

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion... le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

THE CHRISTIAN.

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

Vol. VI.—No. 6.

SAINT JOHN, N. B., APRIL, 1889.

Whole No. 67

The Christian.

Published monthly, by Barnes & Co., under the auspices of the Home Mission Board of the Disciples of Christ of the Maritime Provinces.

TERMS: - 50 Cents Per Annum in Advance.

All communications, intended for publication, to be addressed:

"THE CHRISTIAN,"
P. O. Box 106,
ST. JOHN, N. B.

EDITOR:

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

CO-EDITOR:

T. H. CAPP, ST. JOHN, N. B.

FINANCIAL MANAGER:

J. E. EDWARDS, ST. JOHN, N. B.

BRO. HUGHES has been very poorly for the last two months. Something over a week ago he arrived in St. John, since which he has been gradually improving.

THIS issue is somewhat late, due to circumstances over which we had no control. THE CHRISTIAN for May will not be issued till near the middle of the month, as the publishers are about to move their place of business.

BRO. G. D. WEAVER, one of our boys at the Bible College, Ky., writes in response to a letter received: It found us all well and progressing nicely. We are looking forward with bright hopes, and often talk of the time when we will get through here and return to the provinces to work.

BRO. WILLIAM MURRAY has been for a short time with the brethren at East Machias. Three confessed Christ and were buried with the Lord in baptism. He is now visiting the church at Leonardville, after which he goes to Princeton, Maine, where he will remain for at least three months.

THE question is sometimes asked: Why is it that men and women do not obey the Saviour? And again, Why are the meetings so thinly attended? Several reasons may be given for this state of things, and the N. Y. Advocate presents two or three:

The pernicious custom of looking to the pastor alone to attract the people and hold them has been the ruin of some churches. The pastor cannot fill the house. He will do well if he fills the pulpit. The church members must fill the pews. This they can do by being present at every service and by inviting others, and by treating strangers in such a way that they will desire to return, and by praying and laboring for the conversion of souls. If none are drawn to the church except those whom the minister draws, there will be few remaining when he is gone. It is far more important to have a drawing church than a drawing pastor.

THE following clippings from private letters are but a few of the many encouraging words received from the readers of THE CHRISTIAN:

"I am glad to hear of the growing success of your interesting paper, which will keep the wants and the triumphs before the minds of the people."

"We must have THE CHRISTIAN anyway, for I am sure we could not afford to do without it, and only wish it came oftener."

SOME one has compared the rum shops to a mad dog, and then in an adroit manner presents the various methods suggested by the public for the treatment of said dog:

"There are five ways of dealing with the dog; one is to let him run loose and bite whomever he pleases; that is free whiskey. Another is to tie him up with a long chain, and tax his owner \$50; that is low license. Another is to shorten the chain and charge a good round sum; that is high license. Another is to drive him out of town into the next town; that is local option. But the only effective way is cut his tail off close behind his ears; that is prohibition." But "a majority of the people who make the laws don't think so, and until we can convert them to our way of thinking, the dog must live." Meanwhile, what shall be done with him? Surely not to let him run at large, but to tie him up as tight and short as possible and restrict to the utmost his dangerous power.

TALMAGE, in one of his characteristic sermons, presents in a forcible manner his idea of a religious humbug as follows:

One of the professors in Harvard University was a great bug-ologist. He had all sorts of bugs the world ever saw, in frames; and he studied bug-ology until he knew all about it, and had thousands of specimens of different sorts of bugs. And the mischievous students took the legs of one bug, and the body of another, and the wings of another, and put them all together, just as nature puts them together and carried the bug in to the old professor, with his thick glasses on, and laid it on the table and said:

"Professor, what sort of bug is that?" The old professor looked at it, and turned it around, and looked at it, and looked at it, and looked at it again, and said he, "Gentlemen, this is a humbug." And this is just what we mean by a religious humbug. He has got the head of a Christian, and the feet of a dancer, and the tongue of a tattler, and the appetite of a drunkard, and the laziness of a shirk; and you just put him all together, and he is the finest specimen of humbug you ever saw.

THE New York Herald, of a short time ago, was somewhat puzzled to account for the almost universal fear of Sunday rains, and says:

"It is universally regarded as unhealthy, if not positively dangerous, to go to church in the rain. A downright pour will not keep us from the opera on Monday, but even a drizzle on Sunday dooms the poor minister to preach to empty pews. Whether the Sunday rain is exceptionally wet, or there is more rheumatism flying around on that day, or religion, like sugar, dissolves when in contact with moisture, we will not attempt to say; we simply indicate the peculiarity, and leave to others the pleasure of solving the puzzle."

By reading the above, a writer of considerable experience declares that throughout the State of Kentucky, (yes, and without fear of contradiction, he might include P. E. I., N. S., and N. B.), there exists as in New York the same dread and precautions, concerning the unhealthfulness of Sunday rain, and writes:

This puzzle is older to us than the suggestion of the New York Herald, isn't it, brother preacher? Its solution has baffled us for years. Its exceptional wetness is not confined to the State of New York, it is just as wet down here in the State of Kentucky, and is considered just as dangerous. It comes down especially charged with rheumatism, hoarseness, consumption, toothaches, headaches, and our people even believe that with some susceptible constitutions it may bring on cramp, colic and lockjaw. The rooster farmer who goes about all day Saturday in the rain putting up fences and

feeding stock, wouldn't dare to venture out on a rainy Sunday. He is peculiarly susceptible to the rheumatism and it wouldn't do at all. The young lady who ventures out the stormiest night to the party, couldn't think of risking her health going to church on a rainy Sunday, for her grandmother was a consumptive and it behooves her to be very careful of herself, and the Sunday rains are so dangerous, you know.

Will not some good chemist take these naughty Sunday rain drops to his laboratory, and by sharp analysis give us the secret of their baneful power to destroy robust health and breed disease?

N. B. AND N. S. MISSION BOARD.

J. E. Edwards, (profits of THE CHRISTIAN)	\$57 35
Willing Workers, Westport, N. S.,	3 15
Church at Tiverton, N. S.,	5 00
Y. P. Mission Band, St. John, N. B.,	1 40

EDUCATIONAL.

A. D. M. Boyne, St. John, N. B.,	....	50
James Flaglor,	....	1 00

Total,	....	....	\$68 40
		T. H. CAPP,	Treasurer.

Miscellaneous.

THE CHURCH AT TIVERTON.

In my last letter I undertook to give an outline of the history of the church in Westport, and promised in my next to give a brief sketch of the church in Tiverton. This promise, with your permission, I will now fulfill.

I have already spoken of the mission of Bro. Crawford to Digby County, and of his preaching on Long Island. Though the opposition he met was strong and bitter, yet there were a few who stood by the preacher, being convinced that the word preached was in truth the Word of God. Among these were Bro. John A. Smith and Sister Smith. For their adherence to these truths, and because their house became the home of the preacher they incurred the displeasure of the church of which they were then members, which resulted in a separation. All this took place long before there was a church organized in Tiverton. If I am not mistaken, there was at this time but one church on Long Island, and that was the Baptist Church, with its headquarters at Freeport. There were a few others at this time, whose names I cannot now recall, who also accepted the ancient order of things as presented by Bro. Crawford. There were a few baptized on Long Island by Bro. Crawford, but I cannot give their names.

Thus matters stood until after the organization of the church in Westport, when Bro. J. B. Knowles came to labor with the brethren there. I have often heard the brethren in Tiverton speak of the time when Bro. Knowles first landed there. Having come in a little vessel from St. John, and not knowing whether he had a friend on the island, he started and walked ten miles to Freeport. Had he known the warm hearts there that were ready to receive him, he would not have taken this long walk, tired and seasick as he was.

But soon after Bro. Knowles got settled at Westport, he was encouraged to extend his labors to Tiverton, which he was only too glad to do. Soon a great interest was awakened; and quite a

number were baptized, and the church known as the Church of Christ in Tiverton was organized, with Bro. John A. Smith and Bro. Thomas Ossinger as its elders. This would be about twenty-four or twenty-five years ago. And while many of those who were then united in one body have been called home, those two brethren have, in the Providence of God, been spared all these years to witness the steady growth and prosperity of the church they love so well. May they yet be long spared to feed the flock of God, and to be pillars in the church of Christ is my earnest prayer.

At the time that Bro. Knowles labored here with such marked success, there was no meeting-house in Tiverton; the meetings were held in a little old school-house. The first time I ever preached in Tiverton, twenty-one years ago last January, I preached in that old school-house. Before this a meeting-house had been started, and at this time was partly finished. Bro. J. A. Gates was then laboring a part of his time with the brethren in Tiverton. It was while he was there that the meeting-house was, if not commenced, brought quite well along towards completion. There were quite a number, too, added to the church during the years Bro. Gates labored with the brethren there. It was through his earnest efforts that the writer of these lines was induced to settle with the churches in Westport and Tiverton.

It is now seventeen years since I began my labors between Westport and Tiverton, which arrangement continued unbroken for fifteen years. During four of those years we lived in Tiverton, and they were four pleasant years to us and prosperous for the church. As I look back over all these years, and recall the many pleasant associations, I feel thankful that our lives were thus cast in pleasant places. To us the friends in Tiverton were always kind, and whatever changes may come, we shall never cease to love and cherish the memory of those who were and are so dear.

When we began our work there, the meeting-house was seated with but temporary seats, which have since given place to comfortable pews; and the house has been in other respects made to look very neat, so that the brethren now have a home in which to worship God that is a credit to the cause they maintain. During our labors with the brethren in Tiverton over one hundred were added to the church. A fine Sunday-school was also organized, with Bro. Ossinger as superintendent, which has flourished for many years, and is now a power for good in the community. For the greater part of the time during the last two years, the church has enjoyed the labors of Bro. H. A. DeVoe, who is doing a good work there. He, too, has had a hand in making the meeting-house more attractive, and deserves credit for his success in this particular as well as for his efforts in building up the spiritual house. My earnest prayer is that great success may attend the efforts being put forth to build up the cause of the Master on those islands, and that peace and goodwill may abound.

I hope my readers have derived some little pleasure from these letters, though they contain but a brief sketch of the history of the churches on which I bestowed so much labor, and among whom I spent so many pleasant years. I love the brethren in those churches so well that it gives me pleasure to recall to memory the labors and the pleasant associations of all those years; and it is only with difficulty that I refrain from saying much more that is in my heart to say. As we turn backward the leaves in the book of memory, one almost fancies themselves back amid the scenes of former years, and surrounded by familiar faces.

Many of the aged who took me by the hand when I first went to Westport, but who have long since passed to their rest, come vividly before me now, and I fancy I can hear the aged Elder Peters, who so long stood by the cause in Westport, as he was

went to stand up, and with trembling voice, exhort his brethren to faithfulness. I can see, too, good old father Pugh, as he would stand and speak a word for the cause he loved. As long as memory keeps her throne I shall never cease to love the clear voice of the departed sister Smith, of Tiverton, as she would melt all our hearts with her burning words of love. Pardon me, gentle reader, if I am saying too much. There are so many living and dead whose memories are dear to me, that I can hardly write even an outline of the history of these churches without speaking at least of a few of them.

Tiverton to us, too, has an attraction, because, there in a quiet corner of its graveyard sleep the dust of our little children. The spot, indeed, is sacred to us. When, my beloved, you go up to strew flowers on the graves of your own loved ones you will not forget the spot that marks the sleeping place of the dear little ones you all loved so well. The care of these little graves, to which the mind goes so frequently, we in love commit to the dear friends in Tiverton. May the Lord bless and prosper you all, and may we all meet by-and-bye where there is neither death nor separation, but where in the presence of God and the Lamb, surrounded by those we have loved on earth, we shall dwell forever.

E. C. FORD.

Port Williams, March 22, 1889.

BOYS AGAIN.

It is related of the late Judge Black that in 1857, just after he was appointed attorney general of the United States, he was staying at the Astor House in New York. Scores of leading politicians called upon him. One day, a small, gray haired man arrived at the hotel, and registered himself as Judge J. Williams, Iowa. On seeing the name of Judge Black on the book, he took a card and wrote:

"The Supreme Judge of Iowa presents his compliments to the Attorney General of the United States."

He sent up to Judge Black's room, together with a half sheet of paper, on which he had written:

"O, Jerry, dear Jerry, I've found you at last,
And memory burdened with scenes of the past,
Returns to old Somerset's mountains of snow
When you were but Jerry and I was but Joe."

In less than three minutes the great, dignified Judge Black was coming down the stairs, two steps at a time, with the little boll-boy in close pursuit.

The two old schoolmates and law students were together after a separation of some thirty years. Two old men embraced each other and neither was able to say a word. Both have passed away and no better representatives of the American bar that have sprung from humble origin can be found in American history.—*Youth's Companion*.

News of the Churches.

NEW BRUNSWICK.

ST. JOHN ITEMS.

One confession at the close of our service last Lord's day evening.

Our Young People's Meeting are making arrangements for a concert in aid of our mission fund.

Our people are asking, Why have we not a missionary in the field? Our sisters have about \$700 dollars, in the treasury and are anxious to see some results of their labors. We would like to see a report from the Board of their endeavors to secure a man.

We are glad to hear that Bro. DeVoe is meeting with success in his work at Tiverton. We hope his labors will be blessed in being the means of turning many to the Lord.

Some of the Deer Island brethren visiting our city speak highly of Bro. Burr's work in that vicinity; many are turning to the Lord.

LORD'S COVE.

An interesting young man was baptized and united with this congregation since our last report. For several weeks a tidal wave of religious awakening has been passing over the Island. Many hearts have been made to rejoice in the love of Jesus. Happy thought! they are now working for the Master.

The poet said he dreamed—
He dreamed life was "beauty;"
But when he awoke he learned the fact
That life to him was "duty."

NORTHERN HARBOR.

Our series of meetings continued here one week longer. Three more were baptized and a number of backsliders reclaimed. Seldom have we ever had a more enjoyable meeting. The interest continued till the close. The church packed and people leaving—failing to get admission. It seemed too bad not to be able, for want of time, to continue the work here. The last night of the meeting the services were most touching, as the young converts went on to tell of the good they had received, as well as others, far and near, expressed their great joy. Thank God for such a victory.

LEONARDVILLE.

We have been preaching here night after night for three weeks. The house, time and again, was filled to overflowing, and the chairs taken from the pulpit in order to seat all the congregation. During this time four were baptized, six were received into the fellowship of the church, and ten others who had wandered away from their Father's house were induced to confess their sins and start again in the path which leads to heaven. 'Twas a time for memory and tears. Some who had not been to church for years came and listened and went away in a thoughtful mood. Of those baptized, four were men, between thirty and forty years of age, among the best families of this village, and from whom much may be expected. The church throughout became very much alive and awakened, and at some of the social meetings over fifty were heard to speak.

In order to promote Christian union throughout the Island, by invitation and urgent requests, the services this week have been removed over to the Methodist church. The Rev. Mr. Thomas, of Cumming's Cove, is now with us. He is a man of considerable intellectual ability and loved by all his parishioners. At the present time the best of feeling prevails, and nothing now is occurring to mar our peace and joy. Even gossipers are quiet, and "the fowls have gone home to roost."

I have now been engaged almost in one continuous meeting since the dawning of the new year, averging ten per week. I am now unusually wearied. I have not been able to do half the work that seemed necessary for me to do. I have, on the average, preached seven times each week since I came to this Island, conducted one hundred and thirty prayer and social meetings, conducted twelve funerals, preaching each time, and in addition to this we have had twenty-one baptismal services, baptizing from one to three each time. The most of this time I have been too tired to write, which will account for my not writing to my correspondents in the eastern provinces. Even now it is one o'clock at night, and while others are sweetly wrapped in the embrace of Morpheus I am writing these lines for the pages of THE CHRISTIAN. Next week we intend beginning a series of meetings at Lord's Cove.

"Happy if with my latest breath
I may but gasp His name;
Preach Him to all and cry in death,
Behold! behold the Lamb!"

In faith, hope and love,

W. K. BORG.

March 20th, '89.

NOVA SCOTIA.

TIVERTON.

Meetings continue to be interesting and well attended. Since our last report three have confessed the Saviour and two have been baptized. We are looking for others to follow soon.

H. A. DeVoe.

Tiverton, N. S., March 25th, 1889.

RIVERDALE.

One addition by immersion on the 18th inst. Our meeting-house is ready for the masons. We intend to have it opened at the June Quarterly. We will be pleased to see a good number of the brothers and sisters from other churches present at that time.

J. A. GATZ.

CORNWALLIS.

Since my last report from here we have been made glad by the return to the church of God of an aged brother, who for many years has been a wanderer from his Father's house. We all rejoice over this, because he that "was dead is alive again, and was lost and is found."

Our meetings this winter, though the brethren live so far from the meeting-house, have been kept up with unusual regularity. Every appointment, to this date, has been filled. The meetings are interesting and quite an interest is manifested.

Our good brother and fellow laborer, R. E. Stevens, leaves us this week for the States. We all feel sorry to have Bro. Stevens leave us, even for a while, as he is very active in all church work, and ever ready for any good word or work. We fully expect to hear, ere long, of our brother being engaged in preaching the word of life.

I would like to tell of a pleasant surprise our friends at Sheffield's Mills gave us on last Friday evening. We received a kind invitation to take tea with Mr. and Mrs. Alpheus Harris, which we were very pleased to do. But on our arrival at their home we found that preparations had been made for a large company. We asked if there were to be a wedding? The answer was not satisfactory. Soon, however, the people began to come in large numbers until there were more than a hundred present. A sumptuous feast had been prepared, of which we all partook. Then we were pleasantly entertained by music, both vocal and instrumental, and pleasant conversation. A fine recitation was given by Mr. DeWolf, after which Dr. Woodworth took the floor, and in a very neat manner informed us that this large company had gathered to express their good will toward Mrs. Ford and myself, and as an expression of this good will, and appreciation of the work we are doing among them, on behalf of the company he presented us with \$32.00 in cash. This was the first that we had heard of the object of this very pleasant gathering. Of course we tried to express our gratitude, but being taken so by surprise we must have made a poor attempt. Mr. Dawson, the pastor of the Presbyterian church, of Canard, being present, came to our rescue and helped us out.

This company was made up of all the religious denominations in that locality. This is one of my regular preaching stations, where I preach once a month. Such a gathering goes far toward uniting the children of God in the work of saving souls.

E. C. FORD.

Port Williams, March 25th, 1889.

HANTS COUNTY.

The last Lord's day in February, found me in Shubenacadie. The weather was extremely cold, in fact the coldest we have had all winter, still we had two good meetings. In the afternoon the school-house at Mill Village was well filled. There

is a deep interest felt in religious matters. The brethren and friends here have been passing through the deep waters of affliction. In a former CHRISTIAN reference was made to a young sister who had been called from the cares and toils of earth; also to a young man who had been cut off just as he was budding into manhood. And now, on Friday, February 22nd, we were called around the open grave of another young woman who had died in Colorado. She was the daughter of Sister Martha Robinson. She passed away in a strange land, but they brought her body home and laid it to rest in the old burying ground on the side of the hill, where a great many, both old and young, are waiting the last trumpet to sound. May God bless these friends in this their hour of affliction. May it be the means of drawing those who are Christians closer to Christ, and those who are not to give their hearts to the Lord.

In every community there are growing men and women who know something about the theory of Christianity, but for some reason or another they do not put into practice what they know; how many warnings they have received about the uncertainty of life. The very knowledge they possess will condemn them in the last day. Oh! young man arise and go to your Father. Young woman, come to the feast of Jesus. God is waiting and willing to welcome you. Jesus is standing at the door of your heart knocking, won't you let Him in? There will be joy among the angels in heaven and rejoicing among the saints on earth.

God loves you, Jesus died to redeem you; return this love, accept this atonement, and you will be saved; reject it and you will be lost. I address this principally to young men and women. If it also suits the old I shall be glad. But young people sometimes never get old. As you read this just think about that day when you shall see the sun shine for the last time—the night when you shall go to sleep never to awake until the resurrection day. The last day will surely come; it may be to-day.

Then comes the question, Where will you spend eternity? Do not sleep until you have answered this question to satisfy your God. It may be well for some who are professing Christians to consider this question well. A man who is not following the teachings of Christ is not a bit better off for having been baptized and joining the church. The man who trusts in his baptism and in a normal church membership for his salvation, will be likely classed among the foolish virgins. May we all give more heed to the things that pertain to eternal life.

But I must get back to where I started from. I did not expect to write a sermon when I started. I spent three Lord's days in Rawdon, but on account of bad roads and stormy weather I was not able to have any meetings through the week. I also preached three times at Nine Mile River, this is a new field for the disciples to plant in this county. In all of these places there seems to be an interest, and we hope yet to see the blood stained banner of Jesus waving triumphantly in the air. Let every Christian man and woman in the land buckle on the armour more tightly, and then, shoulder to shoulder in one solid phalanx, advance to storm the walls of sin and satan. Take hold of the sword of the spirit my brother, grasp it with both hands, spare not, press onward through temptation and persecution.

"Forward," through trials and sufferings. Jesus the Captain of our salvation is leading on. "Lo, I am with you always" sounds in thunder tones through the ranks. "The gates of hell shall not prevail against My church" is written in indelible characters. "Press on faithful martyrs and saints, fight on soldiers of Christ, and at last join in one grand shout of triumph "Victory through our Lord Jesus Christ.

W. H. HARDING.

West Gore, March 20th, 1889.

MILTON.

Since the last issue of THE CHRISTIAN we have to report the work of the Lord on the forward march in this place. Our social meetings have been well attended and very interesting, especially on Saturday evening, March 9th, when, at the close, three persons confessed their faith in Christ as the Son of God and were buried with Him in baptism, rising to walk in newness of life. Let us be encouraged as soldiers of the cross and fight manfully for the right and we shall come off victorious at last.

W. R. McEWEN.

March 22nd, '89.

WESTPORT.

Dear Christian: On the 27th of February I left Kempt, Queens Co., for Westport. Having the weather cold but fine I had rather a pleasant time. I arrived at Bro. Howard Eldridge's that same night, and was kindly cared for. I am always happy and much encouraged in visiting the home of Bro. and Sister Eldridge. Leaving Sandy Cove on the morning of the 28th, I arrived at Tiverton 10.30. Here, again in the midst of many kind and hospitable brethren and friends, I was happy indeed, in landing, to meet Bro. H. A. DeVoe, who at once impressed upon me to remain over and give him a helping hand in a series of meetings, to which I consented. These meetings had been in progress for some weeks or more before I arrived; and the interest was increasing and good work being done, and we hope to hear of the harvest with joy. There are many strong and noble-hearted faithful brethren at Tiverton, to whose hearts the cause of Christ is very precious. I remained over two evenings, and preached on both occasions. On Saturday, the 2nd day of March, I left Tiverton, in company with Bro. E. O. Bowers, for Westport. Arriving at noon I took dinner with Bro. Bowers, and then repaired to the home of Bro. E. A. Payson. I was glad indeed to meet the brethren here again, who but a short time before had used me so kindly. Lord's Day morning was soon upon us, and as the Baptist cathedral rang out the hour of worship we made our way to the grand old Bethel. Here a large audience gathered, and we enjoyed our gathering together. In the afternoon we assembled again to instruct the young in the work of the Lord. We have here quite an interesting Sunday school. In the evening the old Bethel was filled to overflowing, while its walls rang with the songs of praise to our God; and our hearts burned within us as we talked and associated with each other on the way. Since my arrival here the interest has been growing. We have been holding meetings for the past week every evening, and continue throughout the coming week. So far we have been greatly encouraged, and we hope before long to report still more favorably. We ask the prayers of the brotherhood that God will abundantly bless us here, and that the cause of the dear Redeemer may be built up and extended greatly. We have here many true and energetic workers, both brethren and sisters. Their untiring efforts for the past three years—notwithstanding they have been united, although without the aid of a resident preacher—they have held the fort against strong opposition. But opposition and persecution are the seed for the harvest in the vineyard of the Lord.

Westport, March 18, 1889.

HALIFAX CHURCH FUND.

Collected by Sister Wisdom, ....	.....	\$1 00
Bro. B. B. Tyler, ....	.....	5 25
Bro. B. B. Tyler, ....	.....	1 00
Bro. John A. Lord, ....	.....	50
Master Carruthers, River John, ....	.....	25

\$8 00

W. J. MESSERVEY,

Treasurer.

The Christian.

ST JOHN, N. B., APRIL, 1889.

CHRIST STANDING AND KNOCKING.

Behold, I stand at the door and knock; if any man hear My voice and open the door I will come in to him and will sup with him and he with Me.—Rev. iii. 20.

There is no mistake more easy and common with men, and certainly none more fatal, than to undervalue the sayings of Jesus. To hear and do His sayings is to build an eternal mansion on the Rock of Ages—to hear and do them not is to build our house, embracing all our time and labor and skill with all we have or hope for in time and for eternity, on sinking sand. His words are the food which shall feed and satisfy the human spirit forever, for they are spirit and they are life. (John vi. 63). His words shall awake all the dead and bring the good doers and the evil doers to the two resurrections; and the words which He has spoken shall judge the hearers in the last day.

What a boon God has given us in His Book which contains a complete record of Jesus and what He has done and spoken. In it we have the words He spake to the multitudes and to His disciples before His death, the words He used in prayer to His Father and what He uttered when dying. We have His words to His apostles after His resurrection, and His last message and charge to them when about to ascend to heaven. In this Book and in this verse we have the sayings He uttered over sixty years after He went to heaven, when He descended to the Isle of Patmos to give to His servant John His last revelation and to finish the faith which He once delivered to the saints.

These words are very precious to every reader who duly considers that they were spoken by the Conqueror of death after He had been so long upon His Father's throne worshipped by the highest inhabitants of heaven, and when He finds in them no lack of that pathos and yearning solicitude for the lost, manifest in His lament over Jerusalem when on His way to Gethsemane and the cross. His love for the lost still continues.

Behold, I stand at the door and knock, etc. This settles the question

WHETHER GOD OR THE SINNER MOVES FIRST.

In his conversion God and not the sinner moves first. He gave His beloved Son when no one asked for a Saviour or sought after God. And even in the work of conversion Jesus seeks the sinner before the sinner seeks Him. He stands at the door and knocks. The apostles said little about the sinner seeking Jesus. Their great theme was Jesus seeking the sinner. Would to God that Jesus seeking the sinner was the burden of the preaching of to-day. He moves first. But the sinner must also move in the matter. Two things are positively essential to His salvation. He must hear the voice of Jesus and open the door. Man is not a piece of inert matter or a mere machine. God has made him to be His companion and placed him over His works, and though a fallen companion, the blessed Jesus here acknowledges His manhood and nobility. Man's heart is a palace worth dying for, and Jesus eagerly seeks to enter it. Although bolted and barred against Him he stands at the door and knocks. The Maker permits man to hold the key and will not force an entrance. It is the dignity of man which makes him such an object of interest to the intelligences of the universe and to the "Lord of all."

The solicitude of Jesus is not confined to any nation or class of men. He seeks the race. "If any man hear My voice," etc. This is in beautiful harmony with all gospel teaching. He says of His Father's affection, "God so loved the world," etc. When by the grace of God He tasted death it was for every man. His last message is, Go ye unto all

the world and preach the gospel unto every creature and now, "if any man hear My voice and open the door I will come in to him, etc.

What Jesus has done and is doing for us are unconditional. He died for our sins and is pleading with sinners without anything on our part only that we are sinners. But what He promises to do for sinners is conditional. It has an important if in it. Jesus has died for our sins and risen for our justification and now offers salvation. All this has been done without any action on our part, but we must hear Him and open the door before He will save us.

HOW DOES JESUS KNOCK?

By speaking to sinners, reasoning and pleading with them. He has something important to tell them. He has great offers to make them, great love to reveal. They can accept these offers and they can also reject them. They have power to accept of that wonderful love He is waiting to lavish upon them, and they have the power to despise and refuse it. What He has to tell sinners is that He died for their sins, according to the scriptures, was buried and He rose again the third day according to the scriptures. What He offers is to forgive all their sins, to make them children of God and give them His Holy Spirit to shed the love of God abroad in their heart and to enable them to gain eternal life. The gospel is what Jesus has to tell sinners and all the fulness of God is what He has to offer. Just before He went to heaven He declared the gospel (sometimes called the faith) to the apostles, charged them to preach it to every creature, and solemnly promised to be with them till the end of the world, and to complete His endorsement of them and prevent their making any mistake they were to tarry at Jerusalem till they would be filled with the Holy Spirit who would lead them into all truth. This all took place, and every one who heard these ambassadors of Jesus heard Jesus and also His Father. And those that rejected them rejected Jesus and His Father. Their preaching began at Jerusalem on the very day on which the Holy Spirit came from heaven and filled the apostles, but it is to spread among all nations and to last till the end of time. The men that first preached this gospel are dead, but the gospel is not dead and the Holy Spirit is not dead, and Jesus is alive and lives forevermore. He now knocks at the door by that gospel and by His Holy Spirit, though in person He is now in heaven. By this we learn that the Holy Spirit by the gospel persuades sinners to be reconciled to God, and that no one is saved but by His persuasion. The Christian is influenced by the Holy Spirit and the sinner is also influenced by the same Spirit, and here we may notice the difference in this respect between the Christian and the sinner.

THE HOLY SPIRIT DWELLS IN THE CHRISTIAN BUT NOT IN THE SINNER.

The Christian is a believer the sinner an unbeliever. The one walks by faith the other walks by sight or sense. The Spirit is received by faith, he is not received by sight or sense. He that believes Jesus can receive the Spirit, he that does not believe Jesus cannot. Hear the Great Teacher on the Comforter, "Even the Spirit of truth whom THE WORLD CANNOT RECEIVE BECAUSE IT SEETH HIM NOT NEITHER KNOWETH HIM, but ye know Him for He dwelleth with you and shall be in you. (John xiv. 17). Here Jesus declares positively that the world cannot receive the Spirit, and gives the reason because it seeth Him not neither knoweth Him. But the apostles knew Him because He dwelt with them and in them. The Holy Spirit is with and in them who believes in Jesus and walk by faith. God gives His Holy Spirit to them that obey Him. But, says one, the sinner can't believe in Jesus until the Spirit enters and prepares his heart to receive the gospel. Nothing can be more directly opposed to Jesus' teaching than this.

He tells us that the world cannot receive the Spirit and gives the reason, but because the world can receive the gospel He sends it to every man in the world, and while He promises to save the obedient believer He positively declares that he that believeth not shall be damned. There is no hope, no remedy for the unbeliever. If I were to attempt to oppose the Son of God and His teaching, I know no other way in which I could do it more readily than to tell men that they could not believe Him until they received His Holy Spirit to prepare them to believe His gospel. No, no, the Holy Spirit will not enter nor dwell with the man that does not believe Jesus, but the wrath of God abides on him. (John iii. 36).

But the believer in Jesus receives the Holy Spirit by faith. He lives and walks by faith, holding sweet communion with God, and the Holy Spirit bearing witness along with his own Spirit that he is a child of God, filling him with joy and peace—a sweet foretaste of the joys of heaven. When the Holy Spirit, by the gospel, reasons and pleads with the sinner there is a door between them, and in proportion to the influence He has upon the heart of the inmate will he be inclined to open the door. If the voice of Jesus outside is heard by the inmate and he is unwilling to admit the Redeemer the more determined he becomes to keep the door barred. But if He is disposed to harken to Him who stands knocking and pleading and who is so intensely anxious to save him that He waits to be gracious and will still remain at the door telling the dying inmate how much His Father loved him and how freely He gave the Son of His love to bleed and die for his sins, telling him the blessed consequence of him opening the door—the inmate is moved. He relents. His feelings to God and Christ become changed. He would like to have Christ as his guest were he only worthy. But his heart is so hard and impure he thinks it altogether unfit for a divine residence, and he wishes and prays to be better so that he might open the door. Jesus meets all these objections by His voice. "I came not to call the righteous but sinners to repentance." If any man hear My voice and open I will come in to him. If a moral man, a good praying man like Cornelius (Acts x.) hear and open, that praying man needs Me. If a bloodthirsty man like Saul (Acts ix.) hear My voice and open I will come in and sup with him. If a drunkard hear and open I will come in to him. If a murderer hear and open I will come in to him. None is so good as to get to heaven without Me and none too bad to be cleansed and pardoned through the blood of My cross. I know all men, died for all, and can meet the case of every man who will open and let me in. I can cleanse and I alone.

HOW A MAN KNOWS HE IS OPENING THE DOOR FOR CHRIST.

Many a one is puzzled here how he may know that he is opening his heart to the Son of God. The Acts of Apostles is the book God has given to show how men were saved after Jesus' death and resurrection, and how they opened their hearts and received the gift of the Holy Spirit. The first sermon was addressed to many bolted hearts. Jesus by His Gospel and Holy Spirit was pleading outside through His apostle. He showed the people their sins which were of the deepest dye and the glorious work of Jesus whom they had crucified, whom God had raised and made both Lord and Christ in the heaven. Their hearts relented, they were pierced, they were opened. How was this known to themselves, to the apostles, "by this sign—"They said, men and brethren, What shall we do?" They were anxious to do the will of the Saviour, to give themselves wholly to Christ. This is the best proof that any man can give of an open heart. They were told what to do in the name of Jesus Christ, they gladly did it and they received the gift

of the Holy Spirit. For the promise was to them and their children and all afar off—all that the Lord would call Jesus in person knocked at Saul's heart and Saul opened it for he asked, Lord, what wilt Thou have me to do? As soon as he knew Saul did it and Jesus entered. Lydia's heart was opened by Jesus knocking at it, and she did what Jesus would have her do and He entered it. The jailor asked, Sirs, What must I do to be saved? Paul said, Believe on the Lord Jesus Christ and thou shalt be saved, and thy house, etc. And they spoke the word of the Lord to him and to all that were in his house. They opened the door and Jesus entered. Jesus had told the apostles what to tell every man who wanted to know what Christ would have him to do, and so they always told every man and left none in uncertainty as to whether or not Christ entered, and they received none on probation to try whether Christ had entered or not. Some bad men might and did enter into the company of the saved, but there was no uncertainty about the gospel or how honest persons opened their hearts to Jesus. The best proof we can have that our hearts are open for Christ is our anxiety and determination to know and do the will of Jesus whatever others may say or do. Here, Lord,

Just as I am without one plea,
But that thy blood was shed for me,
And that Thou bidst me come to Thee.
O Lamb of God I come, I come."

THE PROMISE THAT FOLLOWS THE OPENING OF THE DOOR.

I will come in to him and sup with him and he with Me. I will be his guest. I will sup with Him. He may be very poor but I will accept his two mites and count it more than the great offerings of others. I gave My all for him and he gives his all to Me. He may have wealth, I will share it with him and turn it to the best account in spreading My cause and relieving My poor. He may have little influence, I will accept of that little and turn it to the best account in winning souls for glory. He may have large influence, I will share it and turn it to the greatest good. He may have but one talent, I will accept and increase and bless it. He may have ten talents, I have the best place to improve and increase the ten. Blessed Redeemer, He takes us as we are, makes no objection and meets the cases of all.

Mark the order. He first sups with man and then man sups with Him. He delights to share what we have, be it ever so little, and then is as pleased to share with us what He has, be it ever so much. Is He happy in His Father's love He will make men happy in the same. Does He feel the opposition of earth, He will share this with men. The apostles when beaten and threatened with death rejoiced that they were counted worthy to suffer shame for Jesus sake. Paul gloried in tribulation because he shared it with Jesus, which turned it to good account. "He will give grace and glory and withhold no good from him who walks uprightly; and He is fitting faithful ones for a triumphant death.

He comes down with us to sup on earth that He may bring us up to sup with Him in heaven. He asked His Father that those whom He had given Him might be with Him to behold His glory, and He who was not ashamed to call even these little ones who believe on Him His brethren here, will not be ashamed to confess and adorn and glorify His brethren in the presence of His Father and the holy angels.

Only a hundred years have elapsed since Carey began his work in India. At that time there was not a missionary society in existence. At present they number over one hundred, besides the forty ladies' missionary societies. By these societies 6,230 messengers have been sent out. Within the past century Greenland has become more Christianized than the United States, Japan partly evangelized, Madagascar overspread with light, the Sandwich, Fiji, and Malaysian Islands changed from places of cruelty to habitations of beauty; and every land on the globe, except Thibet and parts of Turkestan, is open to the missionary.—*Helper.*

ANNIVERSARY OF THE MISSIONARY SOCIETY, 1857.

In looking over, the other day, the *Christian Age*, of October 27th, 1857, we found the following from the pen of Benjamin Franklin, the editor :

The General Missionary Society is now in session. We have just time to announce before going to press that the attendance is very good, the interest great, and the encouragement truly cheering. Never have we witnessed greater harmony, more unanimity and devotion to the work of God on the part of the brethren. The great work of evangelizing and saving the world is finding a place in the hearts of the brethren, and they will soon come up to this great work in a manner worthy of themselves and the profession they make.

Elder A. Campbell has been with us for a week; preached to an immense congregation on Lord's day, and delivered his missionary address on Tuesday night. His discourse on Lord's day was of the first order, and we understand was highly satisfactory to his auditory in general. Hundreds came that could not gain admittance, the crowd being so great. His missionary address, in our estimation, was the grandest achievement of his last ten years. We never expect to hear that speech excelled.

Bro. Isaac Errott, now appointed corresponding secretary by the unanimous voice of the society, made one of the happiest efforts in his missionary address on Wednesday we ever listened to.

Bro. Jas. T. Barclay has arrived, and we are to hear him to-night (Oct. 22). Many other distinguished brethren are with us from different states. We are greatly encouraged and our heart is enlarged. Blessed be the Lord forever.

Our heart was stirred in reading the above, and remembering the days of *lang syne* when these three noble leaders in "the Restoration" stood shoulder to shoulder in the grand work of carrying to all men the gospel of the Son of God. Were they permitted to look forward a third of a century and contrast their day with the present, how their hearts would have leaped for joy to witness the success of the cause they loved so much? Not to mention the many other missions, home and foreign, now supported by the Society and prospered by God, could the most sanguine expect such a mighty change in the one empire of Japan from their day to this? It was then by law barred against the introduction of the Bible. It is now stretching forth its hands to God, asking for the gospel and protecting those who preach it, earnestly seeking for the Bible and the one religion of the New Testament, and rejecting the creeds and divisions made by men. Could these brethren have at all expected that three or four missionaries in a few years would learn the language of Japan and gather from its idolators over one hundred members into the Church of Christ? These men of faith now rest from their labors and their works do follow them. One by one they have crossed the flood, and the Master's work has been left for others.

About the time of reading the foregoing in the *Christian Age*, news came through the *Ontario Evangelist* of a very animated missionary meeting held at Bethany College (the college and home of Alexander Campbell) on Lord's day, February 10, 1889. It was decided that Bethany raise a sum sufficient to support one missionary in the foreign field. It was not long till one thousand dollars were pledged. It is hoped, too, that Bethany will furnish the man. It is said that the instrumental cause of this joyful meeting was the visit of A. McLean, the corresponding secretary of the Foreign Missionary Society, who lectured the night before and preached that day on the work of spreading the gospel through the world. It is spoken of as a day long to be remembered by the students and others. And who is A. McLean? may be asked by many. Well, the first we heard or knew of him was at a meeting we were holding with the church at Summerside, P. E. I., in the spring of 1867. He was then a boy several years short of manhood. We learned that he was the son of a pious Presbyterian elder in the country, that his mother died when he was a child, and that he was at the time

servng his apprenticeship at carriage-building in Summerside. He attended our meetings from time to time. There was a good deal of sectarian opposition and any amount of disputation. It was observed that Archie was more inclined to hear the arguments on both sides than to take much part in the discussions. The result of his hearing preaching and reading the word of God was that he came out and before many witnesses made "the good confession" and was baptized the same hour. His father was not at all displeased when he heard of his son's baptism, but after much prayerful study of the scriptures was himself baptized, several of his family following his example.

Archie worked for a short time at his trade, and then slipped quietly off to Bethany. With the small means he had in a short time earned with his own hands and but a country school-boy's education he entered college, but he surmounted every disadvantage, and at its fourth "commencement" he graduated at the head of his class. After leaving college he preached for one church until he accepted his present position which he fills with such zeal and success.

We have no intention of puffing Bro. McLean as a perfect being, but we are thankful to our heavenly Father for enabling him to make a clean record and for graciously smiling upon his arduous labors. He has two prominent characteristics—rigid economy in the business of the society, and large personal liberality in its support.

Press on, Brother Archie, 'mid trial and cheer,
His promise and presence dispel every fear;
From East and from West unto Jesus shall run
The men who shall witness your final "well done."

QUESTIONS AND ANSWERS.

I would like to ask the following questions to have them answered through THE CHRISTIAN :

1. Are we born pure by nature, or are we born with inbred sin?
2. Is baptism a pre-requisite to conversion, or is conversion a pre-requisite to baptism?
3. Are the hunger and thirst in Matt. v. 6, a natural hunger and thirst, or a divine hunger and thirst?
4. Are we saved by virtue of obedience, or in any other way? ROBERT FORRESTER.
New Grafton, Feb. 8th.

1. We are not born pure, but are by nature the children of wrath even as others (Eph. ii. 3). And so death passed upon all men in that all have sinned (Rom. v. 12). Infants and adults have a sinful nature and die in Adam. But as in Adam all die, even so in Christ shall all be made alive (1 Cor. xv. 22) Dying infants in the resurrection shall be completely delivered from their impure nature by the Lamb of God which taketh away the sin of the world.

2. Conversion is a pre-requisite to baptism. Conversion means a turning; and the sinner must turn to God with all his heart—must die to sin—before he can be buried with Christ in baptism, and rise to walk in newness of life (Rom. vi. 4).

3. It is both natural and divine. It is natural for the mind of man to hunger and thirst for something which this world cannot supply. Christ calls men unto Himself, tells them what to do, and satisfies the minds of all that comes. He fills the hungry mind (Matt. xi. 28).

4. We are saved by the death, resurrection and life of Christ. Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost (Titus iii. 5). No one of ordinary understanding would say or think that the virtue that healed the withered hand was in the man's stretching it forth. The virtue was all in Christ, and the man gladly obeyed Him and was healed. So with the believer who obeys Christ. Christ saves him by His own blood.

Original Contributions.

CAUSE AND EFFECT.

That every effect must have a cause, and that every effect must partake of the nature of the cause, all admit. Why is it not right, therefore, to judge of the cause by the effect? If the effect is good must not the cause be good? If the water is sweet must not the fountain be sweet? Can we get sweet water from a bitter fountain? We are frequently asked whether it was right, "to do evil that good might come," we answer no, indeed, from the fact that our labor would be lost; as all know, it is impossible to get good out of evil. But, says one, "Why all these interrogations, as every one admits the cause is to be known by the effects?" Don't be too hasty in your conclusions. It may seem very strange, not to say stupid, that any one could condemn a cause that produced a good effect, yet, nevertheless, such is the stern fact.

We read in Luke xiii. 11-17, that when Christ was teaching in the synagogue on the Sabbath, there was a woman who had a spirit of infirmity eighteen years, and when Christ saw her He called her to Him and laid His hand on her and loosed her from her infirmity. This wonderful cure and unspeakable blessing caused the woman to glorify God. We would naturally suppose that every one who had any love for humanity would rejoice in seeking such mercy granted to the sick; but strange to state, some were present who were indignant, and talked and acted as if our Lord Jesus Christ had committed some heinous crime in healing this unfortunate woman. And what was all this indignation about? One would think that such a grand effect on humanity could not be the result of lawlessness. But not so, the ruler of the synagogue claimed the right to raise the question as to soundness and consistency in doing good on the "Sabbath day." His idea of keeping the Sabbath was the standard of right for all others. It made no difference how many suffered or died, they must not be healed on "the Sabbath." His construction of the law must be right, however much He may stretch the law beyond its intention; and anything that is a violation of his little one idea, construction of law, is wrong. "Cause and effect" have no weight with the ruler. Christ's interpretation of the law was of no consequence whatever. The Saviour showed plainly that to do good was keeping the law of the Sabbath, and that the great design of any of God's laws was the good effects on humanity, that keeping the law was determined by how well it kept man, that all law must be determined by its effects. Joseph Cook says that "New religions are to be judged, not so much by the men who make them as by the men they make." This is the true principle by which we judge what is right. If the law of God did not produce a better type of manhood we would have no place for it. That Christ was a better man than the ruler of the synagogue is evidence that He had the correct interpretation of the law, and was not breaking the law of the Sabbath, but was fulfilling its true design. A man's life is the best interpreter of his creed. We pay little or no attention to what a man believes unless his faith produces a better condition of manliness. The world to-day is judging of cause by effect. If they see a good effect they will accept the cause that produces it. But the Ruler in question was so wedded to His idea of keeping the Sabbath that He was blinded to the true design of the Sabbath and to the good of man, and did not see that His adherence to what He supposed was right was having no good effect on others, and was producing a very poor type of manhood in himself. Here is where many make a mistake, in thinking they are keeping the law of God, in attending simply to the form or letter of the law. It is

possible to have the form without the power. What we need is adherence to the law or the truth in such a way that the truth will so adhere to us that it can be seen and felt in our life, and that others can also see and feel its effects.

Very often we find persons who differ from us, and they may be honest in their convictions and we should be willing to grant to them sincerity of purpose. But ought they not allow to us the same sincerity of purpose in our convictions? But how are we to decide which is right? And should I tolerate my brother in that which I think is wrong? These are important questions. I am free to confess that I know of only the one way to answer them, i. e., "cause and effect." But, says one, "should not a thus saith the Lord settle our differences?" Most certainly, in all questions, when we have a thus saith the Lord. There are many questions, however, that are good, of which the Lord has not spoken, that are found in the "whatsoever" of the Apostle Paul. (Phil. iv. 8) These are the questions that must be settled by "cause and effect." Take for an illustration the work of the Sunday-school. I read, in one of our papers, of a church that had been without a Sunday-school for twenty years, because its members, or some of them, thought it was wrong, on the ground of the silence of the Bible on the question of the Sunday-school. If this is true and right, then the law of "cause and effect" is wrong. We are compelled to admit the good effects of the Sunday-school. There is a class of six young ladies in the Sunday-school. Their teacher is faithful to them. Week after week they are taught the word of God. In the course of time they are led to accept Christ and become faithful workers in the church. And now I am asked to believe that this grand effect is the result of an evil cause. I am told this, perhaps by a brother who spends his Sunday afternoon at home on the lounge asleep or out doors looking after some secular interest. My brother is justified for not doing good on the Lord's day, and I am condemned in doing good, because, forsooth, the Bible does not mention Sunday-schools. It is plain to be seen that the ruler of the synagogue still lives, that the mind to-day can be so perverted by its own peculiar ideas of right that the law of "cause and effect" has no weight whatever. To such evil appears good and good appears evil.

We have heard the "Christian Endeavor Society" condemned on the same ground, i. e., the silence of the Bible in regard to it. A number of young people have united themselves to the church but have not become active members. The good brethren have urged upon them the necessity of being workers, but all to no purpose, they still remain inactive. Two or three of the brethren conclude they will form a "Christian Endeavor Society." The young members of the church join it and become earnest workers, and soon they are efficient workers in every department of church work. Is not this a good work? Is it not therefore right? Can a thing be wrong and yet be good? But, says one, "we have no account of such societies in the apostolic days." My answer to this objection is about the same as the answer to a friend who objected to baptism, because the thief on the cross was not baptized. "He was not baptized because not necessary. Baptism, that is Christian baptism, was not yet given; when it was necessary it was given, and then, of course, it would be good, but not till then." There were things commanded in the apostolic age on the principle of "cause and effect." When the good effect ceased the command ceased. The "holy kiss" was commanded on account of the good effect because of the usages of society, but when the good effect ceased and the effect became evil then the commandment was no longer obligatory. It is subjected to-day on the ground of "cause and effect." Our relation to God never changes, there-

fore, the principles of godliness are always the same in all ages. But our relations towards others are constantly changing; different nations and different ages brings different duties, hence, the principles of righteousness often change. Paul did not act always the same. He became all things to all men. He did not change the gospel or the system of godliness, but in his dealings with men he did the things that would have the best effect. He knew that some things under some circumstances would not have the same effect as under different circumstances. Herein we see his marked wisdom in leaving these matters to the sanctified judgment of his brethren. In his benediction to the Thessalonians he desired that God might comfort their hearts and establish in them every good word and work, leaving it to their wisdom to follow "whatever was good." We will not get far astray from the word of God when we seek to bless our fellows. Any love for God and His word that does not inspire us to work for humanity in every possible way to do them good is not the love of God. The effect we have on others determines the worth of our religion.

H. MURRAY.

LOVE.

John, first letter, iv. 8, 16: "God is love." John iii. 16: "God so loved the world that He gave His only begotten Son," etc. Matt. v. 44, 45: Love your enemies, bless them that curse you, do good to them that hate you and pray for them that despitefully use you and persecute you; that you may be the children of your Father who is in heaven," etc. Paul also writes to the church at Rome, xiii. 10: "Love is the fulfilling of the law."

It may be asked: Of what law?

Ans. Of all divine law, and, of all good human law.

Why?

Because, love worketh no ill to his neighbor. Because, love worketh good to his neighbor. Because, "the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. v. 22, 23.

It is not, usually, difficult to love those who are near to us—it may be the members of our own family, the amiable in our own church, the friendly and good in our own community, or those of our own political party who may be just to our own liking. But, says one, it is simply impossible to love the unlovely; man can not direct his love.

We should ever bear in mind that Jesus said to His disciples, *while Judas was among them too*, "Love one another." And He also said, as noticed above, "Bless them that curse you, do good to them that hate you," etc.

Not much need to tell that father to love that noble boy, his pride and hope. Little necessity of enjoining on that mother the duty of love for her first-born. The father does love the boy; the mother her first-born. Nature did that already—the God of nature, unconditionally, placed there the law of love; and the, almost, impossible is, for the parents not to love the children.

But do you ask that father, who loves his boy, to love his enemy? Do you ask him to, unreservedly, bless the man who curses him? do good to the man who hates him? to pray for the man who despitefully uses and persecutes him? Imagine, if you can, the change which will immediately come over him; the soft lines on the face will harden into coldness and resolution, the light of the eye will be changed. Can he love his enemy? What claims to love has his enemy on him?

Can we, from our low position, fully understand a picture, or a reality, where malice the most bitter is maintained on one side, and love, full, free and continuous, is manifest on the other?

This is just what Jesus asks of us, as believers in Him who sends rain and sunshine on the unjust as well as the just, as imitators of Him who was the manifestation of the nature of the loving father, in a cruel and sin-polluted world.

This, too, was the example which Jesus gave: Behold Him on the cross. Stand beneath its shadow through those terrible hours of agony. Mark the patience and the gentleness of the suffering One. Listen! He speaks, He prays; it is not for himself in the terrible hour of trial, but for those who have put Him to the torture. No word or tone of reproach. The feeling of His compassionate heart and the thoughts of His benevolent mind encircle the misguided, mistaken ones—lost, condemned—and His soul is poured out in that wonderful ever-to-be-remembered prayer: Father, forgive them, they know not what they do.

To this height would He lift us—from the carnal to the spiritual; from the impure and earthly to the godlike and heavenly.

To this would Paul attain—on this his mind was placed when he wrote: Though I speak with the tongues of men and angels, have all gifts: prophecy, knowledge of all mysteries, possess faith of the greatest power, give all my goods to benefit others, and give my body to the flame, if I possess not love: would be as sounding brass and totally unprofitable.

Whom shall we love?

Says one, Love God. That is right as far as it goes. But, methinks, it would require no great effort to love God if we were first assured that God loves us, and is continually working for our good. One reason of enmity to God is, doubtless, because of His enmity (?) to us. Men hate God because they have been taught, and are now being taught, to believe that God hates them. But it is not true that God hates man, or ever did hate man. The very strongest proof that God loves is in the fact of His having made provision to save instead of, in a moment, destroying a hated race.

When the world is better taught in reference to the Father's care and love, then it will be more fully understood that God was in Christ, reconciling the world unto Himself, &c. 2 Cor. v. 19.

Another may say, We are to love Jesus of Nazareth, the Christ of God. That is right too as far as it goes. But would not men love Jesus if they fully understood that in their lost condition, their helplessness and hopelessness, He came to the rescue, and by the offering of His own life, by His sorrows and sufferings, He had opened up the way of life and salvation for them?

Says another: Love the brethren. This is right also; but it may be sometimes difficult, requiring endeavor and longsuffering. But the duty is enjoined, and we are asked, "If you love not your brother whom you have seen, how can you love God whom you have not seen?"

How shall we love our brother? and how will we show our love?

By doing him good, by building him up. If faults there are, not by exposing the faults. Love never magnifies or holds up to public gaze the faults of the loved one. But love, while it will, if possible, withhold from public gaze will rectify. The brother who will expose the faults of the brother needlessly is, so far, a rebel against the mind of Christ and the spirit of the gospel.

"God is love." Because God loves, it being His very nature He would infuse His love into every member of the human family, so that it might shine forth in word and act, and be the holy bond of a universal brotherhood.

Then, as children of God—the loving Father—our love should expand, rise, fill and overflow all bounds of family, church, and even community relations, and go out to the unsaved—the lost. Jesus came to save the lost. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Rom. v. 8.

The whole of religion is love. Love is the beginning, the middle and the end. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength; and thou shalt love thy neighbor as thyself." Luke x. 27.

Love to God will always lead to full submission to Him. Love always endeavors to please the object of love. So, if we love God we will disregard no divine law, we will delight to do His will.

If we love our neighbor as ourselves we will never injure, but always endeavor to do him good. These cover the ground of duty to God and man. This is the religion of Christ.

Love is the centre and circumference of heaven's joy. No love, no heaven. Love is of God, it will abide for ever.

O. B. EMERY.

Montague, March 25, 1889.

CAUSES OF STAGNATION.

In my letter in the February CHRISTIAN, the argument which I was trying to make, by some means got reversed—by an exchange of words,—“something,” instead of “nothing.” I wrote, (and kept a fac-simile,) as follows. “As Bro. M. has pointed out, there is nothing said, in these scriptures, about ‘collecting and appropriating monies for the support of their home church.’” When the letter appeared it read thus: “As Bro. M. has pointed out, there is something said, in these scriptures, about ‘collecting and appropriating monies for the support of their home church.’” In an argument on a vital point, the change of a word, or a single mark, sometimes makes a fatal difference. However, let it borne in mind that “their recorded work was that of mission,” (evangelizing.) The apostles and primitive preachers never hired themselves to “home churches” to preach the gospel to them. The gospel was designed to be preached not to saints, but to the world. Hence they went everywhere preaching the world, setting churches in order, and travelling on. The churches, when set in order, were to edify themselves, and sound out the word; not to lie dormant, under the ministrations of a hired worshiper. In this way the spread of Christianity—the triumph of the gospel, in the apostolic age, was glorious. The same method of propagating Christianity will give like success now. Then let us return to it. Return to primitive methods: primitive faith; primitive practice. RETURN! RETURN!

What are the causes of the stagnation in the progress of Christianity?

That there is stagnation is painfully apparent, especially in these provinces (Nova Scotia and New Brunswick). For while the population has increased, there has been no increase in the number of churches, and very little permanent gain in the membership, in the past decade.

Obviously one of these causes is, that the preaching talent has been housed up in the “home churches,” doing the work of the scriptural pastors or elders of the home church, instead of going out everywhere and preaching the gospel to the world. This kind of work would quickly have produced a like stagnation in the apostolic age.

The Lord has commissioned every man who hears the gospel to proclaim it to others. Let every man “that heareth,” and is able to proclaim the gospel, go out into the world evangelizing, trusting in God, and, if need be, working with their own hands, as in primitive times. Let those who are unable to go help to sustain those in the field, and soon the knowledge of the Lord will cover the earth as the waters cover the face of the great deep.

Other “causes of stagnation” may be alluded to in a future number.

D. McDUGALL.

The tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth.

Married.

CAMPBELL-LIVINGSTONE—At Montague Bridge, February 27th, 1889, by O. B. Emery, Mr. Shadrick Campbell, Lot 59, and Miss Hilda Livingstone, Lot 63, Kings County, P. E. I.

MARSHALL-WAGONER—At the residence of the bride's father, Riverdale, Digby Co., N. S., by J. A. Gates, Mr. Isiah Marshall, of South Range, to Miss Addie Wagoner, of Riverdale.

HAMILTON-PERRINS—At the residence of the bride's father, on the 11th inst., by the Rev. Dr. Knox, Mr. W. J. Hamilton to Mrs. Mary C. Perrins, second daughter of Eldor M. Stevenson, all of this city.

Died.

CLINE.—Bro. Wm. Aaron Cline, of Lord's Cove, passed quietly away, dying at the age of 61 years without a murmur or a sigh. He strove hard to prepare himself for death, and I baptized him a few days before he died. The baptismal scene was most touching.

CLARK.—At the age of 23 years, Bertie, daughter of Sister Eilen Greenlaw. She was brought home from Boston, Mass., and was buried at Lord's Cove. Seldom have I looked upon one so beautiful in death. In a white casket, enveloped in flowers, we tenderly laid her away to rest.

ADAMS.—At the age of 12 years, Helen, daughter of Edward Adams, of Lord's Cove. She was sick six weeks and died the 8th of March. Beautiful in life God took her to Himself.

ROGERSON—Mary Jane, daughter of John Rogerson, of Leonardville, died March 1st at the age of 15 years. Seldom have I seen so many in attendance at a funeral. All seemed to realize that the young and the old alike must die.

SULLIVAN.—Sister Mary Sullivan, at the age of 61 years, died at Richardsontown, and was buried at Fair Haven. How many are dying. This is the third one we have buried this week. May God have mercy upon us.

MACNEILL.—Sister Sarah Jane, wife of brother Henry MacNeill, of Chocolate Cove, passed quietly away on the morning of the 15th of March. Her disease was consumption, which she so patiently endured till her final charge took place. She was baptized by Bro. A. Linklater about ten years ago, and anxiously clung to the Saviour to support her in the dying hour.

W. K. BURR.

STEWART.—Edgar Oliver, only son of Bro. Oliver J. and Sister Lily Dale Stewart, died at the home of his parents Red Point, Lot 46, Feb. 28th, 1889, aged 4 months and 21 days.

“Go to thy rest, fair child!

Go to thy dreamless bed,
While yet so gentle, undefiled,
With blessings on thy head.

Fresh roses in thy hand,
Buds on thy pillow laid,
Haste from this dark and fearful land,
Where flowers so quickly fade.

Shall love, with weak embrace,
Thy upward flight detain?
No! gentle angel, seek thy place
Amid the cherub train.”

O. B. E.

FERRIS.—At Fredericton, Lot 67, on the 17th of March, inst., Janie Ferris, in her 29th year. Her disease was consumption, which she bore with great patience. She was of a very amiable disposition. She spoke of Jesus' love and died trusting in His mercy.

BENNIS.—At New Glasgow, P. E. I., on the 23rd of February, Bro. John C. Bennis, in his 20th year. His sufferings were severe but he was cheerful and uncomplaining amidst them all. His confidence in the Redeemer was constant till the last and death had no terrors. Just before his death he selected the chapter to be read at his funeral and the hymn to be sung. A brother remarked in the meeting just after, that it might be said he preached his own funeral. Bro. Bennis was baptized in May, 1887, and was enabled to maintain the Christian life till he passed to be with Jesus. He was quite active in the young peoples' prayer-meeting and is greatly missed.

D. ORAWFORD.

TRUE FRIENDSHIP

Is that which stands by you when put to the test in the hour of need.

Such a friend you will find in

HAWKER'S

Nerve and Stomach Tonic.

For General Debility and Nervous Prostration. Also, in Hawker's Balsam of Tulu and Wild Cherry, for all throat and lung affections. They will always be found reliable when put on trial, which hundreds can testify to.

W. HAWKER, Druggist, Proprietor
110 Prince William Street, St. John, N. B.

BARNES & Co.,

PRINTERS, BOOKBINDERS, BOOKSELLERS
AND STATIONERS.

BIBLES, HYMN BOOKS, &c.,

Of various Sizes and Styles of Binding, constantly on hand
Prices Moderate.

82 PRINCE WM. ST., . . . ST. JOHN, N. B.

W. C. GIBSON,

—IMPORTER OF—

WATCHES, CLOCKS, and JEWELRY.

English Watches, Swiss Watches, Waltham
Watches, Watchmaker's Tools and
Materials.

WHOLESALE AND RETAIL.

Waltham Watches a Specialty.

95 King Street, - - Saint John, N. B.

LEONARD BROTHERS

WHOLESALE FISH DEALERS,

ST. JOHN, - - NEW BRUNSWICK,

BRANCH, 299 COMMISSIONERS ST., MONTREAL.

Packers of Boneless and Prepared Fish,

Pure Boneless Cod, Finnan Haddies, and Scaled Herrings, are our leading lines. Dry and Green Cod; also, Frozen Fish in Season.

W. F. LEONARD, Montreal. C. H. LEONARD, St. John, N. B.

FRED. BLACKADAR.

IMPORTER AND DEALER IN

CROCKERY, CHINA, GLASSWARE AND
LAMP GOODS.

Silver Plated Goods, &c.

S. S. MISSION JUGS.

166 UNION STREET, SAINT JOHN, N. B.

F. W. WISDOM,

Mill, Steamboat and Railroad Supplies,

41 DOCK STREET, ST. JOHN, N. B.

Rubber and Leather Belting, Rubber and Linen Hose,
Lace Leather and Cut Lacing, Cotton Waste and
Steam Packing, Lubricating Oils, Mill Files,
Emery Wheels, Emery Cloth and Emery,
Wrought Iron Pipe, Cast Iron Water
Pipe, Steam, Gas and Water Fittings, Steam Pumps, Steam
Gauges, Injectors, Bolts, Nuts and Washers,
Babbit Metal and Antimony.

STEAM AND HOT WATER HEATING APPARATUS.

Lowest Quotations given on Special Supplies.

HAROLD GILBERT,

CARPET

—AND—

FURNITURE WAREHOUSES.

New SPRING GOODS daily arriving.

54 King Street, - - - St. John, N. B.

RUBBER

BAPTISMAL PANTS

Finest Quality Manufactured.

Guaranteed to give thorough satisfaction

WRITE US FOR PRICES.

RUBBER GOODS

Of every description.

AMERICAN RUBBER STORE,

Headquarters for fine India Rubber Goods,

65 Charlotte Street, ST. JOHN, N. B.

WALL PAPERS!

A very large stock of Paper Hangings, per the factories
of England, the United States, and Canada

WINDOW SHADES!

A large and varied assortment of this Spring's Patterns
and colors in Ornamental and Plain Blinds sold at very
low prices.

EDWARD A. EVERETT,
90 KING STREET,
ST. JOHN, N. B.

"Nothing Like Leather."

J. J. CHRISTIE & CO.

65 King Street, St. John, N. B.

IMPORTERS AND DEALERS OF

French Calf Skins,
FRENCH FRONTS AND KID SKINS.

English Fitted Uppers, English Kip,
SOLE LEATHER, UPPER LEATHER, LINING SKINS,
And all kinds of KIT and FINDINGS usually kept
in a fully stocked business. Wholesale and Retail.

Orders Solicited and Carefully attended to.

BOOKS FOR THE SUNDAY SCHOOL.

WE have just opened a large assortment of Books
suitable for Sunday School Libraries. These
books have been carefully selected, keeping in view the
requirements of Sunday School Work. They are strongly
bound in cloth, and to Schools will be sold at a very
low price. We have also a fine variety of new styles of

S. S. Tickets and Reward Cards, &c., &c.

E. G. NELSON & Co.,

Cor. King and Charlotte Sts., ST. JOHN, N. B.

MONT. McDONALD,
Barrister & Attorney-at-Law.

OFFICE:

BARNHILL'S BUILDING, PRINCESS STREET,
SAINT JOHN, N. B.

AGENTS FOR THE CHRISTIAN.

MRS. O. M. PACKARD, 353 West 37th Street, New
York

W. R. McEWEN, Milton, N. S.

JAS. W. KENNEDY, Southport, P. E. I.

MAJOR LINKLETTER, Summerside, P. E. I.

ROBT. DEWAR, New Perth, P. E. I.

HERBERT S. MOAR, Brudenell, P. E. I.

J. G. McLEOD, Kingston, P. E. I.

J. F. BAKER, North Lake, P. E. I.

PETER A. DEWAR, Montague, P. E. I.

H. A. DEVOE, Tiverton and Westport, N. S.

GEORGE BOWERS, Westport, N. S.

D. F. LAMBERT, Lord's Cove, Deer Island, N. B.

GEORGE LEONARD, Leonardville, Deer Island, N. B.

W. J. MESSERVEY, Halifax, N. S.

More names will be added as they are appointed.

BOOTS and SHOES.

We have the largest assortment of BOOTS and SHOES
in the city, including

ALL THE LATEST STYLES MADE.

We manufacture a line of

MENS' HAND-MADE BALMORALS

Which for style and fit cannot be equalled, and are
guaranteed to give satisfaction.

OUR LADIES'

French Kid Button Boots is the best value ever offered.

OUR BOYS'

Hand-Made Balmorals leads them all and we sell them
at the same price as you pay for machine-made boots.

CHILDRENS' BOOTS

Of every description.

FRANCIS & VAUGHAN.

19 King Street, - ST. JOHN, N. B.

STOP THAT COUGH!

ENGLISHMAN'S COUGH MIXTURE

Is the most certain and speedy remedy

For all Disorders of the Chest and Lungs.

For Coughs, Colds, Asthma,

Consumption, Bronchitis, Hoarseness,

Influenza, Difficulty of Breathing,

Spitting Blood, Loss of Voice, &c

This Mixture gives almost instantaneous relief, and pro-
perly persevered in SCARCELY EVER FAILS
to effect a cure. It has now been tried for
many years; has an established reputa-
tion, and many thousands have
been benefitted by its use.

COUGHS AND COLDS

should always have rational treatment, and never be
neglected. Such trifling ailments are too often

SOLEMN WARNINGS OF CONSUMPTION,

which may be cured or prevented by timely using
ENGLISHMAN'S COUGH MIXTURE. This popular remedy
is infallible! It is highly praised by thousands of per-
sons who have tried its wonderful efficacy, and strongly
recommended as the best remedy ever known for speedily
and permanently removing Coughs, Colds and all Pul-
monary Diseases.

Price 25 and 50 cents per bottle. For sale by all
Druggists and General Dealers.

Every bottle bears our signature on the label.

UNFERMENTED WINE.

The Subscribers have lately received a supply of Unfer-
mented Juice of the Grape for

SACRAMENTAL PURPOSES.

In pint and quart bottles.

T. B. BARKER & SONS, Sole Prop'rs.