

THE CHRISTIAN.

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

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"THE CHRISTIAN,"

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BRO. H. MURRAY is preaching on Deer Island.

BRO. P. D. NOWLAN and family have removed to River John, Pictou Co., N. S.

THE brethren of P. E. I. will notice that their Annual Meeting will be held at New Glasgow, commencing the 2nd Saturday of July.

THE Committee of the citizens of St. John has appointed three days, 19th, 20th and 21st of the present month, for the celebration of the Queen's Jubilee.

BRO. GATES wishes us to remind the readers of THE CHRISTIAN, that the Quarterly Meeting will be held with the church at Southville, Digby Co., N. S., beginning the first Saturday in July.

The Rev. Mark Guy Pearse, a leading English Methodist, who is now on a visit to America, stated in a recent lecture in this city, that in the heart of London, England, there are two million six hundred thousand who never attend a place of worship, and for whom no effort is made to save.

We have received a copy of *The Workers*, a weekly, edited by our beloved brother, R. B. Neal, of Louisville, Ky. It is an eight page paper—20x13. It is full of interesting matter, and deals vigorously with the liquor traffic, in order to destroy its roots and branches.

THE recent floods along the St. John River did much damage—carrying away barns, bridges, etc. At Indiantown, the water was about ten feet above the ordinary spring tides, and about sixteen or seventeen inches higher than the noted flood of the cholera year, 1854.

ANOTHER move towards primitive Christianity. The Atlantic missionary informs us that the Boston Baptist ministers at a recent Monday meeting took strong ground in favor of baptism being performed immediately after the sinner confesses his need of a Saviour, his faith in Christ and his determination to follow Christ. The only good excuse for delay was in cases where there was a doubt as to the

candidate's sincerity. Said one of the speakers, when the sinner expresses a desire to be a Christian tell him what to do;—tell him the first step. He cannot take the second step until he has taken the first, and baptism, not morality, is the first step in the Christian life after one's heart is changed. Indeed baptism was represented as the scriptural profession of faith.

TO ANY one desirous of throwing obstacles in the way of Christian work, we suggest that as soon as possible, he or she commit to memory, and with their present methods put in practice the following principles, found (with the exception of a modification or two) in the church news.

How to run a church down.—This is easy. Any who chooses can do valiant work in this line.

1. It can be done by being irregular at divine service, thus letting people see how little you think of the worship of God.

2. By sitting bolt upright during prayer time, so as to advertise to others the fact that anyhow you are not a sinner, and have no faults to confess.

3. *By snubbing strangers*—this plan always works admirably.

4. By differing from everybody else in the church, on every conceivable point, and holding on to your preference in spite of everything.

5. By never doing any Church work and by always finding fault when you are asked to help.

6. By never contributing one dollar, and by saying the preacher is always begging—this succeeds invariably, even when every other effort may fail.

THAT Prohibition is practical and beneficial is seen from the facts presented by the Governor of Iowa. Here is what he said about Prohibition in that State:

1. In eighty out of ninety-nine counties of the State Prohibition is enforced. 2. In the remaining nineteen counties it is partly enforced. 3. No property has been depreciated by its enforcement, as saloons make room for better and more legitimate business. 4. The enforcement of the law has had a noticeable effect upon the population. 5. The effects of Prohibition upon the general welfare and habits of the people are decidedly wholesome. 6. Prohibition sentiment is on the increase.

BRO. TIMOTHY COOP, of Southport, England, is dead. By frequent visits to the United States, his deep interest in the cause of Christ, and unbounded liberty in supporting the same, made him widely known and beloved by the brotherhood throughout the states—yes—and everywhere else.

Bro. Charles Louis Loos, writing to the *Christian Standard*, says:

A telegram from Wichita, Kansas, announces that Timothy Coop died in that City on Sunday, the 15th inst., (May,) at four o'clock in the morning.

The news of the death of this excellent man, whose name has, for many years, become so familiar and so dear to our brethren all over the United States, and in all lands where our people and our missions are found, will be received with the profoundest sorrow. There is not a man among us anywhere that within these last years has so endeared himself to all of us who take an interest in missions as Timothy Coop, for his extraordinary in-

terest in this great work of the church, an interest manifested by the most abundant and large hearted liberality.

He was prosperous in the affairs of this life. He became what we would call a wealthy man. We believe from much that we have observed in him, that he had excellent abilities as a business man. But Bro. Coop always attributed his success in his various business enterprises to the blessing of God, and in this he was right. His income became large. But he held himself to be but a steward of the Lord, and so conscientiously and diligently he kept giving out as fast as the stream kept pouring in. When men spoke to him of his unusual generosity in giving, his familiar answer was: "The Lord shovels it in, and I shovel it out." These simple words expressed his whole understanding of this matter. We have known many generous hearted men, but Timothy Coop has been a phenomenon among us. May his spirit descend on many others!

Dear CHRISTIAN:—While awaiting for the train running between St. John and Vauceboro, at Hoyt station, a short time ago, I met a brother of the Free Christian Baptist Church, a preacher.

In the course of conversation he asked, to what religious body do you belong to? Having told him, he made the remark that there were but few of our people in New Brunswick. And in speaking about our people on Deer Island, Charlotte County, he made the statement that a whole congregation of our people there some time ago, had gone over to the people he belonged to, at the same time asking me if I had not heard of it. I replied I had not.

Now, Bro., my object in writing is to ask you if the statement is true, and if true, what brought it about, and if you think it will be right to reply in the CHRISTIAN, it would please others as well as myself. Your's, W. M.

The above note from our highly esteemed brother, reminds us that some time ago, while in conversation with a friend, a similar question was asked, to which we gave a verbal reply. The Baptist preacher, unintentionally, however, is mistaken in his assertion. The following extracts taken from a letter by Rev. G. A. Hartley to the *Religious Intelligencer*, of December 18, 1885, will furnish an answer to the above question.

It is known by some of our ministers and people that for many years there has been at Chocolate Cove, Deer Island, a church belonging to the Old Christian Connection, as it was called. For many years it was a large and strong church, belonging to the Passamaquoddy Conference. It had, however, during the past four years, considerable trouble, in consequence of which, and of deaths that have taken place, the membership had been so reduced that they found themselves unable to support a pastor and had become rather disheartened. For some time some of them had been thinking that union with some other body of Christians was necessary to their existence, they being the only church of this denomination in this province. By such an union they believed they would get more care and pastoral oversights, so that they might live and grow. About that time Deacon George Fountain, the leading man there, on his sick bed, spoke to Bro. J. N. Barnes about it, and desired to see me in reference to what could or should be done in the matter. I had some knowledge of the situation of things, and so soon as the word reached me, left home hoping to see the Deacon, on reaching home found he was dead * * * After this good man who had so long led the flock was laid away in his grave we got a meeting of the church members * * * The result of that meeting was that by a unanimous vote of the church they became a Free Baptist Church, to be received into the Seventh District at its next annual meeting.

*EXCEPT A MAN BE BORN OF WATER,
ETC.*

Through the columns of the *Messenger and Visitor* several of the Baptist preachers have been giving their views of John iii. 5. One affirms—that by the term water in the expression “Except a man be born of water,” the Saviour meant “word.” Another—that the Saviour refers to the fleshly or natural birth.

The Rev. G. D. MacDonald, (formerly of P. E. I.) but now of Newton Centre, Mass., takes exception to the above views, and in a well written article, from which we take the following extracts set forth in the main, what we believe to be the Saviour's meaning. We have, here and there throughout the extracts, placed in LARGE TYPE (for the sake of arresting the attention of our readers), certain expressions, some of which are in conflict with views recently presented by the *M. & V.*, when discussing the doctrine of faith alone:

“I read with interest the views of Bros. Hughes and “Novus” on John iii. 5; but cannot accept either. The tendency to spiritualize and allegorize the simple, yet profound utterances of the blessed Word is too common, and always dangerous where it is possible to avoid it. I do not think that Christ himself speaking to Nicodemus on a matter so vital and so practical, would speak so obscurely as the views of these brethren would compel. If he meant to have taught the view expressed by Bro. Hughes would it not have been as easy for him to have said “word” as “water?” When in the passage before us, he said “spirit” he meant spirit; when he said “any man” he meant any man; when he said “enter into,” he meant enter into; when he said “born of the Spirit” he meant it, and when he said “born of water” he meant that. Bro. H. says in his last article: “All I have to say on that idea is that if it can be made out by any fair or reasonable exegesis that our Lord meant by the phrase ‘Kingdom of God,’ the Christian church, then I submit that he meant to say that a man must be born of the Spirit and baptized in water before he can properly enter into the Christian church. But I think there are few who will take this view of his language.” I happen to be one of this few, if few they be. The term “Kingdom of God.” So far as it has any reference, to this life, in my opinion, means the rule of God in the heart of the regenerate, having its visible, and to human eye, its only manifestation in the organizations brought into existence by the King himself, and by him denominated his church or churches.

John the Baptist introduced himself to the Jews of Palestine by declaring that the kingdom of heaven was at hand, and by preaching the NECESSITY OF REPENTANCE AND BAPTISM IN WATER TO ENJOY its privileges and blessings. Jesus Himself soon followed saying, “The kingdom of God is at hand, repent ye and believe the Gospel.”

To say the term “Kingdom of God” meant the rule of God in the heart apart from a visible manifestation of it in church organization and church life, would be, according to Luke xvi. 16, to deny that God ever ruled in human hearts until the days of John the Baptist, for this passage states “the law and the prophets were until John, since that time the Kingdom of God is preached and every man passeth into it.” If the Kingdom of God is the rule of God in the heart, merely, it existed on earth in the days of Abel, Noah, Abraham, Isaac, Jacob, Moses, David, and many others in their day; but the setting up of the Kingdom of God has been SINCE THE DAYS OF JOHN THE BAPTIST, hence, it must mean more than the rule of God in the hearts of His elect.

In this passage the King of the Kingdom Himself teaches Nicodemus that it is a visible as well as a spiritual organization, which cannot indeed be seen in its spiritual character, and for which

there can be no fitness without the birth from above. Such instruction from Jesus to a “ruler of the Jews” was most natural and necessary to teach him the essential difference between “the kingdom” which he came to establish and that to which Nicodemus belonged, which was but its type. He further teaches him that even if the birth from above takes place, enabling the soul to “see the kingdom,” and fitting it to be one of its subjects, entrance cannot be obtained without the birth in water, or in other words, baptism. “Except a man be born again he cannot see the Kingdom. . . . Except a man be born of water and of the spirit he cannot enter into the kingdom.” Note well that the seeing is connected with the birth of the spirit, and the entering in connected with the birth of water as well as of the spirit.”

CONFESSIONS OF FAITH—CONFESSIONS OF OPINION.

After all that has been said on this subject, there is not a sect in this country, of which we have heard, that has a confession of faith, properly so called. They have books and pamphlets, which they call by this name, and by which they impose upon themselves and upon one another. If it be not too late, we would give them a true and proper name, a name which we are assured every man of good sense and of common education must approve, as well as agree to discard the common name as a misnomer, as incorrect, and as absurd. The proper name of those instruments is, doubtless, according to the English language, a confession of opinion, or, confessions of opinions. If there be any difference between faith and opinion, (and that there is, all languages and dictionaries declare), then the name we have given them is perfectly *apropos*, and their common name perfectly incongruous.

All writers on faith, properly so-called, define it to be “The belief of testimony, either human or divine.” And opinion is, “the notions, judgment, or view which the mind forms of anything.” For example, I believe the testimony which God has given to Jesus of Nazareth, or I believe that Jesus of Nazareth is the Messiah, the Son of the living God. This is a well-attested fact, in proof of which the Father, the Word, and the Holy Spirit have given, or agree in one testimony. Concerning this person, His mission and character, various opinions may be formed. All things testified of Him are articles or items of belief; and all views, judgments, or notions formed of the things testified, are matters of opinion. Now all the abstract views of God and man, of things present and future, with which these confessions are replete, are matters of opinion; and as the general character of these books should fix upon them their name, they should be styled Confessions of Opinions. To speak philosophically, I believe what is testified, I know what I have observed or experienced, and I am of opinion in all things speculative. It is true, in one sense, I may be said to know what I have believed, when my faith has been proved by observation and experience. But the terms faith, knowledge and opinion, should never be confounded. I believe that Jesus Christ died for our sins, I know that the sun gives us light, and I am of opinion that all infants dying shall be saved.

A person's faith is always bounded by testimony; his knowledge by observation and experience; and his opinions commence where both these terminate, and may be boundless as God's creation or as human invention. Perfect freedom and liberty should be granted to all opinions. The faith of Christians should be guarded and circumscribed by the revelation of God, and every man's knowledge admitted to be co-extensive with his observation and experience. In matters of this world, those distinctions are realized and acted upon every day. A killed B, C believes it, D knows it, and E is of opinion that A killed B. C believes it to be true, because three

creditable persons have sworn that they saw him do it. D, one of the three witnesses, knows it to be true, because he saw it done. And E, who neither heard the testimony or saw the deed, but from some circumstances detailed to him, is of opinion that it is true. These distinctions are, we presume, evidently correct. A superficial reader may object that Thomas is said to have believed what he saw. But those who attend to all the circumstances will see that he believed the testimony which he had before heard, when certain evidences were presented to his eyes. In this sense the term may, by even correct speakers, be often used. But enough is said to suggest a train of reflections which must issue in the conviction that our confessions of faith are confessions of opinions, and as such ought to have nothing to do with the union, communion, and harmony of Christians. “There is one faith,” says the apostle, but nowhere in the volume is it said, there is one opinion. Every new religious establishment, founded upon one opinion will come to ruin, as all the past have done, and as all the present are doing. But the gates of hades shall not prevail against those who build on the one faith, which is beautifully and properly called “The Rock.”

A. CAMPBELL.

*The Family.**BUT DON'T YOU TELL.*

Dear Mrs. Jones, I'm glad you called!

I hoped you'd come to-day,
Now have you heard what awful things
They tell of Elder Gray?
You haven't? Why I heard last night
That some one heard in town
He went to see the Black Crook show,
Along with Deacon Brown.
But don't you tell, I'm sure you won't—
Perhaps it isn't so;
But, really, that is what they say—
I don't pretend to know.

Now, Mrs. Jones, do you suppose
That Mr. Smith would cheat?
I'm told by those who ought to know,
He swindles on his meat.
Two ounces short a pound, they say,
And just the same on tea;
And he, a member of the church,
Along with you and me!
But don't you tell, I'm sure you won't—
Perhaps it isn't so;
But, really, that is what they say—
I don't pretend to know.

They say that Thompson and his wife
Just quarrel night and day.
He's jealous. Well perhaps there's cause—
That's not for me to say.
The way that woman puts on airs—
New hat and diamond ring,
And gad, gad, gadding all the time,
With beaux upon her string.
But don't you tell, I'm sure you won't—
Perhaps it isn't so;
But, really, that is what they say—
I don't pretend to know.

They say that Mrs. Johnson's got
A new silk dress, and she
Don't pay her washing bill, I'm told—
It came quite straight to me.
It's hinted that her husband drinks
And gambles on the sly;
But then folks gossip so, you know,
But thank my stars, not I!
Now don't you tell, I'm sure you won't—
These things may not be so;
But, really, that is what they say—
I don't pretend to know.

—Uno Who.

USES TO WHICH PAPER MAY BE PUT.

Paper, being nearly air-tight, will exclude the cold, and should be used more than it is. Builders place paper between the boards and clapboards of a house, and we should do well to follow their example in smaller matters. Farmers have found that the extra warmth secured by tacking several thicknesses of newspaper around the inside of henhouses, etc., has saved extra food. A layer of paper under a carpet is preferable to straw, which is sometimes used, and if the paper made for this purpose cannot be obtained, several layers of newspapers will do nearly as well. Paper spread between bed coverings will take the place of extra blankets. A folded paper is an excellent lung protector; one over the chest and another around the shoulders, under the outside garment, would often save a cold, and perhaps pneumonia. Dissolved in flour paste, newspapers make a useful filling for cracks in floors and elsewhere. Scraps of paper, wet and scattered over the floor when sweeping, will save dust in the room as well as brighten the carpet. Bits of paper with soap-suds are effectual in cleaning bottles, and are easily removed with the water. Greasy dishes and saucers, if first rubbed with paper, wash much easier; the paper absorbs the grease and is all the better for kindling the fire. A greas-spot can often be taken out of a carpet or garment by placing two or three layers of paper over it, then putting a warm iron on the paper. The heat softens the grease, and the paper absorbs it, and by changing paper and iron occasionally, all the grease will disappear. Soft newspaper or tissue paper is preferable to cloth for cleaning lamp chimneys, windows, mirrors, etc., as leaves no lint; also for knives, spoons, tinware after scouring, and a stove will not need blackening, so often if now and then rubbed with paper. Scraps of writing paper or that used on one side only may be utilized in several ways. Bowls and glasses without covers may be used for jelly by cutting a round of paper the size of the top, rub with glycerine, and press down evenly upon the jelly, out another cover of softer paper large enough to paste down on the outside of the jar. Paper in bread and cake tins protects the loaf from burning, and insures its safe removal from the tin; by this help a tin with holes in it may be used. Laid over a loaf of cake in the oven, paper is also a protection, but unless it is warmed first, the cake may settle. Cut in strips and curled with the scissors, writing paper makes a good filling for pillows for hammocks. Postal cards and thin pasteboard can be cut in strips for lamp-lighters; newspapers for the same use are cut in strips and rolled.—*The Family Friend*.

NO TIME TO READ THE BIBLE.

"I have no time to read the Bible," says the hard-working father; "I am out the first thing in the morning, and home late at night." And he buries himself in the newspaper for which he is not too busy.

"I have no time to read the Bible," says the busy mother, "my time is fully occupied in mending, looking after the children, and working from morning till night." But we see her gossiping with her neighbors in her spare time.

"I have no time to read the Bible," says the son, "I am out at business all day, and when I come home I am too tired." And he goes off to some place of amusement with his friends.

"I have no time to read the Bible," says the daughter, "what, with helping mother all day, making the clothes, and mending, I have no time to myself." But she finds time to peruse the trashy novel, and read the latest fashions.

"We have no time," says the children, "we are at school all day, and preparing lessons until bed-

time." And they bound carelessly away to their play.

If people want to do anything very much, they make time for it. We never heard any one say, "I have no time for sleep, I must work all night."

If a letter came from some one they loved very much, they would not put it away in a drawer and say, "I have no time to read it."

The Bible is God's letter to His people; can any one refuse to read that letter? Everyone has time for at least a few verses each day, if not more. A few verses well digested and thought about will be far better than two or three chapters hastily glanced through. As bodily food is needed to make a man strong, so spiritual food is necessary for growth in grace, and the quickening of the inner life. May we study the Scriptures often, asking God to interpret them to us.

A HAPPY DISCRIMINATION.

The Disciples of Christ in California, Pa., where the writer is now engaged in a meeting, were some years ago holding a prayer-meeting in the town of Greenfield, which is a little distance farther down the river. They had invited some members of the Methodist Church, who lived in Merchanttown, just across the river, to assist them. They came—and as the meeting was progressing, several persons having offered prayer, the leader called for Scripture recitations. Quite a number were given by Disciples who were then present; whereupon a Methodist man arose and said that he would give a recitation, but not from Scripture. He continued to speak, and among other things said that he thought the time could be more profitably spent in praying than in reciting and reading scripture.

When his speech was ended a Scotch brother arose and said that an important subject had just been mentioned, viz., how they could most profitably spend the time they might remain together? whether in praying or singing exclusively, or in reading and reciting and setting forth the scriptures in connection therewith. To this he added that as it respects the ideas that it should be praying and singing rather than in reading and reciting the word of God he had this to say,—“In prayer we talk to God; but in the Scriptures God talks to us. In view of this it seems strange that we should in a meeting like this spend all the time in talking to God and not allow Him by His word to talk to us.”

It is needless to inform the reader that no more speeches were made on the subject. That one HAPPY DISCRIMINATION had the happy effect of settling that question happily at rest.—*Selected*.

MY OWN SPECIAL WORK.

There is a work for all of us. And there is a special work, for each of us; work which I cannot do in a crowd, or as one of a mass, but as one man acting singly, according to my own gifts and under a sense of my personal responsibility. There is, no doubt, associated work for me to do; I must do my work as part of the world's great whole, or as a member of some body. But I have a special work to do, as one individual, who, by God's plan and appointment, has a separate position, separate responsibilities, and a separate work; if I do not do it, it must be left undone. No one of my fellows can do that special work for me which I have come into the world to do; he may do a higher work, a greater work; but he cannot do my work. I cannot hand my work over to him, any more than I can hand over my responsibilities or my gifts. Nor can I delegate my work to any association of men, however ordered and powerful. They have their own work to do, and it may be a very noble one. But they cannot do my work for me. I must do it with these hands or with these lips which God has given me. I may do little or I may do much.

That matters not in the least. It must be my own work. And by doing my own work, poor as it may seem to some, I shall better fulfil God's end in making me what I am, and more truly glorify His name than if I were either going out of my sphere to do the work of another, or calling another into my sphere to do my proper work for me.—*John Ruskin*.

A LARGE CITY.

If any one were to walk one way through all the streets of London, he would be obliged to go a distance of two thousand six hundred miles, or as far as it is across the American continent from New York to San Francisco. This will give an idea of what would have to be done in order to see even the greater part of London.

In our approach to this city, as well as in our rambles through its streets, we shall not be struck so much by its splendid and imposing appearance as by its immensity. Go where we may, there seems to be no end to the town. It is fourteen miles one way, and eight miles the other, and contains a population of nearly four million people, which is greater, indeed, than that of Switzerland or the kingdoms of Denmark and Greece combined. We are told on good authority that there are more Scotchmen in London than in Edinburgh, more Irishmen than in Dublin, and more Jews than in Palestine, with foreigners from all parts of the world, including a great number of Americans. Yet there are so many Englishmen in London, that one is not likely to notice the presence of these people of other nations.

This vast body of citizens, some so rich that they never can count their money, and some so poor that they never have any to count, eat every year four hundred thousand oxen, one and a half million sheep, eight million chickens and game birds, not to speak of calves, hogs, and different kinds of fish. They consume five hundred million oysters, which, although it seems like a large number, would only give, if equally divided among all the people, one oyster every third day to each person. There are three hundred thousand servants in London, enough people to make a large city; but as this gives only one servant to each dozen citizens, it is quite evident that a great many of the people must wait on themselves. Things are very unequally divided in London; and I have no doubt that instead of there being one servant to twelve persons, some of the rich lords and ladies have twelve servants apiece.—*From "King London," by Frank R. Stockton, in St. Nicholas for June.*

The common house-fly has two wings, six legs, and two great eyes, which are made up of four thousand small eyes. We often wonder why it can walk on the ceiling of a room, or straight up the side of a wall, but its feet are made in such a peculiar manner that it can walk one way as well as another. Some people say that it holds on by means of gum, or sticky substance on its feet; some say it has sharp hooks on its feet, and others say that when it presses its feet down on the ceiling or glass, that they will hold fast in the same way a boy's piece of leather does when it is wet, and he sticks it down on a flat surface. We all know how hard it is to pull the leather up with the string fastened to it. Most flies die when the cold weather comes, but enough are left to lay a great many eggs in warm corners and cracks, so that the fly family is always ready to visit us every summer. There is a great deal to be learned from a fly; its eyes alone are a great study.

The knowledge of facts, whether much or little, will often be worse than useless to those who are deficient in the power of discriminating and selecting; just as food is to a body, whose digestive system is so much impaired as to be incapable of separating the nutritious portions.

The Christian.

ST. JOHN, N. B., JUNE, 1887.

EDITORIAL.

OVERCOMING THE WORLD.

And this is the victory that overcometh the world, even our faith. I. John, v. 4.

The Christian is a soldier fighting under Christ, the Captain of his salvation. Paul when addressing the saved, speaks much of their warfare, assuring them that the conflict was not with flesh and blood, but with the rulers of the darkness of this world, with spiritual wickedness in high places. He therefore urges them to be always panoplied with the whole armor of God. He exhorts Timothy to fight the good fight of faith, and thus lay hold on eternal life. When approaching his own martyrdom, he says in humble triumph, "I have fought a good fight, I have finished my course, I have kept the faith, etc., etc."

The beloved John worn with labor and sufferings, is about to lay his armor by, and contemplating for himself and his partners the victory and spoils of battle, exclaims, "Whatever is born of God overcometh the world, and this is the victory that overcometh the world, EVEN OUR FAITH."

In the treatment of this subject we will enquire:

I. What is meant by overcoming the world.

II. How the victory is achieved.

III. What is gained by the victory.

I. What is meant by overcoming the world. It is understood by many to mean that the Christian is to maintain a constant deadly struggle to prevent the world from overcoming him, that he is entirely on the defensive, and if he gain heaven in spite of the world, he will have overcome it and reached his home in triumph. Were this its meaning, then the world and the Christian would be in the same position morally, at the end of the war as when they began it. The world would have gained nothing on him and he have gained nothing on the world. Still this view of the subject takes hold of many minds, and influences their whole life. It is observed in their cold indifference to the conversion of sinners, and heard in their prayers who express more concern for themselves and the "poor and needy, the sick and afflicted," than for the salvation of those who are out of Christ. Did Jesus call His disciples "The light of the world," "The salt of the earth," because they were merely to prevent the world from overcoming them? Was this the victory He had Himself gained over the world when He said "To him that overcometh will I grant to sit with Me on My throne, even as I also have overcome, and am sit down with My Father on His throne. (Rev. ii. 21).

To overcome a country is not to prevent that country from overcoming us, but to subdue and conquer it for our King—to master and overcome it with all its possessions for the throne. And for Christians to overcome the world is to master its principles, to subdue its opposing forces, and to claim and use all its resources for the cause and honor of Christ.

It is proper, just here, to observe the scriptural distinction between the world and many of the things in the world, because the former can be overcome and changed, while the latter cannot. When Paul charges Timothy to fight the good fight of faith, he also warns him to "flee youthful lusts," as a skilful general would warn his soldiers to watch for and shun pits and snares which the bravest could never conquer. The works of the flesh are never overcome or changed, but remain the same from age to age. The carnal mind is enmity against God, not subject to His law, neither indeed can be. These things, like the devil, are murderous from the beginning and can never be reconciled to God nor overcome by the Christian.

He must watch them and flee from them to escape their murderous influence. The Lord delivers His children from them. But the Christian is not to flee from men although they are sinners, but to remain among them and labor with them till they are gained to Christ. God hates sin as an abominable thing. But He so loved the world as to give His only begotten Son to conquer and save it. He sent not His Son to condemn the world, but that the world through Him might be saved, and He is in Christ reconciling the world to Himself, etc., etc.

To make the distinction prominent between the sinner that can be overcome and sin which cannot, Jesus' very mission and work was to separate them as far as the east is from the west. In His death He comes between the sinner and his sins, and by His life He widens the separation. He hates and condemns sin but loves and justifies the sinner, and while He dooms sin to the eternal disapprobation of God he saves the sinner who trusts in him, purifies his heart by faith, goes with him and will never leave him till he is eternally glorified in heaven.

Jesus overcame sinners by dying for them. His murderers were among the first trophies. He still overcomes the world, goes on conquering and to conquer. When He saves men He adds them to His church, the society He formed and sustains and equips for the conquest of the world. To them He gives His Spirit and His word, to make known to the world His wonderful love. He gives them His ordinances as channels in which His grace flows from Him to them, and if faithful to their great mission that grace will be always sufficient for them. He will never leave them until He shall pronounce them more than conquerors.

II. We enquire, How is the victory achieved? He who overcomes the world must be superior to the world, and that superiority be so manifest that the world will acknowledge it. No army nor force will overcome an army or force equal to itself. They may destroy each other, but none can conquer their equal. A great reason why Christians do not overcome, is that the world does not see or acknowledge them to be better than themselves. The world will not look at the Bible nor consider the love of Jesus nor His claims on them, but will spend their golden time and opportunities in watching the lives of Christians.

He who is begotten of God overcomes the world, because he bears the image of God. God uses him as His witness and expects the world to judge of His character as they see it exhibited in this man. His good works draw the attention of the world heavenward, and they glorify the heavenly Father. It is the strong confidence he has in Christ that prompts those works of faith and labors of love. Hence, it is he that believeth that Jesus Christ is the Son of God who overcomes the world.

The long and persistent struggles between parents and children—between husbands and wives in this warfare, and the glorious victories won for Christ will come to light in "eternity's dawn."

A zealous brother informed us that during the days and nights in which he was on the down grade the intoxicating cup and its accompaniments steadily gaining the ascendancy, one thought in particular troubled him. He saw plainly that his conduct was undermining the health of his wife. The thought that he was bringing to a premature grave the mother of his children—his dearest earthly friend, a friend who endured all his treatment without uttering an angry word. He was distressed and found no relief till he found it in Christ. That woman was the victor! They now sit together in heavenly places in Christ.

A man and his wife were long and earnestly praying for the salvation of their children, but they still remained in their sins. These children would sometimes overhear the parents conversing about them, wondering if they were to pass away without seeing one of their children in Christ, and en-

couraging each other to trust in the Lord who was able to do for them more than they could ask or think. The family altar was never forsaken nor neglected. If the father was absent the mother took his place. Sometimes the children would wonder at the earnestness of their father in pleading with the Lord for their salvation. But these prayers and lessons from God's word they regularly heard. At length one of the family became deeply concerned for her salvation and bowed to the authority of the Saviour, then another and another till in a few months every one (except two who were converted soon after) became a rejoicing Christian. And almost as soon as the family were in the church the Lord called away the father to be with Himself at home, while the survivors seemed to hear the words of old Simeon ringing in their ears, "Lord, now lettest thou Thy servant depart in peace according to Thy word, for mine eyes have seen Thy salvation."

Parents, be encouraged to plead with God for your children's salvation. Convince them that you love their souls. Let them daily hear you speak to God for them, and God speak to them, by the reading of His word before them. These they will never forget till called to be forever with the Lord. Wives, be encouraged to pray for your husbands, God will hear you and give you grace to win them to Christ.

III. What is gained by the victory will be fully known in eternity, and we urge all to accept Christ now and serve Him faithfully, and then it will be fully known to them. D. C.

Original Contributions.

"HOW CAN FAITH BE MADE MOST EFFECTIVE?"

In a former article we noticed the place to which God has assigned faith in the Christian warfare. It is the principle of victory, the basis on which our triumph over the world is to be won. Not wealth, nor learning, nor worldly power; but faith in God and His Christ is the condition of all true success in the Christian life.

But if our faith is so important, so indispensable to success in the divine life, it will be well for us to consider how our faith may be made most effective. If faith is a power, it is subject to some, at least, of the laws which govern other powers. Money is a power. The more money we have the more power we have, provided we are untrammelled in the use of it. So with wisdom. Wisdom is power. If we have great wisdom we have great power, provided we are not fettered by fear, or silenced by persecution. That we may do great things with either money or wisdom we must—1st, *Have them in abundance.* 2nd, *Keep them unfettered.* Just so with faith. It is possible for us to have it scantily, or abundantly. Jesus once said to His disciples "O ye of little faith." He said to others, "Great is thy faith." Now is it not plain that if faith is the principle upon which we are to overcome the world, that the more faith we have, the easier will be our victory, providing we let faith have its legitimate effect? If this be true, then, every Christian ought to do two things. First, He ought to strengthen his faith. Second, He ought to remove everything that hinders its free exercise.

I. HOW SHALL THE FIRST BE ACCOMPLISHED.

1st. *By a better acquaintance with the word of God.* Paul says that faith comes by hearing, and hearing by the word of God. Now, if acquaintance with the word of God produces faith, an increased acquaintance with the word will certainly increase faith. It is through the word that God reveals Himself to us. It is through the word, then, that we must become acquainted with God. Through the word, also, we learn all that we know of Christ. Now, I cannot conceive how a man can

have faith in God, or Christ, unless he has learned of them. "How shall they believe in Him of whom they have not heard?" Neither can I conceive of a man having a *strong* faith in God and Christ without an *intimate acquaintance* with them. Faith is not simply a belief of testimony concerning God and Christ. It involves a confidence in them as well. The element of implicit trust is necessary to true faith. And our faith in God is a *strong* faith just in proportion as this confidence in God is strong. And just as our confidence in a true friend increases with our acquaintance; as the better we know a true man, the more implicitly we can trust him; so the better we know God, the more confidence can we have in Him. Hence, the words of Eliphaz to Job, "Acquaint now thyself with Him and be at peace; thereby good shall come unto thee. Receive, I pray thee, the law from His mouth, and lay up His words in thine heart." Job, xxii. 21-22.

It is in God's word that we learn of His wisdom to direct, His mercy to forgive, His power to save, His faithfulness to bless. There we see Him dealing with men. There we learn that He is a God of truth, and cannot lie; that He is a God of goodness and cannot be unmerciful; that He is a God of justice and cannot be unrighteous. And out of the multitudes of examples there cited in which every attribute of the divine character is manifested, we learn the lesson of implicit trust and unwavering confidence in our God. We learn to trust His faithfulness when we view His dealings with Abraham. We can confide in His power, since He has redeemed Israel from bondage, and sustained a nation in the desert. And we learn to rejoice in His mercy when we see Him saving Saul of Tarsus.

An intimate acquaintance with God through His word is absolutely necessary to a robust faith. One secret of the triumphant faith, which gave victory to reformers in every age, was that they were Bible men. Their devotion to God's word made God a living reality to them. They allowed God to speak to them in His word, and tell them about Himself, until they became thoroughly acquainted with Him. Then they arose from those interviews with God with a faith unfeigned and full of power. Before such a faith mountains were removed and all things became possible. In its strength Wycliffe could defy the terrors of Rome; Huss could march serenely to the stake; Luther could stand undaunted before the Diet of Worms and refuse to retract His doctrines; Bunyan could be happy in Bedford jail; and thousands, of whom the world was not worthy, could joyfully lay down their lives in defence of the truth.

The cause of much of the flimsy Christianity of the present day, which withers before the world's scoffs, and perishes amidst its temptations, is a lack of the knowledge of God. In the multitude of modern books the Bible is neglected; and Christians find themselves well acquainted with almost everything but God and His Christ.

2nd. By exercising our faith. The disciples once said to Jesus, "Increase our faith." Jesus replied, "If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up and be thou planted in the sea; and it would have obeyed you." If ye have faith as a grain of mustard seed. The mustard seed was the smallest of the seeds. Yet *smallness* was not its only characteristic. It was a *living* seed. It had in it the capacity for work, for growth, for marvelous expansion, until the mustard *plant* became the largest among the herbs. If they had faith like this; a living faith; a growing faith; a working faith, they would have also an *increasing* faith. Their faith was to be increased, then, not so much from without as from within. It was not a tower, which was to increase in height by having materials added by a force outside of itself. It was a plant, a living organism, which was to increase in magnitude and

strength, by the exercise of its own life. Faith grows strong, then, by activity, by exercise. If you never give your faith anything to do, you need expect no great development. Even intelligence in the word of God cannot make strong faith while faith remains inoperative. "Faith without works is dead," and a dead faith cannot be a strong one. We may learn of God's faithfulness to Abraham by reading His word. We can be convinced of His faithfulness to us, only by doing as Abraham did, exercising our faith by our obedience to God. Abraham believed God when God promised to give him the land of Canaan for an inheritance; he gave that faith *something to do* when he left his country, and his kindred, and his father's house, to go to the promised land. He believed in God when God told him that through Isaac He would rise him up a seed as countless as the stars of heaven. He put that faith to the test, when he took Isaac, at God's command, to offer him as a sacrifice. And can we doubt that his faith was stronger after those acts of obedience than before? So it is only when we put God to the test, so to speak, by doing what He asks of us that we can enjoy the strongest confidence in Him. It is then that we experience His faithfulness in our own lives.

II. The second duty is also very important. Even though our Father may be strong, if we allow it to be fettered by difficulties, apparent or real, it can accomplish but little for us. And it is very easy for us to cripple our faith in this way. We are apt to look on the mountain before us rather than on the promise that we shall be able to remove it. And just as sure as we pay more attention to the difficulties in the way, than we do to the promises of God, our faith must fail us, and we will lose the blessing. What would have been the consequence if the helpless ones who came to Christ for blessing had stopped to brood over the obstacles and discouragements? That paralytic would never have been *carried* by his neighbors, the roof never would have been broken up, nor the patient let down into the midst of the company. They would have said "We can't carry the man so far. And if we do, the crowd is so great we can't get to the Great Healer. And even should we reach Him, there are no doubt many others there ahead of us, and our chances will be slight." But no. They believe that Jesus could and would heal the man. And they allowed nothing to hinder them in their purpose. Suppose Abraham had stopped to consider the difficulties in the way when God commanded him to offer up Isaac. Isaac was the child of promise. Ishmael had gone and could not be counted as the progenitor of the promised seed. And now Isaac must be sacrificed. What would become of the promise of God? Who would perpetuate Abraham's name and family in the earth? Would not this be a frustration of all his hopes? But no such considerations were allowed to interfere. "By faith Abraham being tried, offered up Isaac; yea he that had gladly received the promises was offering up his only begotten son; even he to whom it was said, In Isaac shall thy seed be called; accounting that God is able to raise up, even from the dead; from whence He did also in a parable receive Him back." His attention was fixed on God's promise, and in view of that the difficulties vanished.

So will it be with us in the exercise of faith. Our success will depend largely on which way we look. If we look toward God and His promises, nothing will be too hard for us. We can win success out of the most unpromising circumstances. We can bring victory out of defeat. But if we are shortsighted and fearful; if we gaze on the whole hill until it magnifies into a mountain, we will cripple our faith and fail to secure the blessing. Let us have faith, that lives, and throbs and grows, and conquers. Then life's battles will be valiantly fought, and grandly won. And we will be worthy of a place beside those heroes of faith, whose names

grace heaven's roll of honor. And in the future we can joyfully dwell with Him, in the faith of whom we have overcome the world, and gained the victory. M. B. RYAN.

GOD COMMENDETH HIS LOVE, ETC.

God commendeth His love toward us. So said the inspired apostle, writing to the church at Rome. It was a church composed of Jewish and Gentile believers, and, sometimes, because of natural, national differences, manners and customs, there was not always the most perfect confidence, harmony and love among the members, who, coming from different conditions in life, were now members of one body, united to one head, and members one of another.

Under these circumstances, nothing, perhaps, would or could have such an influence in creating perfect harmony among them, as presenting the love of God for our race,—whom lost, helpless and hopeless—and also reminding them of the manifestation of that love, in Christ.

God's love is the theme of the Bible. The loving and gentle John said, "God is love." And he also said, "He that loveth not, knoweth not God." Here we may learn a lesson. Here we have the foundation for a thorough self-examination. On this ground it is not, What is my profession? What is my church connection? What is my creed? but, *Do I love?* (1) God the Father, who has first loved me. (2) The Lord Jesus Christ, who (having power), laid down His life that I might have life and joy and peace. (3) The brethren, who are with me, members of the same body, and partakers of the same hope. (4) Those who are rebels still to the government of God, who yet despise the authority of the Lord Jesus Christ.

Is my heart so filled with the spirit of the Master that I can bless those who curse me, do good to them that hate me, and pray for them that despitefully use and persecute me? If so, I begin to breathe a little of the air of the Land of Beulah, show forth a little of the family likeness,—a resemblance to our Father in heaven who does good and shows kindness to all. God so loved the world that he gave His only begotten Son, etc.

In what state was the world when God sent His Son? Answer, in sin. When the world was made flesh, all were in sin. When the outcast publicans and sinners gathered around Him to hear the gracious words which fell from His pure lips, all were in sin. Men were making a difference, God was not. Men plumed themselves on their superiority to other men, but God saw all alike,—all in sin, all under condemnation, not one holy among them all, not one (in himself) worthy of the favor of God. It was then, when we were foolish, ignorant and enslaved, that God showed forth His wisdom, power and compassion for a race all condemned, without hope, dead in trespasses and sins—not one exception.

The reason why Jesus died was because we were in sin. He died for sin, for sinners. He died a sin-offering. He died that He might lift the sinner out of his sins, wash, cleanse, purify—make him meet for the vineyard here, and meet for the inheritance of the saints in light.

What a difference between the man who has accepted Christ and salvation through Him, and the man who remains heedless of the love of God as proclaimed in the invitation of mercy. One is justified by faith (a faith which works by love and purifies the heart). He has peace with God through our Lord Jesus Christ. The other is at enmity with God still. One is rejoicing in hope of the glory of God, and can rejoice even in tribulation and trial, because the love of God is shed abroad in his heart, etc. And he knows that all things work together for good to them that love God, etc.

From a human standpoint, Paul can imagine some-

dying for "a good man." But God's love did not take in *only* the good, the moral, the holy, the godly. If so, none could be saved. When we were yet without strength, in due time Christ died for the ungodly. God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. The revised version says, "His own love." Not the love of angels or inferior divinities. Not any mediator separate from His own infinite mind and loving heart, which wills the salvation of a lost race.

God's love formed the plan, provided the remedy, opened up the way, sends the invitation of mercy, invites rebels to return to pardon, peace, and eternal blessedness through the channel of His own love which He extends to us, supported by the strongest proofs of His desire to save all who will come to Him.

If God commends His love to us, is not the commendation good enough? Is it not a proof that He does not desire that any should perish, but that all should come to life—life eternal? Why not then receive His word? Why not accept the proffered grace, which brings and lays salvation at the door of every man? Why not touch (now) the extended sceptre of the loving Father? Why not now accept His love and the salvation which He so richly and so freely offers?

Old and young are pressing into the unseen. They pass in under condemnation. Jesus says, "He that believeth on the Son is not condemned, but he that believeth not is condemned already"—remains under the condemnation which *was* the condition of all.

The door of mercy is open, God's love invites to enter. The door is passed by, the sweet voice of love is unheeded.

Indifference weaves a garment of peace and lulls to slumber and repose. The danger is not seen, the voice of warning is unheard. What shall the awakening be? Where will it be? Who will be the companions? What will be the surroundings? Shall angel choirs chant the sweetest music in a land of peace and joy and beauty? or will it be one loud, eternal wail of woe, in regions of eternal despair? where no ray of light or hope can penetrate the gloom of the land of night and death.

O. B. EMERY.

Montague, P. E. I., May 20th, 1887.

"THE PENNY."

In the 20th chapter of Matt. we find the parable of the laborers. The householder agreed with the laborers for a penny a day. "When the evening was come the lord of the vineyard saith unto the steward, Call the laborers and give them their hire." And when they came who were hired the eleventh hour they received every man a penny. The first hour laborers complained because they worked so much longer and harder and received no more than those who worked but one hour. But the lord of the vineyard told them he did them no wrong, as he gave them what he agreed to give, and that it was perfectly lawful to do what he pleased, with his own.

From this parable many have drawn the conclusion that it matters not how much or how little we do in the vineyard or church of God, that we will receive the same reward. The man who comes in the last hour and gives one hour of his wasted, useless life to God will receive as much as the one who has worked all his life for God. If the parable contained such a lesson as this, it would be a complete contradiction of the whole tenor of the Scriptures, for the Bible abounds with the idea that every one is to be rewarded according to his deeds. This lesson is very plainly taught in the parable of the "ten pounds." Luke xix. 13. One gained, with his pound, ten pounds, which gave him authority over ten cities, but the second, with his

pound, gained five pounds, which gave him authority over five cities only. Each one was rewarded according to the labor bestowed. The one who works the most will receive the most, all things being equal. This is natural, sensible, and scriptural. What then does the penny mean—simply privilege and not reward. The Jew arrogated all the rights and privileges of the gospel. When the Lord gave the same privileges and rights to the Gentile as He did to the Jew, dissatisfaction arose, and the Jew complained because they, being the first called, and the chosen ones of God, ought to have the exclusive right to the honors of God. That there should be no distinction between the Jew and Gentile, in a point of privilege in the kingdom of grace, was the hardest lesson for the Jew to learn. Even after the reign of Christ was established, and both Jew and Gentile were members of Christ's church, they had trouble over this very thing, and allowed themselves to dissemble and thereby make divisions in the church. With this idea that the penny was the privilege alike to all in the gospel dispensation, settles the ensuing contradictions between the two parables, and also helps us to understand how the "first shall be last, and the last first." The Jew who was first chosen did not do as well with his choice and privilege as the Gentile. The Jew grumbled and rejected that which the Gentile gladly received. Those to whom the gospel came last, were the first to receive it. But to suppose that a person who is first in virtue, in good works, in an earnest, faithful Christian life, can be last in any point of view, is folly in the extreme. We fear, however, that notwithstanding the plain teaching of God's word, there are many who, on the false interpretation of this parable, suppose they can reject the mercy and love of God till the last hours of their life, and then accept the Saviour and be the first in the kingdom of God's glory. It is very strange, but nevertheless true, that many in the church of Christ are indifferent and quite thoughtless and careless in regard to the work of the Lord, in the salvation of souls, thinking all that is necessary is their entrance into the everlasting kingdom, that whoever gets there will get their "penny," and all that is necessary is that we hold our position in the church on earth. With this view of the subject it would be folly to make any degree of sacrifice for the cause of Christ, and some of our modern Christians (?) will smile at Paul when they meet him, because he gave up his position and all he had, and his own life, and counted it all but dross, and suffered all manner of persecution for the cross of Christ, and yet get no more reward, no better crown, no brighter glory, than the brother who took life easy, saved his farm and property, and laid up his thousands. Must others sail through bloody seas to gain the crown and only necessary for me to live in the cradle of ease?

How is a very pernicious sophistry in the theology of too many. The depravity of the human heart is seen in this selfish ungracious principle, i. e., in working upon religion and the church, as that by which we must be saved, and have no further need or use of the church than Noah had of the Ark after his safety was secured, and only necessary to get into it before the flood. If the church is only an ark of safety, why should I be in a hurry to get into it before the danger comes? This fallacy is also seen in the questions so often asked "Are you saved," "Is your peace made with God." If the questions can be answered in the affirmative, then our condition is considered about right. While it is true that we need to be saved and have our peace made with God, it is also true that our own peace and salvation depends upon our earnest faithful labors for the peace and salvation of others. To be at ease in Zion and at peace with God is absolutely impossible. I do not believe in this doctrine of being good, only so far as we are doing good. To be pure we must labor to make others

pure. There are persons who claim to be free from sin; to be holy and completely sanctified, who put one cent into the contribution box towards the salvation and sanctification of the lost and benighted sons of men. I am constantly meeting with persons who look upon the subject of conversion in this light, simply getting saved and getting right with God, and of course it matters not to them when this change takes place, any time before they die will do. I have heard preachers give as a reason why the matter should be attended to now was because we may die suddenly and not have time "to make our peace with God," making it appear in the same light that the "all in all" of our turning to God was our own salvation. No, indeed, my brother, this is a fatal mistake, and should be emphasized in sorrow and with tears. I am sorry for that boy who keeps right with his father so he will get the property when his father dies. He should love his father regardless of the property. We love God because He is love and He loves us; and because of our love for Him we love to serve Him, and the result is a reward in heaven. The sooner we get to work for God and humanity the better it will be for us. The more we do for God the more God will do for us. Is it not a sorrowful and lamentable condition, that in view of the price paid for our redemption and the unmeasurable incomprehensible riches of the inheritance of the saints in light, man will abuse the love and mercy of God by wasting his precious life in seeking things that must rust, and decay and vanish away; and then in his last moments tell the Lord he is very sorry "and if he had his life to live over again he would do better," etc., etc. Well, if such a person gets much of a crown, then we are compelled to believe in the doctrine of a "second chance."

H. MURRAY.

SHADOWS.

Life is full of shadows, and some of them will not flee away until the day of Christ, when the archangel's trumpet will awaken us from our slumbers. Moral evil is a shadow, throwing its gloom over all nations. It affects man's nature,—many times making him angry, covetous or unthankful. It blights a town and neighbourhood, producing deception, slander and fraud.

Moral evil is not only a calamity to be deplored, but a mystery; and we are apt to ask, Whence comes it? Its entry into the world is a dark impenetrable shadow, but there will be a morning when this mystery shall be cleared up; the eternal day will break upon everything dark in this world and the shadows which have saddened and bewildered us will flee away.

Personal sorrow is another shadow, even where there is health, when toil is accompanied with poverty. There may be scanty food and raiment, straitened homes and privations manifold—these will cause a man to feel gloomy. A dismal night has overtaken him—not a night of quiet slumber and rest, but one of weary watching. Happy is the man who, by faith in God, can in such a case retain the assurance that the day will break and the shadows flee away. The redeemed will find at the last day, to their unutterable joy, forever gone all disease which afflicts humanity, such as bereavement, breaking up of homes, premature decline of constitution, or whatever threw its shadow upon the spirit struggling in moral conflict. Therefore, child of God, although oppressed with sorrow,—take courage and look forward in holy expectation until the day breaks and the shadows flee away.

But when the shadows of guilt have fled away before the smile of divine love beaming from the face of Jesus Christ, other clouds throw darkness upon us. Often there is a leaning toward the world and a faint following after holiness. Yea, sometimes a turning aside in forgetfulness of the heavenly cal-

ling. Then doubts enter our minds and the penitent praying man says, I have been deceived with a false peace and groundless hope; my tears and sighs have been in vain. Alas! I am still under the thralldom of guilt. This is a shadow which falls upon the Christian in spiritual conflict—its density varies oftentimes. It is dispersed by the light and warmth of redeeming love. Still, if we are not watchful, it may return and weigh upon us to the last. But the day of complete and final victory will come and the Christian will find himself more than conqueror through Him who loved him. The shadow of doubt will flee away when the Captain brings forth the crown with—Well done, good and faithful servant, enter into the joy of thy Lord.

When a man finds that half of his life is spent and the most of his energies gone, and seeing he has failed to secure the objects upon which his thoughts and hopes were bent, the disappointment falls upon him like a dark shadow. When friend after friend has been laid away in the grave; when suffering and weakness invade the body and lay him aside in the chamber; when age has whitened his head and dimmed his eye—it is then that man has intimation that the shadows of life's evening are falling upon him. But this night, even the night of death, shall have a morning—the day of resurrection will break upon this world. In sealing up the volume the Saviour says, "I am the bright and morning star." He will suddenly shine upon us from heaven and usher in a new period of eternal happiness; then all those who have fallen asleep in Jesus will be re-animated and come forth and see that every shadow which darkened their course has fled away.

W. R. McEWEN.

Milton, N. S.

A QUESTION.

The question is asked, What are our brethren in these provinces doing for missions? The question is easily answered, Nothing. Brethren, are we to stop giving as the Lord has prospered us, and let the Christian religion die a natural death? or will we make a sacrifice for once and say, We, as members of Christ's body, will not see the cause die out in the provinces but will come together as one man and give, say at the least, one dollar each to build up the cause. I am sure that is not much to ask. The poorest can give that much and not miss it. He that soweth sparingly shall reap sparingly. God loveth the cheerful giver.

The great fault is, to my mind, that the preaching brethren have sadly neglected their duty in not preaching that it is the duty of all members of Christ to give. The New Testament is not silent on this important matter, but abounds with it. And those who withhold from giving their means as the Lord has prospered them will be held responsible for the same.

But there are many who would say, The preachers are all the time preaching money. I would like to know how any business can be carried on successfully without it. If you all felt the same as I do about it, you would give without being asked. It would do a sight of good for some of our brethren to travel the world a little and see how ungodliness prevails; and I would venture to say that there would be a reformation of things in these provinces as never was before. My prayer and heart's desire to God is that our brethren would wake up to their bounden duty and make an earnest effort to keep our preaching brethren at home!! But as sure as you live they are not going to stay long, and I don't blame them one bit. You will find that some of our most beloved brethren will cross the line where they can do better service and be treated with kindness. I am sure we are not, in any respect, doing our duty towards them. Just look at other bodies of so-called Christians, and see the amount of work they are doing. How do they

do it? Simply because the members hold up their hands and furnish them with the capital they require. They have the spirit of giving and we have not, that is one difference between us and them. And again, the man that has not that spirit has but little Christianity; for giving is part of our religion. I hope and trust that each member will take the subject of giving to heart as well as all other subjects, and remember that those who give one dollar will receive double, and in the end everlasting life.

W. J. MESSERVEY.

Halifax, N. S., May 23, 1887.

News of the Churches.

NEW BRUNSWICK.

ST. JOHN.

Four persons confessed Christ last Lord's day evening, and were baptized at the close of our Young People's meeting last Tuesday evening.

Others are interested, and we expect to see them soon "rejoicing in the Lord."

Our Sunday evening Prayer Meeting is a grand success; much good is being done, and it is the best attended prayer meeting we have.

Our Sunday School is in good working order. A new library has been purchased for the school.

Two of our young men have decided to prepare themselves for the ministry.

Bro. P. D. Nowlan gave us a call on his way to River John, where he goes to preach for the church.

Our missionary workers are still busy, and we are glad to say their efforts so far have been successful.

G. F. B.

BACK BAY.

Since last report, one more baptism.

P. D. N.

June 1st, '87.

NOVA SCOTIA.

CORNWALLIS.

Dear Christian: We are now about settled in our new home, and are very pleasantly located. The brethren have given us a hearty reception, and seem much encouraged as to the prospects of the cause in this beautiful valley. It is too soon to say, such as to our work, as we are hardly settled down to work as yet. Suffice it to say that the outlook is encouraging. Our meetings are starting out with a very good attendance and growing interest. I find the cause here in a better condition than it was last fall, from the fact that the brethren are more alive to the interest of the cause, and are at work trying to build up. Bro. Carson did a good work here last winter in keeping up the interest and in strengthening the things that remained. I am very thankful for this good work, as we are in a much better position for work than we otherwise would have been. Both Bro. and Sister Carson have made many friends among all classes here, who will be glad to see them at any time.

I am greatly assisted and encouraged in my work by Bro. Dwyer. This brother, too, has assisted the work all along, and preached for the brethren by times during Bro. Carson's absence. Bro. Dwyer's heart is in this work, and will do what he can to make our efforts here a success.

We have started a Bible class and Sunday-school, which we think will be the means of doing good. Our Wednesday evening prayer-meetings are quite interesting, and, for this season of the year, very well attended. Taking everything into consideration, we are hopeful for the future of our work in these parts. We have been so busy since coming here, getting settled, that we have not been able to

see many of the brethren. But now that we are at home, and having provided ourselves with a team, we hope to see the brethren at their homes as well as at our meetings, and talk to them of the things pertaining to the kingdom of God.

We have had calls from a few of our preaching brethren. Bro. Murray cheered us with his presence for a day. We are always glad to see him.

We have also enjoyed very much frequent visits from our young Bro. T. S. K. Freeman. This excellent young brother graduates next week at the Acadia College and will enter at once on the work of the ministry. He will, I think, go first to P. E. Island, and labor for a few months with Bro. Crawford. We were very anxious to have him begin his work with us; but having made previous arrangements with Bro. Crawford, he decided to go to the Island. For Bro. Freeman, we have no doubt but this is best; but we have such confidence in our young brother, and feel so much encouraged that this worthy young man is going into the work of the Lord, that we were selfish enough to even urge him to remain in Nova Scotia for the summer. I would say just here to the brethren, that Bro. Freeman is worthy of their Christian confidence, and I am rejoiced that he is consecrating his life and education to the work of saving souls.

I am also pleased to hear of other young men who are going at once into this grand work of preaching the gospel. May the God of all grace help these dear brethren, and may they have the spirit of wisdom, and may their lives be made very useful in the work of the Lord. I have long prayed for the Lord to raise up young men to enter the vineyard, and now that we see these young brethren volunteering their lives to this work we thank God and take courage.

E. C. FORD.

Port Williams, Kings Co.,
May 26th, 1887.

P. E. ISLAND NOTES.

In Lot 48 the meetings have been well attended of late. The prayer-meetings on Lord's day evenings are said to be very interesting and instructive, in each of which some profitable Bible subject is especially brought before the meeting, as well as prayer, exhortation and praise. At one of these recently a young person confessed the Lord Jesus and was soon after baptized.

The church in Charlottetown has been cheered of late by the accession of four persons, who hearing, believed and were baptized. These came forward at the meetings conducted by the elders.

The New Glasgow church has had an addition of six members within a few weeks, one restored and five immersed. Among the latter, four promising young men. The urgent call for preaching in different parts of the Island seems to be still growing more intense, and we are hoping and praying for more laborers.

The yearly meeting begins on the second Saturday of July (D. V.) at New Glasgow, where the brethren will be glad to meet friends from different parts of the Island, as well as those from abroad. Come brethren, for we expect through the favor of God a good meeting. Such advantages as can be obtained by boat and rail, we hope to announce in the July "CHRISTIAN."

D. C.

Married.

MORRISON-LORD.—By D. Crawford on the 26th May, at the residence of the bride's father, Mr. Robert P. Morrison, to Janie Alexandria, only daughter of John Lord, Esq., all of Tryon, P. E. I.

LEONARD-DRURY.—On the 11th inst., at the residence of the bride's father, 21 Paddock street, by the Rev. Jas. Bennett, D. D., assisted by the Rev. T. H. Capp, C. H. Leonard, to Georgina, eldest daughter of John Drury, all of this city.—*St. John Sun, May 12th.*

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adjustable, as it fits all bedsteads without regard to width
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in a trunk 16 inches square, so the most portable; no
hiding place for vermin, no sagging to the centre, no slats
to become bent and remaining so, but can be adjusted to
the unequal weights of the occupants, permitting them
to lie on the same level. On all points of merit we
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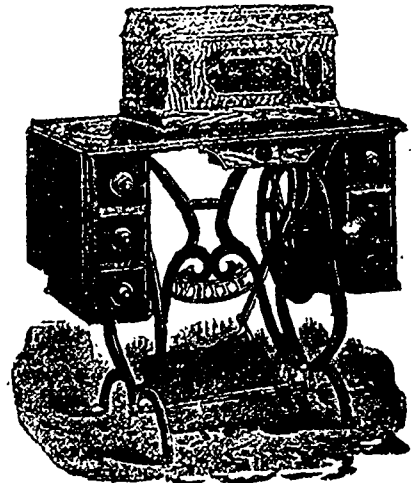
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St. John, N. B., July 8th, 1881.

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St. John, N. B., Jan. 18th, 1882.

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several years past with great success, and therefore must
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use in all cases for which it is prescribed.

J. B. HAMM, Proprietor of Sale and Livery Stables,
St. John, N. B.

St. John, N. B., Dec. 27th, 1881.

Messrs. T. B. Barker & Sons:

DEAR SIRS,—Fellows' Leeming's Essence is without ques-
tion a great remedy for many cases for which it is prescribed
I have used it successfully for a series of years, and I know
of many others who speak of it in the highest terms as a
most efficient cure for Ringbone, Spavin, Strain, etc.

A. PERREN, Proprietor of Victoria Livery Stables,
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