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# THE CHRISTIAN.

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

Vol. 1.

SAINT JOHN, N. B., DECEMBER, 1883.

No. 2.

## The Christian.

### WHAT SHALL I DO TO BE SAVED?

BY REV. THEO. CUYLER.

"Men and brethren, what shall we do?" This was the eager question of a large company of people at Jerusalem who were "pricked to the heart." Their consciences were aroused under plain preaching to them as sinners who had "crucified and slain" the Messiah. They felt keenly. But the apostle Peter did not stop to commend them for feeling so tenderly, or to exhort them to deepen their emotions. He endeavored to lift the whole matter of their salvation out of the vapory region of emotion, and to base it on the solid ground of principle.

It is a sad mischief to thousands in our congregations that they feel so much and do so little. They melt under eloquent preaching, perhaps shed tears. (So they do over a pathetic novel.) Their consciences are touched. They make good resolutions; and then go home, and straightway forget what manner of persons they have been. This is a most dangerous and damaging process. My friend, don't you know that to weep over sin, and then not quit the sin—to have a good feeling, and then not to carry it out into practice—does you a most serious harm? It is a wrong upon the Holy Spirit, and a terrible wrong to yourself. It hardens your heart most fearfully. The most difficult persons in our congregations to deal with are those emotional people who have wept and resolved an hundred times, and yet have never lifted a finger to obey Christ. I am afraid that their tears in this world are but a prelude to bitterer tears in perdition. Hell is full of weepers. Even Satan himself may be wrung with intense and inconceivable anguish. It is well to feel, but it is not enough to feel. An ounce of faith is worth a ton of feeling.

But what answer does Peter make to his awakened and anxious auditors? Does he tell them that they have no natural ability to do their duty? Does he address them as "poor sinners," more to be pitied than blamed? Does he offer to pray for them, and thus lead them to cling to his skirts, instead of clinging to the Saviour? Does he urge them to take to reading, or even to come often and hear him preach the gospel. No, indeed! All such inventions and devices he leaves to modern pretenders and false guides in divinity. His auditors demanded to know what they should do—and he gives them at once a piece of work—of thorough work for the heart and the daily life. He knew that sinners must "work out their own salvation," even while God was "working in them to will and to do of his good pleasure."

Peter's answer to their question begins with one short word, that flashes like a saber, and cuts like a saber too; "Repent!" "Oh! but," they might say, "we are penitent, we feel sorry, we are pierced to the heart." Very true. But feeling keenly is not always repentance. For, if so, then every inebriate would be repentant:

no man suffer keener self-loathing and misery than does a drunkard while he is sober. Repentance is an infinitely deeper thing than sorrow, or suffering, or dread of a wrath to come. It is the taking of a right view of sin as sinful, and then quitting it. I look at a glass of exhilarating drink which I hold in my hand, and say to myself, "That is a poison. It has an adder in it; it is death!" and then drop it in a moment. That is a genuine repentance of the sin of tipping, and it is the only kind of repentance that can save an inebriate. God's grace may be operating upon the inebriate, but still he must renounce the fatal cup of his own accord and for himself. The fact that God's spirit awakens repentance and promotes repentance in a sinner's heart does not alter one whit that other fact that repentance must be your own act. You must forsake your sins voluntarily. There is no merit in a Tweed's giving up the practice of plundering when he has no longer the power to plunder. If you only give up wrong-doing reluctantly, and then hanker after your sinful practices again, that is not repentance. Evangelical repentance implies change of mind, change of purpose, change of conduct. We repeat once more that it is the taking of a right view of all sin as utterly wicked, and then quitting it. My friend, have you done this? Then you have put your foot on the first round of the ladder that leads upward and heavenward.

Another vital point is unconditional submission to God. When a certain commander of a conquered fort inquired of his conqueror on what terms the fortress should be given up, the memorable reply was, "Unconditional surrender." If you are a sinner, then your heart is a rebel fortress. It must be yielded to the Lord, yielded entirely and yielded without any conditions on your side. Do not stop to bargain with God. Put in no selfish demands. Saul of Tarsus yielded up every point when he cried out from the ground, "Lord, what wilt thou have me to do?" An intelligent woman who had been in deep distress for many weeks, finally said, "Peace with God I know nothing about, but I have done quarreling with Him. I am justly condemned. I have resolved to submit to God and serve Him, and do all the good I can as long as I live, and then go to hell, as I deserve." Her pastor quietly replied, "You will find it hard to get to hell in that way." He said no more. The frank, honest-hearted woman soon found that her calm, willing submission to God—her willingness that God should reign, while she patiently did her duty, was bringing her abiding peace and strength. She became a strong, consistent Christian. Her will yielded to God's will. To know the will of the Lord Jesus, and to do it in His strength is the very core of true religion.

Especially I entreat you not to demand of God the ready pay of "comfort and joy." Don't stop to think about happiness. A wounded soldier must not expect any comfort until the bullet is extracted. When the festering rifle ball is out he will feel better and get well. So, when the festering sin comes out of your heart,

and all the wicked enmity to God, you will find true comfort, but not before. Do not be selfishly greedy of enjoyment. Paul was perfectly content to suffer hunger, and weariness, and prisons and death for Jesus' sake. He was not everlastingly begging to be happy, happy, happy, like certain watery professors now-a-days. To do Christ's will and to save souls was his joy and crown.

Peter did not stop with preaching repentance of sin. He pointed to Christ and enjoined immediate confession of the Lord Jesus. To quit sin and follow the Divine Saviour was the sum and substance of the duty which Peter laid upon those anxious inquirers. This, too, is your duty. Begin at once to do the first thing which Christ bids you. At whatever point Christ is pressing you yield. Obey. When you yield even one single point to please Christ, the change is begun. When you yield one point from principle, you will be ready to yield all. To be willing to trust on Christ and to go with Christ is to be a converted man or woman. When you consent to obey Christ, and to do this at all hazards, and cost what it will, you are a Christian. As to raptures and ecstasies, it will be time enough to look for them when you get into heaven.

In these plain, practical counsels I have said nothing about prayer. For, if you are trying to do what the Word of God and the Holy Spirit command you, it must inevitably lead you to pray fervently. And unless you actually do what the Lord requires of you, all the prayer in the universe cannot save your soul.

### IS THE OLD FAITH DYING.

It is often said specifically that men of affairs, as a class, have lost their interest in the churches, and an attempt was lately made to test the truth of this assertion. In an Eastern city, with a population of a little less than forty thousand, the president and cashier of one of the national banks were requested to furnish a list of the fifty strongest business firms in the city, with the name of the head of each firm. The gentlemen furnishing the list had no knowledge whatever of the use to be made of it. In classifying fifty-four names thus given it was found that there were seven whose relation to the churches was unknown to the gentleman who had obtained the list; six who were not identified with any of them; and forty-one who were all regular attendants upon the churches and generous supporters of their work—the great majority of them communicants. In a Western city of a little more than sixty thousand inhabitants, a similar list of fifty-two names were obtained in the same way; and the analysis showed three whose ecclesiastical standing was unknown; one Jew, six not connected with the churches, and forty-two regular church-goers, of whom thirty-one were communicants. These lists were both made up by well-informed and sagacious business men. The cities represented by them are not conspicuously religious communities, and the composition of them gives small color to the notion that the business men

of our cities are estranged from the churches. It is astonishing that such a notion should ever have gained currency, in the face of the palpable fact that so much money is contributed every year for the support of the churches and the prosecution of their charitable and missionary enterprises.—*The Century*.

## NEWS OF THE CHURCHES.

### NEW BRUNSWICK.

#### ST. JOHN ITEMS.

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

Good audiences and a good interest at all our services.

Bro. Capp presided one evening during the Week of Prayer held by the Y. M. C. A. of this city. He spoke on "Opportunities Improved," basing his remarks on the Conversion of the Eunuch.

Bro. Stevenson and family passed through our city, en route to St. Thomas, Ont. He remained over Lord's day and preached for us.

Bros. Dwyer and Hughes also favored us with a call.

Our Sunday School has just received a very handsome library of 300 volumes from London, Eng.

Our St. John brethren are much pleased with **THE CHRISTIAN**. A goodly number of subscribers have been secured in the city.

Any of our Sunday Schools, wishing to secure a good library at a very low figure can do so by applying to John E. Edwards, "THE CHRISTIAN" Office, St. John, N. B.

Three new meeting-houses in course of erection in New Brunswick.

#### BACK BAY.

**DECEMBER QUARTERLY.**—For good and sufficient reasons, which will be easily seen by those who attend, the December Quarterly will not meet till the Friday before the second Lord's day in January, when we hope to see a goodly number of our friends with us.

We expect to open our new house for worship at the Quarterly. Come to the meeting, one and all.

J. A. GATES.

Back Bay, Nov. 17, 1883.

P. S.—Parties coming by the Grand Southern R. R. will please drop me a card, and I will arrange for teams to meet them at St. George.

J. A. G.

### NOVA SCOTIA.

#### NOTES FROM E. C. FORD.

THE first number of **THE CHRISTIAN** came duly to hand, and I am much pleased with its appearance and general make-up, and feel assured that it will be well received by the brotherhood of these Provinces. That we need such a paper is admitted on all sides, and that we have those at the head who are calculated to make it a success will hardly admit of a doubt. Having, then, this new enterprise so favorably launched, let every brother and sister in these Maritime Provinces take hold of it with a will. The Editor is too well known to need a word of commendation. He understands the truth and knows how to present it. The very neat appearance of the paper, and the general make-up of this first issue, assures us that the publishers and those who have this department in charge, will do their part well.

It is to be hoped that our preaching brethren will take a lively interest in this enterprise, both in securing large lists of subscribers, and in assisting to make the paper interesting. But when it comes to writing, like Artemus Ward, I am willing to sacrifice the blood of my most distant relatives to "persecute the war," but I would love to be excused. Bros. Emery and Murray open out well in this first issue. I hope they have not exhausted themselves. I see no good reason why **THE CHRISTIAN** should not be just what we need. Let us all, then, by the blessing of God, do our best to make it such.

I am now spending a few weeks laboring with the brethren in Cornwallis. This church is one of the oldest among our brethren in Nova Scotia. During the last fifteen years it has sustained very heavy losses by death, many of its strong members being thus removed, quite a number right in the prime of life. But there are yet good and faithful ones left to labor and to wait. I spent the month of July laboring in these parts, since which time they have enjoyed a short visit from Bros. T. H. Capp and T. H. Blenus. These brethren preached one Sunday each. The balance of the time the brethren have met regularly for worship, and I am pleased to learn these meetings have been very well attended. Bro. Cyrus Webster, the only elder now in the church, assisted by Bro. J. N. Wood, one of the deacons, has taken the lead, and though he lives some seven miles from the meeting-house is generally found at his place on Lord's day morning. Bro. James A. Wood, who for many years was the only acting elder, has been sick for more than a year, and only to-day has passed to the spirit land. Thus another of the old land-marks has gone. May God raise up faithful men to fill the place of those taken, that the cause of the Master may prosper in this beautiful valley.

Bro. T. F. Dwyer is now preaching for the churches at Westport and Tiverton. He will remain there, at least, till my return. We hope Bro. D. will do good work, and feel encouraged to remain and labor in those parts. There is much need of preaching in Digby Co. Besides the churches at Westport and Tiverton, there are churches at Southville, South Range, and Gulliver. At the last named places there had been but little preaching since Bro. Gates left them.

The church at Westport have provided a very nice home for their preacher, thus taking a long step towards permanency in their work. They have, besides this, a good meeting house, and with faithful work there is no reason why the cause of our Lord should not continue to prosper among them.

At Tiverton we have a nicely finished meeting-house and a good congregation, with at least two-thirds of the community in sympathy with our plea. This is one of the few places where we are orthodox. These brethren are warm-hearted, and with encouragement will do faithful work for the Master.

This communication is, we think, sufficiently long for all it contains, so will close up with the promise that *possibly* we may be compelled to write again. Cornwallis, Nov. 15th, 1883.

### PRINCE EDWARD ISLAND.

THE brethren of P. E. Island will be glad to learn that Bro. and Sister Stevenson arrived safely in St. Thomas, Ont., on Friday, Nov. 9th. How long they will remain depends largely upon Sister Stevenson's health. If it does not improve by the summer a doctor has advised them to move to some of the Western States, or to some drier climate. While he seems pleased with the people and country, he has not forgotten his Island friends nor the cause of Christ in their midst. Writing in reference to the recent efforts put forth to get more preachers on the Island appears the following:

"There is nothing that would afford me so much pleasure as to see an evangelist on the Island. I am sure that the church at Montagu feels very lonesome. I have been thinking very much about it of late. I wish the brethren there every success, and hope and pray the Lord may send them a faithful servant to strengthen them. And I hope that **THE CHRISTIAN** may flourish and become a power for good in the land."

In our next issue will appear the names of persons, accompanied with the amounts given for P. E. Island Mission.

### PERSONAL.

D. O. THOMAS has left Knightsville, Ind., and will spend the winter in Indianapolis, where his address is 77½ Illinois street.

T. H. BLENUS, of Nova Scotia, has accepted a call from the church at Gordonsville, Va., and has entered upon his labors at that place.

### STANDARD TIME.

It may be of interest to some of our readers to have a few words of explanation in reference to the new Standard Time now adopted in the United States and soon to be throughout the Dominion.

The object sought by its adoption is to have, for all business purposes, but one recognized standard of time throughout all the cities and villages within certain given meridians, to do away with much of the inconvenience and annoyance experienced by persons desirous of catching certain trains. How often we have been puzzled to find out the difference of a certain railway time and city time. How often have we walked leisurely along, intending to catch the train, but on arriving at the station we were too late, pulling out our watch would say to some official, "Why, it wants five minutes to the time?" and the reply, "Yes, sir! but yours is city time!"

For this purpose the country has been divided into five grand divisions, each division being bisected by a central meridian, these meridians being equi-distant by 15 degrees, or one hour's time. These divisions will be known as the Intercolonial, Eastern, Central, Mountain and Pacific.

The central meridian of the Eastern Division is the 75th west of Greenwich, and when it is noon, solar time at this meridian, all the time-pieces throughout the States and the Provinces of Canada lying within 7½ degrees on either side of this meridian will point to 12 o'clock.

The time for the Central Division, whose meridian is the 90th, 15 degrees west of the eastern meridian, and consequently one hour nearer the setting sun, will be one hour slower, and this will be true of every time-piece in cities and villages falling within 7½ degrees on either side of the eastern meridian.

The Mountain Division has for its meridian the 105th, which will give the time two hours slower than the Eastern to all the country lying 7½ degrees east and west.

The Pacific has for its meridian the 120th, and will show time three hours slower than that at New York and the East.

The Intercolonial Division, which consists of New Brunswick, Nova Scotia and the islands in the Gulf of St. Lawrence, will be cut by the 60th meridian, and the time will be one hour in advance of the Eastern time.

C.

AD-BRETHREN, if you would have the Department of Church News interesting, you must send along items of interest relating to the church or locality in which you live.

## HALIFAX SENSATION.

Some excitement has been created of late in the City of Halifax by the announcement that the Missioners had claimed Divine authority for hearing confession, and the power to forgive sins. The Missioners, Rev. Mr. Marturin and "Father" Davenport have been holding, in the interest of the Church of England, what is commonly called revival services. The following is an extract of a sermon delivered by the first named gentleman:

Christians are divided into two great branches—(1) the Holy Catholic Church, comprising the Churches of England and Rome; (2) the Protestant sects, from Quakers to Presbyterians—the latter holding the doctrine that man must worship God as a Spirit; the former holding that all approaches to God must be by means of the "keys," i. e., those appointed in Christ to hold the keys of the Kingdom of Heaven. Christ became man, and so raised material things to a higher level, and made them the means of bringing grace to the soul. Thus, by the Bread and Wine of the Sacrament we receive the Body and Blood of the Lord. By the water of baptism we are cleansed from original sin, and by the lips of the properly ordained priest we obtain pardon and absolution.

Christ gave the Keys of the Kingdom of Heaven to his Disciples. Through those "keys" alone was there access to God. Suppose the rector of St. Luke's would hand the keys of the church to several young men and tell them they alone should admit persons into the church, and then, some person ignoring those who held the keys would go to the rector and ask to be admitted, he would not allow such a person to enter, but would refer him to the holders of the keys, by whom alone entry should be obtained.

"The only divinely instituted means by which a man may be saved and receive absolution is by the priesthood." They have the key of heaven. Whosoever they bind on earth shall be bound in heaven. When he hears of anyone going straight to Christ to be forgiven he thinks to himself, "Poor soul! you are making a great mistake." Men must use the things provided. You can be forgiven by the power of the keys on earth. I believe that God has given me the right to absolve. I would say to every sinner that I have power to forgive sins, and if he earnestly seeks it I will absolve him. It makes me burn with indignation when I think that some of the ministers of the Church of England ignore the confession. God has commanded me to absolve the sins of seekers. I have authority to forgive sins by the commission of my church and by the authority of Him whose I am.

After the sermon he told the congregation that he would be in the church to receive confessions and grant absolutions all the next day and urged the people not to be influenced to stay away. If they had any doubts as to his teaching and arguments, they were not to go to any other minister, but to go to him as he would clear their doubts. He expressed his intense dislike to the word *Protestant*. His authority for teaching these things came from his mother, the church, whom he was bound to defend with his life. The church by the hands of the bishop in ordination gave him the power to receive confessions and grant absolution and who could prevent him.

The above produced quite a sensation among the people of Halifax and elicited from most of the Protestant preachers' formal protests against such teachings, none perhaps more severe than that given by the Rev. Dr. Hill, Rector of St. Paul's Episcopal Church, on Sunday, 18th:

But when assault is made upon the doctrines of the church, when all that has been held dear by the Protestant Church of the Reformation is assailed, and when an attempt is made to subvert the teaching of God's Holy Word as to the "forgiveness of sins" and to inveigle silly women and weak-minded men into the confessional of mediæval times, silence can no longer be maintained, and in God's name and in God's house I enter my most solemn protest against the whole proceedings of the Missioners now conducting services in this city.

Several of the criticisms appearing in the daily papers accompanied with a challenge to discuss the points at issue, the Rev. Gentleman prefaced his sermon with:

He said that it had been his custom never to notice anything that was said about him in the papers, and he advised his hearers not to read the newspapers until after the mission closed, as some poor soul might be staggered by the newspaper

criticisms and thereby be prevented from attending this mission. In an English church he was not called upon to prove the doctrine of confession; it was the creed of the church. And by his ordination vows he was bound to preach it. The doctrine was abundantly taught in scripture, but it was only necessary for him to show that it was the doctrine of his church. Any one who did not believe in it should leave the church, and if they wished join the Presbyterians. The doctrine of the real presence was also a cardinal doctrine of the church. The low church Puritan views, at present held by many churchmen, could be traced back only to the time of Cromwell, who placed about 7000 ministers over English parishes. These men did not believe in the church doctrine, but after the restoration were compelled to become ordained or leave their parishes. About 4,000 of these, rather than give up their livings, became perjured rascals, accepted ordination, and subscribed to doctrines in which they did not believe. These men were the fathers of the true low churchism of the present day. But the time was soon coming when the Church of England would be relieved of this incubus.

He was himself a regular attendant upon the confessional, and speaking for himself and from the experience of some thousands of others, whose confessions he had received, he was certain that in no single instance had the practice ever prevented a single penitent from communing directly with his Saviour.

Referring to criticism on the mission by Presbyterian ministers, he asked what would be thought of him if he in that place should attack the Westminster Confession? It was his business to proclaim the doctrine of his church, not to attack those of other churches, and he asked "Why in God's name the Presbyterians do not mind their own business."

The claim of these men will appear to many as next to blasphemy; but many of our readers will see at a glance that their claim rests upon several assumptions, the falsity of either one would destroy the basis of their claim. But let it be said, in justice to these men, that the power claimed is but the natural outgrowth of what was taught and said to be imparted at their ordination, and not theirs only, but at the ordination of every Church of England priest. Though we are certain that their position is unscriptural, yet we give them credit for coming out boldly and declaring publicly the doctrine of their church. And in all this Bishop Binney, the head of the Church of England in Nova Scotia, and Bishop Meadeley, of New Brunswick, are in full sympathy with them. O.

## TEMPERANCE NOTES.

"HAD NEVER LOOKED AT IT IN THAT LIGHT."

There are some people in America who have great sympathy for hotel-keepers when the rate-payers refuse a license. A man, a few days ago, said: "You Temperance people are depreciating the value of property; our hotel-keeper will lose £2,000 on his property if this town remains without a license. You will admit this, won't you?" "Yes, of course we will admit this; but my dear sir, let us see if this hotel has not been the means of depreciating the value of real estate. Do you know how much Carton paid for his farm ten years ago? 'Yes! he paid £10,000 for it, and at that time it was a bargain.' 'I was by there to-day, and I saw the barn doors were off the hinges, the fence down, the house needed painting; all along the tumbled-down fence: I saw alders, briars, etc. How much would you give for it now; you are a good judge of property?' 'I would not give over £6,000 for it; in fact, I would not want it at that price.' 'How did this farm come to run down as it has? Why, you know Carton spent all his time at the hotel, neglected his farm, has a heavy mortgage on it now—and it came from the hotel; am I overstating it?' 'No, his farm has run down in the way you have mentioned.' 'How is it

with John McLuney, Will Allen, McCormick, and others I might mention? Has not this hotel you have helped to keep running been the means of depreciating the real estate of this town? Look at the farms mortgaged because their owners spent their time and money at this bar.' 'I think you are right. I had never looked at it in that light before.' We then commenced to reckon, and at the figures this man set himself, we found on seventeen farms a loss of £27,000 coming direct from the hotel he had desired to keep open. He came to the conclusion it was better for the hotel to lose in value £2,000 than taxable property to the amount of £27,000. How much longer will it be before the people will see the wholesale ruin coming from the public houses?—*Irish Temperance League Journal*.

## DANGER.

Write it on the liquor store,  
Write it on the prison door,  
Write it on the gin shop sign,  
Write, aye, write this truthful line—  
"Where there's drink there's danger."

Write it on the work-house gate,  
Write it on the school-boy's slate,  
Write it in the copy-book,  
Write it where the young may look—  
"Where there's drink there's danger."

Write it on the church-yard mound,  
Where the drink-slain dead are found,  
Write it on the gallows high,  
Write it for all passers by—  
"Where there's drink there's danger."

Write it underneath your feet  
Up and down the busy street;  
Write it for the great and small,  
In the mansion cot and hall—  
"Where there's drink there's danger."

Write it on our ships which sail,  
Borne along by steam and gale;  
Write it in large letters plain,  
O'er our land and past the main—  
"Where there's drink there's danger."

Write it in the Christian's home,  
Sixty thousand drunkards roam  
Year by year from God and right,  
Proving with resistless might,  
"Where there's drink there's danger."

Write it in the nation's laws,  
Trampling out the license cause;  
Write it on each ballot white  
Where politicians read things right—  
"Where there's drink there's danger."  
—*New Hampshire Journal*.

WHEN THE "blue ribbon" or teetotal society was first started in England it was made the subject of unlimited ridicule, particularly by London saloon-keepers. It is stated by the *Medical Press* that a number of the blue ribbons were kept in stock by these publicans, and whenever a customer was leaving the house because he was too drunk to drink more the barkeeper would take one of the badges out of a bowl under the counter, and, while pretending to help the poor man out, would tie it in his buttonhole. The Bacchanalians would then stagger homeward, to the scandal of the elect and the mirth of the ungodly. It seems, however, that the matter was so greatly overdone that people's sympathies turned toward the blue ribbon men, who made so many converts as to greatly worry the publicans. At the present time the latter have become further saddened by the statement that the list of blue ribbons foots up to 4,000,000, and the average annual consumption of alcoholic drinks per head of population in England has fallen from £4 sterling to considerably under £3.

# The Christian.

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All questions and communications, business or otherwise, intended for publication, to be addressed:

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P. O. Box 83,

ST. JOHN, N. B.

EDITOR:

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

SAINT JOHN, N. B., DECEMBER, 1883.

## TO OUR FRIENDS.

We are thankful to our brethren for what they have done in circulating and getting subscribers for THE CHRISTIAN; for the many words of encouragement, and for making known to us their appreciation of our efforts to meet the wants of our brotherhood. But still there are others from whom we wish to hear, who are able in every respect to give us the aid necessary to carry on successfully this work. Brethren, will you withhold this help which you can so easily give? We trust not. Come then, send us your names accompanied with others, give us some short pithy articles, breathing the spirit of love, words of advice and encouragement to us all. The purposes of the paper were clearly set forth in its first issue and need not be given here. The object of publishing this paper is not to make money; but to do good. But still if at times money should be mentioned, and we have no doubt it will, if the subscriptions are not paid up, it will be that the money is needed to meet the publishing expenses of the paper.

Before the third issue reaches our readers Christmas and New Year's Day will have passed away. We therefore take the opportunity now of wishing you all a MERRY CHRISTMAS and a HAPPY NEW YEAR.

## EDITORIAL.

In the Christian system there is something to be seen. Although distinguished from the Jewish religion by its spiritual and eternal blessings, it has enough of the visible to meet the wants of man in his fallen state. He has a body and a spirit in rebellion against God, both to be redeemed by the death and resurrection of His beloved Son. The risen Redeemer had a salvation for all men, and sent His Gospel to all with arrangements suitable to the wants of all mankind. "Go ye 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 16: 15, 16).

When Jesus saves men there is something seen. Many contend that there is nothing to be seen, and say, "He that believeth shall be saved." Jesus says there is something to be seen, and positively mentions it. In the Acts of Apostles where conversions are recorded, there is in every case something to be seen, thus confirming and illustrating the testimony of Jesus. When men heard the Gospel and turned to God others knew it. Their faith in Jesus and heartfelt repentance were inward and invisible; but when they confessed with their mouth the Lord Jesus, and were baptized into the name of the Father and of the Son and of the Holy Spirit, others heard their confession and saw their bap-

tism. The action, regarded by itself, is nothing; but, viewed in the place Jesus assigned it, symbolizes his burial and resurrection. When he delivered to His Apostles the Gospel for the world, He also gave them a form of it. The sinner who believes the Gospel with all his heart, and obeys from the heart that form of doctrine, is made free from sin and becomes the servant of God, that he may have his fruit unto holiness and the end everlasting life. (Rom. 6: 17, 18).

There are many institutions in the Old Testament and one in the New which symbolize the death of Christ, but only one in all the Bible symbolizes His burial and resurrection. That is the burial of a believer with Christ in baptism.

Two facts deserve special notice. 1st. After all that is spoken and written against believers' immersion, people will come and see it every time it is performed. 2nd. It is generally regarded as a turning-point in the life of the candidate. It is expected of him, if true and honest-hearted, that he will, from the hour of his baptism, walk in newness of life.

Since this is so, how anxious all baptized believers should be to meet these expectations, and thus shine as lights in the world. Who can describe their happiness who are enabled by the grace of Christ to walk worthy of their high vocation. Not only will they enjoy sweet communion with their Saviour and be guided by Him to His Father's house, but they will be made instrumental in the salvation of their neighbours and their nearest and dearest friends. Men will see their good works and glorify their Father who is in heaven. What work is so remunerative, so grand and Christlike, as that of saving souls from death, and hiding multitudes of sins? and this is the certain labour and reward of the faithful Christian. Jesus saves men, not only for their own sakes, but to make them fellow-labourers with Himself, in saving others; and when true to their high calling, His blessed purposes are accomplished in the enlightenment and salvation of those around.

It is through the finished work of Jesus sinners are reconciled to God, and that work is prominently symbolized when they enter into His Kingdom.

It is also by virtue of His death that they will finally conquer every foe; hence He has given the saved an Institution that commemorates His death until His second coming,—for "the same night in which He was betrayed He took bread, and when He had given thanks, He brake, and said: Take, eat! This is My body which is broken for you, this do in remembrance of Me." (1 Cor. 11: 23, 24).

The disciples came together on the first day of the week to break bread (Acts 20). This was a great meeting; for Paul, the great standard-bearer of the cross, met with them; but greater still on account of His presence who died on the cross and gave it all its glory. They met in the name or by the authority of Jesus, and He has promised to be at such a meeting. Let all the children of God remember that Jesus has promised to meet them around the emblems of His broken body, and who that loves Him, and expects to spend eternity with Him, will allow anything which they can control to prevent such a meeting. This is indeed a meeting with their loving Saviour, to remember afresh the intense suffering by which He redeemed them to God. Every member of His body can say for himself, or herself, He is my own dear Saviour, who loved me unto the death.

The men of the world raise monuments to commemorate the lives of earth's great ones, but their death has nothing to commemorate. Death only proclaims their weakness and defeat. Their life may be so brilliant as to put the world's entire territory into their power. Death takes it from them and chains them to a few square feet of clay. Their bodies are taken from the pinnacles of pomp and power and given to be food for worms.

Celebrate their life and actions, if you will, but let sadness and gloom obliterate their death.

His people are to remember Jesus' death, even though His life was infinitely grander than that of the best of men. Through His death a loving Father pardons them. By His death their enmity was slain—they love Him because He first loved them, and they are going home to sing of redeeming love forever. In eating the Lord's Supper they do show His death.

Here is something for a dying world to see. Jesus they do not see, but this monument they can see; telling them that Jesus died for their sins. They hear the Gospel proclaiming the same glad tidings. They can read how freely He endured death for them.

They can look at Him wearing the crown of thorns and purple robe, so that they might wear a crown of glory in heaven. They can see His hands and feet nailed to the cross, and hear Him in His deepest agony pleading with His Father to forgive His mocking murderers. Well might Jesus say: "I, if I be lifted up, will draw all men unto Me." The Gospel and all its arrangements call men's attention to Him who loved them, and died for their redemption; and all who accept the call, and are faithful, will ere long see Him as He is, and be like Him.

DR. CUYLER'S article is well worthy of a second reading: "What shall I do to be Saved?" We would expect to be answered so plainly that every enquirer, learned or illiterate, could understand. Every man needs to be saved, and God will have all men to be saved. Jesus, who tasted death for every man, has told the anxious enquirer how he can be saved as plainly as ever words were spoken. But religious teachers of to-day, although agreed on much that is good, are not agreed on this point, and give different answers to this question.

One says to the anxious enquirer: "You can do nothing; Christ must do all." The Lord says: "They that have done good shall come forth to the resurrection of life," etc., etc. In the New Testament, when men asked the question, they were told what to do: and when they obeyed they were saved. But now they are told they can do nothing.

Others advise the anxious enquirer to pray, and ask for the prayers of the church. This answer seems so good and pious that it has gained an immense popularity. The man who demurs will be considered an opposer of prayer. What Jesus and the Holy Spirit, through the Apostles, have said, when offering salvation to sinners, is not referred to at all, and thus men are left in the dark.

Under these circumstances, it is refreshing to hear one of the intelligence, candor, and Christian manliness of Theodore Cuyler, advocate the teaching of Christ on this important matter, whatever havoc it may make of the doctrines and commandments of men.

SO FAR AS advised friends are taking hold of THE CHRISTIAN and circulating it with a will. We thank God and take courage. Push it round, brethren, in the confident hope that He who would acknowledge the widow's mite will not despise our efforts to advance His cause.

WE THANK W. H. E. for his communication. We are glad to receive good articles over the names of the writers.

BRO. A. C. McLEAN, formerly of P. E. I., but now of Cincinnati, Ohio, writes us words of encouragement, and promises, though very busy in preaching and acting as Corresponding Secretary of the Foreign Christian Missionary Society, to write, if possible, an article now and again for THE CHRISTIAN.



## ORIGINAL CONTRIBUTIONS.

## THE FOUNDATION.

Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation. Isaiah 28: 16.

In this Scripture we have a prediction concerning the foundation of a new building. God, the great Architect of the Universe, declares to Israel that He will lay in Zion, for a foundation, a stone, a tried stone, &c.

Zion was the name of the highest hill of Jerusalem, on which the Temple was built. This name became very significant, so that Zion seemed to include not only the Temple and City of Jerusalem, but also all the people of Jerusalem and all their institutions of worship. The foundation of the Temple built by King Solomon had been laid in Zion, or, rather, upon Mount Zion. Now that Temple and the things of that Temple were typical of another Temple and the things of another Temple which God would build in the fulness of time. That Temple which stood on Mount Zion was built of great stones from the mountains, and cedar trees from Lebanon, and overlaid with gold from Ophir, and adorned with the most costly things to be found in all the world. It was repaired and rebuilt from time to time as occasion required. The Temple took the place of the Tabernacle. The Tabernacle service was transferred to the Temple. The Tabernacle and Temple service lasted about fifteen hundred years. This was the term of the commonwealth of Israel. But during this time, God, speaking by His prophets, often foretold a new order of things. There were many things in the prophecies foretelling the advent of a new Lawgiver, a glorious King that should rule in righteousness. The people did not fully comprehend these predictions, and yet they were expecting a great King to be born of the seed of David. But they were looking for an earthly king and an earthly kingdom. Hence, when their long promised Messiah came, they did not know Him. He was not such a one as they were looking for. The great Architect of the skies says: Behold I lay in Zion for a foundation, a stone, a tried stone, &c. This was something that God would do. He was about to build a Temple far superior to that built by Solomon. It should not be built of dead stones from the quarry, but of living stones. Man was the material of which this new Temple should be built. But the foundation must first be laid. When a great and costly building is to be erected, a situation is selected, and a good substantial foundation is laid. The Lord selected Zion as the place to lay the foundation of His new Temple. The foundation of the Church of the living God should be in Zion. "The 'beginning' must be in Jerusalem." "The Law of the Lord must go forth from Mount Zion, and the Word of the Lord from Jerusalem." The apostles apply this prophecy to Jesus of Nazareth, showing that He is this tried stone, this precious corner stone. The Lord Jesus was tried, sorely tried, in all points, yet without sin. He was tried by the world, the flesh, and the devil. He passed through all the fiery trials which the devil and wicked men could inflict, and none of these could prevail against Him. No, not even the gates of death could hold Him. He overcame all His enemies. He was "proved to be the Son of God with power by His resurrection from the dead." He is, most certainly, "the tried stone, the precious corner stone, the sure foundation," and "the Rock of ages." All material things must perish. The rocks will crumble to dust, and the mountains shall be removed; the elements will melt with fervent heat; the earth and the works therein shall be burned up; but the Rock of Ages will stand forever a "firm foundation to build our hopes of heaven upon." The Apostle Paul says: "Other founda-

tion can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3: 11. Peter said to the Lord Jesus, on one occasion: Thou art the Christ, the Son of the living God. In the Lord's answer He said: "Upon this Rock I will build My church." (See Matt. 16: 16, 17, 18.) The Lord used the future tense and said, I will build My church. Now it is very evident that He had not built His church in the days of Abraham, nor in the days of John the Baptist, nor at any other time, when He said: I will build My church. No, the foundation must be tried and laid in Zion before He would build His church. Many years passed away while God was preparing for this great and wonderful building. All the work of Moses and the prophets, and the work of kings and priests was preparatory to the erection of the Christian Temple. But the last preparatory work for this great building was done in person by the Lord Jesus himself. During His personal ministry He met all the requirements of the Law, and verified all the prophets had said concerning Him. He closed up the Mosaic Institution of religion, and made all things ready for the inauguration of the new Institution; and for the erection of the new Temple of God. The veil of the old Temple was rent in two from top to bottom at the time of His death; showing that there should be no more use for that former arrangement. But when was the foundation laid in Zion? Answer—After Jesus arose from the dead, after He ascended to heaven, and after He had sent the Holy Spirit to His apostles. When the apostles were filled with the Holy Spirit they were constituted the able ministers of the Covenant. Then on that ever memorable Pentecost, God, by the Holy Spirit speaking in the apostles, laid in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation. Then God by the Holy Spirit gave unmistakable evidence that Jesus is the Christ, the Son of the living God. As soon as the foundation was laid in Zion, the work of building commenced. This is the "foundation of apostles and prophets." God used the testimony of apostles and prophets in establishing the fact that Jesus is the Christ, the Son of the living God. Paul, an apostle of Jesus the Christ, in his letter to the Ephesian brethren said: Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building, fitly framed together, groweth unto an Holy Temple in the Lord. Eph. 2: 19, 20, 21. J. B. WALLACE.  
West Gore, Oct. 28th, 1883.

## SUBMISSION TO GOD'S WORD.

"Jesus said unto him: It is written." Matt iv: 7.

We cannot fail to be struck, in the course of the Saviour's public teaching, with His constant appeal to the Word of God. While, at times, He utters in His own name the authoritative behest, "verily, verily, I say unto you," he as often thus introduces some mighty work, or gives intimation of some impending event in his own momentous life, "These things must come to pass, that the Scriptures be fulfilled, which saith." He commands His people to search the Scriptures, but He sets the example by searching and submitting to them Himself. Whether He drives the money-changers from their sacrilegious traffic in the Temple, or foils His great adversary on the Mount of Temptation, He does so with the same powerful weapon, "It is written." When He rises from the grave, the theme of His first discourse is an impressive tribute to the value and authority of the sacred oracles. The two disciples on the road to Emmaus listen to nothing but a Bible lesson. "He expounded unto them in all the Scriptures the things concerning Himself."

How momentous the instruction herein conveyed! The necessity of the absolute subjection of the mind to God's written Word—making churches, creeds, ministers, books, religious opinions, all subordinate and subservient to this: "How readest thou?"—rebuking the philosophy, falsely so-called, that would distort the plainest statements of revelation, and bring them to the bar of proud, erring reason.

If an infallible Redeemer—"a law to himself"—was submissive in all respects to the "written law," shall fallible man refuse to sit, with the teachableness of a little child, and listen to the Divine message? There may be—there is—in the Bible what reason staggers at. "We have nothing to draw with, and the well is deep." But, "Thus saith the Lord," is enough. Faith does not first ask what the bread is made of, but eats it. It does not analyze the components of the living stream, but with joy draws water from "the wells of salvation."

Reader, take that Word as "the lamp to thy feet, and the light to thy path." In these latter days, when so many false lights are hung out, to delude the unwary soul, there is the more need of keeping the eye steadily fixed on the unerring beacon. Make the Word of God the arbitrator in all cases—the ultimate court of appeal. Like Mary, "sit at the feet of Jesus," willing only to learn of Him. How many perplexities it will save you—how many fatal steps in life it will prevent—how many tears! It is a great matter when the mind dwells on any passage of Scripture, just to think how true it is.

In every dubious question, when your feet are trembling on debatable ground, knowing not whether to advance or recede, make this the final criterion, "What saith the Scripture?" The world may remonstrate, erring friends may disapprove, Satan may tempt, ingenious arguments may explain away, but with your finger on the revealed page, let the words of our Great Example be ever a Divine formula for your guidance. "This commandment have I received of My Father."

Should you unhappily, dear reader, be among the number of those who have never confessed their faith in the Redeemer, or obeyed the Gospel of our Lord and Saviour Jesus Christ, permit us, earnestly and affectionately, to beseech you to "search the Scriptures," that you may find out for yourself what God requires you to do, in order that you may have your sins remitted, and be made an heir of glory; and having found out the will of God concerning you, let not all the powers of earth and hell be able to prevent you from submitting yourself without delay to the just and reasonable demands of Almighty God. Unlike the Jews of old, you are not required to offer up any costly sacrifices; or to engage in any tedious religious ceremonies; but you are required to offer up the sacrifice of a contrite heart; you are required to take the simple and appropriate steps which the Lord has enjoined you to take, in order that your sins may be blotted from the book of remembrance, and you be made a member of Christ's body, and receive the gift of the Holy Spirit, the Comforter. In the second chapter of the Acts of the Apostles, you may find what may appropriately be called "a bird's-eye view" of the plan of salvation, presented to the astonished gaze of the murderers of the Son of God, in the memorable sermon delivered by the Apostle Peter, after listening to which no less than three thousand souls accepted the offered mercy, by repenting of their sins and being buried with Christ in baptism; and by continuing steadfastly in the Apostle's doctrine, showing the sincerity of the profession which they had thus publicly made before men and angels. Should a careful reading of this wonderful sermon lead you, dear reader, to "go and do likewise," you will then find in the Epistles which the apostles wrote at different times to the churches, full and plain directions to guide you safely through life, and at the "last great day."

you will have abundant reason to rejoice that you were persuaded, ere it was too late, to search the Scriptures, and like your Divine Redeemer, to submit yourself to every requirement of the Word of God.

W. H. EATON.

Saint John, November, 1883.

#### CRUMBS.

We saw this motto in one of our earthly homes the other day—"Love wins love." This agrees with another, that "Love is the price of love." According to these we have none to blame but ourselves if we are not loved. The good must and will respect and love the good. If we are not respected it is because we are not worthy of it. Be careful, therefore, that you do not find fault with your neighbors, because by so doing you successfully advertise your own faults, and your neighbors will find you out.

SOME ONE has said "That we cannot judge of a sword by its hilt." It may be in a golden belt and yet not be much of a sword. In the battle is the place to test its real worth. One weapon of warfare in the spiritual conflict is "the sword of the spirit, which is the Word of God." Its value can be tested only in the battle of life. We must have the right instrument—the sword of the truth—and we must use it, and use it in the proper way. Be sure that you have the truth; be earnest in the use of it; and be very careful how you use it. A failure in either of these will result in a defeat.

NEVER get weary in well-doing. If you don't see success at once, remember that some crops last a long time, and often take a good while to grow. The fruit that ripens the quickest is the quickest to decay. God will always give success to honest faithful labor. We may not understand just how He will do it. We cannot understand His providences, but we can trust in His promises "that all things will work together for good to those who love Him."

I HEARD a man say, when speaking of another man, that he did not need baptism because he was good enough without it; and yet the same person, when speaking of a certain wicked man, said he was not good enough to be baptized. What a jumble! How is it possible that goodness can be obtained while refusing to do good, or, in other words, while refusing to do God's will. And then again, who is worthy to come to Christ, through obedience to His commands, but he who feels his own unworthiness! How weak are the excuses of those who wish to evade the force of God's commands. Such excuses is not the language of faith. Every true believer submits unreservedly to the will of God.

A GERMAN who had been sprinkled was anxious to be immersed, and when asked if he had not been baptized, answered, "Well, now, shust a leetle."

THE second Lord's day in November. In the evening meeting a good congregation, a good text, and a good subject—"The Gospel the power of God unto salvation." First—Paul was not ashamed of the Gospel, neither was he a shame to it, but an honor. Secondly—Fire! Fire!! Fire!!! And lastly—a grand rush for the door, and a few moments later hard at work in saving a neighbor's house from the fate of the merciless flames.

NO LACK of work in the Queen's County Mission. Last Tuesday evening we drove out twelve miles from Milton, preached in a hall to a congregation that quite filled the hall, drove back home again the same evening, reaching home at ten o'clock. One week later—left home on Monday, drove fifteen miles, preached in the evening. Made a number of visits on Tuesday, preached again in Summerville on Tuesday evening and came home the same night. Next Tuesday—well, we will wait and see, and then report. Would it not be a good idea for every church to run a Mission in its own County?

Who does not rejoice to see the revival of the Mission spirit among the Disciples of Christ? Our own Provinces are catching the spirit. We haven't it very bad yet, but it is coming on. Bro. Capp's short visit in Nova Scotia has shown us what can be done, or, at least, what he can do. This settles the question beyond a doubt that the difficulty is not in our poverty, but for the want of a proper effort to bring our Mission work before our brethren. We have many good brethren among us who will lay hold of this work as soon as they understand its importance. Let every preacher among us preach the necessity of Mission work. Let us say much about it on some special occasions, and something about it on all occasions. We have been expecting the active condition of the churches to revive the Mission work, but this is the cart before the ox. It is the active live condition of the Mission work that will revive the churches. We received a letter from a brother in the New England States. He reports the church in his locality in a fine working condition, much better than in former times; the reason of which is found in the fact it has given for Missions the past year \$100.

CHRISTMAS is coming, and it comes to all. But I notice that "Santa Claus" is partial in his annual visits. He is apt to go where he is least needed. Let us all keep a sharp look-out for him this year, and see that he makes every little tender heart happy. Don't neglect the children, especially those who are hopeful, and yet doubtful as to whether "Santa" will remember them. It may seem very small to us to remember them with our gifts, but eternity alone will reveal the influence for good that our little tokens of respect have on the minds of the young. None are more susceptible to the power of friendship. We must all admit that love and friendship are the keys that open our hearts, and that the gifts of friendship is the power that turns the key. I can well remember, when but a small boy, how I respected and honored and loved the persons who remembered me by their kindness; and they left an impression on my mind that will never be lost. I remember just as plainly the faces I would make at those who would pass me unnoticed and uncared for. Let us all be careful that in the distribution of our gifts the needy are remembered.

WE are all pleased with the first number of THE CHRISTIAN, and we hope to prove our faith in its success by our works. One of its editors has inspired us with a hope that it may be still better, and has insinuated that its growth depended upon the atmosphere with which it was surrounded, and the interest and support of its many friends. We think the want of a local paper among us will make all hands feel sufficiently interested to do all they can. Industry and hard work will most assuredly win. Here are our hearts and our hands for its continued growth and prosperity.

H. M.

## CORRESPONDENCE.

### LETTER FROM DENVER, COL.

DEAR EDITOR,—A brother has sent me the first number of THE CHRISTIAN, and asks me to send some news for its columns from Denver. I hardly know where to begin, and, if I should make a good beginning, would not know where to leave off.

St. John is my old home. The dearest memories are associated with it. I had not heard of such a people as the "Disciples" or "Christians" before I left, and now, as a minister with considerable experience in the Far West to write back to a paper published in their interest, you see I might say much.

We have a beautiful church building here, an earnest congregation working in harmony, are in favor with the people, and of course growing. We receive many by letter from the East, and have

every reason to expect to be a useful people in this growing State.

I can easily understand the difficulties our churches must contend with in New England and the Provinces. You work against the tide. It is like trying to get into a church when the people are coming out. The movement of peoples and the tide of intellectual and religious influences are Westward; but the West is now so great and influential, and so rapidly increasing in all the elements that give domination, that the time is at hand when it will be the glory of the Reformation that the centre of its power is in the great valley of the Mississippi. Even from the West it may go forth to claim the attention of the world.

I trust you are able to glory in the principles of the Church, not the less because you are comparatively few in numbers and weak financially. Being steadfast, cheerful and hopeful, God is able to give you victory.

WM. BAYARD CRAIG,

Denver, Col., Nov. 15

108 Broadway.

### DEER ISLAND.

EDITOR CHRISTIAN.—Dear Bro.—In the article, under the above heading, in the November number—"While more are under the pressure of pinching poverty," should be "While none are under," &c.

In the article—"Continuous Effort Wins"—"What is properly called a revival," should be—"What is popularly called a revival."

The mistakes made by the printer, in both the above, are misleading, and, as my object in writing on Deer Island, was to give correct information to those who know comparatively little about it, it is desirable that the picture should fairly represent the reality.

There is one great disadvantage to persons living on this Island, especially, if they are much interested in the concerns of the outer world. It is in our inadequate mail service. Our Island is within two miles of Eastport, Maine, and three miles, or less, off L'Etete, N. B. In Eastport, they have, I think, two mails each day (Sundays excepted), and at L'Etete they have three mails each week, while on Deer Island we have an arrangement for two mails each week in summer and one in winter; the winter term beginning on the first of November. Our two mails in summer and one in winter are by no means certain; depending largely on surrounding circumstances, and, if the conditions—wind, tide, &c.—are not favorable, they may sometimes fail, and often do fail.

Can not the friends of the people—those who have the general public welfare in their hands, help us in this matter, and allow our mails to come either by the way of Eastport, or by St. George and L'Etete? The people here are not insensible to justice and injustice, so I hope our rulers in the matter of "mail service," especially, will gain the gratitude of a patient, but also, intelligent people, by doing simple justice.

Deer Island is not merely a small speck rising out of the water, with one dilapidated log hut on it, as some have erroneously imagined. In kindness to all. Your brother,

O. B. EMERY.

Deer Island, Nov. 16.

### FROM OUR BRO. MCLEAN.

We have just received a short note from Bro. McLean in which he says:

Word has just been received that our Missionaries to Japan arrived in Yokohama, October 19th. They had a pleasant voyage across the Pacific, and are in excellent health and spirits. On the 22nd they took their first lesson in Japanese. They begin their work under favorable auspices. They trust in God for the increase of the seed sown.

## THE FAMILY.

## OLD WINTER IS COMING.

Old Winter is coming again—alack!

How icy and cold is he!

He cares not a pin for a shivering back—  
He's a saucy old chap to white and black;  
He whistles his chills with a wonderful knack,  
For he comes from a cold countree.

A witty old fellow this Winter is,

A mighty old fellow for glee!

He cracks his jokes on the pretty sweet Miss,  
The wrinkled old maiden, unfit to kiss,  
And freezes the dow of their lips: for this  
Is the way with old fellows like he!

Old Winter's a frolicsome blade I wot—

He is wild in his humor and free!

He'll whistle along for "the want of a thought,"  
And set all the warmth of our furs at naught,  
And ruffle the faces by pretty girls bought—  
A frolicsome fellow is he!

Old Winter is blowing his gusts along,

And merrily shaking the tree!

From morning 'till night he will sing his song,  
Now moaning, and short, now howling, and  
long,

His voice is loud, for his lungs are strong—

A merry old fellow is he!

Old Winter's a tough old fellow for blows,

As tough as ever you see!

He will trip up our trotters, and rend our  
clothes,

And stiffen our limbs from our fingers to toes—

He minds not the cries of his friends or his  
foes—

A tough old fellow is he!

A cunning old fellow is Winter, they say,

A cunning old fellow is he!

He peeps in the crevices day by day,

To see how we're passing our time away,

And marks all our doings from grave to gay;

I'm afraid he is peeping at me!

—HUGH MOORE.

## MALIBRAN AND LITTLE PIERRE.

In an humble room in one of the poorest streets of London, Pierre, a faithful French boy, sat humming by the bedside of his sick mother. There was no bread in the closet, and for the whole day he had not tasted food. Yet he sat humming to keep up his spirits. Still at times he thought of his loneliness and hunger, and he could scarcely keep the tears from his eyes; for he knew that nothing would be so grateful to his poor mother as a good, sweet orange, and yet he had not a penny in the world.

The little song he was singing was his own—one he had composed both air and words—for the child was a genius.

He went to the window, and looking out saw a man putting up a great bill with yellow letters, announcing that Madame Malibran would sing that night in public.

"Oh, if I could only go!" thought little Pierre; and then pausing a moment, he clasped his hands, his eyes lighting with a new hope. Running to the little stand, he smoothed his yellow curls, and, taking from a little box some old stained paper, gave one eager glance at his mother, who slept, and ran speedily from the house.

"Who did you say was waiting for me?" said Madame to her servant. "I am already worn out with company."

"It's only a very pretty little boy, with yellow curls, who said if he can just see you he is sure you will not be sorry, and he will not keep you a moment."

"Oh, well let him come," said the beautiful singer, with a smile, "I can never refuse children."

Little Pierre came in, his hat under his arm and in his hand a little roll of paper. With manliness unusual for a child, he walked straight to the lady, and bowing, said, "I came to see you because my mother is very sick and we are too poor to get food and medicine. I thought, perhaps, that if you would sing my little song at some of your grand concerts, maybe some publisher would buy it for a small sum, and so I could get food and medicine for my mother."

The beautiful woman arose from her seat. Very tall and stately she was. She took the roll from his hand and lightly hummed the air.

"Did you compose it?" she asked; "you, a child! And the words? Would you like to come to my concert?" she asked.

"Oh, yes!" and the boy's eyes grew bright with happiness; "but I couldn't leave my mother."

"I will send somebody to take care of your mother for the evening, and here is a crown with which you may go and get food and medicine. Here is, also, one of my tickets. Come to-night; that will admit you to a seat near me."

Almost beside himself with joy, Pierre bought some oranges, and many a little luxury besides, and carried them home to the poor invalid, telling her, not without tears, of his good fortune.

When evening came and Pierre was admitted to the concert hall, he felt that never in his life had he been in so great a place. The music, the myriad lights, the beauty, the flashing of diamonds, and rustling of silk bewildered his eyes and brain.

At a glance she came, and the child sat with his glance riveted on her glorious face. Could he believe that the grand lady, all blazing with jewels, and whom everybody seemed to worship, would really sing his little song?

Breathless he waited—the band, the whole band, struck up a plaintive little melody. He knew it, and clasped his hands for joy. And oh, how she sang it! It was so simple, so mournful. Many a bright eye dimmed with tears, and naught could be heard but the touching words of the little song—oh, so touching!

Pierre walked home as though he were moving on the air.

What cared he for money now? The greatest singer in all Europe had sung his little song, and thousands had wept at his grief.

The next day he was frightened at a visit from Madame Malibran. She laid her hands on his yellow curls, and turning to the sick woman said: "Your little boy, Madame, has brought you a fortune. I was offered this morning by the best publisher in London, £300 for his little song, and after he has realized a certain amount from the sale, little Pierre, here, is to share the profits. Madame, thank God that your son has a gift from heaven."

The noble-hearted singer and the poor woman wept together. As for Pierre, always mindful to Him who watches over the tried and tempted, he knelt down by his mother's bedside and uttered a simple but eloquent prayer, asking God's blessings on the kind lady who had deigned to notice their affliction.

The memory of that prayer made the singer more tender-hearted, and she who was the idol of England's nobility went about doing good. And in her early, happy death, he who stood beside her bed and smoothed her pillow and lightened her last moments by his undying affection was little Pierre of former days, now rich, accomplished, and the most talented composer of the day.—*Christian World*.

Since printing our Receipts we have received a number of payments for subscriptions, which will be acknowledged in our next issue.

## CURRENT EVENTS.

## ENGLISH AND FOREIGN.

The basis of agreement likely to be arrived at between the Suez Canal Co. and English shipowners is that the administration of the company shall be forty-four per cent. English and fifty-six per cent. French; that England as well as France, shall be the seat of administration; that all differences that may arise shall be settled by English tribunals, and that all surplus dividends shall go towards the reduction of transit dues. It is generally supposed De Lesseps will not consent to the proposition that all surplus earnings shall go towards the reduction of tolls, but will insist that a portion of the surplus shall go to shareholders. Part of the agreement will be that the English government shall lend £8,000,000 sterling to help in construction of the second canal.

Three thousand Chinese troops attacked Haidong on the 17th. The French garrison, supported by a gunboat, held the fort from nine o'clock in the morning until four p. m. when the Chinese retreated. The loss of the French land forces was twelve killed and wounded. The French gunboat had its hull penetrated by the enemy's shot in several places and eight of the crew wounded.

A despatch from Cairo, Nov. 22nd, says: Hicks Pasha and his army of about 25,000 men have been completely annihilated by the forces of the False Prophet. A treacherous guide led them to a rocky, wooded defile, without water, and where an ambuscade had been prepared by the rebels who were armed with rifles and artillery. Hicks Pasha was unable to use his guns, but for three days the army famishing for water, defended itself, but on the fourth day was annihilated to a man.

During the past month the papers have been filled with copious accounts of the Luther celebrations in Germany and various parts of England, Roman Catholics and English High-Churchmen, in many places, vainly protesting against the honour paid to the great German reformer. In Berlin, Nov. 10, the Luther festival opened by a gathering of 80,000 school children, who formed in 83 divisions and accompanied by bands of music, marched to the various churches to attend religious services in honour of the reformer. The Emperor and Crown Prince accompanied by the officials of the Imperial University, all the city officials, and clergy, proceeded in a grand procession to St. Nicholas' Church to attend service.

The historical procession at Eisleben, the birth-place of Luther, was a great success. It represented Luther's reception by Count Mansfeld, and consisted of heralds, trumpeters, bannermen, huntsmen, knights, squires, councillors, noblemen, with attendants, all nicely dressed in correct costumes of the time of Luther. Luther sat in a decorated carriage with his three sons, followed by the city guilds with banners, miners' trades associations, and citizens generally in antique costume. The whole made a splendid spectacle, eliciting continuous cheers and shouts of admiration along the whole route.

## UNITED STATES.

The new meeting house in New York City situated on the north side of Fifty-sixth street, between Eighth and Ninth Avenues was opened on Lord's day, Nov. 15th, under most favorable circumstances. Bro. Powers of Washington preached the morning sermon. Subject "The Divine Creed" reading John 5:39; Matt. 16:16. In the evening Bro. Powell—"The beginning of Christianity."

A cyclone struck Springfield, Missouri, at two p. m. Nov. 5th and in a minute a hundred houses were demolished and many unroofed, twisted, moved from their foundations or otherwise damaged. Ten persons were killed in town and in the surrounding country, and fifty or sixty injured. The tornado then passed to Bridgetown a suburb of North Springfield. The loss is estimated at \$150,000 to \$200,000. Probably seven persons are killed and many injured.

One hundred years ago, on Sunday, 25th ult., the last of the British soldiers left the shores of what then became the United States of America, the British flag was hauled down and the stars and stripes run up in New York City. On Monday, the 26th, the people of New York celebrated the event with a great procession and much enthusiasm.



NOTICE.

All monies received for THE CHRISTIAN will be acknowledged on this page, under the head of Receipts. Should your payment not be credited in the first or second issue after its remittance, please send postal card to THE CHRISTIAN, Box 83, stating the facts, and the matter will be rectified at once.

RECEIPTS FOR NOVEMBER.

Miss S. Bowen, 50cts; John Groom, 50; Mrs. David Johnson, 50; William Martin, 50; D. S. Crawford, 50; Mrs. J. Akerley, 50; Miss Jennie Levins, 50; John Mercer, 50; Mrs. Jorey, 50; Isaac Stockford, 50; David W. Stockford, 50; Charles McKeown, 50; Ira Hurst, 50; Jas. Phillips, 50; Jas. Tup'in, 50; J. F. Baker, 50; W. H. Harris, 50; Mrs. J. H. McKenzie, 50; R. W. Stevenson, 50; J. J. Keathcart, 50; R. Stewart, 50; Miss J. Woods, 50; J. C. Wilson, 50; James Wilson, 50; Henry Hamilton, 50; Mrs. Bertram, 50; Elias Belyea, 50; Mary A. Belyea, 50; John A. Houston, 50; Mrs. D. Tenant, 50; Mrs. T. H. Lynn, 50; Miss Wade, 50; W. W. Eaton, 50; Jesse Zeigler, 50; Benjamin Marshall, 50; Benjamin Sabens, 50; Malcolm Sabens, 50; Mrs. A. Porter, 50; Samuel Zeigler, 50; Arthur Marshall, 50; James A. Marshall, 50; Joseph H. Shertliff, 50; Thomas Franklin, 50; Mrs. Joshua Mercer, 50.

MARRIAGES.

BEANEY-PALMER.—At the residence of the bride's mother, Mrs. Palmer, Nov. 1, 1883, by O. B. Emery, Mr. Walter G. Beaney to Miss Ella T. Palmer, all of Deer Island, Charlotte County, N. B.

SCOTT-BURCHILL.—At 201 Duke street, St. John, N. B., by T. H. Capp, on Nov. 14th, Mr. J. B. Scott, of Westfield, N. B., to Miss Mary Ann Burchill, youngest daughter of Solomon Burchill, of St. Martins.

DEATHS.

McKAY.—At Wheatly river, P. E. I., in her 36th year, Sister Elizabeth McKay, wife of Albert McKay and sister-in-law of the late D. C. McKay who died at Auburn, N. Y., in April last. Her house was the home of our lamented brother before he went to college, and from it his remains was carried to the grave. She was always kind and cheerful and took a pleasure in denying herself for the comfort of others. In her last, long and painful illness, she would express her firm trust in her Redeemer's work and promise. Being young and ardently devoted to her family and friends, she had a strong desire to recover, but when she saw death approaching she met the last enemy in peaceful triumph. Those who knew her best will long miss her cheerful face and kindly ministrations.

WOOD.—At the old homestead, Port Williams, Cornwallis, Nov. 15th, Elder James A. Wood, aged 73 years. For 40 years Bro. Wood was an elder of the church at this place, and during all this time to the best of his ability, tried to do his duty. For many long years he stood almost alone as the leader of the church. Many times, but for his faithfulness, the light would have gone out; but he would be at his post; would read and explain the scriptures to the brethren, and exhort them to be faithful, and maintain the worship "as delivered to the saints." He assisted largely in sustaining the cause by contributing largely toward building Meeting-houses, and supporting the preaching of the Gospel. His home was also the home of the preachers for months at a time. In him the church had a tried and faithful friend, the community a most respected inhabitant, and his family a wise and affectionate father. He leaves six children to mourn their loss, all of whom are members of the Church of Christ. In conversation with him just a few days before his death, he told the writer of these lines, when speaking of his prospects beyond this life, that he had no fear. His faith was strong, his hope bright; but his greatest anxiety was the welfare of the cause in Cornwallis. We laid our brother away quietly and peacefully to await the trump of God which shall call the dead to life again. We believe we shall meet again in the "sweet by and by," where there is no death, neither crying nor pain, but where all shall be joy and peace. 'Till then adieu.

E. C. FORD.

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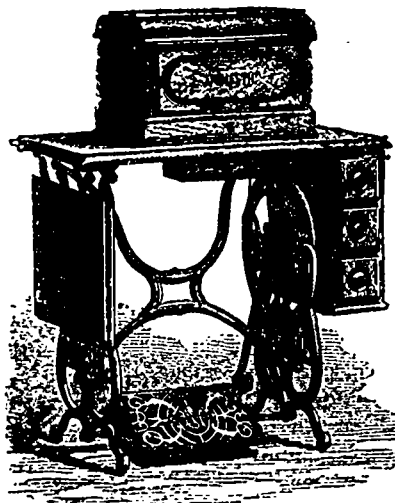
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