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# THE CHRISTIAN.

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

Vol. VII.—No. 2.

SAINT JOHN, N. B., DECEMBER, 1889.

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WE WISH our readers A Merry Christmas and A Happy New Year.

BRO. WILLIAM MURRAY is now laboring with the church at Kempt, Queens Co., N. S.

THE *British-American Citizen*, of Boston, states: "That an eminent Roman Catholic priest, Father Rafael Zafra Mendez, has left the Roman Catholic Church and become a preacher of the Gospel in its purity. He was a Jesuit, a professor, a missionary in Africa. He is well known in Madrid as an eloquent preacher. The story of his life and conversion is just given to the public."

BRO. LHAMON'S article, "A Creed that does not Need Revising," is a timely one and should receive a careful reading by all. The failure of human creeds to produce the desired results has at last arrested the attention of Councils, Synods and Assemblies and set them discussing the question of revision. Some one might say, Have we not the newly revised version of the scriptures? If the Bible be your creed is not such a revision? The reply would be: Yes! to some. Such might appear to be a parallel case to the efforts to revise the various creeds. But let us remember that the purpose of the revisors of the Bible is not to change the original but to take out of our version such portions as are not warranted by the original. The discussions and resolutions, concerning human creeds are to improve the originals (and not their version) by expunging what is false and inserting omitted truths.

SCOTT ACT.—Three attempts have been made by the rum-sellers of Fredericton, N. B., to repeal the Act. On Thursday, the 28th ult., the last effort was met with a greater defeat than either of the others. And since then a fund of something like \$3,000 has been raised for the enforcement of the Act.

The Rev. Jos. McLeod, D.D., editor of the *Religious Intelligencer*, is a fearless advocate of the Act and is unrelenting in his efforts to suppress the rum traffic. He seldom over misses a chance to give the rum-sellers their just deserts,—as witnessed the following from his pen after the battle:

We have intimate knowledge of the C. T. Act elections in this city. This was the most keenly contested one of the four. The feeling was intense. Both parties realized how much was at stake. The rum men knew themselves face to face with the severest penalties for violation of the law. They

put themselves and all the peculiar influences they can command into the fight, determined to repeal the Act. They were desperate. They did their most and worst. They lied, they appealed to personal sympathy, they sought to bribe with money and rum, they threatened, they did everything they could. They expected to win. But truth and righteousness were too strong for them.

BAPTISM.—Canon Lidden of England, and one of the most eloquent and scholarly preachers of the Church of England, preached recently a sermon on "The Likeness of Christ's Resurrection." During his discourse he showed that Christ died upon the cross, and that a convert to Christianity should truly die to sin. The Saviour was buried, and of this the apostle traced the token in the ceremony, AT THAT TIME UNIVERSAL, OF BAPTISM BY IMMERSION. He said:

The baptismal waters were the grave of the old nature, while through those waters Christ bestowed the gift of the new nature. As Jesus, crucified and dead, was laid in the grave of Joseph of Arimathea, so the Christian, crucified to the world, through the body of Christ descends, as into the tomb, into the baptismal waters. He was buried beneath them; they closed for a moment over him; he was "planted." St. Paul would have said not only in the likeness of Christ's death but of his burial. But the immersion is over; the Christian is lifted from the flood, and this is evidently as correspondent to the resurrection of Christ as the descent had been to his burial. "Buried with him in baptism wherein ye are also risen with Him."

BEFORE another issue of our paper we shall have entered upon another year. At the close of each year it appears as if another leaf in our life had been turned over and that a blank page was before us. How much we may be permitted to write upon that page we know not. We do know, however, that life as a book is not a large one—on an average it has but sixty-six pages. Here and there you find one with a hundred, but how seldom do you find one with a hundred and sixty? How many pages of our life have we turned over? Do you know how many are in your book? No! No one can tell. It may be, yea, it is certain that some of us will soon be looking upon our last page. How sad if, the others spotted, besmeared and characterized by ill-formed letters and crooked lines, our last should present no better appearance. Oh! let the words of the apostle ring in our ears—"See that ye walk circumspectly, redeeming the time." Let us with the spirit and with the understanding say to each other in the language of Charles Wesley. "Come, let us now our journey pursue, and never stand still till the Master appear." That each day may see "Some work of love begun, some deed of kindness done, some wanderer sought and won."

SOMETHING like a year or two ago, Judge Drake, at the Northern Presbyterian General Assembly, moved a resolution against the validity of Romish baptism, and supported the resolution with what at the time would be called a vigorous speech. A writer, however, in the *Catholic Review*, in an almost merciless manner takes the Judge to task, as the following will bear witness:

Up to the thirteenth century both the Greek and the Latin churches used immersion in the solemn administration of baptism. In fact our Lord and His apostles baptized with this rite. Christ Himself was baptized in this way by St. John. Why, then, do Presbyterians baptize by aspersion, since

our Lord's practice is against it? Will the Judge tell us why his sect has given up the scriptural mode of baptism, which the Baptists logically preserve? The Catholic church, as the *infallible custodian* of the matter and form of the sacraments, claims the right to interpret them and modify them with accidental conditions. No such claim is made by the Presbyterians. May we not justly, therefore, tax Presbyterian baptism with being invalid? judged by this Judge himself, since it is not administered as St. John the Baptist, as our Lord and His apostles, and as the whole Christian church generally administered it, up to the thirteenth century, that is by immersion? Is there not apostasy here? A change in the mode of baptism was made in the Latin church in the thirteenth century. As we have already hinted, the Catholic church claims the right to modify in accidentals the matter and form of the sacraments.

DOES remission of sins come before or after baptism; or when has a person the assurance that God has for Christ's sake pardoned his or her sins? are questions that are of daily occurrence. C. H. Spurgeon, of London, England, in a sermon on "Pricked in their Hearts," Acts ii. 36, 37, while discussing the effect of Peter's discourse on the people at Pentecost, said:

Observe that, as the result of Peter's sermon, his hearers felt a mortal sting: "They were pricked in their hearts." The truth had pierced their souls. When a man finds out that he has done a fearful wrong to one who loved him, he grows sick at heart and views his own conduct with abhorrence.

As a consequence of Peter's sermon, preached in the power of the Holy Spirit, these people exhibited obedient faith. They were roused to action and they said, "Men and brethren, what shall we do?" They believed that the same Jesus whom they crucified was now Lord of all, and they hastened to be obedient unto Him. When Peter said "Repent!" they did repent. Then Peter said, "Be baptized, every one of you, in the name of Jesus Christ for the remission of sins." Take the open and decisive step; stand forth as believers in Jesus and confess Him by that outward and visible sign which He has ordained. You slew Him in error; be buried with Him in truth. They were baptized into the sacred name. And then, Peter could tell them, "You have remission of sins; the wrong you have done to your Lord is cancelled; the Lord hath put away your sin forever."

And if you will now come to Him repenting and believing, and will confess Him as He bids you confess Him in baptism, then you have full remission, and you shall be partakers of His Holy Spirit.

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## Selected.

## DON'T STOP MY PAPER.

Don't stop my paper, printer;  
Don't strike my name off yet;  
You know the times are stringent,  
And dollars hard to get;  
But tug a little harder,  
Is what I mean to do,  
And scrape the dimes together—  
Enough for me and you.

I can't afford to drop it;  
I find it doesn't pay  
To do without a paper,  
However others may.  
I hate to ask my neighbours  
To give me theirs on loan,  
They don't just say, but mean it—  
"Why don't you have your own?"

You can't tell how we miss it,  
If it, by any fate,  
Should happen not to reach us,  
Or come a little late.  
Then all is in a hubbub,  
And things go all awry,  
And—printer if you're married,  
You'll know the reason why!

The children want their stories,  
And wife is anxious too,  
At first to glance it over,  
And then to read it through;  
And I to read the leaders,  
And con the book reviews,  
And scan the correspondence  
And every bit of news.

I can not do without it;  
It is no use to try;  
The other people take it,  
And, printer, so must I.  
I, too, must keep me posted  
And know what's going on,  
Or feel and be accounted  
A fogy simpleton.

Then take it kindly, printer,  
If pay is somewhat slow,  
For cash is not so plenty,  
And wants not few, you know;  
But I must have the paper,  
Cost what it may to me;  
I'd rather dock my sugar,  
And do without my tea.

So printer, don't you stop it,  
Unless you want my frown,  
For here's the year's subscription,  
And credit it right down,  
And send the paper promptly  
And regularly on,  
And let it bring us weekly  
Its welcome benison.

## WHAT IS CHARITY?

The Rev. J. Freeman Clarke uttered a timely thought when he said: "Charity does not mean indifference to truth and error. \* \* \* In the great religious questions which divide the world, there is an essential truth on one side or the other. One essentially right and the other wrong. We ought, if we can, to see which is right and say so. We ought not to be neutral. We ought to select our flag and to stand by it. It is not necessary to be sectarian because we like one side better than the other. It is not necessary to be bigoted because we have a distinct and fixed opinion. Make up your mind and then stand ready to be convinced if you are wrong. Take your stand, and if you see reason utter it; but take your stand somewhere. For, says Lord Bacon, 'In this great theatre of life it is permitted to God and the angels to be spectators, but all men must be actors.'"

And again he says. "Young people grow up in all our churches who have no opinions of any kind concerning God, Christ, sin, salvation, the foundations of morals, the grounds of belief in the Creator, in duty or in immortality. Instead of being educated

by doctrine they are fed on sentiment. Instead of truth they get love. The consequence is that they drift easily into any church, creed or opinions which happen to attract them. They easily become either Roman Catholics or Free Religionists, as accident determines. If they meet a Jesuit, they joyfully accept the Pope; if they encounter a disciple of Huxley or Spencer, with equal contentment they reject God. And all this in the interest of liberality and toleration! But know this. That it is impossible to tolerate the opinions of others until you have some of your own. You can not be charitable to those who differ from you unless you first differ from them. What sort of toleration does the chip floating in the stream exercise towards the current which sweeps it along? I have heard the story of a young lady brought up in one of our Unitarian parishes in Boston, which seems to be somewhat characteristic. She was visiting some poor Irish families to help them, and she encountered their priest. 'You may not think,' she said, 'that I wish to convert them to my opinions.' 'What are your opinions?' asked the Roman Catholic. Then it appeared that she had none. But he had; so in a short time he had converted her to his views; and she has remained a Roman Catholic ever since."

## THE PARABLE OF THE SOWER

## WHAT DOES IT TEACH?

In a conversation recently with a scholarly, devout Calvinist, and an intelligent man of the world, I quoted from the "Parable of the Sower" to show that the Word of God, proclaimed by His faithful servants, was all that was necessary to convict and convert those who were willing to hear it and accept its teachings. My worthy friend facetiously remarked that I had made quite a blunder in mentioning that parable, for it certainly taught that there were four classes of ground that would receive the seed differently, according to their conditions; that the ground had no more power to change its conditions than the "vessel to dishonor" could help being as it was; that the "potter had no power over the clay," and if the "clay" was "wayside," or "stony," or "thorny," it might be its misfortune; but it certainly could not be other than it was, and, being such, it could not bring forth fruit. To all this my Calvinistic friend smilingly assented.

Now, I wish to state briefly what I consider this parable to teach, and some things that it does not teach:

1. It does not teach that the Holy Spirit must first come and prepare the ground for the reception of the seed, for the "good ground," in its natural state, was already prepared to receive the seed without any antecedent external influence. As much had been done for the "wayside," the "stony," and the "thorny ground" as for the "good ground," and the same means used with each; and that they all did not produce fruit was not the fault of the sower's.

2. It teaches that "The Word" was all that the Saviour used to cause men to believe in Him and to induce them to be converted. "Faith comes by hearing and hearing by the Word of God." "The gospel the power of God unto salvation unto everyone is that believeth," and this "power" may be exerted upon all alike with different results, because of the different manner in which it is received.

3. It teaches that the three classes that brought forth no fruit had made themselves such as they were, and were responsible for their respective conditions. "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be

converted, and I should heal them." They resisted the power that was brought to bear upon them. They closed their eyes and their ears, which they could have opened. They gave themselves up to their blinding prejudices, and hardened their own hearts, and thus put it beyond the power even of the Son of God to convert them. If any of these were so blind to the perceptions of moral and spiritual truths that they could not see them if they should try, it relieves them of no responsibility, and makes their guilt none the less, for they had become so by giving themselves up to their evil impulses until they had lost the power of seeing clearly.

We realize that every man, to a great extent, makes himself what he is; that he who is animated by pure thoughts, noble purposes, and manly, generous actions, makes for himself a strong moral character; and that he who yields to the promptings of depraved appetite, gives loose reign to his passions, and harbors wicked thoughts and feelings in his breast, blunts and distorts his moral sensibilities and perceptions, and degrades his character to that of a brute.

As the stony soil is thickened by the successive accretions of the vegetable life that flourishes on its surface for a while, then pass away, leaving a fertilizing residuum, so the morally weak are strengthened by every thought, word, or deed that may, for a time, have lodged in or emanated from their hearts. Nothing is lost, and character is but the product of one's thoughts, feelings, impulses, motives, words and actions. Barren coral islands in the course of time become rich with soil and nourish on their fruitful blossoms the lofty date and palm.

The Apostle Peter, whose faith failed him as he attempted to walk on the sea, who profanely denied his Lord, and whom Satan had thought "to sift as wheat," became one of the strongest and boldest of men.

The "wayside" was doubtless as good soil as that which brought forth fruit, but it had become hardened by the tramp of brutish hoofs and grinding wheels. The hoofs of sensuality, pride and selfishness, and the wheels of traffic, the wheels of pleasure, had transformed it into its barren condition. The "thorny ground" could have produced fruit but for the weeds. Weeds grow rankest in the best soil, and must be pulled out.

So, from the preceding, I conclude that none of the three classes failed because of natural inability, but because of their own wilful obstinacy and perversion of their ability. The plan of salvation is so simple that "the wayfaring man, though a simpleton, need not err therein." The illiterate and ignorant could understand it and accept it when they would, and many such did. To assume that the three classes of failures could not change or improve their conditions, is to deny man's capacity for improvement. Then, away with all your educational and moral institutions! Let your children grow up as they will; if they are of the "good ground," they will bear fruit, and if they are not, neither you nor they can do anything to improve the "soil" in the least. This would be consistent, according to my thinking.—C. M. Arnold.

"SIT" OR "SET?"—A writer in the *Christian World* sends up this little riddle to shed light upon the confusion existing in the minds of many very well educated people in regard to the use of the two words "sit" and "set"—a confusion similar to that which seems to attend upon the choice of saying "will" or "shall": "A man, or woman either, can set a hen, although they can not sit her; neither can they set on her, although the old hen might sit on them by the hour if they would allow. A man can not set on the washboard; but he could set the basin on it, and neither the basin nor the gammarians would object. He could sit on a dog's tail if the dog were willing, or he might set his foot on it. But if he should set on the aforesaid tail, or sit his foot there, the gammarians as well as the dog would howl. And yet, strange as it may seem, the man might set the tail aside and then sit down, and neither be assailed by the dog nor the gammarians.—*Wide Awake.*"

THE QUEEN'S GENEALOGY.

Sometimes we are puzzled to remember how Queen Victoria came to inherit the throne of England. We remember that she was the daughter of the Duke of Kent, the niece of her immediate predecessor on the throne. Here is a paragraph for your scrapbook, giving the names of the lines of rulers through whom the simple hearted daughter of the wise Duke and Duchess of Kent came to the English throne:

"Queen Victoria is the niece of William IV., who was the brother of George IV., who was the son of George III., who was the grandson of George II., who was the son of George I., who was the cousin of Anne, who was the sister-in-law of William III., who was the son-in-law of James II., who was the brother of Charles II., who was the son of Charles I., who was the son of James I., who was the cousin of Elizabeth, who was the sister of Mary, who was the sister of Edward VI., who was the son of Henry VIII., who was the son of Henry VII., who was the cousin of Richard III., who was the uncle of Edward V., who was the son of Edward IV., who was the cousin of Henry VI., who was the son of Henry V., who was the son of Henry IV., who was the cousin of Richard II., who was the grandson of Edward III., who was the son of Edward II., who was the son of Edward I., who was the son of Henry III., who was the son of John, who was the brother of Richard I., who was the son of Henry II., the cousin of Stephen, who was the cousin of Henry I., who was the brother of William Rufus, who was the son of William the Conqueror, 800 years ago."—*Christian Union.*

WAITING FOR FEELING.

Some one has remarked that "He who looks upon Christ through frames and feelings is like one who sees the sun in water, which quivers and moves as the water moves; but he that looks upon Him in the glass of his Word, by faith, sees Him over the same." Newton says, "Our union with Christ is the union of the covenant, and therefore not dependant upon frames and feelings."

Bate writes, "To depend upon feeling in religion is unsafe and dangerous. A man may as well think of holding fast to the clouds, building upon running sand, or relying on the wind. The clouds, the sand, the wind are no more changeable and uncertain than our feelings. A change in circumstances, or a change in health, or a change in friends, will often produce an equal change in feelings. Our religion should be like the sun; cloud or no cloud, go on in its shining course; like the earth; wind or no wind, roll on in its orbit. We should 'stand by faith,' 'live by faith,' and 'hold fast the profession of our faith.'"

It is a fatal mistake—made by many otherwise beautiful lives—this waiting for feeling; this refusal to anchor themselves on the Rock, Christ Jesus, because they acknowledge no strong emotion. It is resolution such souls need, resolution to pay the debt they owe to Christ who gave his life for them. It is sad to believe the terrible fact that men and women whom we respect and love, who are honest and true as far as any and all debts and friendships of this world are concerned, fail in payment of the great debt to the Saviour of the world, fail to acknowledge the Friend above all others. What a blessing would come to such souls if instead of waiting for feeling they would turn about and look for Christ for the purpose of discharging the debt they owe. President Tuttle told a good story illustrating this personal obligation to the Lord of all. He said:

"I asked a young man, 'Do you have any anxiety about yourself as a sinner against God?'"

"The reply was, 'I know I am a sinner, but I feel very little on the subject.'"

"'Are you trying to do what God tells you to do as well as you are able and with such light as you have?' I asked.

"'Oh, no, sir! for it would seem to be mockery for one who feels so little as I do to attempt to perform any religious duty.'"

"'You admit that God does require of you repentance and faith and worship and a holy life, do you not?'"

"'Yes, sir; I must admit all this, but I do not feel it.'"

"'What would you advise a customer to do who had contracted a debt at this store who admits the debt, and that he ought to pay it, but says he knows all this but has so little feeling about it?'"

"'In an instant he said, 'I would advise him to pay it, feeling or no feeling.'"

"'That is just what I want you to do,' I said."

"'What shall I do?' he asked.

"'Come to the enquiry meeting to-night, and meanwhile do you search your Bible and ask God for help.'"

"'I will do the best I can,' was his reply.

"That evening he admitted no progress, only he saw his guilt more clearly; but he would do all God required as well as he could. I never saw him shed a tear or betray a tinge of the emotion the young man does who has just left my room, but as fast as light came he obeyed it. In a little time he was hoping he had passed from death unto life, and for years he has lived a faithful, beautiful Christian life.

The feeling will come when one has taken up one's duty. No one ought to question that. The Holy Spirit will touch any and every soul that is willing to obey. Spurgeon says, "It is astonishing how whimsical people are about the way they will be saved." There is only one way. Christ says, "Come unto me." Obey Him.—*Christian at Work.*

Married.

STANTON-OUTHOUSE.—At Tiverton, Digby Co., N. S., on the 12th November, by H. A. DeVoe, Mr. Joseph H. Stanton to Ida, youngest daughter of Mr. Wellington Outhouse, all of Tiverton.

YOUNG-JESTINGS.—At Tiverton, Digby Co., N. S., on the 13th November, by H. A. DeVoe, Mr. Allen Young, of East Ferry, to Villa Jestings, of Tiverton.

ROBERSON-RILEY.—At the home of the bride, Woodville, October 23rd, by E. C. Ford, James E. Robertson, Esq., and Miss Mary A. Riley, all of Woodville, Kings Co., N. S.

ETHERINGTON-JACKSON.—At the church of the Disciples, Cornwallis, October 30th, by E. C. Ford, Mr. Alfred A. Etherington, of Milton, Queens Co., and Miss Mary J. Jackson, eldest daughter of W. C. Jackson, Esq., of Cornwallis, Kings Co., N. S.

GALBRAITH-STRAYHORN.—At the home of the bride's mother, Westmorland Road, Nov. 20th, by T. H. Capp, John James Galbraith to Mrs. Mary M. Strayhorn.

Died.

CAMPBELL.—At Montague Bridge, on the 5th November, death by diphtheria carried away the oldest son of Bro. Edward K. and Mrs. Eliza Campbell, aged eight years. And on the 7th, the second son, Lemuel, died of the same disease. This is, indeed, a sad bereavement, especially because the nature of the disease isolated the family, shutting out the active sympathy and help of friends in the hour of trial. I am happy to say the other members of the family are recovering, and the disease so far is confined to the one house.

O. B. E.

DEWAR.—Elder Robert Dewar died at the old homestead, now the residence of his son, Peter A. Dewar, near Montague Bridge, Sunday morning, November 10, 1889, in the 9th year of his age and in the sure hope of a glorious immortality. As a member of the church of Christ, at Montague, he

was known to a large proportion of the brotherhood in the Maritime Provinces. For many years he was an elder in the congregation and discharged the duties of his office with faithfulness, cheerfulness and impartiality—in such a manner as to secure the respect and love of all. He had also a good report in the outside world, and was, therefore, able to wield an extensive influence for good. Twenty-seven years prior to his death he was left in sorrow by the death of his wife. Sorrow and trial have marked his pathway since; but cheerful amidst it all he looked forward to the glad morning of the day of deliverance. It has come! Two sons, four daughters and many friends remain in sadness, but not hopeless. May we be ready as he was ready. O. B. E.

FORBES.—After a short but severe illness, Mrs. Sarah Dunbar, beloved wife of Daniel Forbes, Esq., died at her home, Wilmot Settlement, Murray River, Lot 64, October 30, 1889, aged 54 years, leaving her husband, three sons, five daughters and a large circle of friends, to mourn the loss of one who was dearly beloved in her home and respected in the community. Mrs. Forbes was a member of the Church of Christ in Lot 48, from which place the family removed nearly four years ago. She, with her husband, were baptized about fifteen years ago by Geo. F. Smith, now missionary in Japan. Her life was a life of faith and trust, and she went to rest in the hope of a better resurrection. Several members of her family have united with the Church of Christ and now they await the glad reunion. Bro. Forbes desires special mention to be made of the continued and unbounded kindness of his neighbors at Murray River, not only during the recent severe trial but during a more protracted season of suffering in the past winter. No act of kindness is forgotten by our heavenly Father.

O. B. E.

HARVEY.—Sister Maria Harvey, widow of the late John A. Harvey, of Newport, N. S., on the 5th October, 1889, aged 76 years and 5 months. We had seen her a short time before her death. We little thought that so soon we should be called upon to attend her funeral. But such is this life. We remain a little while in the land of the dying to prepare for the land of the living. Many friends followed the remains of the dear departed to their last resting place. May the Lord comfort all that mourn in Zion.

HARVEY.—At Newport, on the 24th May, 1889, Bro. James Harvey, brother-in-law to the above named sister, aged 86 years. I have not seen in our papers any notice of the death of this aged and faithful brother in Christ.

J. B. WALLACE.

MINARD.—Our brother, Frederick Minard, of Milton, finished his earthly mission and entered into his rest November 11th. He lived to see 80 summers. He passed the meridian and had entered into the winter of life where the sunlight grew paler. But with him the rare sweet sunlight of God's love and the calm shining of a peaceful, quiet existence grew still brighter. He could look upon his past life and see it illumined by the rays of the sun of righteousness and hallowed by a work of love and faith and blessed by the sacred influence of religion. His life was well spent. He loved the Lord and His cause. He was constant at the meetings of the church and active in its service. He was at peace with the church and the world. He had no enemies and was an enemy to none. He was loved by all and will be greatly missed. The fruitage of his ripened years came to maturity in its gradual and natural succession. He ever leaned upon the staff of God's unfailing support all through the slippery paths of life. He came down to the close of life trusting in the same Saviour who was over with him through the toils and trials of life. He had no fears of death for he knew the venom of the sting was taken away. He calmly passed through the "valley of the shadow of death," out of sorrow and pain into heavenly joy and pleasure, so great that no human tongue can tell nor pen decide. The handmaid of his earthly comforts still survives him. She deeply feels her loss, but with a calm resignation she submits to the will of Him who doth all things well, and trusting the promise, "That as thy day so shall thy strength be." Four of his children still remain on earth: two of whom are in the States and two with us here in Milton. May their life-work be such that they too can lay it at their Master's feet with joy and not with grief. And may father, mother, brothers and sisters all meet again in the "summer land, some sweet day, by and by."

H. MURRAY.

## The Christian.

ST. JOHN, N. B., - - - DECEMBER, 1889

## EDITORIAL.

## LOOKING UNTO JESUS.

Looking unto Jesus the author and finisher of our faith. Heb. xii. 2.

These chapters contain a brilliant lecture on faith. The eleventh chapter defines faith and tells and illustrates what it did for the elders or ancients, by it they obtained a good report and labored and suffered and died in faith. This twelfth chapter treats on our faith.

These ancient worthies had such a strong confidence in God, that they joyfully endured every suffering and death itself rather than deny Him. Before these men and women passed from earth, others waited to fill their place so as to form a cloud of witnesses to the power and faithfulness of the God they trusted. They leave us whose advantages are so far superior to theirs, no ground to distrust Him who is true and good. They had confidence in the future fulfillment of a great promise, but we can look back to its actual fulfillment that they without us should not be made perfect (Heb. xi. 40) While we are surrounded with so great a cloud of witnesses, we are commanded to run with patience the race set before us.

## LOOKING UNTO JESUS.

It is most natural for men in respect to the important future to look to those whom they think able and willing to guide them. Children look to their parents, confident of their integrity and skill. What their parents say and do they consider right. When they become old enough to understand that even their parents are not infallible they seek others, either living or dead, to be their guides. This is why so many are easily persuaded to look to departed saints to patronize and intercede for them. But this command is to look to Jesus.

Looking unto Jesus is the first step in a sinner's turning to God. It is looking to Him that shows us our lost condition. We see Him dying for our sins, which is the first fact in the gospel. Nothing else can give us such a discovery of our sins as the cross on which the beloved Son of God died for them. There we see a Father's love for His lost children and learn how He can be just and the justifier of every one who believes in Jesus. Looking to others keeps us away from Jesus. Looking for goodness or virtue in ourselves discourages us and prevents our coming to Him. But turning from all others and ourselves, and looking to Jesus and His death, to His commands, and His promises, His love encourages us, His commands direct us and His promise assures us of His pardon and peace. As surely as Moses lifted up the serpent of brass and all the bitten Jews who looked at it were healed, as certainly Jesus has been lifted up on the cross,—that every lost sinner who looks to Him may be saved. None will be disappointed.

But the Christian is to look to Jesus whose words and example will guide him safely through every change and every trouble till he reaches his Father's house.

The command is not to look to any of these noble men mentioned in the preceding chapter. With all their faith and virtue they have their faults, and were we to look to them as our example we would be in danger of imitating their failings rather than their faith. Neither the old Testament nor the New points to any perfect men, hence we are permitted to look to Jesus as a perfect example. What should encourage all in looking to Jesus is the fact that He was under a course of training and was made perfect through suffering. That though he were a Son He learned obedience by the things

which He suffered, and being made perfect He became the author of eternal salvation to all them that obey Him (Heb. v. 9). Although He was in the form of God, he took upon Him the form of a servant, was found in fashion as a man and humbled himself and became obedient unto death, even the death of the cross (Phil. 2). The school in which Jesus gained perfection was so severe that no Christian however weak and unworthy need despair in looking to Him. Jesus will hold him by his hand living and dying.

When the apostle compares the faith of the Old Testament saints with that of the Christian he makes this distinction—Jesus is

## THE AUTHOR AND FINISHER OF OUR FAITH.

He is not only the author of eternal salvation to all them that obey Him, but He is also the author and finisher of the faith by which they are saved.

When faith is mentioned in the New Testament with the article before it, it stands for the Gospel or the system of our salvation, for *what is believed* rather than *believing* it. Thus Paul preaches *the faith* which he once destroyed; that is, he preaches the Gospel (Ep. i. 23). And when about to be offered, said, I have kept *the faith*; that is, I have kept the Gospel pure from any human corruptions (11. Tim. iv. 7). In Jude ii., he exhorts the brethren to earnestly contend for *the faith* once delivered to the saints i. e., for *the Gospel of salvation* which Jesus delivered to the apostles for all time and for all places in these words, "Go ye therefore into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark xvi. 15-16).

After Jesus has delivered *the faith* (that is, *the gospel*) to these saints, "He was received up into heaven and sat on the right hand of God." And they went forth and preached every where, the Son working with them and confirming the word with signs following. (Verse 19-20).

Thus Jesus in person ceased to speak, but these saints, the apostles, preached *the faith* while their Master was in heaven, and fulfilled His promise to them in verse 17-18, confirming their work with miraculous powers. He was the author of the gospel, and they faithfully proclaimed to the people what they had received from Him. It was a great message, altogether new and strange and startling, but the miracles which they wrought in the name of Jesus proved to be a message of mercy from the Son of the living God.

And here we may observe that "these signs" in verses 17 and 18 were not promised to him that believeth and is baptized (as some think) He promised salvation but not miraculous powers. But these signs were promised to the saints to whom *the faith* was delivered, to follow them and to confirm the word of faith which they preached. They received these gifts direct from heaven. And although the Apostles were permitted in some cases to impart some of these gifts to others and in one case where an Apostle first preached the Gospel to the Gentiles, the miraculous power came direct from heaven on those that heard the word, the promise of signs following was only to the Apostles, and so Mark records its fulfillment in the 19th and 20th verses.

The Gospel which Jesus had delivered to the apostles they faithfully preached first to the Jews then to the Gentiles. Although many rejected it many others believed and turned to the Lord. They also taught the believers all things which Jesus had commanded them and He was with them always. They were led by the Holy Spirit and spoke as He gave them utterance. One by one of them suffered unto death, cheerful by looking unto the great Author. They lost their life but "Kept the faith." This went on for over sixty years and "the faith" got a hold of men that can never be

broken. At length the Lord came from heaven to finish the faith which He had once delivered. The Apostles were all dead but John. Before he had drunk the martyr's cup he saw a most glorious Person, "like unto the Son of man," (a likeness which the glories of heaven will never obliterate). Although He was the same Jesus on whose breast he had reclined, and who had on the cross let him in charge of His mother, John could not stand the sight of the glorified One till his right hand touched Him, then He spoke to him and told him to write in a book what he had seen and heard. The Lord showed John in this Revelation what the Gospel did for the faithful on the one hand and the misery that awaited its rejecters and opposers on the other. At one time he was taken into the New Jerusalem to see the glory of God and the Lamb, to hear the songs of the angels and to listen to the more moving songs of the redeemed out of every nation and from every kindred and people and tongue, who have washed their robes and made them white in the blood of the Lamb, who are before the throne and shall praise Him forever and ever. At another time He is pointed to the terrible company outside of the city doomed to an eternal companionship with all the hateful enemies of God, where the beast and the false prophet are, and shall be tormented forever and ever. There is something very touching in looking to Jesus, who, closing His last book and finishing the faith as if he said to John, "Lift your pen and stop till I again give vent to the feelings of My heart for a lost world, till the dying fully understand what I mean and what I feel." "I, Jesus, have sent My angel to testify these things in the churches. I am the root and offspring of David and the bright and morning star. And the Spirit and the bride say Come. And let him that hearth say Come. And let him that is athirst Come. And whosoever will let him take of the water of life freely." (Rev. xxii.)

## Original Contributions.

## "LET NO MAN DESPISE THEE."

This injunction to Titus is as essential and appropriate to us now, as when given to him, and is as important as any injunction in the Word of God.

It may appear to us quite impossible to prevent others from despising us, especially since our Saviour who was without sin, "was despised and rejected." But we understand He was despised without a cause; just so should we understand this injunction to Titus—Let no man have a cause or reason to despise thee. This teaches us that we alone are responsible for our character, that it is not what others say or do, but what we say and do ourselves that makes us what we are. If the conduct of others could make us good then Paul's injunction would have been to others, that they must not despise Titus but think and speak well of him.

But the question naturally arises, Why is it necessary that we should be respected? If our character is our own what difference will it make to us whether others despise or respect us? We often say, "I don't care what others say or think of me." If we would allow ourselves to think a moment, we would never give utterance to such a sentiment. Is it not virtually saying we do not care what the Word of God says? The injunction is too plain to be misunderstood. "Let no man despise thee." If we have no care as to the respect of others, we will not be likely to live so that others may not despise us.

While it is true that what others say of us will not effect our character, it is equally as true that it will effect our reputation. Character is what we really are in the sight of God; but reputation is what we are in the sight of men. If our reputation is lost, our influence is lost and also our usefulness.

We may be honest, but if others think us dishonest, our influence with them will be the same as though we were actually dishonest. We must therefore not only be honest, but we must so live that our honesty will be seen and known. The fact that our influence for good depends upon our reputation or what others think of us, is the very reason why we should not be despised. Our influence is our talent and must not be hid. The napkin may be our own and we may keep it safely, but our reputation is that with which we are to influence others for good and must therefore be used.

But is it not true that if we had a good character we will have a good reputation? Not necessarily so. It is possible to have a good character but a poor reputation, or a good reputation but a poor character. Or in other words we may seem better than we are, and we may be better than we seem. It is this fact that leads the Apostle to caution his brethren to be very careful and not let their good be evil spoken of. He was conscious that our good could be presented in such a way that it would not seem good to others. Paul was exceedingly careful of his reputation, because he had a burning desire for the salvation of men; for this reason he became all things to all men that he might win some.

He was confident that God would take care of his character, if he was wise in caring for his influence in winning others to Christ. When our self-interest becomes so prominent that the respect and good of others are forgotten, we have then lost our influence for good. We are then despised and our reputation tarnished, "our good is evil spoken of."

There are few, if any, who cannot see a mistake, in looking over their past life, in this particular; times when they made unfavorable impressions on the minds of others by undue prominence to some peculiar view or notion, which really in itself was of no saving value whatever and thereby destroyed their influence. How necessary it is therefore that we should heed the above injunction, and that we should be as "wise as serpents and as harmless as doves." We should study to show ourselves acceptable to men as well as "approved of God." We should not be too reserved in our nature. We need heart power, a genial frank and confiding nature that yearns to bind itself with others for their good.

Our selfish desires must not draw us away from the needs of humanity and from the current conditions of men in their common trials and interest. The man who loves and respects others most will be loved most. It will ever remain true that a "touch of nature makes the whole world kin." When we lose touch with toiling, struggling, sorrowing humanity we lose their respect. Some one has said: "That the bulk of men care very little for the relation of religion to science, but they are interested in the relation of religion to their wants and their salvation."

We often allow ourselves to suppose, that if we could find our proper sphere of labor we could be influential in doing good; but we must not forget that it is not so much our sphere, as Dr. Robinson says, as the man in the sphere. It is not so much where we are as what we are to the world. Let us not be satisfied with having the light, for we may possess it and it may not be seen. The shining light is what is needed. When the light is covered with a bushel of our own peculiar selfish interest and notions, and the bushel is more prominent than the light, it is then we are despised and our light or good is rejected. The world will not respect only that which is useful. When we have outlived our utility we will be laid aside to make room for others. On the other hand the world will welcome those who are serviceable. Every arm that helps support the weak, every voice that helps the sighing of distress, every one who can "spare one cord from its own grief" to soothe the woes of others, will find a hearty welcome. The

world cares little for our doctrine unless they can see in it that love which seeks not her own but another's good. The world may not understand our motive, and our religious views, but they can read our lives; every word and every action has to them a meaning and from them they get their impressions of religion. We should therefore be very careful lest Christ be wounded in the house of His friends. If our peculiar views are to us faith let us "have it to ourselves before God" and not exalt it as a standard of faith for others. When we become so fond of indulging our own individual will that we will give liberty to the infirmities of our nature we then sacrifice our influence on others. Let us remember, however, that it is the duty of the Christian to always be lenient and generous in our judgments towards those of such unfortunate infirmities. "Let the strong bear the infirmities of the weak."

When our adherence to our conscientious convictions destroys our usefulness to others, we may then doubt the utility of the convictions. It is not so much my honesty and faithfulness to my convictions as my faithfulness and usefulness to others that will assure the "well done" from the Master. "He that doeth my commandments shall have a right to the tree of life and shall enter through the gates into the city." Here are some very important commandments. "Comfort the feeble minded, support the weak, be patient toward all men." "Ever follow that which is good both among yourselves and to all men." "Let all bitterness and wrath and clamor and evil speaking be put away from you with all malice; and be ye kind one to another, forgiving one another as God for Christ's sake hath forgiven you." "Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem each other better than themselves." "Be of the same mind one toward another." "Be kindly affectioned one to another with brotherly love," in honor preferring one another." To follow these and others of like nature, will secure to every professor the confidence and respect of others and a Home in Heaven.

H. MURRAY.

#### A CREED THAT DOES NOT NEED REVISING.

"Simon Peter answered him, Lord to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art Christ, the Son of the living God." John vi. 68.

There was a creed-creating age. The sixteenth and seventeenth centuries were especially fruitful in confessions. From the Augsburg Confession, made in 1530, down to the Cambridge, and Boston, and Saybrook platforms, made in the last half of the seventeenth century theologians did little else than fabricate creeds. The mere catalogue of these creeds is startling to the ears of present day people. The creeds, for the most part, are unintelligible. Christians now, who know anything about them, wonder what they were ever for. It is only when we remember the "odium theologicum" inherited by Protestantism from Romanism, that we can understand the creation of the creeds. The old Roman spirit was not yet dead in the world. It was supposed that the sword, the spear, the fagot, and the rack, had more power over the minds of men than truth, and love, and reason. From the assaults of reason and of God's word, orthodoxy was protected by the fagot. Roman Catholicism may rewrite history to suit its present day tastes, but the bloodstains of the Inquisition will forever stick to it. Romanism has a bloody record, and if it dared would make it bloodier still. The last resort of a bigot beaten in argument is to some form of brutal force — the fist, the fagot, the pistol or the dagger.

Now, while the early Protestants seldom resorted to force, they were not entirely free from the feeling that faith was a matter subject to compulsion. They thought that majority votes in councils ought to settle the consciences of the minorities. State theologians fabricated the creeds for the state churches, and the edicts of the kings or emperors were supposed to make these documents legal tenders for all consciences. Somehow or other, through all this business of creed building, there runs the idea of authority, power — of force even. In order to religious fellowship somebody higher up had to domineer over somebody lower down. If the Protestants of the sixteenth and seventeenth centuries had outgrown the inquisitorial system of guarding our orthodoxy, they yet kept about the police of great names and church councils, and royal edicts; they still used nick-names, and were not above personal abuse.

Further than this; heterodoxy had been made such a bug-bear in the history of the church that men were afraid to approach their fellow men religiously except through the medium of a hard and fast system of belief. Each virtually said to the other, "Though you are casting out devils in the name of Christ, yet because you follow not with us, you are not of us; we forbid you." The heroes of the Reformation had not learned, could not learn, that Christ is the only essential in the Christian's creed, and the unity in Him means charity for a multitude of opinions. They were therefore conscientious in their creed creations, but this age pronounces them mistaken. As they moved away from Rome, so we are moving away from them.

Of late years we have heard much about the revision of creeds. It is not many years since one highly respectable body presented the world with a new and simplified statement of its belief. Another great body has its discipline subject to periodical revision. Still another has its Prayer Book in the hands of a committee, said to make its report at the end of three years on the matter of revision. Still a fourth well known people is filling the world with the noise of its "pros and cons" as to the revision of its antiquated confession, which confession was born of the Westminster Assembly in the middle of the seventeenth century, after a labor of four years, six months, and twenty two days, in which it held one thousand one hundred and sixty three sessions. This Assembly was held in opposition to the wishes of King Charles I., and shaped its confession after the manner of the Synod of Dort. The Canons of Dort were shaped in the beginning of the seventeenth century in opposition to the teachings of Arminius, and are thoroughly Calvinistic. England was at that time under Arminian influences, and James I. forbade the Calvinistic faith. Today our neighbors are trying to rid themselves of that which King James forbade well nigh three hundred years ago. It would seem that nobody cares much now for that old creed, except either quietly to forget it, thus burying it in the grave of oblivion without even a respectable funeral, or else so to change its ancient style of dress that the nineteenth century pulpit will not be ashamed to present it to the nineteenth century pew. One would hesitate to talk in such a style about it if the example were not set him by the confessors themselves of the creed in question. Here is a paragraph which all the papers have quoted from Dr. Paxton of New York. "A man who could preach some of the Articles of our faith would not be a contemporary of the nineteenth century. He must have walked out of the seventeenth century. He would be a survival and not of the fittest. We cannot breathe with Abraham's lungs. We cannot look at God through Calvin's eyes. Calvin looked at God and saw nothing but His terrible sovereignty. We see that His name is Love."

Some are in favor of wasting no time on creed

revision. That would be well, provided they did one other thing meanwhile, viz, declare themselves free from all human dogmas of the past. Dr. Paxton and others like him evidently feel themselves in a false position while the church holds over them a creed that they cannot preach. Brave and free men are not easily ruled by the dead hand of a past age. Our fathers might make jackets for themselves, but not for us. A progressive humanity will not be ruled entirely from the grave. The mistake that former generations made was in formulating their opinions, and handing them down to us as necessary legacies. It is to be presumed that we have the liberty of refusing an unwelcome inheritance. If any past system cramps any present age let it be revised out of existence.

What is the creed that does not need revising? Simple truth needs no revision. Divine truth is like the multiplication table; to revise it would spoil it. Human systems are always partial, unfinished, or wrongly finished, fragmentary or overdone; they need constant reshaping. That Jesus is the Christ, the Son of God, the Saviour of men, is a simple statement of fact; it is the expression of a divine truth; it is the creed of the apostles, and of all the early Christians; on that truth, as on a rock, Jesus founded His church; on that truth he promised that it should stand forever. That truth needs no revision. Peter said to Jesus, "Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." That was the only article in the creed of the apostles. That was the true apostles' creed. One truth! One statement of the one truth! It is the simplest, soundest, sublimest creed ever presented to the human mind. Recently it was proposed from a popular pulpit a creed in three articles: 1st. God so love the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. 2nd. This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, even the chief. 3rd. Worthy is the lamb that was slain to receive blessing and riches and honor and glory and power, world without end, amen. Surely that is good, and we all agree to it, but it is only stating in other forms this, that Jesus Christ is the Son of God, and that he is therefore the Saviour of men. It is Mr. Talmage who proposes the above creed in three articles, and I must quote to you a paragraph in this connection from one of his recent sermons. Since he preaches through the papers to so large a portion of the religious world such utterances can hardly fail of great influence. "You go to tinkering up your old creeds, and patching and splicing and interlining and annexing and subtracting and adding and explaining, and you will lose time and make yourself a target for earth and hell to shoot at. Let us have creeds not fashioned out of human ingenuities, but out of scriptural phraseology, and all the guns of bombardment, blazing from all the port-holes of infidelity and perdition, will not in a thousand years knock off from the church of God a splinter as big as a cambric needle."

It may be taken as a religious axiom, all Christians can unite in Christ. It is every day becoming clearer that they can unite no otherwise than in Christ. The sky is clearing; the sun begins to shine; we behold its light, and there are no stars. The creeds may do where Christ is not. They may even be like stars that guide the wise on their way to the Christ. But when He is found the wise will worship Him, whether in Bethlehem's manger, or on the cross, or in the resurrection, the wise will worship Him, no longer bowing at any other shrine.

The creed creating age has gone. The creed revising age is at hand. The physician is called, even when there is a sickness unto death. But no hand can stay the life that is doomed. The creed-

burying age will come—hastily, let us hope. Creeds are being revised because they are on hand, and are outworn, and their owners do not know exactly what to do with them. Christ on the other hand has risen from the dead, and He lives, the same yesterday, today, and forever. In him law is transformed into love; precept becomes example; canons take the form of character, and abstract decrees are exchanged for a personal guide and Saviour. He is the Word made flesh, and that marvelous metaphor of the Apostle John covers the whole ground. Tennyson felt the force of this when he said:

"And so the Word had breath, and wrought  
With human hands the creed of creeds  
In loveliness of perfect deeds,  
More strong than all poetic thought,  
Which he may read that binds the sheaf,  
Or builds the house, or digs the grave."

We do well to apply the truth already revealed, especially since so many hundreds of years have been spent in showing that we cannot either safely or successfully go beyond what is revealed. To revise the creeds as proposed is practically to discard them as once formulated, and that is virtually to say that they might as well never have been. Meanwhile Christ endures, and those who work for Him do not labor in vain. The coming great men in the church are not the ones who can formulate dogmas, but those who can marshal the hosts of Christian men and women into great, well organized, working bodies. Bishop Vincent is widely honored because he had the tact to set some thousands of people all over the land to reading good books. Mr. Clark is widely known and loved because he suggested the plan for a great organized movement among young Christians. Josiah Strong has a harder task in organizing older Christians, who unlike the present-day boys and girls, were brought up in the schools of the creeds; if he succeeds he will deserve an immortality not second to that of Luther. We bless the man, and we think God blesses him too, whatever his theology may be, who like Dr. Guinness has sent seven hundred young men into pagan lands to preach Christ. Hard practical work for Christ is the best test of orthodox Christianity. "Come ye blessed of my Father, I was hungry and you gave me meat; I was naked and you clothed me; I was sick and you visited me; I was in prison and you came unto me," that is Christ's test of the orthodox at the judgment throne. Loyalty to Christ, that is the Christian's creed; work for the world in Christ's name, that is the Christian's business; the man who thus labors in loyalty to Christ is orthodox enough to appear before the great white throne, and there is no need either in time or eternity for any higher degree of rectitude. On that day, we imagine, it will not be asked of any man whether he was a Sublapsarian, or a Supra-lapsarian; whether he was a Trinitarian, or a Pelagian, or a Semi-pelagian; whether he held by the Papal, or the Arminian anthropology; whether he adhered to the Soteriology of Anselm, or of Abelard, or of Bernard, or of Bonaventura, or of St. Thomas Aquinas, or of Duns Scotus; whether he was faithful to the Augsburg confession, or the Confessio Tetricopolitana, or the First Helvetic confession, or the Second Helvetic confession, or the Consensus Tigurinus, or the Consensus Genevensis, or the Heidelberg Catechism, or the Confessio Belgica, or the Confessio Gallicana, or the Confessio Scoticana, or the Canons of Dort, or the Westminster Confession, or the Savoy Confession, or the Cambridge Platform, or the Saybrook Platform, or any other platform, confession, or catechism. But before that throne it will be asked, O ye virgins, did your lamps burn clear through the night? Ye stewards of my talents, have you made the two into four, and the five into ten? O you of my earthly fold, did you visit the sick, and help the poor and needy? Ye vines and trees of my earthly garden, where is your fruit? Then will the faithful ones all join in saying "Blessing, and honor, and glory, and power be unto Him that sitteth on the throne, and to the Lamb forever and ever, amen."

### A PLEA FOR LIBERALITY.

By the foolishness of preaching God will save those who believe. Paul's charge to Timothy before God and the Lord Jesus was "Preach the Word." If the world is ever brought to Christ it will be because the Word has been preached. The necessary element of preaching is consecration, which gives eloquence to the tongue and success to labor. Consecration is to the preacher what the soul is to the body. Preaching requires whole-souled earnest effort, and is the sheaf before which all others bow. Devotion to the work of the gospel means divorce from the world, and an antagonism to all things earthly. All other things being equal, the true man cannot fail to ensure success. But, sad to say, all things are not equal. Many a noble soul is driven by the pressure of limited circumstances to divide his time between things secular and religious. This is sometimes absolutely necessary for the man; but what shall we say to those who are at ease in Zion? This is a case of "man's inhumanity to man." The Master's work dies while worldly things thrive on the offering of the Lord's people. Unfaithful stewards! Spiritual outlaws! Defaulters from the Bank of Heaven! The cry of the world is, "How many loaves have ye?" And in the battle for bread each strives to tell the other "I have more than ye all." In this struggle men think themselves liberal and the church rich if it get the crumbs. We give God the husks which we would not have, and expect such an investment to bring in return a golden crown. We give the preacher nothing to extravagance, and the prayer of many is, "Lord, keep our preacher humble and we will do our best to keep him poor." Of course the preacher must never say a word about money. If he ever gets bold enough, he is promptly told that that will never do, or that the world will think he is after the loaves and fishes. In this way many a godly man is chained between the skeletons—Ignorance and Want. But to show the fallacy of such proceedings we need but ask, "Is begging a virtue? Will poverty add to the happiness of one human soul? Will starvation be the watchword for admittance through the pearly gates? Does the law of Christian benevolence teach that because another seeks your happiness you are bound to destroy his manhood by making him an object of charity?" Does any converted man? does any Christian woman require any argument to prove that self-denial is a virtue? But remember that self-denial exercised to the neglect of every other virtue tortures the soul and makes tears instead of smiles, groans instead of songs. By the penuriousness of the many the few are driven to the woes of want. Why need it ever be said that because an able man could not live on unfulfilled promises he was forced from the church to the world, from the pulpit to the plough? There are times when the promises of men become curses to fill the life with sadness and gloom. This is one of the times—perpetual promises and a continual effort to avoid their fulfillment. A man that labors six days through the week and spends his strength for bread is not fully qualified to speak with power on the Lord's day. Vitality is exhausted, energy completely worn out. It is honorable to toil, but it is honorable to say of any church capable of supporting a preacher, that because of their lack of Christian liberality he was almost reduced to starvation—was forced as a last resort to abandon the pulpit for the world, and bring the odium of bankruptcy upon the church. To divide the time of the preacher between farming and preaching is to reduce power to weakness, and healthy effort to wasting disease. There is as much difference between the man of one aim and the man of many as there is between the wave that breaks in mid-ocean and the one that breaks with tremendous force upon the beach. It is the concentrated steady effort that tells. It is the irresist-

ible flow of truth that tells rather than the spray of divided effort. If pulpit and pew do not work together,—if there be no co-operation,—then industry becomes idleness, and words, instead of being rich with the heavenly harmony of truth, are nothing but discordant sounds. They are as unwelcome as the pauper's poverty and as unsought-for as the beggar's rags. But let there be co-operation and the words of divine truth will be tuned to the matchless music of heaven, and the heavenly treasures will be as eagerly sought after as if they were spread out before us like the boundless ocean.

Success of the preacher means success to the church, and in no better way can we secure both than to lay our all upon the altar of devotion. If we fail in this we fail in all. Failure in time means failure in eternity. Let one and all remember that they who preach the gospel shall live by the gospel, that it is more blessed to give than to receive. We may be paupers in pocket but millionaires in good works. Help by your works. We may be rich both in pocket and life. Help by both. Happy the man who is rich in act as well as intention. To such the wealth of the world is rigorous poverty before the heavenly riches. His faith is more precious than the gold that perishes, and all such are adding stars to the crown that fadeth not away.

E. B. B.

### THE LORD LOVETH A CHEERFUL GIVER.

The Gospel is the power that God uses to save men. We, as a people, believe that we have the Gospel in its simplicity. The sects around us preach parts of the Gospel with great earnestness, thus causing many persons to feel their need of salvation, but when they enquire for the way to be saved the plain, simple instruction given by the apostles commissioned by the Saviour is withheld and some man-made plan presented in its stead. What, brethren, is our duty in this matter? Jesus says, preach the Gospel to every creature. Are we doing this as we have ability. I think not. Our churches try to have a preacher with them. For what purpose? To carry the Gospel to those beyond, to the regions outside of the church limits, as did the people in Thessalonica. For the word of the Lord sounded out from them to the regions beyond so that their faith was spoken of abroad and the Apostles had no need to speak anything.

Now, the preacher is paid to entertain the people who pay him, to do in a great measure their praying and exhorting in the public assembly; and at the same time souls are going down to eternal ruin all around us for the wants of the Gospel in its fullness and simplicity.

If we have the Gospel, brethren, plain, pure and simple, let us give it to our neighbors. This cannot be done without means; our hands must go down into our pockets and not come up empty. Why should we not keep an evangelist in the field in Nova Scotia and New Brunswick all the time. Is it because we are not able? I think not! At our annual some sixteen hundred or more members were reported and there are more than this, say three quarters of these are women and persons too poor to pay anything, but this is not the case. Still there are four hundred left to do the work. And these can keep a man in the field continually without a great effort. Are you willing, brethren, to come up and do the work? As Bro. Cooke says, "come and help us." The God of all grace has done very much for us. We cannot measure it by dollars and cents. Heaven has been emptied of richest treasure. Jesus came to earth where he suffered and finally died the ignominious death on the cross. Can we measure this? O, no!

Now the Lord loveth a cheerful giver. Will you "come and help us?" Put your hand down deep

into your pocket. Do not say there is nothing there, do as you would if you wanted some addition made to your house or as you would if you thought you should have a new coat or your wife a new dress. Do as you would if you lost your horse, or ox, or cow, or anything else, go right on and live with what you have after it is gone. What you give to the Lord is not lost; remember that He will repay you. The wise man has said. Honor the Lord with the first fruits of thy labor, so shall thy barns be filled with plenty, etc. Let us get out of our selfishness. What will you do? I will pledge ten dollars to put a man in the field for one year, to tell the story of a Saviour's love and point out the way of salvation!

How many will join me to accomplish this work by giving for this purpose according to their ability for one is not to be eased and the other burdened. If you are able to give twenty or thirty dollars or more, do so, if you are only able to give a dime give that. I will not only pledge that amount for this year but year by year as long as God gives me breath to do so. Who will respond? This money to be paid to the Treasurer of the Board for the purpose named as soon as a man is secured to do the work. Let us hear from you, brethren, through THE CHRISTIAN.

May the good Lord bless us in this matter and he will if we bring all our tithes into the storehouse.

J. A. GATES.

Woodville, Nov. 25th., 1889.

### Correspondence.

The following letter is a copy of one sent to Bro. John S. Smith by the president of THE CORRESPONDENCE BIBLE COLLEGE of which the lamented Hammond J. Smith was a student.

KNOXVILLE, TENN.,  
October 17th, 1889.

DEAR BRO. SMITH,—

Your letter indeed brings sad intelligence to us. I do not think that we realized how sick Bro. Smith was. This, of course, was owing to the great distance between us. God's ways are unscrutable. It was best for him to die. God knows why. We will not know until the dawn of the eternal morning. We mourn not for him but for ourselves. It is our loss not his. My intercourse with him was pleasant and Christian. I see nothing in our relation that either of us could wish to undo. Tell his mother that we deeply sympathize with her. I pray God that He may give light and peace. I have lost a patient, appreciative and painstaking student and friend. You cannot take his place for every one must fill his own place. His life ought to be an inspiration to you. I will be greatly pleased to see you enter the ministry.

Faithfully your brother,  
ASHLEY S. JOHNSTON.

### NOTES OF TRAVEL.

My last closed with an account of my arrival at River John, Pictou Co. I found the church here struggling against heavy odds, a small membership and that scattered over a large district of country. In the past they have had trouble and discouragement enough to have crushed them out of existence; and the only wonder is that the church still exists and meets regularly to break bread. Then sectarianism is strong, and consequently the little band of disciples are looked down upon by their large and influential neighbors. This is the dark side of the picture, there is a bright side, they have a snug little meeting-house in the village and the brethren who remain are faithful. When I say "brethren" I mean the sisters as well and they are determined to stand by the work. On my first arrival among them they seemed somewhat discouraged but they were quite cheered up by the result of our meeting. The first few days I had very small audiences, but they kept growing and the last Lord's day we had a full house.

I preached a discourse on "Union" and at the close invited any one present to comment upon what had been said. Some Baptist brethren who were present spoke on the subject. While agreeing that the basis of union as presented in the discourse was scriptural and that it would be very desirable to see such a union consummated; they thought it would be necessary to have a few articles on church government written out. There are about as many Baptists as there are Disciples and it would be grand for the cause of Christ in River John, if they would all unite on the Bible alone, to speak when it speaks and be silent when it is silent. I think our meeting that afternoon will prove a step in the right direction. The immediate result of our meeting was four additions, three by confession and baptism.

I have been very favorably impressed with the prospect in River John for future work. I think if a man can be got to stay there who is not afraid to work and who will proclaim the whole Gospel without being afraid to offend his audience and hold up "our plea" for a return to primitive Christianity that a strong church might be built up to the honor and glory of God. I hope to again visit River John under more favorable circumstances and continue the work already begun. The brethren there manifested their appreciation of my efforts in a very substantial manner.

After leaving River John I spent one Lord's day with the brethren at Shubonacadie; the church here is doing well and an effort is being made to organize a young peoples' meeting; many of our churches have little or no talent to carry on a social meeting and the main reason is, that they have not in days gone by educated the young members in this way. What we want is to have old and young interested in this great work; have our hearts filled with an holy enthusiasm for the Master's "work." A wise man has said "train up a child in the way he should go, and when he is old he will not depart from it." This will hold good in church work. I also spent one Lord's day in Newport. One was received into the fellowship of this congregation by letter. I shall spend a few days among the brethren here ere I return home. I would like to hear from South Range. Brethren, how is that new meeting-house coming on?

Let us all work and watch and pray till Jesus comes.  
W. H. HARDING.

Longard Road, Halifax.

### News of the Churches.

#### NEW BRUNSWICK.

One addition by confession and obedience since last report.

Our Women's Missionary Aid Society held their regular monthly meeting yesterday. A large attendance was present. We understood it was resolved to aid a special effort among our churches in the provinces.

Now windows are being placed in our meeting-house, which will make our audience room much more comfortable and pleasant.

Elder Steele, from the Southville church, worshipped with us last Lord's day.

Our Sunday-school continues in the good work of taking up a quarterly collection for missions.

The Young Peoples' Mission Band was glad to welcome back one of its most faithful members in the person of Sister Lorenze Miles, of Milton, N. S.

#### P. E. I. EDUCATIONAL FUND.

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