foreign Missions. They have established seven new Missions this year. They now have sixteen Mission stations, and twenty-five missionaries. The additions last year were 365. This is enough to inspire every heart with the Mission spirit.

I observe that Barak would not undertake to deliver Israel from Jabin, and Sisera, unless Deborah would go with him. Barak was quite right. It is useless for us to undertake to pull down the strongholds of Satan unless the Deborah's work with us.

The Women's Aid Society has commenced in good earnest. We noticed in the last CHRISTIAN that the sisters in St. John have organized, and are pushing the work. Here, in Milton, the sisters have made a beginning. They have had

two meetings, and they now have twenty-two in their Society, and others yet to join. We hope the sisters in all the churches may make a move in this direction. There is certainly an advance movement. We can already hear a moving in the tops of the mulberry trees. Let it come. We want to see a grand revival this year in the Mission work.

The Mission work in Queens County is still moving on. One difficulty we find in Port Mouton, and in Summerville, *i. e.*, the halls are not large enough to hold the people who come to hear. The friends in these localities are talking of building a meeting-house. We think they will; but talking isn't money, if it was we would be monied to death. We will have the same difficulty in building the house, we fear, that the man had in cooking the hare, he couldn't catch the hare. There are hopeful signs of success in our County, notwithstanding the hard times that is driving so many away.

I wish some one would tell us how to secure good prayer-meetings. It is one of the most important questions, and yet the least attention given to it. Some prayer-meetings remind me of the boy who, when asked if he learned to read at school, answered "No!" Did you learn to write? "No!" Then you learned to spell, I suppose? "No!" Well, what do you do? "I wait for school to let out." The influence of a good prayer-meeting is unmeasurably great, and a very little effort on the part of each one will make a live meeting. A few words, or the reading of a portion of Scripture, or brief prayers promptly offered, would revive every heart. Why it is that the brothers and sisters will not take hold of this work, where there is so much good accomplished by it, and such a little sacrifice on the part of each one, is as strange as it is amazing. There are very few places on earth I had rather be than in a good prayer-meeting, but a dull prayer-meeting is the worst form of punishment to me. I know how to spoil a meeting better than I know how to make one. One successful way to destroy the interest of a prayer-meeting is in the beginning: Let the leader of the meeting read a long hymn, and a long chapter, and make a long speech, and then tell the brethren the meeting is in their hands, and they must improve the time, when the fact is they haven't much time left to improve. Jerry McAuley would say, when a brother was making a long speech, "Cut it off, brother, both ends, and give us the middle, that is always the best." The leader, by all means, ought to be brief in his remarks. Speak out, brethren, and give us your observations and premeditations on this most interesting work. We all need light on this matter. H. MURRAY.

A poor man in Fife, before eating, asked a blessing in these weighty words, which were found, after the Duchess of Gordon's death, written on a slip of paper in her hand:—"Lord, give me grace to feel my need of grace; and give me grace to ask for grace; and give me grace to receive grace; and O Lord, when grace is given, give me grace to use it. Amen."

## CORRESPONDENCE.

## FROM NEW ZEALAND.

DEAR BRO. CRAWFORD.—The amount of energy and enthusiasm which is now being displayed in Missionary enterprises, indicates a firm confidence in the benefits to be derived from the religion of Jesus. It seems almost incredible that so much money could be raised, and that so many earnest and devoted men and women would be willing to risk their lives, endure hardships, forego all the pleasures of home and friends, and engage in the work of Christianizing and civilizing the heathen. Having now been for twenty years an observer of Missionary work, and its effects, on a noble, but savage race of people, I think it will not be uninteresting to your readers to tell of some of the things I have seen and heard. It may also encourage some who are engaged in Mission work, and induce those who contribute to their support, to do so even more liberally than they have hitherto done.

The Aboriginal natives of New Zealand are an intelligent looking and interesting people. In stature and physical development equal to the average European. When the missionaries came amongst them they were most determined cannibals—frequently engaging in tribal wars, which had but little object, beyond obtaining a supply of human food from the bodies of those slain in the fight. The males did the fighting, and the females obtained the food and clothing, such as they had, and reared the children. They were in common with most Aboriginal races, cunning, suspicious, and cruel, though not inhospitable to strangers. It is quite fifty years since the first missionaries arrived here. They must have been men and women of large hearts, and possessed of genuine faith in the God whom they served, to take up their abode in one of the most out-of-the-way corners of the globe, without means of communication with the rest of the world, except of the most uncertain kind. My first experience of the effects of Mission work was gained in a native's village in the interior of the country. I was working at a saw-mill near the village, and on Sunday, in company with several others, paid my first visit to a Maori Settlement. We had some distance to go up the beautiful Waipa River, against the current, and arrived just as the people were having their dinners. We were invited to partake with them, but as we had brought food with us we declined. After we had seen all the sights, we prepared to return, when just as we got to our canoe a bell began to toll; on inquiry, we found it was a church bell, and that a service was about to be held. We at once decided to go. On entering, we were received with great kindness. Bibles, hymn books, and prayer books, were supplied us, but as they were written in Maori tongue, were of little use to us. The building was large, but poorly lighted, with few seats, as the natives prefer sitting on the ground. At one end was a small platform with a desk in front. On the platform sat a venerable looking Maori, with tattooed face and portly form. As soon as the bell stopped, he rose, and in a clear, deep voice, began the evening service of the English Episcopal Church. He needed not the promptings of the prayer book, as he solemnly turned its pages, while the whole congregation joined in the responses with an earnestness and precision which was delightful to witness. Beside the old man stood one much younger (whom I afterwards learned was his nephew) who assisted in reading the lessons, and who knew sufficient of the English language to tell us the books and chapters of the lessons, and the numbers of the hymn they were about to sing. I turned to the number indicated, but it was all "barbarian" to me, as I understood not a word of Maori then. The congregation stood up when the young man started the well-known tune Arlington. I felt a thrill of joy indescribable, and after the first flush of excitement was over, I joined heartily in the song, using for myself those beautiful lines, commencing, "Thou art the Way," to the evident delight of my simple minded Maori brethren. The young man

preached, what to judge by the attention of his hearers, was a very interesting sermon, and the old man closed the meeting with the benediction. I have many times thought of this scene, and though twenty years have passed away, it is as fresh in my memory as ever. It was soul-stirring and impressive, to think that in the interior of far away New Zealand, among the erstwhile cannibals, the God of Abraham was being praised and worshipped, and the influence of His only Son felt, in shedding abroad "Peace on earth and good will amongst men." I have witnessed many scenes of Maori life and manners since the one described above, but none have left so pleasing an impression on my mind as this. This same old man, Wiremu Patene, when the history of New Zealand is faithfully written will figure with honour upon its pages. He died some years ago in the full assurance of faith.

One other incident which occurred a few weeks ago must suffice for this time. At a Settlement to the North of Auckland, inhabited by Europeans and Maories, a young girl died. She was a great favorite in the district, and had been very kind to the natives, to whom she was well known, through assisting in her father's store. The European settlers and natives assembled to attend her funeral. There was no white minister within reach to conduct the funeral services, when the Maori clergyman and his brethren in an impressive and affectionate manner conducted service both at the house of the deceased and at the grave. This incident has called forth favorable comment where it is known, and shows how the Gospel makes one brotherhood of "every kindred, every tongue on this terrestrial ball," where its influence is felt.

There is but little in the way of news to write. Bro. J. J. Haley, who has been in Melbourne for about eight years, leaves for San Francisco in January next. He will be missed very much. A Bro. Myers, from Kentucky, is expected in Wellington, and Bro. A. B. Maston, who came from Indiana some years ago, will probably take Bro. Haley's place in Melbourne. I am, etc.,

L. J. BAONALL.

Sandes St., Thames, N. Z., 13th October, 1884.

## FROM CALIFORNIA.

EDITORS OF CHRISTIAN.—I receive regularly the CHRISTIAN, and read it with much interest. As I have by no means forgotten my native land, and the many friends of former years, it affords me great pleasure to hear from these parts and to note the progress that is being made in the good work.

Allow me to tell you and your many readers of what we, as a religious body, are doing in California.

We have been in the State over six years, and can speak with reasonable accuracy of what has been done during that time. Six years ago, there were only three preachers who were giving all their time to preaching the word, and were sustained in the work. That number has now grown to twenty-five. Five years ago we had only five churches in the State which had preaching every Lord's day; now there are over fifteen. Over twenty congregations have been organized, and twelve meeting-houses built during the past five years; eight church houses have been opened for church work during the past year, and eight others are about to be erected.

We came to this valley eighteen months ago. There were then no preachers employed by the churches in this County; now four are sounding out the word of Life. We had then three churches; now six. This has not resulted from emigration, as this is one of the first settled counties of the State, and does not gain in population by any great influx of settlers from other places.

We number in this State about five thousand members; have sixty-five churches, and forty preachers. We have one state evangelist, one district evangelist, and one Sunday school evangelist.

Our state evangelist has baptized over two hundred during the two years he has been employed. He is a young man, about as tall as brother H. Murray and half as broad, is wholly devoted to his work, and is meeting with a fair measure of success.

Recently he held a meeting at Geyserville, where several were baptized and a church organized. This little town is eight miles from here, and where I have been preaching what time I could spare for the past year. A house for worship will be built there this winter, as the lot is purchased and necessary arrangements made. Cloverdale, a beautiful growing town at the terminus of the railroad, and eighteen miles from Healdsburg, will also soon own a church house belonging to the christian church, as we have an organization recently formed and a lot for a church paid for.

We have just closed a series of meetings in this town, which resulted in the baptism of six persons and in sowing much seed, we hope for future reaping. The preaching in this meeting was done by F. W. Pattee, recently from Halifax, N. S., but who is now located in Petaluma, in this County. It was a pleasure to us to meet this worthy and efficient preacher of the gospel and listen to his clear and forcible presentation of the word.

But I must close this hastily written letter, hoping to find time at some future day to write again. I am preaching the greater part of my time for the Healdsburg church, one of the oldest in the state, but also find time to look after the work at Cloverdale and Geyserville. Add to this a fruit ranch to attend to, and my friends in the East will understand my seeming neglect to write letters.

Wishing you much success in your good work,  
I am, Yours truly,

HIRAM WALLACE.

Healdsburg, Cal., Dec. 14th, 1884.

## NEWS OF THE CHURCHES.

## NEW BRUNSWICK.

## ST. JOHN ITEMS.

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.

We are glad to report three additions during the past month by confession and baptism.

Our New Year's meeting was a grand one. A large attendance of the members and about thirty took part in the meeting.

Our Sunday School Teachers have now a regular meeting for the better preparation of the S. S. lesson. This idea is a good one, and will benefit both scholars and teachers.

Brother Gates passed through our city on his return to Le'teto. Bro. G. reports a good interest in Digby Co.

Our Sunday School scholars are making preparation for their Annual Festival which takes place this month.

The interest in the Lord's cause seems to be increasing with us. Our services are being unusually well attended, and the brethren generally are taking more interest in church work.

The Ladies' Missionary Aid Society is now in good working order. The last meeting was a successful one and the receipts fully up to their expectation.

G. F. B.

## MAPLE VIEW.

DEAR EDITORS.—The CHRISTIAN is to me a most welcome visitor and I anxiously look for its monthly visit. It is a pleasure to hear from the brethren

through its columns. Bro's. Murray and Emery's articles are to the point and the many letters from all the brethren are interesting and instructive.

I am at present on the Tobique River, where I am a great part of my time in the forest engaged in the lumber business.

The people of Maple View take great interest in the cause of Christ, and though there is no stationed minister, they have a prayer meeting every Sunday afternoon, where great interest is taken by the young in the cause of the Master. There is also a very good Sunday School, where the children early learn to walk in wisdom's ways, where grace and truth abound.

As we now enter on the New Year, might we not, by looking back at the past, see many misspent moments that we might have improved, and thus take the present opportunity to prepare ourselves better for future temptations. We have much to be thankful for, that while many have been called away, we are still left to work more ardently in the Master's cause.

Bro. Capp's article in the last issue on Our Mission, is to the point, and I hope the time will speedily arrive when we will see this great want supplied. "The harvest certainly is plenteous, but the labourers few," and I trust that the brethren will not wait for Bro. Capp to hunt his way to the pocket, but that all will contribute to this cause cheerfully, as the Lord loveth the cheerful giver; hoping that you may meet with the same success in the future that you have had in the past.

J. H. HAMILTON.

#### NOVA SCOTIA.

##### NOTES BY THE WAY.

In closing my last communication I spoke of a man, who like the eunuch, demanded baptism as soon as he had decided to serve the Lord Jesus. Some thought this was very hasty, he should have waited a week or longer, and even hinted that they thought he stood on a slippery foundation. How strange, that with the word of God before them, they should ever get such an idea. As we compare this conversion with those in apostolic days, then they heard one sermon about Jesus, and at once submitted themselves to him or rejected him. On Pentecost, of the thousands assembled, three thousand were ready to follow Christ, and these three thousand were baptized. In Samaria, when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. When Paul preached to the jailor, although he was a heathen, he was baptized the same hour of the night. Why did he not wait a month, or at least till daylight. Now, was this man like any of the foregoing? No, he was brought up in a land where the gospel is kept before the minds of the people, his father and mother were christians, his wife had set him an example of obedience years ago, and finally his own children had their young hearts made happy by the reception of Christ, and had given an example to the father of obedience to Jesus; and for two years he had almost been persuaded to be a christian. Now, when this point was decided, why wait? What should he wait for? Is there an example under the gospel of any one waiting only one, Saul, waited three days, and neither ate nor drank, but he was following the direction of Jesus, till Ananias came to instruct him he did not know what to do, but as soon as he learned he did it at once, even before he satisfied his appetite. Strange that our religious neighbors would rather feed on dreams, visions, and feelings than the word of our God. Three persons have decided for Christ since my last. This has filled our hearts with joy and for this we thank our God. We have had a very happy time together here and the cause of our Lord and Master, has a better

prospect for good than ever before; sixteen have been added by obedience, and six restored. Still there is a sad feature in closing this meeting; but it is not an uncommon feature; some who were almost persuaded, still stand with the enemies of God. May the Lord in mercy spare them to another opportunity. I expect before this reaches the readers of the CHRISTIAN to be at home with my family.

J. A. GATES.

Southville, Dec. 26th, 1884.

##### CORNWALLIS.

The cause of the Master is progressing here in some sense; but from different standpoints it might appear to be declining. The meeting on Lord's Day is not as well attended as we could wish. This meeting for prayer, praise, reading God's word, preaching, and attending to the ordinance of the Lord's Table, is surely a most important duty and glorious privilege of every Christian, and when this is neglected for trivial or imaginary causes, we cannot hope to see a "growth in grace or in the knowledge of our Lord Jesus Christ." At the A. M. meeting last Lord's Day, one made the good confession, and the same day was "buried with Christ by baptism into death," and raised again to walk in newness of life, we trust.

##### RIVERSIDE.

We are now enjoying a visit from Bro. E. C. Ford, of Westport, who has given us, at West Gore, several very excellent discourses. Not learned, or eloquent, in the popular sense; not grandiloquent in artificial elocution; not grand in rhetorical finish, but grand in apostolic simplicity—grand in the power to make us want to be Christians. Bro. Ford has made a very favorable impression here and in East Rawdon, where he preached several times; and we are confident if he would return at some favorable season of the new year, he would reap an immediate harvest from good seed already sown, and find much good soil waiting till the sower goes forth to sow. Behold, sowers go forth to sow! Some to sow tares, Some to scatter broadcast the seed of the kingdom of Satan. Some to sow the good seed of the Kingdom of Heaven: And according as the sowing so will the reaping be. How important then that the good seed be sown in the virgin soil, before it becomes preoccupied and overrun with tares and the wild brier, the thorn and the thistle grow broader and higher.

Brothers of the faith, be this our motto—"My Father worketh hitherto and I work."

D. McDUGALL.

Dec. 22nd, 1884.

#### P. E. ISLAND.

##### STURGEON BAY.

CHRISTIAN.—Since my last in the CHRISTIAN, I held a meeting for the Christian Church at Tryon. The meeting began with the first Lord's day in November, and continued for five consecutive Sundays, closing with the night of the fifth Lord's day. The weather was very unpropitious most of the time; this, with the prevalence of sickness in the settlement, prevented our audience from being large during the week, but on Sunday nights they grew and the interest increased, until we had a full house on the night of its close. We had no additions, but if I had not unfortunately been called to another part of the Island, and had continued a few weeks longer, there would have been some turned to the Lord. Many were deeply impressed and led to consider the way more diligently, the good seed of the kingdom was sown, and the church built up and encouraged.

Tryon is one of the hard places on the Island in which to labor. It has four churches, Presbyterian, Christian, Baptist, and Methodist. Each of these has its following of ardent admirers, dissatisfied members, and nominal professors. All these diverse

elements were represented at our meetings, as well as many from the "Big Church." Hence a sister remarked, after a large Sunday night meeting, that our audience reminded her of the multitude that assembled in Jerusalem on the occasion of the descent of the Holy Spirit on the disciples, and Peter preached to them the first gospel sermon. But the effect was far different in our case.

Often and often, as I walked up and down the road in full view of these four churches, did I think what a spectacle these four edifices must present to a reflective mind. Four different religious bodies having the same God and Father, the same Saviour, the same Heaven, the same Bible, the same Gospel to proclaim in order to save the same Human family, the same Holy Spirit to comfort and sanctify them. Yet each proclaiming a different system of religion, in some of its fundamental principles, each claiming to have the Truth, and each condemning those who differ therefrom: and oh, the prejudice, enough to make an angel weep. How many, oh, how many are driven into skepticism and infidelity by these divisions of the Lord's people. Notwithstanding this fact, many are pleased to view these divisions as a good thing, looking with complacency thereon, and replying that all persons can be suited. Little do such superficial persons consider the many earnest prayers of our Lord and Saviour, the privations, the cruel mockings, the intense sufferings, the bloody sweat, the awful loneliness on the cross, forsaken by the very persons whom he came to save, forsaken by his disciples, the whole inhabited earth seemed against Him. Yea, and to cap the climax of bitterness and woe, his own God forsook him, and he died crying in despair, "my God, my God, why hast thou forsaken me." Yes, the Blessed One understood why the Jews forsook him, and crucified him, for they believed him an imposter, and he prayed, "Father, forgive them for they know not what they do." He understood why his disciples forsook him, for he told them that they would all be offended because of him, "for it is written, I will smite the shepherd, and the sheep shall be scattered." But oh, he could not, at that time, understand why his Father, whom he had served so faithfully, should forsake him, and no wonder it broke his heart. All this was endured in order to bring man back to God, and to make all the families in the earth One in Himself. I regard the divided state of Christianity, as the prolific source of infidelity. When, O when, will party names, and partizan spirit be observed in oblivion, and the people of God unite as one body in the glorious cause of saving souls? May the Lord assist his children to be faithful to their Master, so that this much desired time may speedily come.

The writer had the pleasure of being present one night at "The Tyron Young Ladies' Literary Society." It was organized some years ago, and a constitution prepared. Only ladies were admitted to membership; but recently—either from choice or necessity—they changed the constitution in order to make gentlemen eligible to membership. Strange, indeed it is, that this society still wears its original name. The reason for this I did not ascertain but I infer that it is because the ladies are in excess of the gentlemen. The society convenes weekly in the homes of its respective members. The order of exercises are: Readings, Recitations, Criticisms, with Vocal and Instrumental Music interspersed, General Conversation, Announcement of Programme for following week. Then they Adjourn. The selections are from standard authors, both prose and poetry; and the effect upon the members is of an elevating and refining character. Would that many such societies were organized, not only on the Island, but everywhere.

MURDOCH GUNN,

Charlottetown, P. E. Island.

Dec. 9th, 1884.

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SAINT JOHN, N. B., JANUARY, 1885.

## EDITORIAL.

The Jews used as literal the figurative language of Christ which was a great cause why they misunderstood and rejected His teaching. When He said He would raise up in three days the temple of His body, which they were going to destroy, they thought He meant their temple, which required so much time and labor in its erection, (John ii). When He told Nicodemus that none could see the Kingdom of God without being born again, He incredulously exclaimed: "How can a man be born when he is old," etc. 3. Again in the 6th chapter we learn that because Jesus said, "Except ye eat my flesh and drink my blood ye have no life in you," many of His disciples went back and walked no more with Him, and that, too, after He had explained His meaning. They spurned any explanation, declaring that His saying was too hard for any one to receive. Christ's figurative language, "This is my body," is now taken by many as literal, in direct opposition to reason and revelation.

It is a safe rule to take language as literal when the sense of the passage and the context will admit of it, but when one or both forbid it to take it as figurative.

When Jesus said, Ye shall be baptized with the Holy Ghost, He evidently meant by it the gift of the Spirit bestowed on the apostles at Pentecost. And Peter's words, in Acts xi. 16, 17, declare it was the same gift bestowed on the Gentiles, in Cornelius' house. Now, when we find in neither case anything resembling baptism, except it be the abundance of the gift of the Holy Spirit, we are bound to take the Saviour's words as figurative. In so doing we escape a world of contradiction and confusion.

1st. Instead of saying the apostles were baptized with the Holy Spirit, we repeat the words of Luke, and say, "They were filled with the Holy Ghost."

2nd. Instead of teaching men that there was a baptism of the Holy Spirit, and also a baptism of water, leaving them in confusion, we repeat the words of Paul: "There is one baptism;" that one the only baptism recorded in the New Testament since the death of Christ, clearing the mists from the people's minds, and leaving them to decide whether they will submit to that one baptism or reject it.

3rd. Instead of encouraging that ceaseless strife about what was done to the apostles, some contending that they were poured, some that they were sprinkled, others that they were immersed, we read the inspired record and see nothing about their being poured out, sprinkled or immersed, but filled with the Holy Spirit. From figurative language we can never prove specific action. *Eat and drink* are

specific acts, but when Jesus speaks of *eating His flesh and drinking His blood* they are no longer so. Walk is a specific act, but when Paul exhorts Christians to walk, as becometh the Gospel, or complains of those who walk, as enemies of the cross, no one attempts to prove from such walking specific action. So, when Jesus says, John truly baptized with water, He says John performed a specific act. But when He says, Ye shall be baptized with the Holy Ghost, its specific nature is gone. How vain then the efforts to prove the meaning of baptize by its figurative use. Matthew, Mark, Luke and John give us the complete history of Christ. What referred to him in type, sacrifice or prophecy, is literally recorded in their writings. And these are written that we might believe that Jesus Christ is the Son of God, and believing might have life through his name. John xxi. 31.

Next to Christ's mission comes that of the Holy Spirit, and the book called "The Acts of the Apostles," written by Luke, gives us his history. Whatsoever was foretold of the Spirit is literally recorded by Luke, and his record of events is the truth on the subject. No matter what record men may now give, Luke's record confirms the history of Christ. After Jesus had finished His work on earth, and was about to go unto His Father, He commanded His apostles to preach the Gospel to every creature, and told whom He would save and whom condemn. He told them further to wait at Jerusalem for the Holy Spirit, of whom He had previously told them. He then ascended to His Father, and sent the promised Spirit, who filled the apostles, and perfectly qualified them for their grand work. They spoke the Word of Christ, as the Spirit gave them utterance. When sinners were convinced of sin, of righteousness, and of judgment, and asked what they should do, they were told in the words of Christ. When they obeyed from the heart, the form of doctrine delivered, they were made free from sin, and received the gift of the Holy Spirit.

The same Gospel that was preached to them is preached to us, and the promise made to them is made to us on the same conditions. And although we may not understand all that is said of the Holy Spirit, we can receive the record God has given of His Son, and with all our heart obey Him and receive the gift of the Spirit, filling us with joy and peace and the hope of glory. To be spiritually minded is life and peace. Those who possess most of the Spirit are those who are most like Christ in labor and self-denial, for the good of others, and the glory of God, who spared not His own Son, but delivered Him up for us all, that He might with Him also freely give us all things, even His Holy Spirit and eternal life. Thanks be unto God for His unspeakable gift.

D. C.

VIGOROUS efforts are being made in our City to bring before the people, in the near future, the question of the Scott Act, which we sincerely hope will be carried.

Those opposed to the Act, are not, according to accounts, unmindful of the above efforts, and are circulating, for signatures, certain petitions framed by the Anti-Scott Association, of the Upper Provinces, and intended for presentation to Parliament. The resolutions of the petition exhibit quite an amount of "crooked wisdom, which is called craft," and corresponds, in many particulars, to the speech of "a certain orator named Tertullus." For the want of space we are compelled to give, in a condensed form, the reasons of the petitioners for the proposed amendments to the Scott Act, viz:

"That, in their opinion, it is inequitable in some of its provisions, not calculated to secure the intent of its framers, or to advance the moral and material interests of the people among whom it is brought into operation.

(1) In order for its adoption in any place, it should require not merely a majority of the votes polled, but a majority of the total vote of those

entitled to exercise their franchise in said place."

Oh! how the hearts of these men (the framers of this petition) must have ached within them as they witnessed the temperance people failing, through defective laws of their own framing, to obtain the suppression of the liquor traffic. How their hearts must have swelled with rapture as they discovered that by the adoption of certain amendments, the interest for which the Scott Act was framed, could be effected! But any one can see that it would be much EASIER to keep men from voting than to influence them to vote against their consciences. How much easier it would be to keep men from voting, who had been paid, than to control or to watch the action of the man voting, though paid. If the people do not exercise their power of franchise, it is their own fault. Its presentation to the people, and adoption by them, is governed by the same principles as any other question demanding an expression of will.

(2) "That the Act being carried by small majorities, has given grounds to manufacturers, merchants, and others, dealing in wines, etc., to contest the Act, thus keeping up a turmoil to the detriment of business, which would not occur if it had been carried by decided majorities."

We do not believe that the liquor dealers in the Upper Provinces are better than in these parts, and we know that here they have not only used every means to prevent a full and free expression of public sentiment on this question, but have not respected decided majorities.

(3) "That it confiscates without compensation from Parliament or Municipalities the property of manufacturers, and others, duly licensed by the Government for many years, by making their property worthless."

But let it be asked, How many properties have they confiscated without compensation? How many homes have they destroyed? How many men have they sent to eternal perdition? How many of these palatial buildings, in which these dealers live and own, are but the aggregate of other men's homes, ruthlessly taken by pandering to the weaknesses of their fellow-beings? Surely, there is no injustice, if, at the end of the contract, the Government, by the earnest request of the people, declines to enter into another contract of like nature! If, by means already accumulated, they conclude to erect large buildings for carrying on more successfully, in years to come, the liquor business, having no promise that such privilege will be granted them, beyond the time stated in the present contract, it is at their own risk. If this amendment was adopted, what an argument it would be in the mouth of the "Anti-Scott," to persuade men from voting. Why, if this Act is carried, the increase of taxation will be something fearful, for there will be so much more required to compensate all these merchants, dealers, and others!

ST. JOHN has now four skating rinks in full blast, three ice and one roller rink. The roller rink, according to reports, cost over \$5,000, and its patronage was such; that in eight weeks, it was clear of debt. One of the ice rinks, costing twice as much as the roller rink, was opened on Friday evening, Dec. 19th. Although the wind was blowing a velocity of 20 to 25 miles per hour, and the thermometer registering from 8° to 12° below the cipher, there were 900 persons in this one rink, while the others had also a fair share of visitors.

On Lord's evening, Dec. 21st, which certainly was somewhat stormy—snowing and drifting—the mercury standing 28° above the cipher, a reporter of one of our daily's slipped around to three of the prominent churches, and found in them, respectively, 50, 70, 90, making a total of 210. So, that on that cold bitter night, (19th), there were really more persons present in that one rink than were present on Lord's day evening, (which, comparatively, was mild) in the 15 or 16 churches of our city!



Possibly, there were some "professors of religion" at the rink on that night, that stayed home on Lord's day evening, by reason of the cold: yes, but the coldness, evidently, was not of the atmosphere, but of the heart. Christian, just think of it; see what desire and determination will do. They will carry us over almost any obstacle. If the people were really in earnest, and carried out one-half of the promises made to the Lord, in the various prayer-meetings, do you think such a state of things would exist? Some may say: "Well, the above does not apply to me, for I neither live in St. John, nor was I at a rink that night. No, perhaps not; but does it, in any way, set forth your general conduct towards the cause of Christ which you have espoused?"

Knowing that quite a number of our readers seldom see our religious papers, from the States, we clip from one of them a very interesting letter from Sister Garst. It will be remembered that Brother and Sister Garst are the associate missionaries with Bro. G. T. Smith and wife, so well known to many of us. We feel confident that our readers will rejoice to learn that success is attending the labors of these brethren, and that the light of the glorious Gospel is finding its way into the hearts of these benighted heathen.

BRO. P. D. NOWLAN, who is laboring under the directions of our Mission Board, has gone home for a few days, having been telegraphed of the sickness of his wife and child. We are in hopes that he soon will be able to return to his field of labor, from which he bears unmistakable evidence that his efforts are being highly appreciated.

SEASONABLE questions: How have I lived during the past year? Has it been the best year of my life? Is there as much need for me to make new resolutions for good, as to make a greater effort to carry out old ones?

## ORIGINAL CONTRIBUTIONS.

### THE JOY OF ANGELS.

"Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."—Luke xv. 10.

The Saviour here announces a fact which human reason or philosophy could never have discovered; that the first order of intelligences, who reside in heaven, are deeply interested in the conversion of one sinner. This important utterance of the Saviour is a reply and rebuke to the cavilling Pharisees—self-applauding, self-conceited men. In the 14th chapter, we read of his going into the house of one of the chief Pharisees to eat bread, how they watched him; their fault-finding, and the lessons he gave them in parables. In this chapter we have a different scene. Jesus had turned away from these self-righteous Pharisees, and continued His ministry among the poor, the outcasts, the publicans and sinners. He unstopped the ears of the deaf, poured light into the eyes of the blind, made the tongue that was dumb to sing with joy, and the lame man to leap as an hart. These miracles soon awakened the attention of the wondering multitude, and they gathered round the Great Physician,—“Then drew nigh unto Him all the publicans and sinners for to hear Him.” This awakened the envy and jealousy of the Pharisees, and they began to traduce His character, and hint that He was no better than He should be; that you might judge of Him by the company He kept. “This man,” say they, “receiveth sinners, and eateth with them.” And, reader, let me ask, Where should the physician go, but among the sick? Jesus repelled their vile insinuations; and, to justify His conduct, uttered three parables:

The parables of “the lost sheep,” “the lost silver,” and “the lost son.” There is a unity of design running through these three parables: the owner of the property—the loss of the property—the joy of the neighbours when that which was lost is found.

The reasoning is clear and powerful, because it appeals to nature. Man's best worldly interests are represented by the property, his tenderest affections by the restoration of the lost son. It was natural for him to rejoice in both these cases, and natural too, for his friends to rejoice with him. So Jesus would say: I am seeking God's lost property; and if ye were the friends of God, as ye profess to be, ye would rejoice when the lost is found, for this even the angels in heaven do. This gives a wonderful addition of weight to the subject.

While the Pharisees were murmuring at the Great Physician, angels were taking up the joyful theme, and making heaven resound with songs of joy.

This lesson should place repentance in a new and deeply interesting light, and cause us to reflect: 1. Are we participants in that great joy over the conversion of sinners? And have we here a proof that we “are come unto Mount Zion, and unto the City of the living God, the Heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect; and to Jesus, the mediator of the new Covenant, etc.?” Or do we belong to that class, which the name Pharisees, designates better than any analysis the writer can give?

2. It should lead us to reflect on the value of one soul! Viewed as a mortal, how insignificant is man; his life is but as a vapour—a dream—a tale that is told. When he dies, he vanishes like a flake of snow, lost in the boundless white, or a leaf falling amidst the autumn foliage of a dense forest. When he dies, no blank is left in creation; the sun shines as bright as ever; the business of the world goes on, and like the sound of music dying away, he is soon forgotten. It would be well for us to take this humble view of ourselves as mortals. But there is a sense in which we view man; when human powers fail to estimate his worth; when we view him rising in the grandeur of his immortality. Think of the capabilities of one soul for pleasure. Collect into one bosom all the bliss enjoyed by every man on earth by the spirits of the just made perfect, by every angel in heaven, from the moment of creation to the sounding of the judgment trumpet. And then think of one sinner being converted, his soul entering Paradise; the union of that soul, with his resurrected and glorified body, its entering heaven; passing onward, onward; and there is a period coming, in the depth of eternity, when that one soul will have enjoyed a greater amount of bliss than the whole creation in the period named above. But, ah! reverse the thought, and what capabilities for woe. But, here let the curtain of mercy shut out the scene from imagination.

But, oh! gentle reader, if you have taken upon you the name of Jesus, and professed to be His disciple, reflect upon those words of His, and let them sink deep into your mind, impress your heart, and whatever your hand finds to do for the good of man, do quickly, for the night cometh when no man can work. Try to be impressed with the value of precious souls for which the Saviour shed His precious blood, and remember that “if ye are dead with Christ from the rudiments of the world.” Col. ii. 20. And, “quicken together with him,” Col. ii. 13. And, as He is now the mediator between God and man, and you a living member of the body of which Christ is the head, ought you not feel some pulsations from the Great Heart of Jesus vibrate in your heart? T. F. DWYER.

### THE ANGELS.

NO. I.

There are some most inspiring and precious promises given to the Christian, to comfort the heart, to allure them to occupy high and noble positions on the heavenly road where they can travel with a firm step in the knowledge of God, and under the guidance of His word, in the light of its consoling promises, and at each step realizing they will all be sacredly kept. He not only says, “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation” (Heb. i. 14), but by His holy apostle He says, “I will never leave thee nor forsake thee” (1 Cor. x. 13.) True, it is most difficult to raise our minds to a realization of God's blessed promises in their fullest sense.

The word (angelos) means a messenger, a message bearer, a news carrier, but all news carriers are not angels, if so, they are bad angels. The word is only slightly anglicised from the Greek, and the above are the correct meanings, without doubt. The term applies to any kind of a messenger, of earth or heaven, good or bad. In the Bible, however, it usually means a messenger of great power and intelligence. The angel is brought to view first in (Gen. 16; 7) in the case of Hagar, as follows: “And the Angel of the Lord found her by a fountain of water in the wilderness by the fountain in the way to Shur.” The angel comes to Abraham, when about to slay his son Isaac, the hope of the promise, the offspring of his beloved wife, Sarah. The language is as follows, “And the Angel of the Lord called unto him out of heaven, and said, Abraham! Abraham! and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son from me.” (Gen. xxii. 11.) Abraham had manifested his faith by his works and had clearly demonstrated his fear or reverence for God. This event occurred 2133 years after the creation of man, and 1871 years before the coming of Christ.

It is to be observed here as well as elsewhere, that the angel, the messenger of God, appears in the form of man, as he did to Abraham in Mamre, where revelation says: “Three men stood by him,” when Isaac was promised by the messengers of God.

They were not called angels here, but they were none the less angels. We see that angels are termed spirits, “who maketh his angels spirits, and his ministers a flame of fire.” The same fact is brought out in the example of the Lord directing Philip the Evangelist, when, “The Angel of the Lord spake unto Philip, saying, Arise and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert” (Acts viii. 26.) Again the same messenger is spoken of in the 20th verse as follows: “Then the spirit said unto (him) Philip, go near and join thyself to this chariot.” I have no doubt as to the identity of angels and spirits, and that they are called by the two names, and are the same beings. The history of the Jews is bound up by the deeds of the angels. It was an angel that protected Daniel, as seen when he says: “My God has sent his angel, and hath shut the lion's mouth, that they have not hurt me” (Dan. vi. 22). It was an angel that stood by the grave of Jesus, and rolled back the stone, though the women were troubled about how that work should be accomplished. To God's great men and prophets they talked and gave directions as to their lives and deeds. These prophets were enabled to predict with certainty the events of the future. The angels of God, the spirit of God, enabled them to do this, and it was called inspiration. It was an angel that trimmed the mighty chandeliers of God that followed the Israelites in the wilderness, as a light to their feet, and a lamp to their pathway. The angels punished the Egyptians and smote their first-born, but on friendly wings sped harmlessly by the sprinkled doors of his people. The angels protected the hosts of God's people across the Red Sea, and also smote their enemies. These are examples or types for us, to teach us how faithful God has been to His dear children in all ages, and under all circumstances.

CARROLL GUENT.

Our readers will be sorry to hear that Bro. Garrity has met with a severe accident, and is now lying at his home in a critical condition. On Tuesday morning, 30th ult., while starting down stairs, his creepers caught in the carpet and he fell to the bottom, and when picked up was unconscious. In a short time, however, his consciousness returned, and upon examination by the physician it was found his collar bone was broken. This seems to be very unfortunate when we learn that he had scarcely recovered from the lingering effects of an accident of a similar nature. C.

DEAR CHRISTIAN,—Through the columns of our paper, can I urge all the sisters, scattered throughout these Lower Provinces, to enlist in the Home Missionary work, to aid the effort by organizing Aid Societies, or let us know if you have done so, either by letter or through THE CHRISTIAN. Don't wait for the spring opening, that convenient time may never come to you. We are anxious to get a good start this first year, to have our different Societies in working order, so that at the end of the year we may know how much each one can do, and by hearing from others we will be encouraged to work on, and you will likewise be strengthened, but by all means let us hear; you all know how much need there is for work. Are not the fields ready for harvest, and now, dear sisters, as we enter the New Year, "Let us be up and doing," for soon the night cometh when man cannot work.

Very truly yours,

EMMA CHRISTIE.

Sec. C. W. B. M.

To the sisterhood of THE CHRISTIAN of the Nova Scotia and New Brunswick Association.  
E. C.

#### HALF YEARLY MEETING

The Half Yearly Meeting of the Disciples on P. E. Island is to be held with the Church at New Glasgow, on the second Lord's day in January. We expect a good meeting and cordially invite the preachers and brethren from various parts of the Island to attend. D. C.

#### MAINE.

We are glad to learn from the following note that the untiring efforts of the brethren in Portland, Maine, are meeting with some measure of success:

DEAR EDITOR,—I thought I would write a short notice of our meeting for your next paper. Brother T. W. Cottingham, of Worcester, Mass., held a meeting of two weeks, and the result was six immersed, and seven united with us, and the church is now in a better working order than it has been for two or three years. JOHN A. HOUSTON.  
Dec. 5th, 1881.

#### AMONG THE BRETHERN IN NOVA SCOTIA.

In harmony with the wishes of the Board, and arrangements having been made with Bro. Ryan, to preach in St. John, during my absence, I made a hasty tour among some of our churches in Nova Scotia, for the purpose indicated in a former article.

Wednesday, Oct. 1st, came, and with it my departure. It was a beautiful morning, and a few minutes walk brought me on board the "Empress." At 8 A. M., the time for leaving, having arrived, the three usual whistles were given—all the moorings were cast off but one, which was "made fast" so as to check the steamer while swinging around, that her bow might point out of the harbor and in the direction of her course. No sooner had we passed Partridge Island than a stiff breeze was facing us, and the speed of the boat seemed to freshen it into a gale. Omitting for the present any allusion to the experiences so common to, and not readily forgotten by, persons crossing the Bay, we would simply add, the water was somewhat lumpy, but not what a sailor would call rough. The trip, however, was a very pleasant one, and in four hours we arrived at Digby, and glad to find Bro. Zigler

waiting to convey me to his home, twelve miles distant. At a quarter past one, comfortably seated in the wagon with our brother, we started over a road entirely new to me, but quite familiar to him. On our way thither the time passed away pleasantly, as places of interest were pointed out, the general lay of the land described, when certain meeting houses were built and to whom they belonged; while we talked of the future prospects and purposes of the brotherhood, the duties we owe to each other as brethren, to the world, and to the Lord, who bought us; and the absolute need of a more earnest co-operative effort on our part, as a people, in carrying on the mission work. We had been on the road a little over two hours, when our brother began pulling in his horse, and turning him towards a gate, with some such remark as, "I think we'll stay here for the night," was sufficient to convince me that he was home.

In the evening, at 7.30, a notice having been given out that I would preach in the hall, there was quite a nice gathering and the attention and conduct of those present was everything that could be desired. After the meeting, I called the brethren together and explained to them in few words the object of my visit; and I am pleased to record, that the brethren in South Range, on the mere presentation of our work, responded liberally. Returning from the meeting, and calling at the post office, a letter was handed me, which proved to be from Bro. Ford, advising me to come immediately to Tiverton, where he would meet me. But Tiverton was over forty miles distant! "What is to be done?" was the question; when our kind brother came to the rescue again, by offering to drive me there. I hesitated at first, to accept his proposal, knowing it would take two days of his time; and suggested that possibly he could take me half way to some brother's house, who would be willing and able to take me the rest of the way, and he could be home again the same day. His reply—"Oh, yes, I could, but I guess I am about as able as any one to drive you, and in this I'll be helping the Mission Board."

The following morning, at 8.15, seated again in the wagon, we started, and going in a somewhat westerly direction, we came to the road bordering on the shores of St. Mary's Bay, and turning northward, and passing through Barton and Brighton, pleasantly-situated villages, we travelled on for six or seven miles, when coming to and following a road turning to the left, and leading around the head of the Bay, we started down Digby Neck. If it had not been for the cold, piercing wind, through which, apparently we had to push our way, we would have enjoyed this drive much better than we did. For only a short distance from the road, and stretching away out in the distance, and in full view, was the beautiful Bay already referred to. The hills, the valleys, the trees with their variegated autumn-leaves, the bluffs, the coves, and in them nestling neat little villages, gave quite a pleasing variety. Some of the houses were rather small, and the fronts being burdened with ivy, (or creepers of some sort,) so that the windows and doors could scarcely be seen, gave to them a quaint appearance. The potato rows standing on end, and men threshing out grain with a flail, awakened trains of thought that by no means made the trip unpleasant. About 5 P. M. we arrived at the ferry, and then taking leave of our brother, who was desirous of returning a mile or two that night, we pulled the bell, (the signal for calling the ferryman,) and in a short time was enjoying the hospitality of Bro. Smith, of Tiverton. In about an hour Bro. Ford came along and hurried me off to a "basket festival" for the benefit of the Sunday-school. I never was at one before, and of course, was somewhat curious to see how they were conducted.

The day following, in company with Bro. Ford, we visited the members of the church, presenting to them present responsibilities growing out of opening possibilities. And the readiness with which these brethren contributed was indeed encouraging. In the evening, an appointment having been given out, I had the privilege of preaching to quite a large congregation. But here I must stop for the present. C.

#### JAPAN.

[From Christian Standard.]

DEAR CHRISTIAN FRIENDS IN AMERICA.—This Lord's day is one which will long be remembered by your missionaries in Japan, as one of especial rejoicing and thanksgiving. Every Lord's day morning we have communion service at ten o'clock, and though for some time we have seen men coming in, until we now have six brothers immersed since coming here, six months since, our hearts have not been gladdened, until to-day, by seeing one of the women of Akita in our midst. We have a Christian sister in O'Fusasan, our cook's wife, whom we brought from Yokohama with us. She is a jewel, and we believe a zealous, consecrated woman, but she is ignorant. The complications of this language, the fact that the uneducated can not understand the written language, prevents the unlearned from speaking with power as they otherwise might, because animated by a heart warm with love toward God and an earnest desire to save souls.

Our prayers have gone up constantly that some impressions might be made upon the wives, mothers and sisters of this city. We have heard in our weekly prayer-meeting, O'Fusasan's voice, choked with tears, pleading for strength to lead the women of this benighted land to the Friend of the friendless. In our Thursday afternoon meetings for women, which we have held almost constantly since coming here, she has been the earnest leader. She is quite ready with words, and her heart is full of desire to see these thousands of idols cast away, and her people receiving warmth and light from the Sun of Righteousness. Could she but be well instructed and once get a fair knowledge of Scripture, she would be a most efficient worker. She is thirty-four years old. Sister Smith and I long for the time when we can talk through her to the people, for she is quick to understand us, and instruct her, that she may exhort intelligently. But we are powerless except to watch and pray and hope for better things. What with sickness and moving, and a thousand and one trials in the interior, we are mere stammerers in this most difficult language. When we might be teaching the way, we must content ourselves to sit and learn the a, b, c, of an unknown tongue. It is so hard, oh, so hard, to speak a sentence or two on a subject pregnant with truths that affect for eternity an immortal soul—yes, perhaps, a hundred souls before you, and then, with hearts burning, and tongues longing to speak on, stop because we can't talk.

Oh, for more laborers in this field, where so many precious years are needed to prepare!

I have no doubt that it is true, as Sister Adams says in a recent letter to the *Monitor*, "We know we need this very schooling that we are now getting in order to make successful missionaries."

We endeavor to be still in the midst of inexorable circumstances, not despising the day of small things, and pressing forward. We know that while we are taking some little care for temporal necessity from our husbands, and thus leaving them freer for study and work; while we are caring for the sick (including not infrequently those of our own household, especially ourselves); providing for the needs of the body as the seasons roll round, teaching, washing, ironing, baking and scrubbing, giving hints on hygiene, and discharging duties that press upon us from morning till night, we know, and rejoice in the knowing, that God is not unmindful of these minor services, that He only requires us to do what we can. And just here is the thought that troubles me: Am I doing all I can? Are you doing all you can? How grave the responsibility! Do we always remember, as we should, that the life is more than meat, and the body than raiment?

While the duties of a housewife are very onerous, making the performance of many missionary duties difficult, if not impossible, still

they are necessary, God-given cares, and if faithfully performed, bring their reward. I only write these things for the encouragement of others who feel the weight of the little things that never seem to count, and to keep before the sisters at home the fact that we do need consecrated single women who can devote their whole time and energies to the study of the language and the work among the women. It will indeed be a joyful thing for us when we can welcome two such sisters in our home, making them part of our family and doing for them as to bodily matters, and seeing them preparing to sow the seeds we busy housekeepers can only drop so feebly by the way-side. Alas, for the women of heathen lands! Think of men selling their daughters into any kind of sin for money! So little can be done for women here at our home. The men come, but women are not supposed to concern themselves with these matters. They must remain at home and drudge. During the summer they came out, but now they are very busy with preparations for winter, and our meetings specially for women are very thinly attended. Then, too, it takes twice the work to accomplish the same good with them as with the men. They are ignorant, overworked creatures, with no rights of their own in the world, and very slow to comprehend. One needs to go about from house to house to work effectually among them. Alas, that Christian wives and mothers should bear their rich and holy honors so carelessly, the happy queens of sunny households, thoughtless of their fellow creatures who sit, unthoughtful of their danger, in the very valley of the shadow of death! As we laughingly tell Elsie that Christmas may not come to this land—that Santa Claus can't come way off to Japan—we feel a great sorrow for these growing millions who know not the Lord, and then we feel afresh our powerlessness—a drop in the ocean—a mere grain of sand on the seashore, and we cry again, "More laborers in this white field!"

I suppose as the years roll round we will miss more and more the precious Christmas-tide and other similar days; and as we send our greetings of "Merry, merry Christmas," and "Happy New Year," across the broad sea to your favored ones, we do pray that more grace and zeal may animate our hearts—your hearts and ours—the coming year. Let us with our loins girt about with truth, having on the breast-plate of righteousness, our feet shod with the preparation of the blessed Gospel, taking the shield of faith and ever bearing the sweet incense of prayer, press forward "toward the mark for the prize of the high calling of God in Christ Jesus."

Let us be up and doing while it is day, for the night cometh. Let us make this a golden year of endeavor for the Master.

To-day, as O'Inosan was received into the church, and our hearts were overflowing with gratitude and new courage, and we knew that even the angels in heaven were rejoicing, we felt that months of patient labor were not lost when we could see such precious fruitage. She is thirty-two years old and the mother of four children, the eldest being twelve years of age. She is a nice-looking, sweet-dispositioned woman, and seems in real earnest. May the knowledge that *one woman of Akita* is rejoicing in God as her Saviour this night gladden and encourage your hearts as it does ours, and may it strengthen your hands and open your purses for a grand and telling work in the year so soon, by the grace of God, to open before us.

Laura D. Garst.

Akita, Akita Ken, Japan, Nov. 9.

#### ANOTHER WITNESS.

We here give a few extracts of a sermon, published in one of our morning papers, and preached by Rev. John L. Scott, of the Presbyterian Church, in East Boston, Sunday morning, Dec. 7th. From these it is evident that he admits immersion to be the primi-

tive form; and that the warrant for infant baptism lies not in the Bible, but in the child itself. This is but another witness to the truth. That authority for "infant baptism" is not found within the lids of the Bible, but elsewhere:

"It (baptism) is the badge ever worn on the brow, that we or our fathers were God's children."

"Some of you may ask if immersion were the primitive form, and how it comes that, with one exception, all denominations discard it? In the first place, there is a doubt large enough to fight over whether it were the universal and constant form. I compromise no one but myself when I say that my belief is, that up to the twelfth century far more were immersed than sprinkled; and further, that infant baptism was probably not in general practice during the apostolic age. You ask why we adopt the form of sprinkling. I answer that it is a triumph of convenience, of the propriety of the ages over a most arbitrary custom. As Christianity pushed its way to the North and left the hot climate of the South far behind it, it most wisely retained the spirit and left the form. You ask me my warrant for infant baptism. I answer, it lies in the child itself. Look at the little innocent, sleeping away the weariness of the long journey from God to earth. The white garments of its native innocence are yet unsoiled from contact with sin. Unstained by an evil thought it lies a mirror in which I see reflected the form of God."

"As to authority for the baptism of children: this, too, you will pardon me for not attempting to prove. There may be no definite example in the New Testament to justify it; neither is there any instance of an adult having this sacrament whose parents were Christians."

"As you look in the deep, unrippled soul of your child, has never the question come, 'Who shall forbid water, that this, my child, be not baptized?' Later years may wipe off the moisture from its brow, but there remains on the heart one spot green to holy recollection. It is that 'once I was pure, and fit to bear the name of Christ.'"

#### FROM GORDONSVILLE, VA.

EDITOR CHRISTIAN,—I think the November issue of THE CHRISTIAN is the best number of the paper—at least the best that has reached me. I am pleased to say this, and shall hope that your efforts will be so crowned with success that the day may soon come when the brethren of the Maritime Canadian Provinces can have as good a weekly as they now have a monthly.

We are at present writing in the white heat of a Presidential election here, and unless you can discourse fluently and eloquently on the phases and semi-phases of the grand political question of the times, you must be content to be a second-rate planet in the mighty constellation of whirling events. This day, the 4th of November, decides the long canvassed and much contested event, and in a few short hours from this, on the wings of lightning, will be borne to all the news, that for the next four years, will have much to do with shaping the destinies of the world's mightiest republic. But I must not drift, I have neither the will nor inclination to intimate to home friends how, politically, a year's residence, south of Mason and Dixon's line, has affected me. Yet, I can say, that to know and rightly appreciate the feelings and principles of Southern people, one must live South.

In my last communication I intimated to your readers the routine of work that has fallen to my lot since coming to Virginia. One year of this labor has passed, and I can, most sincerely say, it has been a year of pleasant, though laborious, and I trust not unprofitable activity. I have immersed about twenty during the year, and have received a number from other churches. At and near the close of my labors here I have received gratifying calls to labor with the brethren at Bowling Green, Somerset, Rockelle, and Gordonsville, respectively; but, owing to the many near and dear associations that Mrs. Blenus and myself have formed here, at the unanimous request of this church, we have decided to remain, indefinitely, in Gordonsville. With our present membership, and present growing prospects, the possibilities of this church are great. I visited the brethren at Bowling Green last Lord's day, and preached morning and evening to crowded houses. The brethren of Bowling Green are just completing a beautiful and commodious parsonage, and as I left

them on Monday morning, many were the requests, that Mrs. B. and myself should try the comforts of that new home for a few years. I promised to return and preach for them one Lord's day more, before I entered upon my new year here. The church at Bowling Green is large, intellectual, much above the ordinary, and influential. It embraces in its membership such men as Lawyer Chandler, the Dr. Jarrells, Tylers, and a host of the best blood of Virginia. They are at present looking for a man to preach for them, as Bro. Cutler, their former pastor, has accepted the onerous duties of the Marshall St. Church, Richmond. Virginia wants more preaching force; but, as is often the case, as it is at Bowling Green, men of experience are sought for, the demand exceeds the supply.

On my way to Bowling Green, on the train, I met Bro. F. D. Power, of Washington, on his way home from our Convention, at Richmond. Bro. Power reports the cause progressing in the Capital. The church there now numbers about 900, and scarcely a week passes without additions. I promised to exchange pulpits with Bro. Power, occasionally, during the coming year; and, as Washington is on a direct line of railway from Gordonsville, this can be done with but little inconvenience to either of us, and the results will be beneficial to both. This interchange, now and then, certainly has a tendency to cultivate a greater reciprocal interest among brethren of different churches, and keeps down that feeling of selfishness so deleterious to united effort, and combination of interest and activity.

But I fear I am becoming too tedious for a general letter, with best wishes to your dear readers, and with a prayer to God for your success in your work of faith, and labor of love, I am yours,

T. H. BLENUS.

Nov. 4th, 1884.

[The above was intended for the December No. but was crowded out.—Ed.]

## CURRENT EVENTS.

### DOMESTIC.

The trade of Monroton, according to the Customs' returns, shows a gratifying increase over 1883, the exports for last year being the largest in the history of the port. The Customs' duties collected at Monroton, says the *Times*, are now in excess of those collected at any port in the Maritime Provinces outside of St. John and Halifax.

Many persons in Charlotte County have been able to do full plowing last month, a novel experience for New Brunswick agriculturists.

It is proposed to send a steamer from Yarmouth to New Orleans, during the Exhibition, charging passengers \$80 for the round trip, including berths and meals.

Croup appears to be making considerable ravages in the city. A sad case is that of Mr. Lowe, in charge of the Admiralty House, who has lost four children in a week—the oldest on Christmas day—one on Sunday, one on Tuesday, and one yesterday.—*He. Recorder*, Jan. 1st.

Canso, N. S., is said to be the largest cable centre in the world. The buildings of the Commercial Cable Company, nine in number, were erected at an expense of \$40,000.

One of the candidates for the mayoralty in Kingston, the other day, was nominated by a lady. Hereafter the widows and unmarried women possessing property will have the right of voting in Ontario.

### FOREIGN.

The Chinese Government have engaged fifty-five German drill sergeants for the army and the improvement since manifested in the discipline of the troops is said to be remarkable.

The *Figaro* reports that a Chinese gunboat, while trying to force the blockade of Formosa, was captured off Taiwou Foo, by the French gunboat *Lagalessonier*, and that fourteen of the crew of the Chinese vessel were English.

Gen. Wolseley telegraphs that the Staffordshire regiment has been rowed over the Gerendid cataract and encamped at Ilawdab. He will soon have a force at that point ready for the advance on the Monasir country. He says everything is going well.



**DIPHTHERIA**—Thousands of deaths caused by diphtheria could have been prevented by a single bottle of Minard's Liniment used internally and externally. It is a positive preventive of diphtheria, and will cure 90 cases out of 100, every family should keep it in the house.

**RECEIPTS FOR DECEMBER.**

Mrs. Andrew Gibson, 50c.; Miss Jennie Barton, 1.00; Joseph H. Withrow, 50; William Pearson, 50; Josiah Wallace, 50; James Wallace, 50; Mrs. John Sim, 50; Libbie A. Harvie, 50; William J. Sim, 50; Joshua Brison, 50; S. Fisher, 50; Malcolm Sabins, 50; Benjamin Sabins, 50; James Tupin, 50; John Mercer, 50; Isaac Linkletter, 50; James McAuley, 50; John McDonald, 50; William Young, 50; Fred Blackadar, 50; Malcolm Sillars, 50; Jas. W. Sillars, 50; Mrs. Asa Porter, 50; Benj. Marshall, 50; Samuel Zeigler, 50; Jesse Zeigler, 50; Joseph H. Shertiff, 50; James A. Marshall, 50; J. C. Wilson, 50; Robert Thomson, 50; William Webb, 1.00; J. B. Prince, 50; Robert Purves, 50; Mrs. C. McRao, 50; Peter McRao, 50; Carroll Ghent, 50; Miss E. Minard, 50; G. W. Archibald, 50; Robert Dewar, 50; James Gordon, 50; H. Laskey, 50; J. C. Leary, 50; P. McIntyre, 50; Elder G. Gamatz, 50; J. S. Flaglor, 50; Mrs. Frederick Hilderbrand, 50; Mrs. Nancy Armstrong, 50; Mrs. David Armstrong, 50; John C. Boone, 50; Annie L. Weish, 50.

**THE N. B. AND N. S. MISSION.**

The N. B. and N. S. Mission Board receipts since last report:

Sister G. M. Leary, Sandy Cove, N. S.	\$4 00
Sister H. Eldridge, " "	2 00
Church, River John, " "	9 00
Church, LoTang, Black's Harbor, N. B.	40 00
<b>Total,</b>	<b>\$55 00</b>

T. H. C., Treas.

A LADY writes us she would not be without Minard's Liniment if it cost \$20 a bottle, for in cases of diphtheria, croup, and asthma, when the patient is almost dead for want of breath, and a remedy is required to act instantly; it can't be beat, and costs only 25 cents

**MARRIAGES.**

**STEEL-ABBETT.**—At the residence of the bride's father, Marshall Town, Digby County, on Xmas Eve, by J. A. Gates. James Howard Steele, youngest son of our Elder Stephen Steele, to Bessie Alma, second daughter of Alfred and Mary Abbott, Marshall Town. J. A. GATES.

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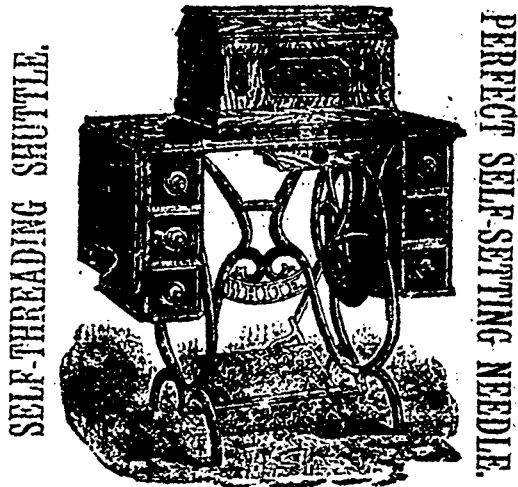
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