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# THE CHRISTIAN.

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

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SAINT JOHN, N. B., NOVEMBER, 1886.

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SAINT JOHN, N. B., NOVEMBER, 1886.

Bro. M. B. RYAN, after a service of five years, has resigned his charge at Williamsport, Pa., and gone to Rochester, N. Y. Glad to know he is coming nearer this way.

Bro. R. W. STEVENSON is now with the church at Mankato, Minnesota. His efforts are being crowned with success. In a letter he refers to having spent in Minneapolis a most delightful time with our Bro. D. O. Thomas, the mention of whose name will awaken in many of our readers pure and holy memories of former days.

For the information of a correspondent and others who may have forgotten what was said a few months since, we repeat. Arrangements have been made with the Guide Publishing Company, of Covington, Ky., so that our friends in these provinces can have at United States published prices any of the books written by our brethren. Any one wishing books, can, by sending to THE CHRISTIAN, Box 106, be supplied without further trouble on their part.

AFTER the present number each subscriber will find, instead of his or her name on the wrapper, their name, address, and a date (showing whether the person is in arrears or has paid in advance for THE CHRISTIAN) printed on a narrow slip of coloured paper. This plan is becoming very common among all classes of newspapers, as it saves time and lessens the chances of mistakes. Should you find on the slip, Nov., '85, it would mean that you owe for one year; Nov., '84, for two years; Nov., '87, you have paid in advance, which on our part, at least, is very desirable and necessary.

ACCORDING to the best German authority the population of Jerusalem is as follows: In 1847 the census gave 17,000; for 1856, 23,324—of which 12,256 were Mohammedans, 7,488 Christians, 3,580 Jews. In 1858 the number increased to 30,000. During the last few years the number of Jews has increased remarkably, the latest census giving a Jewish population of 20,000, the Mohammedans having fallen to 5,000, while the Christian population remains about the same. Common report gives to Jerusalem a population of 40,000, but careful computation will not give more than 35,000. So thus to-day the city of Jerusalem has the largest number of Jews than at any time since its destruction by Titus in A. D. 70.

THE FIRE which broke out on Thursday afternoon (14th ult.) at Eastport, raged furiously for more than ten hours, defying all efforts to stop its progress until it had brought into ashes every place of business with the exception of two small grocery stores in another part of the town. Those acquainted with Eastport can imagine what a sad calamity has befallen the place, when it is known that sixty-two dwellings, one hundred and thirty stores and offices, four hotels, five boarding houses, two banks, eight factories, and seventeen wharves, are all destroyed, entailing a loss of nearly a million of dollars. Over a hundred families are homeless, and a great number thrown out of employment. Aid is being sent them from various quarters, the citizens of St. John contributing about \$5,000 for that purpose.

IN THE *Christian Standard*, of Oct. 9th, Bro. B. B. Tyler in his New York letter gives, briefly, the religious character of Bro. S. MacBride, and the circumstances leading to his leaving the Presbyterian Church. Among other things he says: "Dr. MacBride was trained from childhood in the tenets and practice of the Presbyterian Church; was a student in Union Theological Seminary of this city. His scholastic and theological training were such as the Presbyterians require of their ministers. A little more than two years ago he was a delegate to the Pan-Presbyterian council, held in Belfast. He had Bro. W. T. Moore as a fellow passenger across the Atlantic. They had frequent conversations on religious subjects. After the Belfast council Dr. MacBride made a tour through Egypt and the Holy Land, and while in the lands of the Bible studied the subject of baptism. He returned to London and took rooms in the neighborhood of the West London Tabernacle, on Notting Hill. After hearing Bro. Moore preach a number of sermons, and after repeated conversations, he decided that he had not been baptized, and that it was his duty to be immersed. Accordingly he and his wife were baptized by Bro. Moore on a confession of their faith in Christ. He at once set to work; the immediate result was, more than two hundred persons publicly confessed the Lord Jesus, of whom one hundred and sixty were baptized and united with the church for which Bro. Moore is laboring.

CHRISTIAN UNION is one of the living questions in the Protestant world to-day. The place and time it occupies in Assemblies, Synods, Conventions, Conferences, etc., is a marvel to every one. To some the possibility and necessity of God's people being one is a new idea—a new revelation. The Rev. John Langtry says: "Only six years ago, he was looked upon as practically an idiot, for bringing before the Synod (which now expresses itself favorable to the question,) the question of union." But sixty years ago from the mountain top might have been seen—a cloud, like unto a man's hand, that now fills our very atmosphere. Alexander Campbell and others saw clearly the possibility, necessity and desirableness of God's people being One, and advocated from pulpit and press the only plan by which it could be accomplished. While rejoicing in the movement towards

union, still, the spirit pervading it in many quarters, at least, is not the best. Dr. Stevenson says: We may find the unity desired is that of the bon-constrictor with its victim—come and be swallowed. Or like the old English marriage law, which in principle said when a marriage had taken place "the man and the woman were one and the man is that one." The idea so far is—that possibly a union can be formed upon "things" held in common. Each denomination starting out with a bartering-spirit, seeking to make the best bargain possible, saying to each other—if you insist we'll give up this, if you will that. To form a proper union, such as will be approved of in heaven, it will be found necessary to get right back to the Bible, and let everything go not taught therein. It will save writing and printing the terms upon which the union was consummated. May God speed the day when God's people will present a solid phalanx against the ranks of sin.

AT our annual meeting in Sept., 1883, at Tiverton, N. S., the brethren assembled decided to test, not the numerical strength, financial or mental ability—this was conceded, but the willingness of the Brotherhood in these Provinces to support a paper as indicated and set forth by the editors in its first issue. A paper having for its purpose,—the spread and maintenance of Christianity un-mixed by Sectarianism of any kind; the union of God's people according to the prayer of Jesus just before His death,—to convince the candid and intelligent reader that men can be Christians, love and serve God acceptably without being SECTARIANS,—that the religion of Christ is to save men from sin and its consequences, and to unite them in ONE BODY in Christ,—to encourage and promote the study of God's word by old and young; to strengthen the weak, encourage the strong, and warn the erring—and to aid in pushing forward every good word and work. Three years have now passed away and with this issue THE CHRISTIAN commences the fourth year of its existence, and starts out afresh on its mission of love. God has indeed blessed our efforts thus to advance His cause. Our friends have aided us to fill its pages with useful matter; have circulated it and sent us subscribers. While all this is true, and that our most sanguine expectations have been met—still the capabilities of our brethren have so surpassed our first conception, that we are not satisfied to take as our future standard what we have done ourselves, or what our friends have done for us. The paper is no longer an experiment. From the very start it has been increasing in circulation. It has met every financial obligation, and out of its first year's profits contributed to Mission work in the three Provinces over one hundred dollars, besides sending a number of copies free of charge to persons from whose pathway fortune has, for awhile at least, withdrawn her smiles. Brethren we ask you again, will you still welcome this paper to your homes? Will you circulate it among your friends? Will you not try and do more in the future than you have in the past? And may the God of all grace comfort our hearts and establish us in every good word and work!

## Correspondence.

## NOTES OF TRAVEL.

On the last Lord's day in August, on invitation of the brethren at Tignish, P. E. I., we were present at the opening of their new house of worship. The day was fine, and the audience for the place was encouraging large and very attentive.

The building of this house depended, under God, upon the energy of these families who nobly undertook the work about eleven months before and pushed it forward without tea meetings or any modern appliances until it was neatly finished and opened on that day. A few friends voluntarily assisted, and the house is almost free from debt, which is another proof of what can be done for the Lord and His cause, even by a few when that few can deny self and make sacrifice for Him who gave up everything and then gave Himself for our present and eternal happiness.

For a length of time there was only one sister at Tignish, a member of the Summerside Church. Afterwards there was one or two more added, then others, until a strong desire was felt to meet for regular worship. About six or seven years ago Bro. Charles Stevenson and family went from New Glasgow and settled in the vicinity of Tignish. The little band gladly availed themselves of Bro. Stevenson's assistance, and have since regularly met on Lord's days, in private houses, for the breaking of bread and prayer. Bro. Stevenson is justly held in high esteem by them. Though now in his 85th year his memory and judgment are almost unimpaired, as also his ability to present the Gospel and teaching of the New Testament. He combines in an eminent degree the solidity of the experienced Christian with the pleasurable vivacity of youth. It is our prayer that these brethren may be faithful to the Lord, and largely enjoy His favor in seeing their families and neighbors walking in the narrow path which leadeth unto life.

September 1st found us in company of wife, adopted daughter, and Sister Phillips, of Charlottetown, crossing the Strait to attend the Annual Meeting at West Gore. After spending a day and night in the kind, intelligent, Christian family of Bro. David Fullerton, of Pictou, we reached Shubenacadie station, where kind friends met and entertained us, and on the 3rd drove us in their carriages to the place of meeting at West Gore. As an account of this meeting has already appeared in THE CHRISTIAN we will add no more than to say that from facts since learned some who were very anxious to know have learned from it the plain plan of salvation, while others were cheered and strengthened in the Christian course.

We remained after the meeting two Lord's days, visiting and preaching nearly every evening, during which time three persons made "the good confession" and were baptized. Among the brethren at West Gore we had much conversation respecting the Kingdom of God. We first visited this place in 1850, and at various times during the five succeeding years. We always found West Gore to be a true and refreshing home. Nearly all of those friends who used to meet and cheer us have passed away, and their remains now repose in the neat cemetery opposite the meeting-house, and others sleep in distant lands. Upon their children and grand children, under Christ, depends the success of His cause. While we remember with joy and thanksgiving the labors, and discouragements, and success, and triumphant death of these pioneers, we feel like exclaiming "Oh that the present works may prove to be the noble sons of noble sires, and the church continue to light the world until He who cometh will come and will not tarry" O that we could always remember the words of the Lord Jesus. "What I say unto you, I say unto all, WATCH."

When we were last in West Gore, 1884, Bro. John B. Wallace was in such precarious health that he considered it unsafe to spend the following winter at home, and forthwith went to California. But

his health is now very materially improved, and still labors faithfully and successfully in his native home. May the Lord continue to bless and prosper him abundantly.

On Monday, the 19th of September, we returned to Shubenacadie, intending to preach there two evenings and then leave for home. The appearance of the audience on the first night made us decide to remain a week longer, which we did, preaching every night (except Saturday) and twice on Lord's day. Three were baptized before our last meeting. When parting with these dear friends a young lady said that her mind was wholly made up to be a Christian, and she wished to be baptized. This was attended to on the following morning before we left. Ours were feelings of mingled joy and grief, joyful at God's great goodness in drawing precious souls to Jesus, and grieved that we could not longer remain to labor in the Master's cause. But as we had overrun our time a week it seemed necessary to leave for home, which we reached in safety on October 1st, having additional reasons for praising our Heavenly Father for all His goodness.

D. C.

## FAREWELL TO P. E. I.

BY IRA C. MITCHELL.

The morning of August 27th, in the year of our Lord 1886, and the days immediately preceding, are indelibly impressed upon my memory. On Tuesday evening (the 25th), the Church in Lot 48 came together by appointment to hear a parting address from the humble brother who a little less than a year before had been called from a distant State to break to them the Bread of Life, and on the following evening the noble little band of brothers and sisters in Charlottetown assembled for the same purpose, and on the morning of Thursday (the 27th), when my little household went to the station to take the train on our departing journey, we were surprised to find a large number of Disciples and friends gathered there to take the parting hand, and in loving tones to bid us God-speed. The scenes comprehended within these three days are among the saddest of my life. As I gazed upon the faces of those who had become bound to my soul by the tender ties of brotherly love in the anointed family of God, and reflected that in all probability I would see them no more, the deepest emotions of my heart were stirred, I felt the power of that unearthly love from which "neither death, nor life, nor angels, nor principality, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate us," and my sorrow was mitigated by the blessed hope, that although I may never see their faces in the flesh again, I will meet these loved ones on "the sunny banks of never-ending day," clothed in bodies as pure and holy as the love that burns within them. What a precious faith is that which bridges the gloomy chasm of death, and gives to earthly partings a temporary instead of an eternal caste!

"A few more days or years at most,  
And we shall reach fair Canaan's coast:  
When in that holy, happy land,  
We'll take no more the parting hand.

"O blessed day! O glorious hope!  
My soul rejoices at the thought,  
When in that holy, happy land,  
We'll take no more the parting hand."

On the Monday preceding my departure occurred the saddest service I was called upon to perform during my residence on the Island, namely, to officiate at the funeral of little Milton Stewart, son of my dear brother and sister, Alexander and Anna Stewart, of Lot 48. When I first met them in their home they had an interesting pair of baby boys—Milton and Frank—twins, whose physical and intellectual development I observed during the year with much interest. I had spent ten days in St. John, N. B., (by the kindness of Bro. Capp proposing an exchange of work) and on my return I was shocked by the information that little Milton Stewart was dead! He had been such a vigorous and healthy child that his death was farthest from my

contemplation. How glad I was that the bereaved parents were possessed of an unwavering faith in Him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." They bore their sudden affliction with Christian resignation, and the hope of David that they "can go to Him," mitigated the sorrow which otherwise must have been agonizing. May the peace of God keep their hearts and minds through all the trials of their earthly pilgrimage, is my prayer in their behalf.

I want to bear my testimony to the faithfulness and devotion of the Disciples of Christ on Prince Edward Island. They are true Christians, and that is the highest eulogy can be pronounced on any human being, as it is the highest honor to which any of us can attain. I have never experienced better treatment anywhere, and never expect to. The churches in Charlottetown and Lot 48 did more than they had promised for the temporal comfort of myself and family, and I can most heartily commend them to my preaching brethren. It would have been a pleasure for me to have spent the balance of my life on that lovely Island, and but for the certainty that the life of my companion would be endangered by remaining, we would be there still. Right here I will say to her many friends, that the change of climate experienced by a return to the United States has had the effect hoped for, and she is again in the enjoyment of her wonted good health. To avoid an apparent reflection on the general healthfulness of the Island, it is proper to say that salt water air has a peculiar effect on my wife, wherever she comes in contact with it. It behooves her to keep away from the ocean. Prince Edward Island is a remarkably healthful place, and a more hardy, robust population cannot be found anywhere. Feeble, respiratory organs will find the atmosphere too dense and heavy, but in all other respects the climate is favorable to good health and long life.

They want a preacher there now, and I promised to help get them one. If I knew one who wanted to change his field of labor, I would recommend him to write to Matthew Stevenson, Charlottetown, P. E. I., or Robert Stewart, Southport, P. E. I., and whatever they say you can depend on.

My leave-taking of the British Provinces would not be complete, did I not mention my pleasant visit to the beautiful city of St. John, N. B., and the Christian kindness of which I was there made the recipient. While Bro. Capp was visiting his wife's people on the Island I preached two Lord's days, and the intervening evenings to the Coburg St. congregation, and was much surprised to see so fine a city and such a pleasant and devoted band of the followers of the dear Lord. I shall expect to meet them "over there," and the recollection of our meeting here will be sweet.

So many asked me to write to them after I got settled in my new home, that I feel justified in asking THE CHRISTIAN to bear my message to them, one and all. The good Master whom we serve has placed me where there is much work to be done, but with faithful and willing hearts about me to help do it. I am located at Wellsburg, Brooke Co., West Virginia, a little city of between three and four thousand inhabitants, situated on the Ohio river, seven miles from Bethany College, for which it is the railroad station and steamboat landing. The church in this city was established by Thomas and Alexander Campbell, Walter Scott, and others of the Pioneers in 1823, and justly prides itself in being the Mother Church of the Restoration. There are two hundred and seventy names on the list placed in my hands, but I find that many of them are no longer interesting themselves in Heavenly things, while some have gone to "the rest which remains for the people of God," while others have sought other earthly homes. I find, however, a fair proportion of intelligent and devoted men and women who receive the truth with gladness of heart, and manifest a determination to "fight the good fight of faith" to the end, and to wear the crown of life. On the opposite side of the river, in the State of Ohio, is the town of Brilliant, where-

there is an infant church with about seventy-five names on the roll. My present appointments are to preach there every Lord's-day in the afternoon, while I preach in this place both morning and evening. I pray the Father to give me strength of body and mind to efficiently perform His work here. Pray for me, dear brothers and sisters. "The grace of our Lord Jesus Christ be with you all." Amen!

"Bless'd be the dear uniting love,  
That will not let us part;  
Our bodies may far-off remove,  
We still are one in heart."

### The Family.

#### THE OLD MILL.

Here from the brow of the hill I look,  
Through a lattice of boughs and leaves  
On the old gray mill with its gambrel roof,  
And the moss on its rotting eaves.  
I hear the clatter that jars its walls,  
And the rushing water's sound.  
And I see the black floats rise and fall  
As the wheel goes slowly round.

I rode there often when I was young.  
With my grist on the horse before,  
And talked with Nellie the Miller's girl,  
As I waited my turn at the door.  
And while she tossed her ringlets brown,  
And flirted and chatted so free,  
"The wheel might stop, or the wheel might go,  
It was all the same to me.

'Tis twenty years since last I stood  
On the spot where I stand to day.  
And Nellie is wed, and the miller is dead,  
And the mill and I are gray.  
But, both till we fall into ruin and wreck  
To our fortune of toll are bound;  
And the man goes and the stream flows,  
And the wheel moves slowly round.  
—Thomas Dunn English, in Harper's Magazine.

#### THE BOYS WHO ARE WANTED.

"Boys of spirit, boys of will,  
Boys of muscle, brain and power,  
Fit to cope with anything;  
These are wanted every hour.

"Not the weak and whining drones;  
That all trouble magnify;  
Not the watchword of 'I can't,'  
But the noble one, 'I'll try.'

"Do what'er you have to do  
With a true and earnest zeal;  
Bend your sinews to the task,  
'Put your shoulder to the wheel,'

"Though your duty may be hard,  
Look not on it as an ill;  
If it be an honest task,  
Do it with an honest will."

#### A CHEERFUL FACE.

Next to the sunlight of heaven is the cheerful face. There is no mistaking it—the bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts out of the mists and shadows into the beautiful realms of hope. One cheerful face in the household will keep everything warm within. A host of evil passions may lurk around the door, but they never enter and abide there; the cheerful face will put them to shame and flight.

It may be a very plain face, but there is something in it we feel, yet cannot express; and its cheery smile sends the blood dancing through our veins for very joy. Ah, there is a world of magic in the plain, cheerful face. It charms us with a spell of eternity, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth.

It may be a little face, but somehow this cheery little face ever shines, and the shining is so bright that the shadows cannot remain, and silently they creep away into the dark corners where the pleasant face is gone.

It may be a wrinkled face, but it is all the dearer for that, and none the less cheerful. Welinger near it, and gaze tenderly upon it, and say "God bless this dear happy face!" We must keep it with us as long as we can, for home will lose much of its brightness when this sweet face is gone. And after it is gone, how the remembrance of it softens our wayward natures! When care and sorrow would snap our heart-strings asunder, this wrinkled face looks down upon us, and the painful tension grows lighter, the way seems less dreary, and the sorrow less heavy.

God bless the cheerful face! What a dreary world this would be without this heaven-born light! And he who has it not, should pray for it as for his daily bread.—Parish Visitor.

#### A SAD PICTURE.

"Is there any one here who wishes to see me?" asked Judge Hood at the close of the calendar in the Newark criminal court.

A respectable looking man with a pale face walked up to the desk, and in a slightly tremulous voice said:

"If you please, Judge, I want you to lock me up."

The magistrate stared wonderingly at him, and asked:

"What for?"

"For vagrancy, your Honor, and drunkenness. My name is George Collins. I am a jeweller, and well known here. I have a wife who will have nothing to do with me. I was respectable once, but drink has brought me to this. I saw my wife last night, and she advised me to get locked up, as the only way to keep from the bottle," and he raised his hand and wiped away an unbidden tear.

"Are you not ashamed to come here and tell me this in open court?" said Judge Hood, evidently interested by the man's quiet and intelligent manner.

"Yes," was the sad reply, "but it is the only way. My will-power is all gone. I have no longer any control over myself. I obtained work in New York last week, and as soon as I was paid I went straight to the saloon counters and drank all the money away."

"Well," said the Judge, sadly, "lock him up on a charge of vagrancy till evening, and I will make inquiries," and the poor wreck of what was once a man was marched off to the cells.—Irish World.

#### THE FORMAL CALL IN PERSIA.

The visitor sends notice an hour or two previous to calling. If the visit is one of importance, notice is sent the previous day. You will go in a fashion suited to your social position and rank of the host. Whether on horseback or in a carriage, you will be accompanied by a number of mounted attendants. As you approach the house, servants, mounted or on foot, come forth to meet you, and one returns with speed to announce your coming. A dozen attendants escort you to the reception room. According to your relative rank, the host meets you at the foot of the staircase, at the door, or at the upper part of the room. The question of seats is one also requiring the utmost circumspection in observing the various shades of rank. If your rank is superior to that of the host, you are invited to occupy a sofa alone, at the upper corner, while the host sits on a chair or on the floor at your right. The left is more honorable than the right in Persia. If of equal rank, he occupies the sofa with you; but if you are inferior, then the positions are reversed. The upper corner of the room is in any case the most honorable position. If a number are present of various ranks, each one knows his place at a glance. The passing of refreshments is also a matter of undeviating strictness, the number and quality

depending upon the time of day and the character of the guest. The *kaban*, or water pipe, offers a fine opportunity for a display of Persian manners. According to precept and custom, a Mohammedan cannot smoke the same pipe with a Christian, and, except on rare occasions when the host is a man of progressive views, a separate pipe is furnished for a European visitor. But among Persians it is the custom for the highest in rank to receive the pipe first, offering it to each in turn before smoking himself. For an inferior to accept the offer is an incredible offence against good manners. But each in turn after this ceremony takes a few whiffs at the pipe, all taking care to eject the smoke from the bowl before offering it to the next. The attendants on such an occasion leave their shoes at the door, and retire backwards.—S. G. W. Benjamin, in the Century.

#### FAMILY PRAYER.

There is one mark of a household, in which God is known and loved, which is too often wanting in our day—I mean the practice of family prayer. Depend upon it, the worth of a practice of that kind can only be measured by its effects during a long period of time; and family prayers, though occupying only a few minutes, do make a great difference to any household at the end of a year. How, indeed, can it be otherwise, when each morning, and perhaps each evening too, all the members of the family, the old and the young, the parents and the children, the master and the servants, meet on a footing of perfect equality before the eternal, in whose presence each is as nothing, or less than nothing; yet to whom each is so infinitely dear that He has redeemed by his blood each and all of them? How must not the bad spirits that are the enemies of pure and bright family life flee away—the spirits of envy and pride, and untruthfulness and sloth, and the whole tribe of evil thoughts, and make way for His gracious presence in the hearts of old and young alike, who, as He brings us one by one nearer to the true end of our existence, so does He, and He alone, makes us to be "of one mind in a house," here within the narrow presence of each home circle, and hereafter in that countless family of all nations, and kindreds, and people, and tongues, which shall dwell with Him, the universal Parent of all eternity.—Canon Liddon.

#### PUTTING RESOLUTIONS INTO PRACTICE.

At a missionary meeting held amongst the negroes in the West Indies, these three resolutions were agreed upon:

1. We will all give something.
2. We will all give as God has enabled us.
3. We will all give willingly.

So soon as the meeting was over, a leading negro took his seat at the table, with pen and ink, to put down what each came to give. Many came forward and gave, some more, and some less. Amongst those that came was a rich old negro, almost as rich as all the others put together, and threw down upon the table a small silver coin. "Take dat back again," said the negro that received the money, "dat not be according to de second." The rich old man accordingly took it up, and hobbled back again to his seat in a great rage. One after another came forward, and as almost all gave more than the rich man, he was fairly ashamed of himself, and again threw down a piece of money on the table, saying, "Dare, take, take dat!" It was a valuable piece of gold, but it was given so ill-temperedly, that the negro answered again, "No, dat won't do yet. It may be according to de first and second resolution, but it not according to de last;" and he was obliged to take up his coin again. Still angry at himself and all the rest, he sat a long time, till nearly all were gone, and then came up to the table, and with a smile on his face, and very willingly gave a large sum to the treasurer. "Very well," said the negro, "dat will do. Dat according to all de resolutions." —Family Friend.

## The Christian.

SAINT JOHN, N. B., NOVEMBER, 1886.

## EDITORIAL.

## THE SALVATION OF DYING INFANTS

Behold the Lamb of God which taketh away the sin of the world.—JOHN I. 29.

The Bible enlightens us on our own duty as accountable persons who have sinned against God, and shows us how we may obtain salvation by Jesus Christ, but does not treat so largely on the salvation of dying infants. Whatever may be their destiny we have no power to influence them for future merit or woe. We have no Gospel for them as they are unable to receive it or discern between truth and falsehood, good and evil. But our mission is to those who are capable of hearing, being converted and saved through Christ. Hence, the salvation of men and women is more largely treated than that of dying infants. While this is true there is enough light vouchsafed to us to show us plainly that those who die before they know the difference between good and evil pass to be with Jesus, that while we, whose minds are warped with error and stained by sin, are left on this side of the river to be converted, purified and trained for heaven, He takes these innocents away from all that can encumber and corrupt to grow in His own nursery on the other side. We should gratefully accept the light the Saviour has given us on this interesting subject.

It is a privilege to pass unnoticed some of the theories on the state of dying infants, they being so completely opposed to the teaching and practice of Jesus, and so shocking to the finer feelings of humanity as to be wholly discarded by reflecting minds. At present the impression largely prevails that all who die in infancy are saved. Many, however, think that they must undergo a moral regeneration, and not a few regard baptism as essential to their future salvation. In this article we propose to show—

1. That the moral regeneration of infants is unscriptural and absurd.
2. That their regeneration is unnecessary.
3. That Jesus teaches that dying infants shall be saved.

1. That the moral regeneration of infants is unscriptural and absurd. By moral regeneration we understand that change produced by the Spirit of God on the heart and mind of the subject which causes him to love what he once hated and hate what he once loved.

This change is called the *new birth* or being born of God. It is evident to every reflecting mind that living seed goes before every birth. In the animal and vegetable kingdoms this law holds good, and will so abide till the end of time. In the beginning God made man without father or mother, made animals without parents. He made the oak without an acorn, wheat without seed. But He ordained that from that day everything should bring forth of its kind, and He rested on the seventh day from all His work. It is, therefore, absurd to speak now of a man who had no parents, wheat without seed and soil, or of a birth without seed.

The Scriptures speak emphatically and elaborately of the seed which produces the new birth or regeneration, and also the soil in which that seed grows. In the first recorded parable of the Saviour He plainly tells what the seed is, and also what is the soil on which it grows to perfection. Luke 3rd chapter. "The seed is the word of God." Paul in 1 Cor. iv. 15, says, I have begotten you by the Gospel. These persons were begotten by the Holy Spirit who used Paul as an instrument and the Gospel as the seed. Paul preached the Gospel

to the Corinthians, and wherever it fell into good and honest hearts it remained until they were saved. James says (i. 18) Of His own will begat He us by the word of truth So also (Peter i. 23.) "Being born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever. The word of God then, is the seed, not a seed, but *the seed*, the only seed

Jesus also tells what the soil is: "But that on the good ground are they which in an honest and good heart having heard the word, keep it and bring forth fruit with patience" Luke viii. 15 Just in proportion as the word of God fell into honest hearts it grew and multiplied. (Acts xii 24.)

But the Gospel was not preached to infants, their minds could not receive it. Where then was the seed or the birth with them? Wherever we see wheat grow we may affirm there was seed and also suitable soil. Where we see a man we may affirm he had parents. And whenever we see regenerated persons we may affirm the word of God was sown into good and honest hearts. This is not because God could not create a man without parents, or regenerate a person without His word, but because these are His well established laws, and He has given no intimation that He will depart from them in any case.

Upon him who affirms that God regenerates infants in contravention of his well established laws rests the burden of proof, and until this proof is forthcoming we deny such regeneration as unscriptural and absurd.

2. The moral regeneration of infants is not required. Although the Bible nowhere asserts that infants are regenerated, the doctrine is inferred from certain things therein stated. In the 3rd of John, Jesus says, "Verily, verily, I say unto thee except a man be born again he cannot see the kingdom of God." From this it is concluded that infants must be regenerated or lost. But Jesus here speaks to a man about men and not about infants. He says at verse 7th "Marvel not that I said unto thee, ye must be born again." Not infants but ye to whom I speak. Jesus also says, Mark xvi 16, "He that believeth not shall be damned." Did He here mean infants? Again He says, Luke 13:5, "Except ye repent ye shall all likewise perish." Did this embrace infants? But we have the same right to apply the Saviour's words in Luke and Mark to infants as to apply to them His words in the 3rd of John. Infants cannot believe and don't need it in order to be saved; they cannot repent and don't need it; they cannot be regenerated and don't need to be regenerated in order to be saved.

David says in Psalms 51:5, "Behold I was shapen in iniquity and in sin did my mother conceive me." Many, fierce and long, have been the battles fought over this passage. One party contending that it has forever settled the doctrine of total depravity and the impossibility of infants being saved without regeneration, and another in his opposing zeal as positively declaring that David meant the sin of his mother and not his own which is equally erroneous as there is nothing necessarily sinful in his birth, so that Jesus might say of it as he had of the blind man in the 9th of John, "Neither hath this man sinned nor his parents" Had either of the above been the true interpretation of the passage David might have leaned upon it as a palliation of his guilt which was most foreign from his mind. He regarded himself as a most deliberate transgressor guilty of known and unspoken criminality, not rolling it off on his parents nor his own total depravity, but standing as an unclashed rebel before God. When convicted of deliberate adultery and murder David uttered these deeply emotional words. How are we to understand David in this passage? Not indeed as uttering a mathematical proposition on which to build a theory of any kind, but using a figure in rhetoric

called *hyperbole*, which figure abounds in the Bible adding greatly to its grandeur and perfection. These figures were not intended to be taken as literal truth and cannot be so used without a manifest wrong on the spirit of truth. For example: Paul when deeply moved by the love of God to himself so unworthy exclaims, "To me who am less than the least of all saints is this grace given that I should preach among the Gentiles the unsearchable riches of Christ."—Ep. 3:8. To use this literally would exclude Paul from the saints altogether for less than the least of all saints is no saint at all. But to use it as an exaggerated figure of speech to express his deep emotion it answers the inspired purpose of the speaker.

So in Job 4:18, "Behold he puts no trust in his servants and his angels he charged with folly; and (15:15) Behold he putteth no trust in his saints and the heavens are not clean in His sight." What havoc of scripture it would make to take these passages as literal and build theories upon them and argue that God puts no trust in his saints and servants; that He had to censure angels and that heaven like earth was the theatre of sin. In these cases it was the language of deep emotion and must be so understood. David uttered that language when in deep grief over his sin, in the case of Uriah the Hittite. In the verse before he exclaims, "Against thee and thee only have I sinned," which does not mean that I have not committed an offence against man, but rather my crime against a pure and Holy God is so great as to obliterate my sins against every one else. If the passage had anything in support of infant depravity and regeneration David's grief would be over his state before he was a child of God rather than since his sins afterwards.

When the child begotten by David under such circumstances was sick he mourned and fasted, but when it died he arose and washed himself exclaiming, "I shall go to him but he shall not return to me"—2nd Sam. 12:24. Although David's crime had been such that the child must die, yet he had not a lingering doubt of its future happiness and looked rejoicingly forward to the time when the innocent child and the forgiven parent would "strike glad hands" in the presence of Him whose blood cleanseth from all sin. D. C.

(To be continued.)

## News of the Churches.

## NEW BRUNSWICK.

## ST. JOHN ITEMS.

Our young people are taking a special interest in their prayer meetings, the young men taking regular turns in presiding. Their words of encouragement and exhortation are sure to produce good results.

Bro. Capp has been preaching at Nauwigewauk one evening a week during last month. The brethren there are much encouraged, and we hope to see others embracing the truth.

## NOVA SCOTIA.

## HALIFAX NOTES.

We are thankful to God that we are able to report our little band all well. Also happy to state that we still enjoy the blessed privilege of meeting together to exhort each other and to remember our dear Lord and Master. We all join in congratulating our noble little paper and its editor for supplying us with such a general report of the Annual Meeting. I think I can say for all—We never read the CHRISTIAN with such delight before. We are rejoiced to know that our dear Bro. Crawford remained with the brethren, and was blessed by being instrumental in bringing others into the Church of Christ. Our beloved Brother Carson is with us at present. Recently he has been laboring in the surrounding neighborhood endeavoring to instruct per-

ishing souls into the light and liberty of the Gospel. We are contending against a tremendous current, nevertheless, by the grace of God we mean to grasp firmly the sword of the Spirit, the word, which is not only able to make us wise unto salvation but a mighty shield in time of battle. Brethren, pray for us that we may prove faithful to the end.

H. E. COOKE.

We thank God and take courage. We need greater courage than we ever had to go on to greater works, but, by the grace of God, we are determined to do all we can, the Spirit helping our infirmities to battle against the powers of darkness in high places. We are in the midst of darkness here without any great help to stem the current that is running so many disobedient children of God down the stream to death from whence there is no return. May the Lord help us to stem this great current, by holding up Christ and Him crucified to a dying and perishing world.

W. J. MESSERVEY.

### Original Contributions.

#### WHO IS RESPONSIBLE?

Sin, sorrow, sickness and death are all around us. The idols of our households are taken and we are left to sorrow; sometimes in hope strong and clear, and sometimes when hope is not so strong, and often when sorrow is sorrow indeed because hope does not remain.

The question naturally arises, who is to blame, when, in the hour of sorrow, hope reluctantly folds her beautiful garments around her and "silently steals away," turning loneliness from bereavement into desolation and almost despair, because no prospect of a glad to-morrow awaits the departed; no crown of righteousness to be placed upon the brow, no wiping away of tears by the loving hand, no psalms of victory nor song of redeeming love; but, sorrow, night, eternal banishment and wandering away from the presence of the Lord in the blackness of darkness forever.

We ask: Why is it so? and looking around for a reason, we see what may be one cause, in the divided state of society and the selfishness and partisan spirit and conduct of religious teachers—teaching to make persons church members whether they are made members of CHRIST or not.

The Divine Teacher once said: "There was a certain rich man who was clothed in purple," &c. So I now say: There was a certain young man who came up to what appeared to be a noble manhood, working industriously for the well-being of those who were in a great measure dependent on him. In his eagerness to provide things honestly in the sight of all men, he overtaxed his physical strength, and disease laid her blighting hand upon him—he was sealed for an early grave.

He was visited by ministers of the gospel (professedly) but, unfortunately, for the peace of the young man's mind, they were men of different denominations of Christians [?] and each came with the teachings of his particular creed. Each wished the young man saved, but, the desire of each was that he might be saved according to the teaching of his creed, and if not saved in that way, not very careful whether he was saved at all.

One, whom we will call Mr. A., came professing to have no creed but that which God had miraculously revealed to the world, and of which Christ is the centre and circumference—the Alpha and Omega—and that, in receiving Christ and becoming obedient to Him and to God the Father through Him, you come within the circle of God's forgiving love and receive all that is necessary to prepare you to live and also to die.

The young man saw those matters very plainly, and was captivated in mind and heart by the loveliness of Him who is the chief among ten thousand, the one altogether lovely. He decided to yield himself to Christ, that living or dying he might be His; but, before going forward, in obedience to

the new "law of the spirit and life in Christ Jesus," Mr. B. called to see him, and finding that his mind was drawn away to the Lord Jesus Christ, and the "obedience of faith," was very much incensed, saying many hard things and using many arguments to turn the mind of the young enquirer away from the teaching of the old book, saying: Do you suppose all the good people who are dead without paying attention to these things are lost? And, if they are saved without paying attention or yielding obedience to these things, may not we be saved in the same way? These things are not necessary. These things come from a bad source. Pay no attention to them. You can be saved very well without them. So, the chief business of this clergyman's visit was to turn the young man's mind away from the Bible.

With reference to the good people dying and going to heaven in a state of disobedience, of course, this clergyman and his compeers are the only authority. God says nothing about that, at least, not affirmatively.

While the young man's mind was unsettled and perplexed because of the lack of unity between two avowed teachers of the religion of the Lord Jesus Christ, Mr. C. called on an errand of mercy. He is anxious that the young man should be saved, but his creed makes his way of saving people differ very much from both the other gentlemen. He quotes scripture (all clergymen do), but the scripture is carefully selected to support his creed, and some other quotations would be very offensive to him.

The visit is ended. No more light is added, but, instead, the darkness is being intensified. The young man's mind is being more confused. The question is, what shall he do? And, the answer is, Nothing! These teachers of the religion of the Lord Jesus Christ—instead of leading him to "the Lamb of God who taketh away the sin of the world," have succeeded in leading him into darkness, and leaving him there.

Mr. A. called again, and urged the plainness of the way of which Isaiah prophesied—Isa. xxxvii. 8.

The young man said: Yes, I know, it seems plain, but, is there no other way? Is it not possible for a man to be saved without that? Our fathers and mothers, where are they? Are they not saved? May not I be saved without compliance? O, I find it so difficult to see everything as the teachers see, they differ so much. I will wait.

Mr. A. tried to present the matter in a personal, individual light. Strive [you] to enter in at the strait gate, &c., but all in vain, the mind was unsettled and could not be concentrated. He would wait. Time, however, does not wait. Disease does not wait. The body becomes more enfeebled until, at last, he said: All I can do now is trust in the ONE—in His mercy.

So, a young man of perfectly honest mind goes down to the dark chambers of death, without a hope which gives comfort, because pretended teachers of the religion of the Lord Jesus Christ would rather have it so, if they fail in making him a member of their party and have him pronounce their "Shibboleth."

Is it not perplexing to think [if we do think] that God has committed the eternal interests of the human race to such teachers as are manifestly of the earth earthly, and whose religion [analyzed] is only a kind of *not very refined* selfishness?

Will He in His mercy and love over-rule all for good.

Does He still wink at the ignorance, wilfulness, selfishness and rebellion of the people? Will He consign to everlasting night the false teachers of this age, and have eternal mercy on the taught, who, by the teaching are blinded, deceived and led astray?

Or shall the deceiver and the deceived—the blind leaders and the blinded—both fall into the ditch?

When we see the zeal of those who are giving to the people that which rests only on human authority, as Demetrius and the craftsman gave to the people, gods made by men's hands, and then see the apathy of those who have the plan of salvation according to heaven's own revelation, we are per-

plexed and cry. How long, O Lord, how long, before the Gospel will cause to pass away every opposing influence, and reach the people pure as thou hast given it?

O. B. EMERY.

Montague, Oct. 22, 1886.

### CHRIST'S INVITATION.

BY E. C. FORD.

Come unto Me all ye that labor and are heavy laden, and I will give you rest.—Mat. 11:28.

This is a blessed invitation, in which are some points worthy of special attention. Let us note a few of them: 1st. Who are invited? The careful reader of the Scriptures will see that there is a distinction as to the character of those who are invited. The invitation is only to such as "labor and are heavy laden." The self-righteous Pharisee, who can boast of his righteousness, and thank God that he is not like other men, is not included. He does not labor under a load of guilt, nor feel the burden of sin. To come to Christ we must feel our need of Him, and rely wholly on Him for salvation. The man who thinks he is "good enough," is not invited. He must learn that he is a sinner in the sight of God, and under condemnation as well as other men. Who, then, are invited? Such as are conscious of their own sinfulness before God, on account of which they are justly condemned, and are weary of this burden of sin, and are seeking rest for their souls. To all of such characters the Saviour says, "I will give you rest."

2. To what are we invited? Our Lord says, "come unto Me." He does not invite people simply to make a profession of religion, nor to join the church; but to come to Him. There are too many, we fear, who make a profession of religion, and join the church, who do not come to Christ. Coming to Christ's ordinances, or to the church, without consecrating our hearts and lives to Christ, amounts to nothing. It is worse than nothing. It is deception, and a deception that is likely to result in the ruin of the soul. Let us, therefore, in coming to a profession of Christ, be careful that we come to Him, without which all profession is but an empty shell, and a solemn mockery. The reader will notice that the sinner is to come to Christ, and not stand inviting Christ to come to him. Much of the teaching and practice of our day would lead us to think that the Saviour had to be persuaded to come to the sinner, when in the word of God He is said to be very near to us all; so that we have not to say, "who shall ascend into Heaven, to bring Christ down," or "who shall descend into the deep, to bring up Christ again from the dead." In the gospel Christ has come very near to us all, even to knocking at our hearts, and asking us to let Him in. We are not invited to this creed, or to that; to this, or to that church; but to Christ, and to Him only.

3. For what are we invited? There are two specific purposes for which we are invited to Christ. First, to take His yoke upon us. This means to take on us His authority—His government. No one is invited who does not come with this purpose. Jesus says: All power is given unto me in heaven, and on earth; Go ye, therefore, and teach all nations, baptizing them into the name of the Father and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world. Matt 28: 18-20. As all power in heaven and earth has been given to Christ, we come to Him to heartily submit to His authority. Christ demands the whole heart, and the whole life. Unless we come in this spirit we are not invited by Christ to come at all. We must make an unconditional surrender to His authority for life. This is what Christ means when He says, "Take my yoke."

Second. We are invited to Christ to learn of

Him. He is the great teacher. All we can know pertaining to the faith must be learned from Him. The apostles were only authorized to teach what He had taught them, and what He should give to them to speak by His spirit.

The commission says: Go make disciples, or learners, of the nations. This is in harmony with the invitation of Christ, "take my yoke, and learn of Me." We know but little when we first accept this invitation to come to Christ; but if we come in a right spirit we come to learn, and to learn of Him. It is too true that many, far too many are like more of whom the apostle speaks; that while they ought to have been teachers, they had made so little progress as learners themselves, that it was needful that they be again taught the first principles of the oracles of God. Let us then not only submit to the loving authority of Christ, thus taking His yoke, but let us be faithful students of His word that we may know His will, and do it; that we may, when our life is ended, enter into life eternal.

4 What are we promised if we come to Christ? The answer comes from him who spoke as never man spoke: I will give you rest—rest for the soul. How full of comfort is this to the soul that is burdened with sin. The meaning of all this is, come to the Saviour, as He is inviting you to do, and He will take away this heavy load of guilt and make you an heir of God, and a joint heir with Himself. Listen to the gospel and believe on Him, who is the centre and soul of it, with all your heart; and conferring this faith of the heart before the world, go forward in obedience to Christ by being baptized unto Him, for which He has promised to forgive all your sin, and to give you His Holy Spirit.

It is thus that the weary and heavy-laden, the sin-sick soul, is invited to come to Christ. They are not invited to the preacher, or the church, but to Him who only can save.

They are invited to "take His yoke," not wait to have it put on, but to take it and put it on, then, having submitted to the authority of Christ, they are to be learners. It is for this purpose we come to Him, that we might learn of Him. And those who thus come to Him have the precious promise of rest—not only here, but when life's labor is done. We are answered that "there remains a rest for the people of God." Precious promise, let us heed it.

Westport, Oct. 22th, 1886.

### BECAUSE HE LOVES ME SO.

When I left off writing my first article under the above caption, I was much wearied and in haste, so I did not come to a point sufficiently clear to give the reader a fair start in the reading of this unless he could have my first article before him.

When the Saviour accepted the position of a ransom or antetype of the scape goat to bear the sins of a world in His own body on the cross, because of His great love for fallen humanity, the two first questions in the hymn are answered in fact. In the second verse there is but one question, thus:

Why bowed He in Gethsemane  
Beneath a weight of woe,  
Till bloody sweat bedewed the ground?  
Because he loved me so.

In John xvii 1, the Saviour says, lifting up His eyes to heaven, "Father, the hour is come." In xvi chapter 32, He says, "Behold the hour cometh, yea, is come, that you shall be scattered every man to his home and leave me alone, and yet I am not alone because the Father is with me." The hour is come. What hour? Not an hour but the hour, the most critical, the most pregnant with great events since hours began to be numbered and time began to run. That hour terminates all types and shadows. That hour triumphs over the flesh, the devil and hell. The great battle between Christ

and His adversary for the mastery was fought. All the inhabitants of heaven and, perhaps, I might say, Satan's army too, stood aghast watching the great contest. Would the Saviour triumph, redeem His people, break the power of the devil, open the grave and let its captives free, or should Satan conquer the Christ, and keep His people in chains of darkness in the grave forever? That hour terminates the old and begins the new dispensation. The hour in which He erected His spiritual kingdom. The hour He atoned for the sins of fallen man. The hour in which the great sacrifice was made. The hour in which blood flowed from the cross as free as water. The hour when God spoke the new creation into being. These facts bring us to that night, that doleful night, when all the powers of earth and hell arose against God's Son. Judas was away conspiring against his Master, from whose hand he had just taken a morsel of food in token of his friendship and more, in which he had pledged his life to stand by his Lord till his last breath. The dear Lord took three of His faithful friends into the garden. He left them and went a little way off and prayed for a long time, returned and found them sleeping. He went away again and prayed that if it were possible that dreadful cup of suffering which He had formerly called an immersion might pass from Him. He said, "My soul is exceeding sorrowful even unto death." (Dear reader, call it weakness; some do I know, but I know better—it is sympathetic love—I cannot even read the record of that hour without mine eyes becoming a fountain of tears. It is a great pleasure and glory to me to do anything my lovely Saviour did, and Jesus wept.) Even unto death. It is quite clear that when He was in His greatest agony in prayer, when the terrible load, the sins of a world was upon Him, all the armies of hell conspiring to frustrate the great purpose of God, the redemption of man, His agony was so great that the blood vessels burst and blood fell to the ground so copiously that He feared all was lost and He should die in the garden and not accomplish all He came to earth for, and Satan triumph, hence His earnest prayer. Paul evidently has this thought in Heb. v. 7, "When in the days of His flesh, when he had offered up prayers with strong crying and tears unto Him that was able to save him from death and was heard in that He feared." It is a marvel to me that any one whose heart is not totally hardened, can read this touching account of what the Saviour has done for man without having his heart touched with sympathetic love. How can any reasonable beings withhold their heart's love, affection and sympathy from one so lovely, powerful, good, sympathetic and kind as our dear Lord is? How clearly we can see why "He bowed in Gethsemane beneath a weight of woe." Dear one, it is because He loves you so. Do reciprocate that love and accept Him as your Saviour, your only hope. Give Him your heart and all your love and affection, become obedient, and He will receive you with open arms "because He loves you so."

JOSEPH ASH

### FULLNESS OF JOY.

"And these things write we unto you that your joy may be full." If there is one thing made plain in the Word of the Lord it is that God wishes man to be happy. If there is one desire that has a more prominent place in the minds of men than all others it is the desire to be happy. Why is it, then, that so much misery exists among men? Man has evidently made a mistake in his pursuit after happiness. God never makes any mistakes and He has laid down the course that will make our joy full. Paul says in speaking of Jesus, "Who, for the joy that was set before Him endured the cross, despising the shame." This must have been a great

joy or He never would have left the home on high to become a man of sorrow and acquainted with grief. That sustained Him in His agony in the garden, and without a murmur to bear the mocking and scourging in the court of Pilate and Herod. Even the pain of crucifixion, coupled with the shame accompanying that death, could not move Him from His purpose. What joy did He see that sustained Him in the hour of deep affliction? What was this joy? The life work of Jesus was to save sinners. Paul says, "This is a true saying and worthy of all acceptance that Christ came into the world to save sinners, of whom I am chief." Then Jesus came to save the worst of sinners. He said Himself, "I came not to judge the world but to save the world." The life work of Jesus which was before him at every step He took was to save poor lost and fallen man. This being so, then the accomplishment of this work was to bring the joy that urged Him on in every trial. What has this to do with our joy? John says: "That which we have seen and heard declare we unto you that ye also may have fellowship with us, and truly our fellowship is with the Father, and with His Son Jesus Christ. To have this fellowship with the Father and with Jesus Christ His Son we must take part in the work. What is our part in the work? Paul said to the Corinthians, "We are laborers together with God." He says, "I have laid the foundation and another buildeth thereon." Men are saved by the Gospel. It is the power of God unto salvation. For after that in the wisdom of God the world by wisdom know not God, it pleased God by the foolishness of preaching to save them that believe. What is to be preached? "Go into all the world and preach the Gospel to every creature." Preach the Word. This Word that is to be preached to save souls is the seed of the kingdom. Jesus Himself has said, "The seed is the Word of God." God has provided the salvation by the gift of His Son. He has provided the souls to be saved and He has left it for us to carry the glad tidings. This, of all the work in which man can be engaged, gives the greatest happiness. Anything that we may do that benefits our fellowman makes us happy and that which does the greatest good to man gives the greatest return of happiness. It is in regard to this work that David said, "They that sow in tears shall reap in joy," and again, "He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him." If, then, brethren, we wish fullness of joy, we must enter into this work with a will, consecrate ourselves with all we have and all we are to the service of G. L. Work for Him with all our energies. This will make life happy and fit us to live with Jesus.

J. A. GATES.

Kempt, Oct. 18, 1885.

### NOTES.

H. MURRAY.

I am now in Charlotte County, New Brunswick, visiting and preaching. I have already spoken in six different places, five of which are Bro. Nowlan's fields of labor. In Black's Harbor we have a house of worship. Bro. Johnson lives here and upon his shoulders seems to fall the burden of the work. The families here are few and much scattered. Bro. Nowlan preaches here one-quarter of his time. I spoke twice in LeTang, where Bro. N. labors another quarter of his time. I was much pleased with this community. The people are sociable, hospitable and intelligent. Bro. Nowlan has the respect and confidence of the people. The labor done here and also in Caithness and Maserene, where Bro. N. preaches once a week, is missionary work, as we have no church in either place. We spoke four times in Back Bay. Had large congregations. The social meeting Saturday

evening, after preaching, was excellent. The prayer-meeting Sunday evening before the preaching was very fine. There were over a dozen earnest, fervent prayers. Bro. Nowlan labors here half his time and Bro. Rideout half the time. On account of some misunderstanding relative to the propriety of two preachers laboring for the same church a little friction was caused in the working of things. But on Sunday afternoon the decision was reached, by a standing vote of all present, that Bro. Rideout and Bro. Nowlan should labor for the church according to their appointments and should work together in peace and in harmony with the church. This resolution carried out, as we expect it will be, we may look for the future prosperity of this church. They have been signally blessed in the past. They have quite a large church and a fine commodious meeting-house in which to worship, all in the space of six years. They are now in a position to make their religion felt, not only in Back Bay, but throughout the County. I make my home with Brother and Sister Andrew McGee. Their kindness has placed me under many obligations to them. They are faithful disciples of Christ and their influence for good is weighty.

I spoke twice in LeTete. Bro. Rideout's home, for the present, is here. Judging from the active, healthy condition of the church, we can say his labors have been blessed. I have known this church for six years and I never saw it in such an orderly, active condition before. A number of young men and women are here who are working splendidly and are growing up into efficiency and will soon be pillars in the Church of Christ.

I am now at the home of Brother and Sister Samuel Dicks, who are so well known for their kindness and hospitality that, of whom, it is not necessary to make honorable mention. I am patiently waiting my chance to cross to Deer Island, where we hope to labor for a time with the brethren of that Island.

Everywhere we go we find the fields ripe for the harvest. It is in this county the same as in other counties where we go, an anxious desire to hear the Gospel and a readiness to receive it. How much we need laborers to go and tell the simple story of the cross. But how can they go except they are sent? And who will send them? I remember Bro. Crawford in his remarks on missions at our late Annual Meeting, told us, that a century ago, when Christian men were thinking of India as a mission field some one said there is a gold mine in India, but who will go down and explore it for us. William Carey answered, I will go down and explore if you will hold the rope. This grand work is co-operative. We cannot all be missionaries but we can help. We can hold the rope for others to go down. This co-operation is not only necessary for the good and salvation of others but for our own salvation. No church can possibly grow or prosper that does not labor for the salvation of the world. If we want any thing done for ourselves we better do it and not wait for others; but when there is anything to be done for the church and we have any regard for it we will have all co-operate in doing it. It is the old repeated story of the man who always enjoyed a funeral, just because he had something to do with it. He who is not active in the work of the church cannot have an interest in it, and cannot, therefore, receive any benefit from it. Those who are members of the church or body of Christ and do not co-operate with Him—are not working together with God—are a positive injury to the body. President Hinsdale once said before a missionary convention at Dayton, Ohio: "That there was a large amount of non-vitalized material in the ranks of the Disciples—old junk, as it were in the hold of the ship, which is no manner of use, and worst of all, is a positive obstruction, and furthermore that the

preachers were largely to blame for this state of things." This is hard on the preachers but, nevertheless, true. We should be as faithful to the saint as we are to the sinner, and preach the condemnation that awaits the drones, who, not only refuse to work themselves but discourage others who are anxious to work. As our good Brother, H. S. Lobergin, once said of a class in the church, "who would stand off and murder others by their criticisms." Such ones are badly afflicted with the *cacothis carpidi*. We are in greater need, just now, of models than critics. To find fault of those who do something, is a sure sign of a do-nothing. In the Salvation Army there are none among the officers but workers. Do not think that I am commending the Army. It is true I admire their zeal, and am pleased when I see the drunkard reformed, but very sorry that they will make so much noise and disturbance about it. I suppose I feel much like the man of whom I heard. It seems some prophet told him that there was to be an earthquake in the city, so he sent his boys out into the country to stay with a friend until the earthquake was over. Not long, however, before the friend sent word to the father to take the boys home and send him the earthquake.

#### TO PARENTS.

I would like to impress upon parents the importance of being like Christ that they may train their children in the way they should go. A poet has said:

Like wax ye can mould in the form ye will,  
What ye write on the tablet remains there still,  
And an angel's work is not more high,  
Than aiding to form one's destiny.

What a responsibility rests upon parents. Every action and word is having an influence upon their susceptible minds. Our children are scrutinizing our lives. O, parents, strive by prayer and watchfulness to be patient, to bear the most trying difficulties without a murmur. If necessity compels you to punish, I beg you not to do it in anger. Possess a meek and quiet spirit at all times. "Do the kindest things in the kindest way." Yet be firm and enforce obedience. Say only what you mean. Live so that your children may know that you are obedient to your heavenly Father and this will aid in securing their obedience to you and to the Lord.

An anxious parent who knew his children were worldly and indifferent about their eternal interest, once went calling upon a widow to learn the secret of her success in leading her children so early to devote their lives to the Saviour. When questioned, she replied: "I have no secret. But, when they were very young, I talked to them of the Lord's goodness in making the beautiful sun, moon and stars. I ever strove to teach the Scripture to them. Whatever they received that pleased them I directed their tender minds to their heavenly Father as the Giver of all good. The dear Lord, said she, is a household word with us, and many times in a day we talk of His wonderful works in creation and providence. They seem to have such a realizing sense of the Lord's goodness that it is their constant aim to please Him." The anxious parent withdrew feeling condemned for not having done his duty, and with the prayer, "God be merciful to me a sinner," began anew to do his duty. It is stated as a fact that of all the truly great men that have ever blessed humanity not one has been the son of fashionable parents. In conclusion, let me urge one thought, do be strictly truthful!

"Thou must be true thyself  
If thou the truth would teach,  
Thy soul must overflow if thou,  
Another's soul would reach."

M. E. GATES.

Wolfville, Digby Co., N. S.

#### THE CHRISTIAN.

Who is the Christian, and how is he to be known? Is he the formalist who would not on the Lord's day be missed from his accustomed place in the house of prayer—giving one day of the week to the Lord, and the remaining six to the world and sin? The only answer is No! Is the Christian one who is never absent from communion in the church to which he belongs; and may even have a family altar erected in his home, though his prayers may be cold and spiritless, and his daily life would not stand the scrutiny of the "Sun of Righteousness"? Were such a man weighed in the Gospel balance he would be found wanting.

It is possible to have the form of religion without the power. And although waiting upon God in His house, and then partaking of the "Feast of Love," engaging in family worship, etc., are Christian qualities, yet they do not constitute the Christian.

The Christian must be animated with the Spirit of Christ; and feel the Love of God in his heart—may be filled with it! So that he can love even his enemies. His will must be subject to God's, willing always to obey God's commands, and even to suffer loss if needs be in so doing. He must be stimulated by the same spirit of Christian enterprise, by the same zeal for God and love for souls which enables men to leave their homes for the mission field. In short his life must be "hid with Christ in God." And reflecting in his character all the beauties of Christ's; so that the world in taking knowledge of him may know that he has been with Jesus, and enjoys God's love and friendship.

These are some of the features of the true Christian. But let not one young in the faith despair if not possessing all of them. Let the child in Christ eat freely of the "Bread of Life"; and drink deeply of the "Living Water" from the Gospel fountain. And thus, growing into a vigorous manhood in Christ Jesus, put on the whole Christian panoply (Eph. 6, 13-17.) Never forgetting the strong fortification of morning prayer. L. M. S.

#### Marriages.

HARVEY-McDONALD.—At West Gore, Hants Co., N. S., September 27th, 1886, by J. B. Wallace, Mr. John C. Harvey and Miss Maggie A. McDonald, both of West Gore.

#### Deaths.

KELLM.—At the residence of his son-in-law, Bro. James Stevens, Newport, N. S., September 14th, 1886, Bro. Daniel Kelham, formerly of Cornwallis, N. S., aged 84 years and 9 months. His wife had preceded him 4 years and 3 months.

STEVENS.—At the residence of her son, Jas. Stevens, Newport, N. S., September 23rd, 1886, Sister Eunice Stevens, aged 89 years and 3 days. Her husband passed away from time over 13 years ago. These aged saints have departed to be with Christ, which is far better than to remain longer in this world of suffering. Bro. James Stevens and his amiable wife have nobly, generously and kindly cared for their aged parents during their declining years, nursing them through their sickness, even down to death. Their bodies were tenderly laid away to rest in their family burying ground.

In autumn flowers must wither  
And fall upon the ground,  
And snowy showers must cover:  
Anew—in spring they're found.

So you, dear mourners, can met them,  
Upon the other shore;  
Not long sojourners, you'll greet them,  
With Christ for evermore.

J. B. WALLACE.

KAY.—God has been here to-day. He is always here doing His mighty work, and teaching us His greatness and goodness. The dark shadow has again crossed the threshold of their once happy but now desolate home. The angel of death has again visited us, and another soldier of the cross has fallen a victim to his relentless power. This time he lays his icy hand on the loved form of a dear mother. The beloved wife of Elder George Kay departed this life August 31, 1886, aged 59 years and 10 months, and died in the faith with a well grounded hope of eternal life. She leaves one son and daughter to mourn their loss.

G. A. WELCH.

Leonardville, Deer Island, N. B.



WHAT'S THE MATTER?—Used up with asthma. Go to the druggist and get a bottle of Minard's Honey Balsam, it is a positive cure for asthma

RECEIPTS FOR OCTOBER.

Fred Blackadar, 50 cts., Mrs. Banks, 50, Jas. P. Nowlin, \$1, Mrs. S. E. Lambert, \$1, J. B. Pruce, 50, Mrs. Joshua Mercer, 50, Chas. E. Belyea, 50, Mrs. Wm McMahon, 50, Mrs. A. J. McDormond, \$1, Jas. Cosseboon, 50, J. S. Hines, \$1, Peter Waggoner, 50, Benj Waggoner, 50, Geo. Cosman, 50, Alfred Marshall, 50, Henry Hill, 50, Mrs. J. F. Chaffey, 50, John Wilcup, 50; Evan Thompson, 50; J. F. Stewart, \$1; W. J. Simpson, \$1, Wm Arthur, 50, Wm Orr, 50, John Houston, 50, Wm. Martin, 50; Mrs. D. Johnston, 50; John Groom, 50; Wm. Young, \$1; Robt. Purvis, 50; Mrs. R. Carruthers, 50; Lydia A. Murray, 50; Mrs. J. Trecartin, 50; Miss E. Johnston, 50; Mrs. W. Miller \$1, Miss V. Stark, \$1. Ewen Campbell, 50.

The children cry for it. Nelson's Cherokee Vermifuge is pleasant to take and a positive worm expeller

The September statement of the business of the Ontario Mutual Life Co, shows the institution to be steadily growing in public favor. The policy issue for August was \$225,000, an increase of \$60,900 over that for the same month of last year, while the business for the first eight months of the present year is \$1,085,750, a gain of \$302,800 over the same period in 1885.

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I always keep it on hand; for not continual use, but, to use when required.

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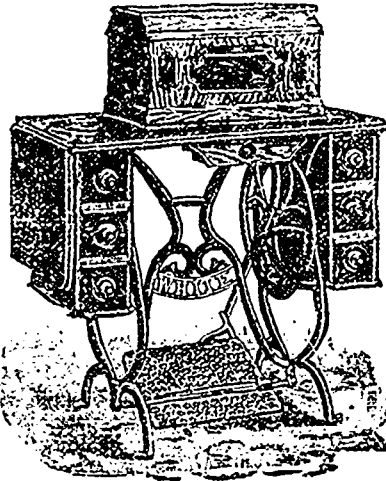
O. B. EMERY, Church of Christ.

Montague, P. E. Island, Oct. 18th, 1886.

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