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THE CHRISTIAN.

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

Vol. II.—No. 7.

SAINT JOHN, N. B., MAY, 1885.

Whole No. 19.

The Christian.

MINISTRY OF ANGELS.

NO. III.

"Take heed that ye despise not one of these *'little ones,'*" for I say unto you, that in heaven, their angels do always behold the face of my Father which is in heaven." (Math. xviii: 10.) The expression in the text "*little ones,*" in some sense have angels which are theirs. "All the angels are ministering spirits, sent forth to minister for them who shall be heirs of salvation, (Heb. i: 14). But this general ministrations is effected by a ministrations of particular ones. Their angels then are the angels especially charged with ministering to them individually. The fact here stated worthy of our notice is that, "They do always behold the face of the Father in heaven," a fact which shows the efficiency of their guardianship, seeing that in addition to their own power, they have access to the helping hand of God. The fact that these weak disciples have such angels to watch over them, makes it exceedingly preposterous that we should despise them.

2. But more especially now we desire to speak of the ministry of angels in connection with Christian life. That the phrase "*these little ones,*" refers to the disciples present with the Saviour can hardly admit of a doubt. He warns certain persons not to despise them, and gives a reason for the warning, that in heaven their angels do always see the face of God. "Their angels" is the significant phrase in the verse. But what is the meaning? Not that these disciples owned and controlled certain angels, as parents control their children. This is not the meaning. It must then be that certain angels had been assigned to the duty of watching over them, and of noting, if not avenging, such injuries as might be done to them. Even to despise one of these little ones is a sin.

3. Again it can scarcely mean that there is a particular group of the angels of heaven watching over this particular group of disciples. The meaning most likely, is that to each disciple had been assigned an angel, in other words, that God appoints an angel to watch over each of his children so long as they are in the flesh. There can be no other reasonable meaning which this clause will bear except this. Nor is it reasonable to suppose that what is here said was true of those disciples only, exclusive of all others.

4. Certainly if it is true that these disciples have angels, the same is true of all other disciples. You also have an angel, a guardian angel. The phrase "*these little ones,*" can not mean the apostles. It certainly includes them, but does not exclude others, and if it includes all, then all have their angels. This conviction seems to have existed in the minds of the first Christians and it is difficult in the light of the Saviour's remark to possibly see how it could be otherwise than all have their angels.

5. When Rhoda affirmed and reiterated, that she had first heard Peter's voice at the gate, and

that he stood there, the disciples told her she was mad. But she still persisted, and they there said "it is his angel."

They certainly believed that Peter had his angel, and no doubt as they believed of him, they believed of all others. Is it not true then that each child of God while struggling through this world of sorrow, sickness and sadness, has his or her angel? Then God has no uncared-for orphans here in this world after all. Each is watched—watched everywhere, watched always. A sentinel stands by us evermore, to protect and keep us from harm. They also bear the redeemed souls into paradise at death. They are Christ's ministers now—as they will be of judgment hereafter. Let us have high and exalted conceptions, of God, Jesus Christ, the Holy Spirit and the angels of God.

CARROLL GHENT.

THE GRACE OF GOD.

Perhaps there is not a more common expression in the religious world than the caption of this article. It is commonly spoken of as some subtle influence undefinable, indescribable, that enters the heart of man. It is to most minds "the power of God unto salvation," that which is received direct from God in answer to the prayers of the awakened sinner as he looks at the terrible doom that awaits him and turns his sorrow to joy and fills his soul with peace. This Grace of God is supposed thenceforth to abide in the soul and keep its possessor from evil, or, if not altogether from evil, from the consequences of evil by turning them from the evil before they die. Therefore, the person who receives this Grace of God is saved in time and in eternity. As expressed by one man with whom I conversed, he said, "When I received the Grace of God he pardoned not only all the sins I had ever committed but all that I ever should commit." In a conversation with another, who claimed to have been converted by the reception of this wonderful power, though at the time of the conversation he was not walking with the religious society to which he belonged, neither did his morals compare favorably with many who did not profess to be converted, he said, I think there is a spark of the Grace of God left in my heart, and God will yet fan it into a flame. These and similar expressions met with day by day shows a want of understanding of God's word on this subject and calls for investigation.

Paul in writing to Titus, ii: 11, says, For the grace of God that bringeth salvation to all men hath appeared, (marginal reading.) Teaching us that denying ungodliness and worldly lusts we should live soberly, righteously and godly in this present world, &c. We notice here three things affirmed of the Grace of God. First, it brings salvation. Second, it appeared. Third, it taught: The Grace of God that bringeth salvation. When man who God made upright disobeyed his Creator by partaking of the forbidden fruit, God in pity looked upon him. The divine mind was moved with com-

passion and salvation was promised. God said the *seed* of the woman should bruise the serpent's head. This promise was renewed to Abraham when he had offered up Isaac his son at the command of God in these words, "In thy *seed* shall all the nations of the earth be blessed. From time to time God renewed this promise till in the fulness of time He sent His Son to this earth. Jesus was born a babe in Bethlehem's manger, yet he was the Son of God. He who being in the form of God thought it not robbery to be equal with God but made Himself of no reputation and took upon Him the form of a servant and was made in the likeness of men.

When Christ was about to be born the Father said to Joseph, Thou shalt call his name *Jesus* for he shall *save* His people from their sins. In the conversation which Jesus had with Nicodemus, he said, God sent not His Son into the world to condemn the world but that the world *through Him might be saved*. Again we read the Saviour's words, *The Son of man is come to save that which was lost*. And again, I came not to judge the world but to *save the world*. Jesus the babe in Bethlehem's manger is the *seed* that was to bruise the serpent's head the *seed* in which all nations of the earth should be blessed. It was of Him the prophet said, "The Lord has laid on Him the iniquity of us all." "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him and *with His stripes we are healed*." This same Jesus the night he was betrayed as he ate the passover with His disciples, said, "This is my blood of the New Testament which is shed for many *for the remission of sins*." John the beloved disciple said of Him in his first letter, "The blood of His Son Jesus Christ *cleanseth us from all sin*." It is evident from the foregoing and much more that might be given that Jesus Christ was the expression of the grace of God. It is affirmed in the second place of the grace of God that it hath appeared. This is true of Jesus Christ. Even the infidel does not pretend to deny the fact that He lived here among men and died upon the Cross of Calvary. That He was a wonderful man and a good man. It is affirmed in the third place, That the grace of God teaches us certain things. Read carefully Titus ii: 11-15. When the Jewish ruler came to Jesus by night he said, "We know that thou art a *teacher come from God* for no man can do these miracles that thou doest except God be with him." We see by this that Jesus was acknowledged as a teacher from God. What did he teach that we should deny? Ungodliness and worldly lusts. Jesus said, If any man will be my disciple let him deny himself and take up his cross and follow me daily. The length of the article forbids our further examination of those things affirmed of the grace of God. Suffice it to say that the teaching of those verses is the embodiment of true religion. What then is the grace of God here brought before us? and we answer without hesitation, *Jesus Christ*. How then or in what sense can Jesus Christ be represented as the grace

of God? Grace means favor, the grace of God is the favor of God. The bestowment of God's grace or favor on man came through His dear Son. No greater manifestation of God's favor to the children of men can be imagined than for Him to send His only begotten Son to take our nature, "Become a man of sorrow and acquainted with grief." "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. The grace of God provided a Saviour and in connection with Him all the means needed in our change from sin to holiness. Were it not for the grace of God there would have been no Saviour, no gospel, and no salvation. If any one is ever saved it is by the grace of God. The grace of God brings salvation to all men. If, therefore, any are unsaved it is not the fault of God's grace but because we neglect the great salvation. Let us remember that it is by grace we are saved *through faith*. The grace of God provides the way. Faith leads us to walk in the way God has provided.

J. A. GATES.

Back Bay, March 21st, 1885.

"O LORD, OUR LORD."

(Psalm viii. 1.)

The common meaning of the word Lord is master. It carries with it the idea of one having authority or rule over others. Not referring always to the Supreme Being, as there are "lords many, and gods many," but the Lord of heaven is designated from these as *the* Lord, being above all, and Lord of all lords. But notice David says—"O Lord, *our* Lord." What does he mean? Does he mean that he is the Lord of some and not of others; that some, including himself, have a special and particular right to call Him Lord, to the exclusion of others? Ans.—"Know ye not that his servants ye are to whom ye yield yourselves servants to obey?" The idea of lord or master implies that of servants and service. Satan, therefore, is lord of those who yield themselves servants to obey him; and they cannot, nor have they any right to, address God as *their* Lord while they do not acknowledge His authority by yielding themselves servants to obey Him. Says Paul—"We have received the spirit of adoption, whereby we cry Abba, Father." When we are adopted into the family of God, through faith and obedience to the gospel, so that we bear the relationship of children to a father, then, and not till then, have we a right to address God as—our Father. This is a truth that may well alarm those who have never sought this relationship, or thought seriously on the matter.

D. McDUGALL.

Mr. GEORGE MULLER ON HIS BAPTISM.

The large Orphanage near Bristol, founded and sustained by Mr. Muller, simply by the exercise of faith and prayer, had its origin in the earnest wish which God had given him to serve him faithfully, and to trust him while he did so, to fulfil with certainty his promises. One subject which this led him to examine was that of baptism. The following is his own account of this examination, and of the results:—

About the beginning of April, 1830, (when 25 years old), I went to preach at Sidmouth. While I was staying there, three sisters in the Lord had, in my presence, a conversation about Baptism, one of whom had been baptized after she had believed. When they had conversed a little on the subject I was asked to give *my* opinion concerning it.

My reply was, "I do not think I need to be baptized again."

I was then asked by the sister who had been baptized, "but have you been baptized?"

"I answered, "yes, when I was a child."

She then replied, "Have you ever read the

Scriptures, and prayed with reference to this subject?"

"I answered, "No."

"Then," she said, "I entreat you never to speak any more about it until you have done so."

It pleased the Lord to show me the importance of this remark; for whilst at the very time I was exhorting every one to receive nothing which could not be proved by the Word of God, I repeatedly spoke against believers' baptism, without having ever earnestly examined the Scriptures, or prayed concerning it; and now I determined, if God would help me, to examine that subject also, and if infant baptism were found to be scriptural, I would earnestly defend it; and if believers' baptism were right I would strenuously defend that and be baptized.

As soon as I had time, I set about examining the subject. The mode I adopted was as follows: repeatedly I asked God to teach me concerning it, and I read the New Testament from the beginning, with peculiar reference to this point. But when I earnestly set about the matter, a number of objections presented themselves to my mind.

1. "Since many holy and enlightened men have been divided in opinion concerning this point, does not this prove that it is not to be expected we should come to a satisfactory conclusion about this question in the present imperfect state of the church?" This objection was thus removed: if this ordinance is revealed in the Bible, why may I not know it? as the Holy Spirit is the teacher in the Church of Christ now as well as formerly.

2. "There have been but few of my friends baptized, and the greater portion of them are opposed to believers' baptism, and they will turn their backs on me. Answer: "Though all men should forsake me, if the Lord Jesus take me up I shall be happy."

3. "You will be sure to lose half of your income if you are baptized. Answer: "As long as I desire to be faithful to the Lord, He will not suffer me to want."

4. "People will call you a Baptist, and you will be reckoned among that body and you cannot approve of all that is going on among them." Answer: "It does not follow that I must in all points go along with all those who hold believers' baptism, although I should be baptized."

5. "You have been preaching for some years and you will thus have publicly to confess that you have been in error should you be led to see that believers' baptism is right." Answer: "It is much better to confess that I have been in error concerning that point than to continue in it."

6. "Even if believers' baptism be right, yet it is now too late to attend to it, as you ought to have been baptized immediately on believing." Answer: "It is better to fulfil a commandment of the Lord Jesus be it ever so late than to continue living in neglect of it."

As soon as I was brought into this state of heart, I saw from the Scriptures that believers *ONLY* are the proper subjects for baptism, and that immersion is the only true Scriptural mode in which it ought to be attended to. The passage which particularly convinced me of the former is Acts viii: 30-38; and of the latter Rom. vi: 3-5. Some time after, I was baptized. I had much peace in beginning so and never have I for a single moment regretted it.

Before I leave this point, I would just say a few words concerning the results of this matter, so far as it regards some of the objections which occurred to my mind when I was about to examine the Scriptures concerning baptism.

1. Concerning the first objection, *my conviction now is, that of all revealed in the*

Scriptures, not even in the doctrine of justification by faith, and that the subject has only become obscured by men not having been willing to take the Scriptures alone to decide the point.

2. Not one of my true friends in the Lord has turned his back on me, as I supposed, and almost all of them have been themselves baptized since.

3. Though in one way I lost money in consequence of being baptized, yet the Lord did not suffer me to be really a loser, even as it regards temporal things; for He made up the losses most bountifully. In conclusion, my example has been the means of leading many to examine the question of Baptism, and to submit from conviction to this ordinance. Seeing this truth I have been led to speak on it as well as other truths, and during the twenty-three years that I have now resided in Bristol, more than a thousand believers have been baptized among us.—*Evangelist (Eng.)*

THERE is an incident going the rounds in such a bad shape, that we take time and space, as we were an eye witness, to give a correct version. At the conclusion of a District Missionary meeting, the preacher in charge of the church where it was held, addressed a full audience of members with an enthusiastic mission speech. In the conclusion, to test the feeling and sentiment, he said:

1. "All who favor mission work, hold up the right hand." All hands up.

2. "Hands down. All who will pray for mission work, hold up the right hand." All hands up.

3. "Hands down. All who will PAY to mission work hold up the right hand." One hand up.

The above is exactly true in fact, if not in verbage. As Bro. Benj. King would say, we "improved the occasion" and made a few pertinent remarks. Pardon the reflection when we state that this church was "old in years," and had had as ministers, a number of prominent preachers, of each of whom scribes have written, "He is a workman that needeth not to be ashamed." Is this church a sinner above all other Gallileans? Try your own congregation my brother, with the same questions, and pen us the results. This will be a good test of your work. Send us a chip.—*Church Worker.*

CONQUERING AN ENEMY.

I once owned a large flock of hens which I generally kept shut up. But one spring I concluded to let them run in my yard, after I had clipped their wings so that they could not fly. One day, when I came home to dinner, I learned that one of my neighbors had been there full of wrath, to let me know my hens had been in his garden and that he had killed several of them, and thrown them over into my yard.

Greatly enraged at his procedure, I determined at once to be revenged, to sue him, or in some way get redress, I sat down and ate my dinner as calmly as I could and by the time I had finished my meal, I became more cool, and thought perhaps it was best not to fight with my neighbor about hens, thereby making him my bitter, lasting enemy. I concluded to try another way, being sure that it would do better.

After dinner, I went to my neighbor, who was in his garden; and, strange to say, he was in pursuit of one of my hens with a club, trying to kill it. I accosted him, and he turned upon me, his face inflamed with wrath, and said:

"You have abused me. I will kill all your hens, if I get at them. I never was so abused! My garden is ruined!"

"I am very sorry for it," I said, "I did

not wish to injure you, and now I see I have made a great mistake in letting out my hens, I ask your forgiveness, and am willing to pay you six times the damage." The man seemed confounded; he looked up to the sky—then down to the earth—then at his neighbor—then at his club—then at the hen he had been pursuing, and said nothing.

"Toll me, now," said I, "what is the damage, and I will pay six fold and my hens shall trouble you no more. I will leave it entirely with you to say what I shall do, I cannot afford to lose the love and good will of my neighbors, and quarrel with them for hens or anything else.

"I am a fool?" said the neighbor. "The damage is not worth talking about, and I have more need to compensate you than you me, and to ask your forgiveness than you mine."—*Youth's Companion.*

BE PATIENT.—You are tender-hearted, and you want to be true, and are trying to be—learn these two things: never be discouraged, because good things get on so slowly here; and never fail to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why can not we, since we have him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits. Trust to God to weave your little thread into a great web, though the patterns show it not yet. When God's people are able and willing thus to labor and wait, remember, that one day with the Lord is as a thousand years, and thousands shall show themselves, as a perfect and finished day.—*Macdonald.*

True peace and joy come because of a believing and trusting heart—of a faith that over our lives is an overruling and protecting hand. Here is good footing, here is our stronghold, a strong tower, and a refuge from sorrow.

Good resolutions are often like a loosely-tied cord—on the first strain of temptation they slip. They should be tied in a hard knot of prayer, and then they should be kept tight and firm by stretching Godward.

The *Atlantic Missionary*, of April 29th, just to hand, has the following which will be read with grief by the brethren in these parts. Further particulars will appear in our next issue. In the meantime let us all offer a special prayer for our brother and child, that God would bless them in that far away land and sanctify to them the saddest hours of their life:

Just as we go to press, we receive the sad intelligence of the death of sister Josephine Smith, wife of Bro. G. T. Smith, missionary to Japan. We have only space to make the announcement and ask, in behalf of Bro. Smith and his little daughter, the prayers of our Christian readers.

NEWS OF THE CHURCHES.

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

Our meetings still continue interesting, this week especially our prayer-meetings have been unusually good.

We have sustained a loss in the removal of Bro. and Sister Martin to another part of the Province. Sister Martin, as President of the Women's Aid Society, took a deep interest in the Society and was always foremost in every good work.

CHARLOTTE COUNTY.

The regular work of the churches in Back Bay and LeTete is being carried on in the regular way. Sunday-school, breaking of bread, and preaching in each place on the Lord's day, and also a meeting for prayer, praise and exhortation in each place once each week. The attendance at all these is good, especially on Sunday evenings, when, under favorable circumstances, the house is well filled. Since my last I passed through Deer Island. I can hardly call it a visit, as I did only remain twenty-four hours, and I made nearly the whole length of the Island. I was much pleased to meet Bro. F. Lambert and family, also Bro. Emery, with whom I had an opportunity to converse of the matters pertaining to the kingdom of the Master as he conveyed me with his neat and comfortable conveyance from Lord's Cove to Leonardville. Here I found shelter from the storm, and in other ways enjoyed the hospitality of Bros. Leonard and Conley. From Leonardville I took passage in a small boat for Eastport, where I met Sister Mosley, whose companion has so lately been taken from her. I found her lonely and sad, but trusting in Jesus. She looks forward to the time of meeting on the golden shore on the other side of the river. I also met Sister Dockerty and Bro. Leonard while in this place. After a sail of three hours in a small boat, near the close of my third day from home, I returned wet and cold.

Last week I visited the little church in Black's Harbor. I found them well in general. Bro. Keunison had been burned out a few days before my visit, losing his house and furniture. I understood it was insured. The people were all busy catching herring, which left but few to attend our meetings. I preached three evenings. One made the good confession and was immersed. The few brethren I met seemed to be moving on in the good way. Nine persons took part in the social exercises. I called upon nearly all the brethren. This week I have been to L'Etang, and spoke one evening, but the snowstorm on Thursday prevented me from calling in many places.

Since writing the above our hearts have been gladdened by hearing sinners confess the Lord of life and glory. At the close of the social meeting last Friday evening, when the invitation hymn was sung a young man arose and confessed his faith in Christ, and Saturday afternoon he was buried in baptism and rose, we trust, to walk in newness of life. Again, on Lord's day evening, a young lady acknowledged Jesus to be her Saviour, and was immersed Monday afternoon. This morning I left LeTete for my home in Weymouth, which I expect to reach to-morrow. It will be a joy to meet our loved ones again. May God keep us all from the temptations of the enemy and at last save us in heaven.

J. A. GATES.

St. John, April 21st, 1885.

MILTON.

If there is a preacher happier than I am to-day, I wish he would report himself, for I would like to see him. "Here is Bro. Murray's trouble; he is so changeable and fluctuating in his nature. Sometimes it is March winds with him and other times April showers." Hush now, I am not worthy of any such compliments, and yet I feel a great degree of satisfaction and thankfulness that I am not all March, that to-day my soul is as light as summer air and as joyous as this pleasant April day that is putting on the smile of spring. It is when nature is putting on new life and appearing so delightful that the soul catches the spirit of Him who made her and is inspired with filial confidence. John Ruskins has said "that the love of nature is the element in man that reveals to him the true nature of his life and the true relations between him and his Maker." To watch and read and study the revelations of nature will make us happy. "Nature never will betray the heart that loves her." "It is Mother nature that gives all her children comfort. To them who love her she is

always beautiful, and when like children we throw ourselves on her lap, she soothes and stimulates us in all the best and truest functions of the soul."

But least some might think my joy was wholly from the inspiration of this beautiful April day, I will take occasion to say that we are having a grand meeting here now. The largest congregations we ever had in our vestry. About 55 of the brethren have taken an active part in the meetings, as many as 20 of an evening. There has been 15 additions up to date and the end is not yet. Some have been led to obey the gospel who have passed through many protracted efforts without any practical change. Our intense anxiety for such will account for our great joy in their conversion. The young who are giving their hearts to Christ come to Him so naturally and lovingly that it adorns the gospel with such simplicity, that many are compelled to admire the plan of salvation. Our souls yearn for those who have so long rejected the Saviour, that their hearts are untouched with the charms of the sweet story of the cross.

H. MURRAY.

P. E. ISLAND.

Our last two trips to East Point were made during very cold weather. Two sisters have recently taken their places with the disciples, who formerly belonged to the Baptist. We did not reach our destination the first Lord's day that we were away from home, on account of the severity of the weather, but we enjoyed the kind hospitality of Bro. and Sister Jas. O. Morris, in Souris, for several days. I spoke on Lord's day morning at the Presbyterian Church, by the invitation of Mr. Cameron. At night, I spoke at the Methodist church, by request, since Mr. Colter, their preacher, was away from home and snow-bound. The storms for the last two weeks have made bad roads, and quite a number of accidents occurred last Lord's day. We arrived home last Tuesday night, after being absent three Lord's days and having spoken nine times during our absence. We return to East Point the fourth and fifth Lord's day in May, if the Lord wills it.

I recently received a very interesting letter from Bro. R. W. Stevenson, of St. Thomas, Ont., in which he says, "Our cause is weak in numbers here, but pretty strong financially. But things seem very encouraging just now. Our congregations are increasing in numbers, our prayer-meetings are good, and the S. School is flourishing."

Bro. Murdock Gunn, I believe, is preaching at Charlottetown and 48, during the severe weather. Bro. D. Crawford is working whenever he is home or abroad.

CARROLL GHEST.

NOVA SCOTIA.

WOMEN'S AID SOCIETY.

The sisters at West Gore have been interviewed relative to "organizing a Women's Missionary Aid Society," and by request, we inform the brotherhood that they have resolved to honor Christ by working through the society which He organized for that purpose. Meets every first day of the week. Go and do thou likewise. Thoroughness is a grand essential to success, in any profession or calling. Christianity is designed to make us happy here and hereafter. When we come to us thorough Christians we shall much better enjoy ourselves as Christians. We shall, in this life, reap, in a more unstinted measure, the benefits which our religion is designed to confer.

D. McDOUGALL.

MARRIAGES.

McMAHON-MATTHEWS.—At the residence of the bride's father, on the evening of April 19th, Dennis A. McMahon to Miss Mary A. Matthews, all of LeTete, St. George, N. B.

J. A. GATES.

The Christian.

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EDITORIAL.

CHRIST'S ABILITY TO SAVE.

We cannot always rely on the *ability* of our best friends in time of need. We have no doubt of their goodness of heart and can trust their desire and purpose to befriend us but they are liable through inability to fail.

A young man says, "I know my father would gladly settle me in life and even thinks he can do so, but he has others to provide for and it is more than likely it will be out of his power. So I must do for myself.

A man in need comes to a friend to borrow money to help him out of a strait. His friend replies:—I have just the sum you need, but it is to meet a bill I am bound to pay at a given time. Oh, says the first, I can raise the money before your bill is due and I will make it all right if you will lend it. He replies, "I have no doubt you think you can and fully intend to do so, but amidst the changes of time and trade I am afraid you will not be able.

We cannot even trust to our own ability as we often find that when "the spirit is willing the flesh is weak." And yet we cannot do without the help of others. How miserable then must be the life of those who are so dependent and have no one whose ability can be depended upon!

Paul rejoiced greatly in the ability of Christ. His power was equal to His goodness and both were established above the heavens. "He is able to save them to the uttermost who come to God by Him." Heb. vii. When the apostle had a true discovery of himself he prized such a Saviour. His soul was so precious that if he lost it all was lost. Amid so many dangers he could not keep his heart and mind in the love of God. The casket was as frail as the jewel was precious and he confidently committed all to the care of Jesus. In view of his sufferings for Christ he exclaims in humble triumph, "Nevertheless I am not ashamed for I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." (II Tim. i: 12). That day will be so different from this day and Paul with a perfect understanding and glorified body will be completely saved. But Jesus acquired the ability to save by long and severe training. Though he were a Son, yet learned he obedience by the things which he suffered and being made perfect he became the author of eternal salvation to all them that obey him. (Heb. v: 8, 9.) Let a dying world rejoice, Christ is able to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for them.

From the above we learn, first, man is away from God; second, Jesus stands between God and man; third, man comes to God only by

Christ; fourth, He is able to save all that come

First, Man is away and against God; this awful fact is as certain as that the present rebels of the Northwest are at war with the Government; these have a plea whether good or bad, but man has no plea for his opposition to God. He hates his Maker without a cause. He is an enemy by wicked works. He knows he is a sinner and dreads to meet God; this dread grows into a fixed enmity. Such opposition and war is the most unreasonable, unequal and ruinous and must lead to hell. Second, Christ stands between God and man. He was with the Father and came into the world. Again, he left the world and went unto the Father. Related to both he holds communion with God and earnestly seeks to commune with man. While he guards every point of God's government and glorifies every attribute of his character, he has such a self-consuming love for man that he freely died for his sins, the just for the unjust to bring us unto God. His cross stands between the two and is the channel through which love's divine currents flow into the very heart of the sinner, destroying his enmity and reconciling him to God. On the cross the Son of God displays his intense hatred to sin which he sinks forever in the wrath of God, and also his unspeakable love to the sinner whom he pardons and purifies and glorifies forever. It enters between sin and the sinner and separates them as far as the east is from the west. It got between Paul and the world and crucified each to the other. It literally stood between two thieves, one reviling the dying Saviour, the other justifying him and pleading for his favor. In the judgment it will hold the same position "on either side one and Jesus in the midst." All who now hear the gospel preached to them range themselves on either side of the cross of Christ, those who believe and obey him on one side to be saved and glorified forever; those who reject him and cleave to sin to be treated as sin will be treated forever. How necessary that the gospel be preached to all plainly, lovingly and earnestly that men may hear, believe and be saved. Can anything be so awful as to reject a loving Saviour and choose a place with sin and all His enemies forever?

Christ's unchanging priesthood and undying intercession are the reasons given for his ability to save to the uttermost. When a Jewish priest died, changes occurred under that system. And now in systems partly human and partly divine things change. The plan of one denomination in saving men differs somewhat from that of another. But in that system which is all divine there is no change. Jesus has been sitting a priest at the right hand of God over 1800 years and his plan of saving men is the same and will remain the same till he comes to judge the world. The day on which the Father and the Son sent down the Holy Spirit to qualify the apostles to preach a perfect gospel, is the day of salvation and 3,000 souls were the first trophies. What was preached then holds good now. What sinners believed then sinners are to believe now. What they were to do then they are to do now. What was promised to the obedient then is promised to the obedient now. All this remains as unchanged as the unchangeable priesthood of Christ. What a glorious privilege for every sinner who really desires to be saved. He can look away from everything but his own dear Saviour and remember that on the cross he died for his sins and that he rose again for his justification. He can hear him telling in his last commission (Mark xvi: 16) how he will save him and see him pointing to those he did save at first, and thus infallibly telling him HOW TO COME TO GOD BY HIM. Millions have thus come and not one failure. "He cannot deny himself."

Blessed is the man to whom the Lord will not impute sin whose iniquities are forgiven, whose sin is covered, this was and is the happy state of

all who come to God by Jesus, both Jews and Gentiles. Through his death all their past sins are forgiven. God loves them as his dear children and sends forth into their hearts the spirit of adoption, enabling them to cry, Abba, Father. They are to walk by faith till they reach their Father's house, and the place Jesus has gone to prepare for them.

While here, however, they have many trials and much to overcome. They are looking for a salvation from all these. Though they hate sin and strive by God's grace to flee from it, they feel their weakness and short comings and have to confess these sins daily at a throne of grace seeking mercy and grace to help in time of need. Having come to God through Christ and enjoyed his pardoning love, they know where to come in time of need. Their Saviour is also their high priest, who was in all points tempted like them. He never sinned but knows their temptations and is able to save them to the uttermost, that is till they reach their happy home where there will be no temptation, nor sin, nor pain. He not only forgives their daily sins when they come for mercy to his throne, but gives them grace to help them in their struggles against sin. When he sees them like Peter, self-confident and ready to be sifted by Satan, he prays for them that their faith fail not and directs them when turned and forgiven to strengthen their brethren. He saves to the uttermost. Christ assured his disciples of tribulation in the world, but said, "Be of good cheer, I have overcome the world." Saul of Tarsus was the greatest oppressor of his day, Jesus overcome him as he had overcome his own murderers with his dying love. He gives his disciples power to overcome the world in the same way, that is by their faith. He often saves them and their oppressors together. Many are the afflictions of the righteous, but out of them all the Lord will deliver.

When Paul enumerates the sore trials which were speedily destroying the outer man, and adds, "besides that which cometh upon me daily, the care of all the churches," he could rejoice that the inner man was renewed day by day. When at last the courage of friends failed and all men forsook him, the Lord stood with him and strengthened him, delivered him out of the mouth of the lion, and would deliver him from every evil work and preserve him unto his heavenly kingdom. (I Tim. iv: 17.) Every true Christian who has fled to Jesus for refuge, has strong consolation and can sing:

Though helpers fail and foes invade,
God is our all sufficient aid.

D. C.

The Salvation Army is now in our city and in full operation. As soon as we are able to attend some of their meetings we will give to our readers an idea of how they are conducted; but here are the appointments for each week: "From Monday until Thursday of each week, meetings every night in the barracks at 7.30, preceded by an open air march and meeting for about half an hour previous. The meetings inside will last till about 9.30 o'clock. Friday night we will always have a private holiness meeting for Christians only, admission by ticket supplied by the officers. No open air rally that night. Saturday night there will be an open air service and a free and easy meeting in the barracks, where Christians will have an opportunity to testify, and to pray, sing or otherwise glorify God. Sunday morning from 7 to 8 we will have a knee-drill or prayer meeting, at which everybody will be welcome; from 10.30 to 11, open air; 11 to 12.30, holiness meeting for the public; 2.30 to 3, open air; 3 to 4.30, free and easy meeting. In the evening there will be no open air service but salvation meeting at 7 o'clock. Occasionally we will have banquets or tea meetings; also, jubilees and sometimes all nights, or half-nights of prayer. We intend to visit every rumahop and low den in the

city. At times divisional officers from Toronto will visit us and special services will be held."

BRO. FORD writing us from Westport, says: "About three weeks ago the brethren here made us a liberal donation visit. Quite a number of them were present, and a pleasant evening was spent. But it was only an evening party. But yesterday, the 22nd, being the birthday of both Mrs. Ford and myself, between 40 and 50 of the brethren came to tea, being mindful to bring the needful with them, and celebrated the occasion in good style. A very fine table was spread; indeed, you would have thought that a first-class tea meeting was in full blast. It was certainly, and admitted by all, one of the most enjoyable evenings it has been our privilege to spend in a long time. Such gatherings do much to strengthen the social element among brethren.

BRO. EATON, who has become somewhat familiar to our readers by his valuable contributions to the columns of THE CHRISTIAN, has, we are sorry to say, been called to mourn the loss of one of his children. But she is better off, and is now where we all wish to be. To him and to his family we extend our sympathy and trust that the kind Heavenly Father whom we all serve, will abundantly bless them in their hours of affliction.

The people of Maine seemed determined to exterminate from their midst the liquor traffic, as will be seen by reading "Amendments to the Maine Liquor Law," found on another page.

It is generally understood that Mr. Moody will soon visit St. John, but nothing definitely is known.

We are informed that our next annual meeting will be at Milton, N. S.

The June Quarterly will be held with the church at Kempt, Queen's Co., N. S.

ORIGINAL CONTRIBUTIONS.

ON WHICH SIDE ARE YOU?

M. B. RYAN.

"He that is not for me is against me and he that gathereth not with me scattereth."—Matt. xii: 30.

This language, like all God's statements, is plain. There is no ambiguity about it. There is no possibility of a candid person mistaken its meaning.

There never was an individual who sustained a relation to the whole of mankind at all similar to the relation sustained by Jesus of Nazareth. His relation is not simply to a nation or a family; but to individuals as individuals and to the race as a race. The whole of mankind was contemplated in His incarnation, His life, His teaching, His death, His resurrection, His exaltation. He came into the world that the world might through Him be saved. He lived not simply as a Jew or for Jews, but as a man and for men. He taught, not Jewish truth; nor Asiatic truth, but TRUTH, and hence a common legacy. He died a ransom for sin, whether Jewish or Gentile. He rose, a victor over death—the last enemy of the race—and brought life and immortality to light through the gospel, and that for all men. He was exalted on high and is able to save to the uttermost all who come to God through Him. Not only so. His demands are as universal as His provisions. God has highly exalted Him and given Him a name that is above every name that at the name of Jesus every knee should bow and every tongue confess that He is Lord. He has issued a universal proclamation, offering pardon and life to the obedient and assuring the disobedient of punishment. So, in reference to Him and His claims, every man is involved—and every man must dispose of Him in some manner. There can be no neutrality. The conflict in which Christ is engaged, as Captain of the forces of righteousness, is unlike

any other warfare. There are rumors of wars among the nations now. And those nations are preparing for conflict. But there are other nations that are neutral in the matter. This is because the claims of the antagonistic powers are sectional. Were England and Russia to contend for universal supremacy the case would be different. Then no nation could be neutral; neither could any man. Now this is precisely the case in the spiritual conflict. The forces of good and evil are mustered under their respective leaders for deadly warfare; and the contest is for the control of the world. The vital question is: Shall the black flag of Beelzebub spread its venomous folds over this fair earth, shutting out the sunlight of heaven and spreading desolation and death? Or shall the banner of Immanuel be flung to the breeze to reflect the light and warmth of the Sun of Righteousness and to fill the earth with joy?

And to that question every man must give an answer, and to its solution every man must lend a hand. Hence this pointed language: "He that is not for me is against me." Here is a choice of masters—of captains. "He that gathereth not with me scatters." Here is the rally to the flag of Jesus and the enlistment in His ranks, or the scattering to the enemy. There, then, is the line. It is sharply drawn. There is no room on the line for any one to stand. One side or the other must be chosen. Every man is now on one side or the other of that line. My brother man, "Where art thou?" Perhaps on self examination you will find yourself on the wrong side—arrayed against Christ. Do you know what that means? It means final and utter defeat and irretrievable ruin for you if you persist in your course. The hand that framed the worlds is against you. The arm that deluged a sin-corrupted earth; that swept the Egyptian oppressors of His people into oblivion; that annihilated the rebellious cities of Sodom and Gomorrah; and that wrested from the grasp of death his richest spoil, is stretched out to do you battle. Do you think you can prevail against the armies of the living God? Brother—get over on the other side of that line. You need to be on the side of right and of victory. "If God be for us who can be against us?"

Williamsport, April 20th, 1885.

DID PAUL MAKE A MISTAKE?

DEAR EDITOR.—When I wrote the short article headed, "Did Paul Make a Mistake?" I did so in order to have the views of some of the brethren on the subject, to enable me to arrive at a clearer understanding of the truth; and must say I am pleased with Brother Ford's good natured article on the subject, although not yet convinced that the mist has been cleared away. I admit the infallibility of the apostle when guided by the Holy Spirit but do not accept that he could not nor did not sometimes err in his actions and especially in taking the Nazarite vow under the New Dispensation which he did without the authority of the Holy spirit, so far as we can learn.

Bro. W. M. in reviewing my article says, "As it is important that the words and actions" of the apostle should be placed in a proper light, "he feels it his duty to assume that Paul did not make a mistake" and to the question, "why did the apostle take the vow," his answer is, "being a Jew he had the right to take the vow."

Now, sir, if affirmation would prove anything, then the difficulty might be considered settled without further investigation. Are you not aware that Christ "hath broken down the middle wall of partition between us * * * to make in Himself of twain one new man;" therefore "there is now neither Jew nor Gentile in Christ Jesus," and being a Jew according to the flesh, gave Paul no authority to cling to the law, which he himself declared was taken out of the way. We are not now looking at Paul as a Jew, under the law, but as a Christian freed from the law.

His answer to the question, "On what ground did he take the vow?" proves about as much as his affirmation in reference to the first question—that is

literally nothing. He refers to Gen. xxviii: 20-22, where Jacob took on himself a vow at Bethel. Was this vow a part of the law? Did he make an offering unto the Lord of one he lamb, of the first-year, without blemish for a burnt offering and one ewe lamb of the first year without blemish for a sin offering and one ram without blemish for peace-offerings, &c.? (Num. vi: 13-21.) These Paul must offer to the Lord in taking the Nazarite vow, the reason why he was requested to "be at charges" with the four men with whom he was to purify himself. In Acts xviii: 18, reference is made to a vow which the brother supposes Paul had taken, but is he not aware that some eminent commentators claim that for Aquila who was a companion of the apostle. But suppose we admit his claim that Paul was the man, is there any mention of a sacrifice being offered? Will he affirm it was a part of the law? If so, we demand the proof and ask him as a favor to tell us the nature of the vow taken at Cauchrea.

He can not understand how "taking a vow was contrary to a Jew," having the privilege to take it or leave it alone. Now, remember, I did not refer to Paul as a Jew but as a Christian; if he were not the latter there would be no difficulty, but because he is, makes his act appear strange. Again, does the brother make no distinction between "a vow," and the Nazarite vow which was a part of the law, now taken out of the way by Jesus?

Yes, a part "of the law of Moses proper" according to his own language. But what does he mean by "the law of Moses proper?" Does he wish us to understand that the Nazarite vow was not a legal enactment? Now, suppose we admit it, the difficulty is not removed, for the sacrifice for sin still remains, and how could a Christian offer such to God knowing that Christ died for our sins according to the Scriptures, without making a mistake?

My reference to Peter's action towards the Gentiles was merely to show that Paul was as liable to err as he, and being inspired to preach and teach that inspiration did not keep him from sometimes making mistakes in his actions. The brother's allusion to Paul's last words, "I have fought a good fight, finished my course and kept the faith," to prove he never made a mistake smacks of Calvinism or something akin to it. Are we to suppose, because Paul uttered these words in his last days, that he wished us to understand he never made a mistake. Very well, did he know that Jesus alone is perfect, my brother?

But Bro. Ford thinks the apostle acted wisely because James and the Elders at Jerusalem requested him to take the vow, and says, "it is too much for his credulity to suppose that the combined wisdom of these persons" was misleading.

Remember, I am of the opinion that these brethren acted as they did from the best of motives—yet their zeal was not according to knowledge. May they not have been in very much the same condition on this subject that they were before the conversion of Cornelius in reference to receiving Gentiles into the church? They did not as clearly understand as was afterwards the case; neither they nor Paul had a thus saith the Lord for what they did so far as we can learn.

He also states, "their object" for so acting, was to conciliate the "believing Jews" when it is very clearly stated in Acts xxi: 22, that "the multitude must needs come together;" who were the multitude? Where did they come together? Was it not in the Temple? What did they do on coming together? but take Paul out of the Temple to put him to death. Would not the believing Jews have been satisfied with a statement from the apostle as regards the report? If not, why not? If they would not believe his word would they more readily believe his actions? Our respected brother asks, "was it a 'streak of inconsistency' for Paul to hasten if it were possible for him to be at Jerusalem for Pentecost?" and concludes "it was just as lawful to take a vow according to the law." Does he suppose the apostle went to Jerusalem for that purpose? Then there was no need of the brethren interfering as he would have done so anyway. But the most

likely supposition is many would be present and a grand opportunity would be afforded for the preaching of the gospel.

Paul in Gal. v: 1, says. Stand therefore in the liberty wherewith Christ has made us free and be not entangled again with the yoke of bondage. The Nazarite vow was a part of that yoke, therefore Paul must have entangled himself in that yoke but did so unwittingly and would not have done so under other circumstances and after he wrote his Epistles to the Colossians, Galatians and Hebrews. Will the brother show us the "beautiful lesson" he sees in Paul's action? Will he unfold the beautiful and true for the benefit of us all? Come brother let us hear from you again. Yours,

R. W. STEVENSON.
St. Thomas, Ont.

April 10, 1885.

THE WORK OF THE CHURCH.

I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.—John, xvii: 15.

When our Lord offered this prayer He was drawing near the close of His earth life, with the cross full in view, and the glory just beyond. His mission to the world was well nigh finished, and the acceptable sacrifice was soon to be offered. He had gathered about Him a few disciples to whom He had "spoken the things pertaining to the kingdom of God."

The truths He had taught them and was yet to teach them, were for the salvation of men. But these truths, in order to be effectual must be believed; and in order to faith they must be heard. "And how can they hear without a preacher?" That men might hear the gospel and believe and thus be led to call upon the name of the Lord and be saved, He committed to the disciples the word of reconciliation; and though He well knew that stripes and imprisonment awaited them, and cruel death in the end, yet He prayed that they should not be taken out of the world till their work was finished; only that they should be kept from the "evil one."

From this we learn that it was just as much a part of the divine plan that the gospel should be preached in order to the salvation of the sinner, as as it was that Christ should die for him. And it is just as evident that the Lord has committed the work of preaching to His church. We cannot separate the work of the Lord and the work of the church. "It pleased God by the foolishness of preaching to save them that believe."

In the great plan of salvation, God is working through human instrumentality. When Christ came to the world, He came in the flesh; and when the Holy Spirit was sent He came to man; and the truth, that was the power of God to salvation was committed to His Church. How weighty then the obligation of God's children. A world lying in sin. Our neighbors and friends around us yet out of Christ, and the only means of their salvation committed to our hands. Well might the church be called the "light of the world," since it is her work to hold out the great light that shall lead men from the "power of darkness to the kingdom of God's dear Son."

In view of the great responsibility thus placed upon us, brethren, what are we doing? Evidently it is the duty of every member of the church, male or female, young or old, to do their utmost to assist in the work of the church, both at home and abroad. The church work at home should be kept alive. The meetings of the Lord's day, the prayer-meetings, and the Sunday-school, all demand our interest and our labor. Besides building up at home it is the duty of every church to have the word of the Lord sounding out from them. In this way every congregation of Christians becomes a missionary society.

It is not enough that we should be saved ourselves. There is nothing selfish in the spirit of the

gospel; it is looking to the good of others. Are we then, as the stewards of God, doing what we can to advance the interest of the cause of Christ at home, and at the same time assisting by our means to send the gospel to those who are perishing for the light it can only afford? Are all those who profess to be preachers of the gospel alive to this work? Brethren, let us prayerfully answer these questions in view of the day when we shall be called upon to give an account for our stewardship.

E. C. FORD.

Westport, April 22, 1884.

FROM STARKE.

DEAR CHRISTIAN.—Your cheery little face has not been seen by me now for more than two months, owing to my absence from Virginia. Yet I fancy you are moving on in the even tenor of your way, and making monthly visits to homes, many of which are near and dear to the heart of the writer. I have been for the last two months sojourning in this, "the land of flowers." At the earnest solicitation of friends who had preceded me to Florida, I severed myself, not without many a heartache, from my many beloved brethren and friends of Gordonsville, and turned my eyes and anticipations farther southward. On my way I stopped off, or as the railroad men have it, "laid over" at Wilson, North Carolina, the home of my esteemed friend, Dr. R. W. King, whose hospitality I enjoyed for a week or ten days, while preaching every night in the beautiful and commodious Christian chapel of that town. Wilson is one of the tidiest and most rapidly developing towns of the "old tar-heel State." Our brethren have a good church there, and with Bro. J. J. Harper, one of our ablest preachers at the helm of her affairs, success is and over has been her motto. After a pleasant visit here, with regrets I boarded the "fast mail" one beautiful spring evening, and in a few minutes was speeding in a direct course Florida-ward. Passing, with but hurried stops, Wilmington, Charleston and Savannah, the next day at noon we rolled into the city of Jacksonville, Florida, and at once to northern eyes the transformation was wonderful and interesting. The first sight of interest is the oranges hanging from trees in all directions, and to one accustomed to buying one orange and carefully dividing it up among a family of three, it did look a little extravagant to see them lying about untouched and unheeded in the very streets. But we soon found out the secret; a sly nip, taken as we thought, unobserved, elicited the information, to our surprise, from a bystander, "that is a sour orange, sir;" so we thought before we succeeded in clearing the mouth of a well intended, yet rather extensive bite. Sour oranges are natural fruit, and although they grow quite as large, and look just as luscious as better fruit, are as sour as an ordinary lemon. They are used as ornamental trees largely and certainly present a beautiful sight when loaded with golden fruit or covered with blossoms, filling the air with the sweetest of odors. While I am on the fruit subject, let me say, oranges, although the chief and perhaps the most productive and most valuable Florida fruit, are not by any means the main dependence of fruit-growers here. Great clusters of the delicious banana, hang in golden bunches from tropical-looking trees, while lemons, Japan plums, persimmons, figs, olives, pomegranates, citron, shaddock, nigar apples, tamarinds and the luscious guava are grown in abundance. I wish I had the time and space, and I think I could do it without "gushing," to fully describe the ornamental trees and shrubbery that abound. Here are found fine specimens of India-rubber trees. Hibiscus, one year old and eight feet high, night-blooming jessamine in proportion, magnolia ficuta, sisal hemp, sago palm, aloe, or as sometimes called, century plants, Yucca, Texas or

Chinese umbrella, retinasporas, pampas grass, horse radish trees, choromoga, rose apple, sycamore, old man's beard, and others too numerous to mention. And before I forget it, let me give especial mention here of the grand old pine found everywhere here, just exactly such pines as my Cornwallis brethren can see any day in and around the "pine woods" adjoining Kentville, Kings Co., N. S. I have now travelled from Halifax, N. S., overland through every State bordering on the Atlantic to the extreme south of Florida, and in every climate I see that same tall, coarse-barked pine. So much at present for the productions, excepting, let me write, it will puzzle a Northern man, when first coming to Florida, to know just when to plant his garden. Gardens are made here for the most part in December and January and then by a continued rotation three and sometimes four crops are harvested from the same soil.

The climate of this State is perhaps its greatest wealth and evidently its greatest attraction. Thousands, and yearly by thousands the number is increasing, come to Florida to escape the cold and inclemency of the north. During the season for northern visitors just closing, the hotels in Jacksonville report more than eighty thousand registered guests during the past winter in that city alone. The hotels of this State are simply immense and yet are taxed to their utmost to accommodate the rapidly increasing travel. Snow is unknown in Florida, and frost is but seldom seen; orange trees, one of the most tender class of all trees, grow the year round, while eternal summer, with but slight climatic changes, reigns. The summers are as delightful as the winters, as the thermometer seldom reaches a point as high as often experienced as far north as New York State in midsummer dog days, owing to the refreshing winds almost constantly blowing from the Gulf of Mexico or the Atlantic. As a result accruing from such a climate on every hand, one may see those here in search of the elixir of life; and when the coming has not been postponed too long, the benefits are simply marvellous. I have seen what it would have been hard to make one believe otherwise. I now know of those who came here to all appearance in a dying condition, at this writing enjoying the very best of health. For pulmonary trouble or catarrhal affection, I certainly think Florida has no equal. The soil of Florida at first sight would disappoint almost anyone, and the first judgment upon it would be a harsh one. It is as sandy as it can well be, white deep sand, and to one accustomed to the loam of the north, would at sight be pronounced almost worthless; but the grit of the Florida sand is not the silicate of the sand of the north, but is a loose limestone sand and quite productive, and considered much more so than the deep, black soil found here in some places. Mud is not known here an hour after a heavy rain, and the result is the sand has settled together but the water is gone. Yet the wells of Florida are but from 6 to 10 feet deep with the most abundant supply of water. The land is easily cleared and the light loose soil is easily worked. But, Mr. Editor, I fear I am becoming tedious, and as I have many things more to write of the beauties, advantages and disadvantages of Florida, as well as a desire to give your readers some idea of the progress of our work among the churches here, I will let this instalment answer for this issue. I am now preaching at Starke for a few days. I have been called for a year to work for and with the church in Jacksonville, Florida's metropolis, and shall from there, as I enter upon my duties in two weeks, send you further observations and notes. And hoping that prosperity and success will crown your every effort, and congratulating you most heartily on your able and successful career in the journalistic arena.

Your Bro.,
T. H. BLENS.
Starke, Florida, April 22nd, 1885.

THE FAMILY.

CHARITY.

(For the Christian.)

O, for that love which thinks no ill ;
But suffers, and is kind ;
Which permeates the transformed will,
And marks the virtuous mind.

That charity which never fails,
When fortune's angry frown
And mischief maker's poison tales
Conspire to cast us down.

Which sees in every honest man,
The noblest work of God ;
And speaks good words when o'er he can ;
Nor spreads his faults abroad.

Whom duty makes his chief concern ;
And love with wisdom links ;
For evil surely may return
To him that evil thinks.

O, did we heed the golden rule,
We'd make our lives sublime ;
Nor doubly dying, like the fool,
We'd print the sands of time.

—D. McDUGALL.

Riverside, N. S., March, 1885.

WHY AM I NOT A CHRISTIAN.

1. Is it because I am afraid of ridicule, and of what others may say of me ?

"Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed."

2. Is it because of inconsistencies of professing Christians ?

"Every man shall give an account of himself to God."

3. Is it because I am not willing to give up all to Christ ?

"What will it profit a man if he gain the whole world, and lose his own soul ?"

4. Is it because I am afraid I shall not be accepted ?

"Him that cometh unto me I will in no wise cast out."

5. Is it because I fear I am too great a sinner ?

"The blood of Jesus Christ cleanseth from all sins."

6. Is it because I am afraid I shall not hold out ?

"He that hath begun a good work in you, will perform it unto the day of Jesus Christ."

7. Is it because I am thinking that I will do as well as I can and that God ought to be satisfied with that ?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

8. Is it because I am postponing the matter without any definite reason ?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

Christian Witness.

REV. J. INGLIS has well said : "Suppose my watch was not doing well, would it do any good were I to go to the town-clock, and take out my key and make the hands of the watch to point the same as those of the clock? You know this would do no good, for the hands would soon be as far wrong as ever. I must send my watch to the watchmaker, that he may put its heart right, and then the hands will go right too. So it is with you ; you must first get your heart put right then your hands will go right, and your feet and all will go right." After the watch is made right inside it may need a little regulation to bring it and keep it to the exact time, but it would be utter folly to attempt outward regulation if anything is essen-

tially wrong within. So we may need the outward regulation of education even after the heart is purified. But the regulation of education (or "culture" which is the word most in use now), will avail naught till all is right within. We cannot study ourselves into sanctification ; nevertheless the saints need to study ! Purity may need to become polished. Holiness belongs alike to the heart, and to the head. Purity may still go on to perfection. Renewed—then regulated.

AMENDMENTS TO THE MAINE LIQUOR LAW.

The amendments to the liquor law enacted at the late session of the Maine Legislature have gone into effect.

The penalty for selling rum by runners, obtaining orders, etc., is increased from \$100 to a fine of not exceeding \$500 and costs for each order obtained, and in default of payment to imprisonment of not less than two nor more than five months.

The penalty for single sale of liquor is increased from \$30 to not more than \$100 and costs on first conviction, and on each subsequent conviction to a similar fine of not more than ninety days' imprisonment or both at the discretion of the court.

The penalty of being a common seller of liquors is made a fine of \$100 and costs or three months' imprisonment, or both at the discretion of the court on first conviction, and on each subsequent conviction \$200 fine and costs and four months' imprisonment.

The penalty for keeping a drinking house and tipping shop is made a fine of \$100 and costs or imprisonment for three months, or both at the discretion of the court, and on every subsequent conviction to the same fine and six months' imprisonment.

Liquor dumps and other appliances for concealing or destroying liquors are to be seized and exhibited to the jury as evidence.

Any person found intoxicated on the street, and any intoxicated person disturbing the peace anywhere, shall be arrested and tried, and if found guilty shall be imprisoned not more than thirty days for first offense and not more than ninety for second offense. But any portion of this sentence may be remitted by the judge if the offender gives information under oath of whom he procured the liquor on which he became intoxicated.

Advertising of intoxicating liquors in newspapers or in any other manner is prohibited under penalty of \$20 for each offence.

Clerks of courts are required to publish in some newspaper in the county the disposition of each indictment or liquor case within thirty days after the adjournment of court.

Temperance instruction is required in public schools.

CURRENT EVENTS.

DOMESTIC.

Gaspereaux fishing in the harbour has been very good lately. About 400 men in 290 boats are engaged in the fishing.

Of ten persons who perished in a snow slide at Homestake Mountain, Col., two weeks ago, were Martin and Sylvester Borden and Chas. Richards, of Nova Scotia.

Reuben Greer while at work on Wednesday last at one of the booms on Salmon river, St. John county was knocked into the river and drowned.

The Star, which sailed from Indian town on Saturday for Gagetown, went as far as Long Island, and meeting large quantities of ice, was obliged to return to Westfield, where she remained during the night, returning to Indian town on Monday.

A correspondent of the Gleaner writes that a little girl named Gatt, four years old, was burnt to death

at Charlo, (Rest. Co.) on the morning of the 21st. She is supposed to have been playing with matches. When discovered she was in great agony and only lived an hour.

George Chapman's barn at Point de Bute was burned on Saturday last, with the most of its contents, including 12 tons of hay, several sleighs and sleds, a mowing machine, several other farming implements and three head of cattle. Mr. Chapman was badly burned himself.

Captain George Bissett, of the schooner *Delatla*, just arrived from New York, reports that at 8 p. m, on the 27th April, Portland light bearing north by west, 20 miles, Juan Lepoz, a seaman, left the wheel and went forward on the lookout. He was not seen afterwards. The wind was moderate at the time and the weather clear. The missing sailor was 24 years of age and belonged to Mexico.

Dr. Bayard, having tendered his resignation as president of the Medical Association, a meeting for the purpose of selecting some one to fill the vacancy and to transact other business, was held at Fredericton on Tuesday last. There was a large delegation of the medical fraternity present. Dr. J. T. Steeves, medical superintendent of the Provincial Insane Asylum, was elected president.

A fund for the relief of the families of volunteers who have gone to the North-West has been started in Halifax, the Lieutenant Governor and several wealthy citizens heading the list with \$100 each. Of 280 men composing the Halifax battalion, some 200 have left their families, in many cases, insufficiently provided for. Employment in their country's service means remuneration that will not provide decently for the requirements of their families during enforced absence.

Hon. A. M. Mackay, manager of the Anglo-American Telegraph Company at St. Johns, Nfld., reports that the latest arrivals from the seal fishery, bring the total catch to about 220,000 seals, against an average catch of 350,000. The first arrivals of steamers promised an unprecedented catch, but later arrivals brought home next to nothing. The steamers *Kite*, *Nitrod* and *Mastiff* are still in the Gulf ice. The steamer *Leopard* with shaft broken has been jammed in the ice over a month, with no prospect of getting out for some time yet. Fifty of her crew managed to get ashore and walked seventy miles across deep snow to Port au Basque, whence they reached St. Johns. Fifty men still remain on board.

WINNIPEG, May 1.—Despatches from Clarke's Crossing say we learn from north, but not authentically, that the rebels are strongly entrenched at Batoche, where they intend to resist further advance of troops. We are well supplied with ammunition, reports to the contrary, notwithstanding. We have also plenty of rations, which are vastly improved, and abundance of oats and hay for the horses. The men are in good health, full of spirits and anxious for an advance on the hostiles. An advance is expected at once.

Word comes from Calgary that Col. Ouimet and his adjutant arrived there yesterday and proceeded by special conveyance this morning to join his regiment. He was accompanied by the Alberta mounted rifles, who will act as scouts for the force at Red Deer.

A despatch from Medicine Hat says word was received there yesterday from a man named Pierson, a freighter between Medicine Hat and McLeod, that all his horses were stolen last night by Indians. He left Medicine Hat last Monday with a full load of goods on his return trip to McLeod's. He had got only twenty miles out when his horses were stolen and he is left in a bad fix. Instances of horses being stolen by Indians are reported almost every day.

MONTREAL, May 1.—The Montreal garrison artillery has been called out to go to Winnipeg, to take the place of the Halifax battalion.

FOREIGN.

LONDON, May 1.—There is a slight relaxation in the tension of the relations of Russia and England. Russia appears to be disposed to entertain England's latest proposals to submit to the arbitration whether the convention of March 17 was broken by Russia. It is believed the King of Denmark will be selected as arbitrator in the event of mediation being accepted.

PARIS, May 1.—It is rumored here that Russia has made counter-proposals to England and that these proposals will probably be accepted by England.

LIONS ABOUT.—It is a dangerous thing to trifle with a cold. A darkey preacher once told his hearers that he thanked God that the devil went about as a roaring lion, seeking whom he might devour. He might catch a poor fellow who didn't know that he was near him, but when he heard the roar he could get out of the way, if he didn't, he deserved to die. So when one hears the wheeze or cough which tells of the old lion of consumption lurking around, he should fly and get Minard's Liniment and use it freely on the chest and take Minard's Honey Balsam internally, and get out of the way of danger. These preparations are well known, having been tried for 30 years and are acknowledged by all who use them to be unsurpassed in their soothing and healing properties.

RECEIPTS FOR APRIL.

Mrs. A. Reed, \$1.00; John Dewar, 50 cents; Mrs. R. Jackson, 50; Mrs. M. Owen, 50; Mrs. Wm. Miller, 50; James Hewitt, 50; Amos H. Outhouse, 50; Mrs. Luther Mathews, 50; Mrs. Frank Mathews, 50; Mrs. Alfred Williams, 50; Mrs. Edward Mathews, 50; Mrs. Samuel Dick, 50; Mrs. Geo. Mosley, 50; Mrs. Jov. Wickerson, 50; Albert Kinney, 50; Miss S. Vaughan, 50; John Stewart, 50; Alex. McInnis, 50; Handford Outhouse, 50; Mrs. J. Hurst, 50; John Jolly, 50; Miss C. Squarbridge, 50; Chas. F. Simpson, 50; W. J. Simpson, 50; Geo. Harker, 50; Robt. Carson, 50; Geo. Stevenson, jr., 50; A. Warren, 50; Wm. Francis, 50; Miss E. Crawford, 50; J. Rodgers, 50; J. Murray, 50; Mrs. Geo. Bill, 50; Jos. E. Reid, 50; Robt. Way, \$1.00; Wm. G. Houston, \$1.00; Wellington Houston, 50 cents; Henry Ward, 50; George Wallace, 50; Miss M. Hopley, 50.

DEATHS.

EATON.—On the 21st inst., at No. 35 St. Urban street, Ethel Amelia, youngest child of William H. and R. J. Eaton, aged 2 years and 9 months.

BAILEY.—At Westport, March 23rd, 1885, little Alma, second daughter of Brother and Sister Charles Bailey, aged 7 years and 8 months.

Thus a break is made in a beautiful little family of children, and one of the brightest jewels is taken from the home on earth to the heavenly home above. She will be sadly missed in the home circle, and in the Sunday School to which she was greatly attached. Only those who have had thus to part with their dear little ones can know how sore a trial this is. How comforting to know that the Lord has said, "Of such is the Kingdom of Heaven."

CLIFFORD.—Also, at Tiverton, April 16th, 1885, Jennie, third daughter of Brother and Sister John Clifford, aged 16 years.

This is the fourth child our Brother and Sister have lost in less than two years, aged, respectively, 21 years, 18 years, 16 years, and an infant of a few months. But, by the grace of God they can bear this great trouble with Christian fortitude, being cheered with the sweet hope of meeting these dear children in a better home than this. Never were parents more tenderly devoted to children, nor children to parents; yet with the blessed hope of the gospel they could go calmly down to death, and father and mother could confidently commit them to the God who gave them. May the consolation of the gospel be theirs in this great affliction.
E. C. FOND.

Westport, April 23, 1885.

PEARSON.—At East Rawdon, N. S., March 23th, 1885, Sister Harriet Pearson, wife of Bro. Andrew Pearson, aged 46 years. She has left a husband, three sons, seven daughters, aged parents, brothers, sisters, and other relatives to mourn their irreparable loss, which is her eternal gain. Death came very unexpectedly, though she had not been very well for some time. Her pleasant face greeted us at both meetings on our last visit to East Rawdon. We shall miss her as we always expected to see her in her place. She was very consistent in all her deportment. Quiet, competent, kind, and faithful in all the many duties and relations of life to which she was called. We deeply sympathize with Bro. Pearson and his motherless children, a part of whom are quite young, in their sad bereavement. May the Lord sanctify this great affliction to the eternal welfare of that excellent family.
J. B. WALLACE.

P. E. ISLAND MISSION FUND.

The following amounts have been received since last acknowledgment:

Bequest of late D. McKay,.....	\$15 00
Mrs. H. Bell,.....	10 00
Mrs. McRae,.....	1 50
Mrs. Jones,.....	3 00
Venia Milligan,.....	2 00
Robert Milligan,.....	1 00
David Fullerton, N. S.,.....	5 00
E. D. Crawford,.....	2 00
Mrs. J. Lord,.....	4 00

Total,.....\$43 50

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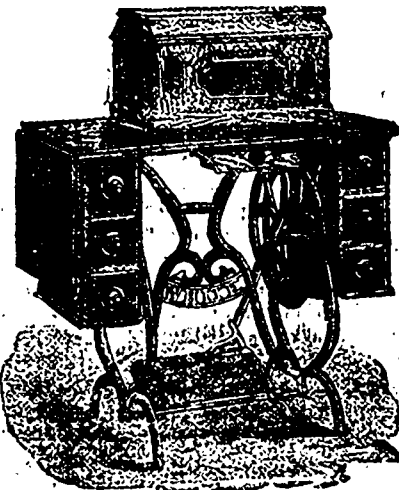
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offered for a better article, or the Proprietors of any remedy showing more Testimonials of genuine cures of the above diseases in the same length of time. There is nothing like it when taken internally for Cramps, Colic, Croup, Colds, Coughs, Pleurisy, Hoarseness and Sore Throat. It is perfectly harmless, and can be given according to directions without any injury whatever. Minard's Liniment For Sale by all Druggists and Dealers. PRICE 25 CENTS.

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