

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

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

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

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

THE CHRISTIAN.

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

Vol. III.—No. 3.

SAINT JOHN, N. B., JANUARY, 1886.

Whole No 27.

The Christian.

THE LORDSHIP AND MESSIAHSHIP OF JESUS.

M. B. RYAN.

"Let all the house of Israel therefore know assuredly that God hath made Him both Lord and Christ, this Jesus whom ye crucified.—Acts ii. 36. (Rev. Ver.)"

Let us study briefly the significance of this passage of Scripture. The message which it contains is assured to us. An inspired man has reached this statement as the conclusion of one of the sublimest arguments on record. The argument cannot be refuted; it never has been successfully attacked. Hence the conclusion must be accepted as correct. We can then "know assuredly" that what is here said is true. This insures our confidence in the statement. Furthermore, as the message is of incalculable importance to us, it merits our closest and sincerest attention.

I. *The arrangement spoken of has God for its author.* "God hath made Him both Lord and Christ." Were it man's arrangement we could afford to treat it with indifference. But when God speaks man should listen. When God makes arrangements, man should defer to His wisdom. When God commands man should obey.

All the requirements of the Christian religion are God-given. On this point there seems to be a popular misunderstanding. Men speak of and treat the institutions of the Gospel as though they were the requirements of men, resting on no higher authority than that of the Church, and hence not necessarily obligatory on men. They think they can be saved as well without them as with them, and that their observance is only necessary as a means of identifying themselves with the church.

But God has taught us to esteem every institution of the Gospel as divine, and a necessary part of His system of redemption. And that God has given an ordinance or authorized an act should be a sufficient reason for any man's cordial obedience.

The exaltation of Jesus is a thing into which God's wisdom and His sovereign power enter; and it ought to demand our closest attention and our most cheerful acquiescence.

II. *The positions to which God has raised His Son are of the most vital importance to men.*

1. He has made Him Lord. The meaning of that term is Master, Potentate, Sovereign. It is the right of such a person to rule. To make laws, to demand submission, to rule over subjects, to punish enemies, is his rightful prerogative. That God has exalted His Son to such a position all scripture testifies.

Moses says, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto Him shall ye harken." Isaiah says, "And the government shall be upon His shoulder, * *

of the increase of His government and of peace there shall be no end." God himself says, "This is My beloved Son; hear ye Him." Mark says, "So there the Lord Jesus, after He had spoken unto them, was received up into heaven, and sat down at the right hand of God." Paul says, "Wherefore, also, God highly exalted Him, and gave unto Him a name which is above every name; that in the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Peter says of Him, "Who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto Him."

What a phalanx of inspired witnesses rise up to attest the truth of Peter's words, that God has made Jesus Lord! But what has this to do with us? Very much. If He is Lord, it is our duty to submit to Him. As Lord or Sovereign He is the author of laws which we ought to obey. He makes claims on us which we cannot ignore. He claims the right to our affections, our wills, our powers of body and mind. It is God's purpose in His exaltation that these should all be given to Him. We must either submit to His claims or rebel against them. If we rebel against the claims of Christ, we rebel against God Himself. The whole matter of our acceptance with God, our salvation from sin, and our safety in the hereafter, turns on a personal surrender to Christ. It is not simply a question of joining a church or making a public profession of religion. It is a question of loyalty to Him whom God has exalted above all things and obedience to His will. He is the only Mediator between God and man. His authority is supreme, for "All authority hath been given unto Me in heaven and on earth." He alone has the right to dictate terms of pardon and give promise of blessing. His authority must be respected; His position must be recognized. God will treat with no man who ignores Him and His demands. Have we submitted to the Lord? or are we asking God to save us independent of Him?

2. He has made Him Christ. The term Christ means Anointed Saviour. God has summed up in Him the three offices of Prophet, Priest and King, to each of which men were anointed under the Old Dispensation. And in the discharge of the duties belonging to these offices, He saves men from sin and death. Hence He is an anointed Saviour. To the truth of this statement the Scriptures also set their seal.

The angel said to Joseph, "And thou shalt call His name Jesus, for He shall save His people from their sins." Peter says (Acts iv. 12), "And in none other is there salvation." Paul says, "Jesus came into the world to save sinners." The writer to the Hebrews says, "Wherefore also He is able to save to the uttermost them that draw near

unto God through Him." But what is this to us? It is everything! We are famishing. We need bread. Jesus is the Bread of Life. We are dying of thirst. We need living water. Jesus says, "If any man thirst, let him come unto Me and drink." We are lost. We need succour. Jesus says, "The Son of man came to seek and to save the lost." We are captives of sin. Jesus says, "If, therefore, the Son make you free, you shall be free indeed." Jesus says, "Come unto Me * * * and I will give you rest." Jesus as the Anointed Saviour is all we need. In Him is hope for a perishing world, and succour and safety for every needy soul.

But look at the passage again. Is the arrangement of those terms in the passage accidental and meaningless? Is it of no significance that the Lordship is placed first, the Christhood second? Is not this arrangement of the terms an intimation that Jesus must be our Lord before He can be our Saviour? That He must first rule, then rescue? All Scripture teaching on this subject corroborates this thought. Man is lost because of his waywardness and disobedience. He can be saved only by submission to an almighty Saviour. It is not proposed to save man *in* sin. He is to be saved *from* sin. Then he must be led out of sin into a godly life. This is done under authority of Christ. Heaven's law is, first obedience, then blessing.

Here again there is popular misapprehension. How many are looking to Christ for salvation who do not look to Him for instruction and law! How many expect to be saved through Him who are not ruled by Him! How many claim them as their Saviour to whom He is not Lord! Let us all remember the words of the Lord, "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father who is in Heaven."

Williamsport, Penn., Dec. 14, 1885.

THE LORD'S SUPPER.

That which Luke calls "Breaking of Bread" is appropriately termed by the Apostle Paul in his first letter to the Corinthian brethren, "The Lord's Supper. We say appropriately, for it is His institution. From this present hour through each succeeding century until the first of the Christian era, and that period of it designated by the sacred historian, and not one hour beyond it, can be traced through the pages of history the Lord's people observing the mandate, "Do this in remembrance of Me." It calls to mind what He did; what He is doing; what He will do. It is a memorial of His love—a love that far transcends anything known to the human family. "While we were yet sinners Christ died for us." It links, and inseparably, too, the faithful of this century with those of the former, and so on through successive centuries until we come to the apostles and through them to the Saviour Himself. An

institution coming from the Saviour, as this does, and fraught with so much of interest to the human family, deserves something more than a mere passing notice, and therefore we propose to review this subject in the following order:—The time and circumstances attending its origin. The desire of its author. The Scripture qualification of those celebrating it. Its influence over those participating, and lastly, How often *should* the people of God meet around this "Table of the Lord."

1. The time and circumstances attending its origin.

We presume that every Bible reader is somewhat familiar with the details of what is commonly called the Jewish Passover—an annual feast that pointed to a memorable transaction in the history of the Jewish people. But still, if Stephen, filled with the Holy Spirit, thought it not out place to present before the *Sanhedrim* some of the facts connected with the Passover, surely but few will consider it a work of supererogation when they find here, briefly given, some few incidents relating to this institution.

The Jews had been in Egyptian bondage about four hundred years, when God, having witnessed from time to time the affliction of His people, came down (using Bible phraseology) to deliver them. God selected Moses, gave him a commission and power to work miracles to attest the truthfulness of all he said. He thus sent him as an ambassador to the courts of Pharaoh with the message, "Let My people go that they may serve Me." But the proud and obdurate Pharaoh positively refused to comply with the wishes of Jehovah. After nine or ten manifestations of God's power over the gods of Egypt and the king of Egypt still being obstinate, God said, "I will bring one plague more upon Pharaoh and upon Egypt." The nature of the plague; the precautions given to the Jews to ensure their own safety; and certain instructions as to their departure, are minutely given in the 12th and 13th chap. of Exodus. It appears that under the direction of Moses (1) the father of each Jewish family selected on the 10th day of the month Abib (our April) a lamb or kid and kept it with great care until the 14th day of the same month. (2) On the 14th day in the evening (afternoon sometime) the lamb was killed. (3) Its blood was sprinkled upon the lintel, and the door-posts of the houses in which the lamb was eaten. (4) On that night the lamb was roasted, and the Jews safely housed in their several homes with their loins girt, shoes on their feet and staff in hand, ate it with unleavened bread and bitter herbs.

At midnight the Lord passed over the land of Egypt and smote the first born of every Egyptian family on whose door-posts there was no blood; "From the first born of Pharaoh to the first born of the captive in the dungeon." The Egyptian people were baptized in grief, or, to use Bible language, "there was a great cry in Egypt." Pharaoh became alarmed and arose in the night and called for Moses and Aaron and said to them, "Rise up and get you forth from among my people, both ye and the children of Israel: and go, serve the Lord as ye have said. * * * And the Egyptians were urgent upon the people, that they might send them out of the land in haste: for they said, we be all dead men."

The children of Israel in great haste gathered together whatever was given them and on the "morning of the 15th turned their backs upon Egypt and started for the Promised Land."

It was to the scenes of that night the Lord's or Jewish Passover pointed. "It was a night to be much observed unto the Lord." This feast was observed by the Jews every year in the month of Abib, according to the law of Moses. It was the celebrating

of this feast the Saviour had in view when He said to His disciples, "Go into the city to such a man and say unto him. * * * I will keep the passover at thy house with my disciples." It was at the close of this Paschal Supper the Saviour instituted His own Supper: "As they were eating, Jesus took bread (the unleavened bread of the Passover) and blessed it, and break it, and gave it to the disciples and said, Take eat; this is my body. And He took the cup and gave thanks, and gave it to them, saying, Drink ye all of it." Matt. xxvi. 26-27. It was the last supper our Saviour attended, for on the following day He was put to death. The instituting of His Supper was among the closing scenes of our Saviour's life on earth. This Supper is indeed a memorial of His grace, and exhibits in Him, such love and wisdom, yea in-expressible thoughtfulness for His followers in all ages, that we find ourselves saying with one of old, "Thou art in that Christ the Son of the living God." C.

(To be continued.)

CORRESPONDENCE.

FROM NEW ZEALAND.

DEAR BRO. CRAWFORD,—In my last I said that the Evangelistic Committee of Auckland was on the lookout for a preacher to take Bro. Exley's place. By the last mail an invitation was sent to a Bro. Alexander Brown, who is now in England, and it is probable that he will be here early in the new year.

New Zealand has of late been highly favored in a religious sense. We scarce recover from the excitement of one sensation before another is upon us. The latest article in the sensational religious line is the advent of two Church of England Missioners from England. They are quite equal to the average rantier in some respects, while in others they endeavor to produce effect by the use of those ritualistic devices which have such charms for Puseyites and Roman Catholics. Imagine a hoary and reverend looking preacher, who seeks to impress upon you that he comes to you with no new gospel, nothing but the simple Story of the Cross, clothed in a complete surplice, the ample folds of which he is careful to adjust, time after time, as he preaches to dying sinners, with the æsthetic display of a young lady who makes her first appearance in a long dress; then see him facing to "the East," bowing with military precision, and assisted by surpliced choir, organ, etc., and say if you can see any resemblance to the Sermon on the Mount, or the Gospel preaching on Pentecost, or at Mar's Hill. These Missioners, as they are called, have come out specially from home to stir up the minds of the people of the Church of England in New Zealand, and they are being tolerably successful. They spend a week or more, according to circumstances, preaching every night in the week and generally three times on Sunday. Communion services are held every Sunday, and some times on week day mornings.

I mentioned in one of my letters the birth of the State Church of Tonga. I have now to announce that another church, though not purporting to be a State Church, has been brought into existence under the name of the "Church of Australia." Possibly you may not have heard of the Rev. Charles Strong, for some years minister of what is known as the Scots Church, Melbourne. It has been for years one of the wealthiest and most fashionable churches in Australia, and Mr. Strong is a fine preacher, but his views of Christianity had so expanded that he could not keep within the limits of the "Confession of Faith," consequently he was driven from his own church, and has taken refuge in the new sect formed by himself. Mr. Strong has the reputation of being an earnest worker, besides being a good preacher, so that he will probably draw a good congregation around him, but it is a pity he should be the means of increasing the power of sectarianism.

Mrs. O'Gorman Aufray, alias "the escaped nun,"

is now lecturing in this colony to crowded houses, exposing the mysteries of convent life and the leading features of Romanism in a very telling manner. Mr. Gerald Massey, who is heralded as "Poet, Philosopher and Litterateur," is also doing the colonies, lecturing in the interest of so called free thought, at the same time announcing himself as an earnest believer in Spiritism. One of the Thames preachers challenged him to debate some of the points set forth in his lectures, but he declined. He does not "draw" so well as the "escaped nun," but has had fair audiences considering the charges made to hear him. Free thought has been struggling on in New Zealand ever since I came here, but has not made much headway. Our present Premier, Hon. Robert Stout, and another of our Cabinet ministers, Hon. J. Ballance, are the chief apostles of it in this country. Though but little progress is made they are still vigorous and energetic in making known their agnostic principles. Never was there greater reason for Christians to stand shoulder to shoulder and show by their pure lives and sincerity of heart the truth and power of the religion of Christ.

Bro. Haley has been sounding the praises of the Australian Churches since his return to America. He considers these colonies as the best mission fields in the world, and says the churches are exceedingly liberal and honest in paying their preachers. I should hope that all Christian churches are at least honest if not liberal to their preachers, although the inference to be drawn from Bro. H's remarks is that some are not. This should not be. Another American preacher now in Victoria, is about to return to his fatherland—Bro. E. T. C. Bennett; while Bro. T. J. Gore, also of America, goes for a trip and may remain. Notwithstanding the liberality and honesty with which they are treated, these Yankee preachers still have a hankering for their native land and the strains of "Hail Columbia."

Wishing you and the readers of THE CHRISTIAN health, peace and prosperity during the year which will have been entered upon before this appears in print, I am, dear brother,

Yours, etc.,

L. J. BAGNALL.

Sandes St., Thames, N. Z., }
Nov. 9th, 1885. }

FROM GALT, ONT.

DEAR BROTHER,—As most of your readers will know Bro. Carson, late of Halifax, who left that city about a month ago for Florida, where he hopes to benefit his health, it will be of interest to them to know something of him on the way. Those who know him, know he could not be idle. About a year ago, Mr. Alex. Hume, a young merchant of Galt, Ont., was visiting Halifax on business. He had for some time been dissatisfied with sectarian teaching and was seeking earnestly after the truth. In the good providence of God he met Bro. Carson, who taught him the way of the Lord more perfectly.

Bro. Hume remained with the brethren in Halifax for a month or two, enjoying their communion and fellowship, and before going to Florida, Bro. Carson felt that he should like to visit Bro. Hume at his home in Galt, to see how he did.

He found him still steadfast in the truth and thankful to his Heavenly Father that he had been led from error to the faith as it had once been delivered to the saints.

Brother and Sister Carson found a warm welcome and soon began to speak the Word to those in whose society they were thrown, and in a short time Bro. Hume had the happiness of seeing his wife and his sister make the good confession and bow in submission to our Lord's command. Bro. McDouell, his brother-in-law—a baptized believer—also threw in his lot with the little band of Disciples, and is proving himself a faithful and zealous follower of the Master.

In the meantime they had heard of your humble scribe—a Disciple who, though resident in Galt for some time, was not aware that there was another brother in town standing on the same ground as himself, but he was soon gathered in and the little assembly of Disciples, now increased to five, began.

to meet on each first day of the week to remember their Dear Lord, and also as often as possible on week day evenings for Bible reading and study under the direction of our Bro. Carson.

A hall was engaged and the Word proclaimed to those who would come to hear. We have seen no direct result from the meetings yet, but we believe the good seed will bear fruit in some honest heart. In the midst of our joy and rejoicing our hearts were made sad by the hand of death. Our brother and sister Hume were called upon to part with a dear little lad, their first born, about seven years of age. He was a child of more than ordinary intelligence and it was a sore trial to give him up; but thanks be to God they do not sorrow as those who have no hope. They believe the separation will be for a little while only, and that the Lord doeth all things well. Our Bro. and Sister Carson start for Florida, via New York, on Monday 21st Dec., leaving behind them a little flock who will ever thank their Heavenly Father that He put it in their hearts to visit Galt. The preaching brethren of Ontario have promised to help us, and we trust we are but the nucleus of a great work for the Lord in this place. The prayers of the little church here will go with Bro. and Sister Carson wherever they may be, and we trust that in Florida they may meet with that benefit they expect, and that in God's mercy they may long be spared to carry on the good work of preaching the Gospel and gathering in souls for the Master.

Yours in the one hope,

GILBERT A. SMITH.

Galt, Dec. 19th, 1885.

MISSION.

The former letter relative to mission work in Hants Co., closed with a remark concerning the church in West Gore. We would say in addition to that, that the meeting of eight evenings closed with three baptisms, and a fine prospect for other accessions. "Did you not make a mistake in leaving there so soon?" Undoubtedly; a mistake the like of which we hope will never be repeated. The cause in West Gore is well established. The brethren there have every chance for prosperity; their faith and love warrants a hope of grand success in every good word and work.

The meeting in Shubenacadie was a failure. The roads were so bad and the weather so stormy, it was quite impossible to get much of a hearing. It was thought best not to protract the meeting longer than a week. The church numbers eighteen. They have faithfully continued the Lord's day meetings, from house to house—having no meeting-house. We were very much pleased with these brethren. We received a hearty welcome, and our heart was keenly touched with their "good bye" and "God bless you." We most heartily desire and pray for their prosperity, and that their love and devotion may increase until they have succeeded in building a suitable place of worship. This is absolutely necessary for the further growth of the church. They undoubtedly feel their inability to accomplish such a work; but let them commence the work, and they will find as the house advances, their feelings and ideas will expand, and what seemed hard at first will become easy and delightful. We know it is hard to commence. We know, too, that it is harder to stop until the work is completed. For this reason we are very anxious for them to begin to build. We shall look and listen with intense interest to hear that the Shubenacadie church has begun their house of worship.

Bro. John B. Wallace was with us through the week, and by his kindness we were able to visit the people. He was willing, and his horse was able, to take us from house to house.

We were in Newport seventeen days. Preached in six different localities, *i. e.*, Scotsville, where the meeting-house is located, Ashdale, Union Corner, Mosherville, Gravel Point, and Belmont. We had a good hearing in all these places. In Belmont

the Methodist friends admitted us into their church house, just once; after this we held the other two meetings in the homes of Bro. Greene and Mr. Benedict. We received warm invitations to continue our meeting in that locality—other friends opening their houses for meetings. Bro. Bailey did a fine thing for the mission in letting us have his horse and carriage during our stay in Newport. It gave us the opportunity of visiting all the brethren. I would mention right here the kindness of Bro. Harris Wallace in assisting us on our journey from place to place while in West Gore. We can say of Newport, that it is an extensive and promising field of labor—so many places where opportunities are offered for preaching the Gospel, and many who are anxious to hear the truth. The brethren are able and willing to support a preacher part of the time.

The County is well able to employ a man all his time in addition to what they are already doing. It would be encouraging to Bro. John B. Wallace to have a preacher working with him in that county. We found the brethren in Newport exceedingly anxious for some one to come among them, to work in that inviting field. While their pastures are clothed with flocks, and their fields yield abundantly, their hearts are also enlarged—"for the liberal deviseth liberal things, and by liberal things shall they stand." We were not a little encouraged by the prospect for a future work in that county and the readiness of the brethren to enter into the work. The immediate results of our meeting in Newport were five additions, three of whom were baptized. Bro. and Sister Benjamin Vaughn took their place in the church; their interest in the cause of Christ will contribute largely to the good work in Newport. Thus ended our labor of seven weeks, resulting in eleven additions, five hundred miles traveled by carriage, one hundred and sixty-one visits, and fifty-one sermons preached. H. M.

NEWS OF THE CHURCHES.

NEW BRUNSWICK.

ST. JOHN ITEMS.

Two additions to report this month. One by confession and obedience, and one united from another congregation.

At a regular meeting of the Young Men's Association, held Monday evening, the following officers were elected for the ensuing term: J. E. Edwards, President; D. A. Morrison, Vice-president; Walter Trueman, Secretary; J. E. Dinsmore, Treasurer; T. H. Capp, Critic.

NOVA SCOTIA.

HANTS COUNTY.

Bro. Murray has, in this county, helped us much this Fall. Some nine or ten have been added to the churches where he labored. We were greatly pleased by his visits; but, as he will report through the columns of THE CHRISTIAN, we shall not use, at present, any more space. J. B. W.

HALIFAX.

In answer to a communication received a few days ago from one of our preaching brethren:—He expressed great surprise on learning that the church in Halifax still maintained an existence, and continued to keep up the weekly meetings. He also states that he told several that there were no meetings of our brethren in Halifax now. I therefore take this opportunity to disabuse the minds of any who are thus informed, that such is not the case. While it is true the number is very small who have proved faithful to the charge committed to them, yet these few meet every week. We meet now in the basement of National School, opposite Grand Parade. On Tuesday evening for Bible reading; on Lord's day at 11

a. m., Bible Class; at 7 p. m. for exhortation and breaking of bread. Although our efforts are very weak, yet God has blessed them by adding some to our numbers in the past year. Since the 28th of December, 1884, there has been ten added to the church—three from the Methodists, one from the Roman Catholics, one from the Baptists and five from the world. There are others also anxious to learn the way of the Lord more perfectly. We have therefore great reason to thank God and take courage to go on in the work of the Master. Many of the brethren throughout the Province have expressed themselves, and very truly too, that Halifax is a very hard field of labor, surrounded as we are by an almost impenetrable wall of opposition which can only be broken down by a continuous fire from the gospel gun, manned, as it must be, by unflinching soldiers of the Cross.

Brethren, let us not be discouraged, remembering that the darkest hour is just before the dawn of day. Let us ever keep before us the cheering thought, that if the Lord be for us who can be against us. Now, as we are soon to enter upon a new year of labor, we would ask the united prayers of the brethren on behalf of our struggling few, that the Lord may continue to bless our feeble efforts in the capital. Should any of our preaching brethren, or others, have occasion to visit the city, we would be happy to have them remain over Lord's day with us, in order that we might receive from them words of encouragement whereby we may be stimulated to greater efforts to win souls for the Master.

Since writing the above I have learned that two others have expressed themselves as on the Lord's side, and in a few days, no doubt, will be added.

Let us therefore be faithful in holding up Christ before the sinner as their only hope of glory.

E. W., Clerk of Church.

December 19th.

KEMPT.

The second Lord's day in December was devoted to Kempt. The congregations were good and encouraging. The Ladies' Sewing Circle is still increasing in interest. Some repairs are to be made inside of the meeting house.

Quite a pleasant evening was spent the 15th inst., at the home of Mr. and Mrs. Israel Cuskings; about sixty-four of the friends came with their hearts and pockets full, making us all happy, especially the preacher—who was left twenty-five dollars better off. Just imagine his feelings, you preachers!! "Honor to those whose words and deeds thus help us in our daily needs." The ladies provided the pie and cake, etc., giving us a feast of good things. While we enjoy these happy occasions of love and friendship, we are called to remember the sadness of life upon which the shadow of death rests. Two of our number have left our homes for a better home above. Bro. Henry Minard passed away after a few days of dreaded paralysis. He maintained his Christian integrity to the last. We remember his exhortation in the house of God during the quarterly meeting; his desire to continue faithful to the end. He is gone, and in the evening of his days is laid away to rest from the toils of life. To the widow and daughters we extend our deepest sympathies, trusting that the grace of God may prepare them for that home that knows no sorrow, and where partings are unknown.

Sister Sophorus Freeman departed this life after an illness of a year or more. When it seemed she might be recovering, she was taken suddenly worse, and, after a few days of severe suffering, breathed her last. She was ready to die. Death had no terrors to her. She was respected and loved by all who knew her. Her life was one of peace. Life, to her, was too short for any bitter feelings. "Too short for spite, but long enough for love." She was a kind, loving mother, but she is more precious now, and is waiting on that beautiful shore for her loved ones to come over. May the God of all grace comfort the hearts of the afflicted family, and may her partner in his lonely walks in life's journey, find in his Saviour—who will never forsake—a healing balm for all his sorrows. H. MURRAY.

The Christian.

PUBLISHED MONTHLY,

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

TERMS: - 50 Cents Per Annum in Advance.

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

"THE CHRISTIAN,"

P. O. Box 106,
St. JOHN, N. B.

EDITOR:

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

CO-EDITOR:

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

SAINT JOHN, N. B., JANUARY, 1886.

EDITORIAL.

It is both pleasant and profitable at the beginning of another year which brings us so much nearer the day in which the Judge shall decide our eternal destiny to examine our actions and our true standing in His sight.

Where do we stand? If we are members of the Church of Christ can we belong to a better society on earth? Is it necessary for us to belong to another church or to be anything else than true Christians? Men may think it is and feel so confident that we should be something besides Christians and have another name and church besides the name and Church of Christ as to impose a name upon us if we refuse to take one ourselves. But does our Saviour require us to bear another name and to belong to another Church than His? To ask such questions is to answer them. Most assuredly He does not. If we are not really in His Church or if we are false members, we are condemned. Or if we assume the Christian merely to condemn those who hold other names, we are evidently wrong. But if we claim to be Christians and members of the Church of Christ because He has redeemed us by His blood and we love and obey Him and are perfectly satisfied with His Church, His name, His salvation, His Spirit and His Word, who can condemn us for refusing other names and other creeds? "It is God that justifieth, who is he that condemneth?"

When the various lines which divide men were abolished by the cross and Jews and Gentiles, high and low, rich and poor, were gathered into "one body" they were called Christians first at Antioch. That name they never afterwards renounced but confessed it even in the flames of martyrdom.

Some allege that it was the enemies of Christ who called the disciples Christians first at Antioch. If so, His enemies for once in the world's history did a just, and wise, and good thing, for no better name could be given to the disciples than that of their Master. But did the enemies give them that name? No conclusion could be more absurd. The enemies of Jesus most bitterly denied that He was Christ; how then could they call His disciples Christians?

Others say that they gave themselves this name. If so, they did what was wise and approved of God.

But others contend that inspired men called them by that name (of which we have no doubt) In doing so they called the bride by the name of the bridegroom and all who hold fast His faith and confess His name before men He will confess before His Father and the holy angels. Where Christ's religion alone is held His authority is everything and His plain word answers every question. When awakened sinners now ask, "What shall we do to be saved?" different answers

are given by men of different sects. One says, "Come to the anxious seat and pray and be prayed for that the Lord will come and give you peace." Another will say, "Stand up to show that you desire the prayers of the church." Another, "You can do nothing." And still another, "You need do nothing, Jesus has done it all; only believe." Now each of these answers has "a show of wisdom" and may appear to each party as the very thing the Lord has commanded. But where did He tell His apostles to give such answers? Where did He tell anxious enquirers to do such things? and echo answers, Where? Men differ on nothing so widely as on telling sinners how to come to Christ. And still there is nothing which Christ and His apostles have made more plain and positive. His great heart seemed to yearn to make known to the lost His dying love and hasten to save them before they perish.

In His final commission (Matt. xxviii. 19-20. Mark xvi. 15-16), He charged His apostles to teach the saved all things which He had commanded them. Without there specifying what the "all things" were, but when He spoke of saving men He tells plainly and positively what they were to do to be saved as if to preclude the possibility of a mistake in either preacher or hearer. And to still increase the certainty the apostles were to wait till they received the Holy Spirit to lead them into all truth. Thus qualified the apostles preached to sinners Christ's gospel and when their hearts were pierced and they enquired, "What shall we do?" they told them in the very words of Christ. When they believed His Word and did the things Jesus had commanded, they were saved and filled with joy and peace in the Holy Spirit whether the number was one or thousands.

The Disciples of Christ now preach to sinners the same gospel and tell enquirers the same things the apostles did. And all who now believe on the Lord Jesus Christ with all their heart and truly repent and are baptized are saved now as they were then and receive the gift of the Holy Spirit now as they did then, for the promise is to as many as the Lord our God shall call. Those who faithfully observe all things which Jesus commanded the apostles to teach the saved will meet Him in glory. Hence the unspeakable blessings of Jesus' own system. Those who take His yoke and learn of Him will find rest to their souls. "Their faith does not stand in the wisdom of men but in the power of God." (1 Cor. 2-5.) "If the Son make you free, ye shall be free indeed." (John viii. 36.)

We are reminded at this season of the empty deception of sectarianism and the strong desire for the union of the people of God. Very many agree to ignore their divisions for one week and meet as Christians to seek in prayer God's forgiveness and grace. "The Week of Prayer" unmistakably testifies:

1st. That sectarianism is not necessary to obtain the blessing of God, but rather obstructs the communications of His grace. Hence it is laid aside.

2nd. That there is a desire for the union of all God's people.

3rd. That such must be Christian union. An attempt to unite all God's people on a sectarian basis would be like that of making a rope of sand.

4th. That it is a spiritual benefit to ignore sectarianism, even for a week.

In all of these the Disciples fully concur, and they speak volumes in favor of an unmixed Christianity, which we feel confident that if rightly understood would meet the approval of all them that love our Lord Jesus Christ in sincerity.

We would heartily join in the week of prayer, but for serious reasons; among them the following: They only profess to lay aside sectarianism for one week out of the fifty-two. We are bound to give it up all the time. They also bind their members

to suppress such truth as will offend sectarian feelings. For example,—Should a sinner be so convinced of his lost and ruined state as to ask, "Men and brethren, what shall I do?" and a teacher rise and read in Acts ii. 38, the very answer which the apostle was inspired to give to that question, he would be considered as a grievous offender, though it was the answer Jesus directed the apostle to give and the Holy Spirit inspired him to give. And they who gladly received it and obeyed were saved, and to hold good to all whom the Lord our God shall call. Yet it is strictly forbidden lest it should offend sectarianism which is not dead but sleepeth.

The Disciples of Christ hold the only ground on which God's people can unite without the violation of any command in the Bible or the surrender of any blessing in the Gospel. Things outside of the Bible divide Christians, not things in the Bible. There is *common* ground and *disputed* ground held among men. On the first, Christians can all unite; on the second they cannot. All who love the Lord can agree to hold the Bible as the true guide and creed. This is *common* ground, and it is no offence to propose it to such. But some propose so hold along with the Bible a human creed. One proposes a certain creed, another the creed of a different party. This is *disputed* ground and it is an offence to offer the creed of one party to another. The Disciples hold the Divine Creed.

Again, those who love the Lord take no offence at being called Christians, because it is *common* ground on which all can unite and lose no heavenly benefit by it. But some propose along with it a party name. This is *disputed* ground. It is an offence to ask one party to take the name of another. The Disciples ask all to take the name of Christ.

Baptism has also a *common* and a *sectarian* or *disputed* ground. The Disciples hold that immersion is proper baptism. This has been believed from the beginning by leading men of all denominations. It has never been a matter of dispute by any man or body of men worthy of notice. No church will require a man to be sprinkled who has been immersed because they consider immersion wrong. This is *common* ground.

Some hold sprinkling to be baptism, but it is not a general belief. It is in dispute, and always has been since its introduction, and will be until it is abandoned. Some say it is baptism, others it will do instead of immersion, others deny it altogether. It is *disputed* ground. We ask all to accept the ground which all hold to be right.

The same is true of the *subjects* of baptism. We believe that a true penitent believer is a proper subject of baptism. No one denies this who believes in baptism at all. It was never in dispute, but held by all denominations. It is *common* ground.

Some hold that infants are proper subjects of baptism, others deny it. It is now and always has been in dispute since its introduction. Some hold that all infants are fit subjects, others deny this, and claim that infants of believing parents only are fit. Others reject it altogether. It is *disputed* ground. Thinking men cannot be bound by that which is not once mentioned in the Bible.

The same is true of the Lord's Supper. Many things are held by some that are rejected by others, while there are many things which all acknowledge to be right. We plead for the common ground as regards this institution. So with many other things in the Christian system. There are grounds on which all who love the Lord and His truth can unite, if all endeavored to keep the unity of the Spirit in the bonds of peace.

Let us glance at our obligations as Christians. Christ has released us from the commandments and doctrines of men that He might have our whole affections and our undivided energies in spreading His

truth. Some of us can never forget our gloom and bitter disappointment when trying to *feel* that we were saved under sectarian teaching, nor our heart-felt joy on learning from Christ's own message how He would, and still further, how He did save us. Shall we not always be ready to give to every one who asks us a reason of the hope that is in us with *meekness* and *firmness*. Jesus saves men and unites them in Himself that they may be like Him. None should more resemble Christ than those who acknowledge no other leader. Let us pray and study to bear His image as well as His name, for only as men are convinced of our fidelity to Christ will they own us as His bride or heed our invitations to come to the water of life.

God is greatly blessing the efforts men are making to spread the truth as it is in Jesus. Let all be certain that He will by His people spread the Gospel of Christ, for it is His own power and salvation to every one that believeth. D. C.

ALTHOUGH small-pox has not yet made an inroad to our city, the civic authorities are alive to the possibility—yea, probability—of it visiting us some time during the winter, and have appointed physicians to go from house to house and vaccinate, free of charge, all who have not been vaccinated within a given period, and persons refusing to submit shall be subject to a fine of something like twenty dollars. While witnessing the efforts thus put forth to keep from our midst the loathsome disease, and the willingness of the people to comply with the demands, and the favorable comments of the press upon the wisdom of such measures, we thought of a greater evil that exists in our midst, that has done and is doing more harm to our citizens than small-pox could possibly do. It would be far better to welcome the small-pox into our city, if by doing so it would drive out forever the accursed traffic that is being nursed and protected by the laws of our country—thus giving it a veneer of respectability. Oh, would that our eyes were open to this greater evil—or, being open, we had the courage or manhood to face and to crush the viper that, for all the kindness shown him, has become insolent and defiant and ruinous to all our best interests. The time is nearing when we will have a chance to express our determination to dislodge him, by adopting the Scott Act; and, while it may not give the death blow, still, from the way it *squirms* in other places, we judge that such blows are having, in the eyes of all lovers of truth and righteousness, the desired effect.

MILLENNIAL HARBINGER.—Some of our readers may have copies of the "Millennial Harbinger," bound or unbound, that are but of little use to them, and would be willing to part with them, providing they could be turned to a good purpose. Now, since undertaking THE CHRISTIAN, we have felt very much the need of them, or some such work; and are certain that if we had them, we might, now and again, take from them some of the able articles written by Campbell and others, and present them before our readers to be read with profit and delight. Should any one have them to spare, and will write us to that effect, and price required, we will be pleased to correspond with them. Address, Box 106, St. John, N. B.

BRO. RYAN writes (Dec. 14th), from Williamsport: "I would have written for the December number had I not been very busy holding a meeting here for more than three weeks, and have had very little time for any outside work. * * Our meeting has so far resulted in *thirteen* confessions. There is a very good interest, and we will continue the meeting this week, hoping for more additions to the church."

FROM ST. THOMAS.—Three more baptisms next Lord's day evening, and perhaps more. These

make eight additions to the church here since our return home. Our congregations are real good. At our last baptisms we had the meeting house crowded to its utmost capacity.

Dec. 17th.

R. W. S.

BRO. WM. MURRAY, now laboring with the church in East Machias, Me, informs us that some who had wandered from the fold have come back confessing their sins, and that six had come out from the world; so that now there are about forty to surround the Lord's Table.

BRO. P. D. NOWLAN gave us a call, *en route* to his home, Digby County, N. S. He seems very much encouraged over the success attending his labors in Charlotte County, N. B., and expects, in two or three weeks, to return, and thus carry on the work.

FROM a private letter, we learn that our beloved Bro. Hiram Wallace, who is now in California, but so well known and *loved* in these parts, intends writing something for the columns of THE CHRISTIAN. We hope that he will write *soon* and *often*.

WE WISH to call the attention of those who are in arrears for THE CHRISTIAN, and perhaps have forgotten it, that now would be a good time—a better time could not be—to send along the money, as we have monthly expenses to meet.

WE CALL attention to the good news from Halifax, and trust that the blessing of God may continue to follow the efforts of the brethren living there.

HERE we are at the beginning of another year, and we take this opportunity of wishing all our readers the compliments of the season.

ORIGINAL CONTRIBUTIONS.

A SHORT SERMON FROM A SHORT TEXT.

"Learn of me."—MATT. xi. 29.

Jesus is often and very appropriately spoken of as the "Great Teacher." He is the greatest and best teacher that ever lived. He is great because of His *position*; He sits at the right hand of the throne of God. He is great because of His *power*. "All power in heaven and on earth is given unto Him." He can do whatsoever He pleases. He is a great teacher also on account of His *wisdom*. He knows everything about everybody better even than they do themselves. Oh, He is a great teacher and it is a happy and glorious thing to sit at His feet and learn of Him. Jesus can teach us several things which it is of great importance to us that we should learn, and which we will never learn at all unless we allow Him to become our teacher. He teaches us to *know God*. He came into the world on purpose to teach us about God. "No man knoweth the Father, save the Son, and he to whom the Son doth reveal Him." Earthly teachers have many lesson-books from which to teach their scholars, and they change them often. Jesus teaches us from *one* book and He never changes it. He can give us fresh lessons from this wonderful book every day. No matter how long we study it, we never get to the end of its teachings. If we study any other book, and go through it two or three times, we can generally find out all that is in it, and it will do us very little good to read it any more. But not so with the book out of which Jesus teaches us. The Christian, who has been studying this book for ten, twenty, thirty, forty or even fifty years, is always finding something new and interesting in it, or else the old things come up to his mind with fresh interest and pleasure, the same as if they were quite new. He never

gets tired of it; he feels that it is the book which has been given him to teach him about God, and although he may realize that he is growing old, and that every one and everything around him is growing old, yet the Bible never gets old, and he never tires of studying it. Thus Jesus teaches us to *know God*. But He also teaches us to *love God*. How? By telling us that God is rich, powerful and wise? No; but by showing us *that God loves us*. The quickest way to get other persons to love us, is to show that we love them. As the old saying has it, "Love, if you would be loved again." Jesus teaches us to love God by showing that God loves us. Jesus came from heaven to prove that God loves us. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." And when Jesus took our nature upon Him—when He lived a life of poverty and suffering—when He passed through the dreadful agony of "the Garden"—when He allowed Himself to be taken by wicked men and nailed to the accursed tree—He was all the time proving that God loves us. Yes, Jesus teaches us to love God because He first loved us. But Jesus also teaches us to *enjoy God*. As the ocean is the grand reservoir from which all the water in the world is obtained, so God is the great fountain or source of all our happiness. This being so, what a wonder it is that *all* men every where do not come to God in order to enjoy Him and be happy. One reason why they do not is because they do not believe that there is so much happiness in "walking with God." They need some one to teach them how to find happiness and enjoyment in God; and this is what Jesus is able and willing to do for them. This is one of the things that He has in view when He says, "Learn of me." If we do learn of Him, He will make us really happy. Those whom Jesus teaches to enjoy God are the happiest persons on earth. They have happiness in this life, and what pen can describe the joy in store for them in the life to come! Jesus is the best of all teachers, and the knowledge which He imparts is the best of all knowledge. Let us all learn of Him, and He will make us wise unto salvation. W. H. E.

WORK—THE NIGHT COMETH.

A friend of the writer once intimated that he, the friend aforesaid, belonged to a church *in* and *by* which it was very easy to get to heaven, as, all that was necessary in the members was to pay the Minister, and he, being paid for it, did all the praying and all the preaching, and the members having paid their "fare" just glided along as cabin passengers, and so, very easily passed into(?) the eternal rest.

If this theory of my friend would stand the test, then there is no such thing as individual Christian effort necessary, outside the one act of simply contributing to the support of the "substitute," who removes all responsibility, carries every burden, and also supplies the wheels on which they glide along to the mansions of eternal glory.

But will this theory stand the test? See Mat. xx. 1-16: "The Kingdom of Heaven is like a man that is a householder, who went out early in the morning to hire laborers into his vineyard," &c.; and he went out about the third, sixth, ninth and eleventh hours, and to those of the eleventh hour he said: 'Why stand ye here all the day idle?' They said: 'Because no man hath hired us.' He said: 'Go ye also into the vineyard.'

"When the evening was come, he said to his steward, 'Call the laborers,' &c.

My thought here is not in reference to the difference between the man of the early morning and the eleventh hour man; or the proportion or disproportion of their pay; or why the last was paid first or the first last; but simply, that all who were

asked to go into the vineyard, while there, were laborers, and as laborers, after the toil was over they received the reward.

This agrees perfectly with Paul to the Church at Colosse, iii. 23, 24: "Whatsoever ye do, do it heartily, as to the Lord, &c., knowing that of the Lord you shall receive the reward of the inheritance, for ye serve the Lord Christ."

In the vineyard no laborer did the work of another. Each man did his own work and each received his own reward. However much one man might accomplish by constant zeal and activity, it is his own work, within the compass of his own ability, altogether in the line of duty, which, if neglected, will leave him liable to censure. He has no time to spend on that which is the duty of his neighbor, and if his neighbor "stands idle all the day" his work remains undone and will remain undone forever. Who, after carefully examining the ground, is willing to have it so? Who, after the pilgrimage is ended, is willing to look back over a life full of blanks, omissions, faults—over souls neglected, and because neglected, wandering on in sin and down to a hopeless eternity?

In order to growth in grace, the child of God must work. In order to peace of mind and a conscience void of offence on earth, and approval in the morning of eternal day, the child of God must work. He works, first—in order to his own salvation; second—in order to the salvation of others; but no man can work legitimately for his own salvation without having an influence toward that of others.

No man can be a child of God secretly. Even faith in its operations is something which can be seen.—"When Jesus saw their faith," &c. Mar. ii. 5. "With the heart man believeth unto righteousness, and with the mouth confession is made," &c. Rom. x. 10. Again, "Whosoever shall confess me before men, him will I also confess," &c.; "But whosoever shall deny me before men, him will I also deny," &c. Mat. x. 32, 33. It is necessary then to confess Christ, and if so, it is necessary to continue to confess Him, and not only so, but continue patiently in well-doing, seeking for glory and honor and immortality, that, finally, we may gain eternal life.

Jesus said: "Let your light so shine before men that they may see your good works and glorify your Father who is in Heaven"; and Paul to the disciples at Philippi, ii. 15, 16, "That you may be blameless and harmless, children of God, without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life," &c. (New version.)

There are other tangible reasons which I might produce here to show that the life of faith is not a secret life, but a life of open confession and labor for the Master. On this point, however, let the foregoing suffice, while for mutual benefit some other features of the Christian life are touched.

Jesus said: "This is My commandment, that you love one another as I have loved you." Again, "By this shall all men know that ye are My disciples, if ye have love one to another."

Love always tries to gain the highest good to the person beloved. Love will soothe and comfort in sorrow, relieve in distress, shield and warn in danger, and, if possible, open the door to happiness and peace, even at the expense of self-comfort or through self-sacrifice.

The Son of God, in order to gain the highest good of those whom He loved, laid aside the glory which He had with the Father and came to earth to suffer poverty, shame, and death, and thus emphasized His teaching by the weight of a great example.

But there was more than the example—there was the opening up of the way by which the people of God united together, might form the "one fold"

under the guidance and care of the "one Shepherd." In this one fold, the sheep heareth the voice of the Shepherd, if they obey His call, and in obedience live, then they are always safe.

But each hears for himself, obeys or disobeys for himself, and stands approved or disapproved for himself.

The good Shepherd who gave His life for the sheep, and whose voice we must obey, if it would be well with us, through the Spirit says, "Bear ye one another's burdens." The nature of the burdens is not specified, but there is the command, and where the burden is, whatever may be its nature there also is the duty. Again: "Not forsaking the assembling of yourselves together, as the manner of some is, but exhort one another," &c. Again: "Let us consider one another to provoke unto love and to good works."

This provoking to love and good works is doubtless accomplished by example and exhortation. How necessary then that the disciples of the Lord Jesus Christ be often found in the social gathering, where they can speak to each other of the things which they love so well and which make for their present and eternal peace?

I said speak to each other, &c.; but a brother may say: I have no talent for speaking. Well, if he can truly say so, there is then no duty in that line resting on him. He is perfectly clear as I understand the matter, because we have no mention made of any persons being examined in that way to whom no talent was given. The very least, if I may use the term, of those of whom there was an account taken, had received one talent; so I am inclined to think, where there is not at least that much, there is no responsibility.

It may be possible, however, that we do our dear Lord and ourselves a little injustice, through lack of thoughtfulness, rather than through malicious intent.

Have we ability to calculate the possibilities of loss or gain in business; talk fluently on matters of industry or commerce, and yet are unable to speak a word for Him who is our only hope and of that which, being permanent, is our chief good?

But again, it may be that the child of God, full of zeal for the progress of the cause of Christ, and the good of humanity, is sometimes silent when an opportunity is presented for saying a word in honor of the Master, through fear of making mistakes, and so becoming the subject of the unfriendly criticisms of disciples who have grown cold in spiritual matters, or of persons who have never tasted the sweets of redeeming love. Well, there is some reason to fear that we will make mistakes, and that we also may be the subjects of unfriendly criticism. Shall we stand idle because of the liability? The man who lives and acts and works, will likely make mistakes, while the man who makes no mistakes (as he supposes) is the man who does nothing; but remember, brother, the man who does nothing is he who makes the greatest mistake. His whole life is one great and terrible mistake from beginning to end. The man whose talent lay in the earth, carefully concealed from vulgar gaze, was the man of the greatest mistake after all. I would rather a thousand times hear the adverse criticism of all cold professors, and also all who are now traveling in the "broad way," than to hear, when we stand before the judgment seat of Christ, "Thou wicked and slothful servant * * * Thou oughtest to have put my money to the bankers, that at my coming I should have received mine own with interest," &c. Money unused brings no interest.

Shall we stand safe in the great day? I pray God we may; and yet there is something better than that, viz., to stand safe among the blood-washed throng, surrounded by souls saved—won to Christ through our labor, patience, cross-bearing and self

denial, springing from our love to Christ and dying men.

Happy the day for our ruined race, when each member of the body of Christ, redeemed by blood, shall not only understand his responsibility to the Great Head, but wholly disregarding what objectors may say, bring forth every power of which he is possessed and lay it at the Master's feet, to be used for His glory and the advancement of the great cause for which He gave His precious life.

Let no man, in himself or others, despise "the day of small things," nor undervalue the small amount of leaven of which he is possessed, but allow its influence to the utmost to be used also toward "leavening the whole lump."

O. B. EMERY.

Montague, P. E. I., Dec. 17th, 1885.

AUTHORITY OF CHRIST.

And Jesus came to them and spake unto them, saying, All authority hath been given unto Me in heaven and on earth.—MAT. xxviii. 18. (We quote from the Revised Version.)

These words introduce our Lord's last and great commission to the men whom He had chosen to be His apostles and witnesses to all the world, and to every creature.

This commission being the greatest and most important ever committed to men, it was necessary that the apostles and all to whom they testified, should know under what authority it was given and received. To be assured that Jesus was Lord of heaven and of earth, and that He had all authority, and that He had commanded them what to do, would give the apostles great confidence and boldness in testifying for their Lord and Master.

The authority of Jesus the Christ, completely covers the ground of all authority. His authority is sovereign, supreme, and universal. He is Lord of lords and King of kings. All others in authority are under Him. He being the heir of all things inherits an authority over all worlds and has entered into His inheritance. It is His to have and to hold. He must reign till all His enemies are brought under His feet. He never did; and never will give His authority, to any man, or company of men, or angels.

He gave gifts unto men. He gave power to His apostles to do many miracles, and to speak in languages which they had not learned; but He did not give them His authority. And they never assumed His authority. In all their faithful labors of love they acted on the authority of Jesus the Christ. When they preached they preached in the name of the Lord Jesus. When they baptized they did it in the name of Christ. When they healed a lame man they did it in the name of Jesus of Nazareth. When they cast out demons they did it in the same all worthy name. They did all things, and taught the Disciples to do all things, whether in word or deed in the name of the Lord Jesus. Thus the apostles acknowledged and honored the authority of their glorified King. The apostles acting under the authority of Christ show us very plainly that He had never invested any of them with His authority. But some will remind us that the Lord promised the keys of the Kingdom to Peter. Well what if He did? He never promised to make Peter lord and master of the Kingdom. A steward may be entrusted with the keys of His Master's house without becoming lord and master of the house. * * * We are well aware that our Lord committed to His apostles the word of reconciliation, and gave them the Holy Spirit to guide them into all the truth; and they, writing and speaking, as the Spirit gave them utterance, set forth Christ and the authority of Christ in the word of reconciliation. Thus, as the witnesses and apostles of Christ, they acted as His ambassadors on His behalf, praying men to be reconciled to God.

Seeing our Lord never delegated His authority

to Peter nor to any other apostle; neither Peter nor any other could delegate this authority to any other.

Now, we conclude from the foregoing, that if there had been such a thing as apostolic succession there could not possibly be our Lord's authority in it. For our Lord retains His authority in full all the time. "He is head over all things to the church which is His body."

But we wish to notice in the next place, that as our Lord's authority covers the whole ground of authority; so, obedience to Him covers the whole ground of obedience.

The apostles were obedient to Christ, and taught all men everywhere to obey Him. In obedience to Christ the apostles proclaimed the Gospel "for the obedience of faith among all nations." Obedience to the apostles' teaching is obedience to Christ. Those who obeyed the Gospel obey Christ. He is the great King. He sends forth His commands by His apostles, and all men have a right to obey Him. Children who are obedient to Christ are obedient to their parents. Men who are obedient to Christ are obedient to magistrates and to all others placed in authority over them; for obedience to Christ covers the whole ground of obedience. And loyalty to King Jesus covers the whole ground of loyalty.

J. B. WALLACE.

"THE FELLOWSHIP."

That the fellowship is an act of Christian worship may be seen in Acts ii. 42. "And they continued steadfastly in the apostles' teaching, and in fellowship, in the breaking of bread and the prayers." (N. V.) If the teaching, and the breaking of bread, and the prayers, are acts of worship—as all admit—so must the fellowship be—as it is—an act as equal and as distinct as the others. If there is any reason or authority that will exclude one, the same reason will exclude another. If we should omit the fellowship we would not dare to chide others if they should omit the breaking of bread, as one omission would be culpable as the other. We should not condemn in others what we allow in ourselves. The apostles continued *steadfastly* in these four acts of worship. If they attended once a week in the apostles' teaching and in prayers, they also attended to the fellowship and breaking of bread the same. The plain construction of the language shows that one act bears the same relation to the work steadfastly as the other. There is no possible way to make it read that the apostles continued once a week in teaching and in prayer, and once in three months in breaking bread and in the fellowship. The same authority that makes teaching and prayer necessary worship on the first day of the week makes the fellowship and the breaking of bread equally necessary. The order of their worship in which they continued steadfastly includes the four acts; to destroy or omit or change one of them destroys the order of the worship on the Lord's day. We might as well omit the act of repentance or baptism in the order of conversion as to omit one of these acts in the order of worship. We complain when we find baptism expunged from the commission. We earnestly contend for all the commands in order to obtain the blessing. Why should we omit one in the order of worship? Why should the church expect a blessing, if, when they meet on the Lord's day, they omit the fellowship? We believe the practice of the apostles and early disciples was the breaking of bread on every first day of the week. Luke records the fact in Acts xx.: "On the first day of the week when they were gathered together to *break bread*, Paul discourses with them." But there is no need of further proving this point, as the thought before us is the fellowship, and that this with the breaking of bread must stand or fall together. If we neglect the fellowship on the first day of the week,

do we not practically admit the correctness of the position of those who neglect the breaking of bread every Lord's day? If we can omit the fellowship and be safe, can't others omit the breaking of bread and be safe?

We are compelled to admit that to neglect or omit the fellowship in our Lord's day worship, is unscriptural and anti-scriptural, and therefore unsound, and any who will neglect this must not condemn others for neglecting other acts of worship, least they condemn themselves.

But what is the fellowship? An act of worship is something done. What is done when we attend to the fellowship? In Cor. viii. 4, we see the fellowship was "the collection of the churches in Macedonia." This agrees with Paul's injunction to the church in Corinth, as recorded in 1 Cor. xvi. 1.: "Here they were to lay by in store, as they were prospered, upon the first *day of the week*." This agrees with what has been said on Acts ii. 42. But to show that the fellowship is the collection, we refer to Rom. xv. 26. The same circumstance here called contribution, is called collection in 2 Cor. viii. 4. We find also the same Greek word that gives us contribution in Rom. xv. 26, gives us fellowship in Acts ii. 42. We find the same original word in Gal. vi. 6, but is translated communicate—"Let him who is taught in the word *communicate* unto him who teacheth in all good things." These passages, with others, show that the fellowship is a plain, definite act, and not a feeling only of mutual love and sympathy. The act of contributing our means to the support of the church. Mosheim, in his Ecclesiastical History, says that often the disciples attended to the apostles' teaching and the prayers and the sacred supper, they manifested their mutual love by their liberality. Dr. Wm. Smith, in his Dictionary of the Bible, gives the fellowship as one of the conditions of church communion, making it an act of public worship.

This fellowship or contribution was also an act of worship under the Law. In Deut. xvi. 9, 10, we learn that a freewill offering was brought and given to the Lord when they came before Him. In Exodus xxiii. we find they were not to appear before the Lord empty. "Every man shall give as he is able, according to the blessing of the Lord thy God."

The propriety of this order of worship is seen in the necessity of the case. It is right because the Lord gave it. It is right also because it is necessary. The cause of God in all ages of the world needed funds as much as it needed tongue. He who supposes the worship and service of God is acceptable without this element has studied his pocket more than his Bible.

It is safe to say that a healthy, prosperous condition of the cause of Christ is impossible where this duty is neglected. The system of begging the Lord's children to support His cause, to do their duty, is about equal to begging them to pray. Strange, indeed, that we would pray because some friend was anxious about it. Equally as strange that we would be induced to give only because some one is begging it from us, or because some one is needy. This system destroys the motive of our service and brings into disrespect the Church of Christ. We bring our offerings to God because we love Him and His cause. In this we show our love and appreciation of His love and mercy toward us. The same motive induces us to give that induces us to keep the feast of His love. We see, to-day, in the violation of this sacred Divine order of Christian worship, a weak, unhealthy condition of the churches in many localities. Now we see the few burdened and discouraged.

But let the Divine system be established in every church, then we would see none burdened, but God and His cause honored and all the wants of the

cause met—no paupers in the churches or among the preachers.

Some may say "that this being the Divine plan, it is therefore wrong to give in any other way or at any other time." This conclusion cannot be deduced from the premise. Would it be wrong to pray at other times and places because it is right to pray on the Lord's day in the regular worship? The conclusion is this:—That giving, like prayer, is part of the worship and in the regular order of worship, and must be heeded in order to make the worship of the Lord's house acceptable to God.

H. MURRAY.

THE FAMILY.

WHEN YOU'RE DOWN.

BY B. B.

What legions of "friends" always bless us
When golden success lights our way!
How they smile as they softly address us,
So cordial, good-humored and gay.
But ah, when the sun of prosperity
Hath set, then how quickly they frown,
And cry out, in tones of severity,
"Kick the man; don't you see he is down?"

What though when you know not a sorrow,
Though your heart was as open as day,
And your "friends," when they wanted to borrow,
You obliged, and ne'er asked them to pay.
What though not a soul you e'er slighted,
As you wander about through the town,
Your "friends" become very near-sighted,
And don't seem to see when you're down.

When you are "up" you are loudly exalted,
And traders all sing out your praise;
When you're "down" you have greatly defaulted,
And they "really don't fancy your ways."
Your style was "tip-top" when you'd money,
So sings every sucker and clown,
But now, 'tis exceedingly funny,
Things are altered "because you are down."

Oh, give me the heart that forever
Is free from this world's selfish rust,
And the soul, whose high, noble endeavor
Is to raise fallen men from the dust.
And when in adversity's ocean
A victim is likely to drown,
All hail to the friends whose devotion
Will lift up a man when he's down.

THE PLAIN TRUTH.

"If the working people of this country want to know why they have hard times every few years, we can tell them. It is not over production nor under consumption, as these phrases are commonly employed. If they had kept the \$900,000,000 they spend every year for strong drink in their pockets for the past five years of good times, the present temporary lull in manufacturing and business activity would find many of them able to bear it without being pinched for the necessaries of life. It is not the over-consumption of food and clothing in this land of liberty and liquor. The annual bill for bread, meat, cotton and woollen goods of this great American people foots up to a total of about \$1,250,000,000. But its annual bill for whiskey, beer, and taxes thereon, is \$1,400,000,000. In other words, it unnecessarily drinks \$140,000,000 worth more than it necessarily eats and wears. And the people who commit this folly every year are amazed that once in a few years they are hard up, and some of them want to hoist the communistic red flag and destroy everybody else's property, because they have wasted their own share of the national substance in rye juice and other riotous fluids."—*Boston Traveler*.

I have used Minard's Liniment freely on my head and now have a good head of hair after being quite bald for several years. It is the only hair restorer I have ever found.—Mrs. CHAS. ANDERSON, Stanley Bridge, P. E. I.

RECEIPTS FOR DECEMBER

Mrs. Josephine Stuart, \$0.50; B. N. Pineo, 50; H. J. and W. B. Pineo, 50; Geo. W. Fullerton, 50; David Fullerton, 50; Mrs. Charl. Woodworth, 50; Miss Emma Johnston, 50; Mrs. Wm. Weaver, 50; Miss E. Cameron, 1.00; Mrs. C. McRae, 50; Robert Stewart, 50; E. C. Bowers, 1.00; D. Tennant, sr., 50; Mrs. A. Gibson, 50; James Flaglor, 50; Elder G. Garity, 50; Mrs. P. D. Campbell, 50; Mrs. A. Robertson, 50; Mrs. Ann Campbell, 50; Miss M. Dewar, 50; Jos. D. Campbell, 50; Peter Dewar, 50; Artemus Campbell, 50; D. M. Campbell, 50; Mrs. Jarvis, 50.

"Did you ever go to sea?" asked Mr. Brown of Jones, as he walked into his office the other afternoon. "No, I'm no sailor," replied Jones. "I was going to advise you," said Brown, "if you ever did, to be sure and carry Minard's Liniment with you, for it is a whole medicine chest in itself."

BARNES & CO.
STEAM
Job Printers.

Bibles & Testaments.
VARIOUS PRICES.
Sent by mail, prepaid, on receipt of price.
Address,
BARNES & CO.,
PRINCE WILLIAM STREET,
St. John, N. B.

Wm. Murphy & Co
DEALERS IN
PIANOS AND ORGANS,
General Agents for
The Karn Organs.
4 Charlotte street, St. John, N. B.

The Ontario Mutual Life Assurance Co.
ESTABLISHED 1868.
Dominion Deposit, \$100,000.00
Business done during 1884 amounted to - \$2,351,150.00
Income averaging (per day) \$1,000.00
E. M. SIPPRELL,
MANAGER FOR N. B. AND P. E. I.

DOBYN'S SURE CURE
—FOR—
Catarrh, Neuralgia, Colds, Sore Throat and Headache.
WE keep on hand because of its great virtue to which many thousands testify. It is perfectly safe for old and young. To any one in N. S., N. B. or P. E. I. sending one dollar by Mail, a box will be returned prepaid. Address, **D. CRAWFORD,** New Glasgow, P. E. I.
Sold by Druggists and Dealers at \$1 a box.

Etherington's Adjustable Spring Bed.

The Spring Bed consists entirely of
STEEL SPIRAL SPRINGS,
which lock on the slats of a common bedstead; making a most DESIRABLE BED WITH BUT A SINGLE MATTRESS, thus a saving in the price of bedding. They are the best laying, the most easy, most comfortable, most elastic, the cleanest and the easiest cleaned, the best ventilated (therefore the most healthy), the most durable, the cheapest and the easiest repaired. Most adjustable, as it fits all bedsteads without regard to width or length, and is perfectly noiseless. It can be packed in a trunk 16 inches square, so the most portable; no hiding place for vermin, no sagging to the centre, no slats to become bent and remaining so, but can be adjusted to the unequal weights of the occupants, permitting them to lie on the same level. On all points of merit we solicit comparison with any other Bed in the market.
All orders by mail will receive prompt attention.

ADDRESS,
A. I. ETHERINGTON,
Manufacturer Adjustable Spring Bed.

JAMES J. JOHNSTON,
CUSTOM TAILOR.

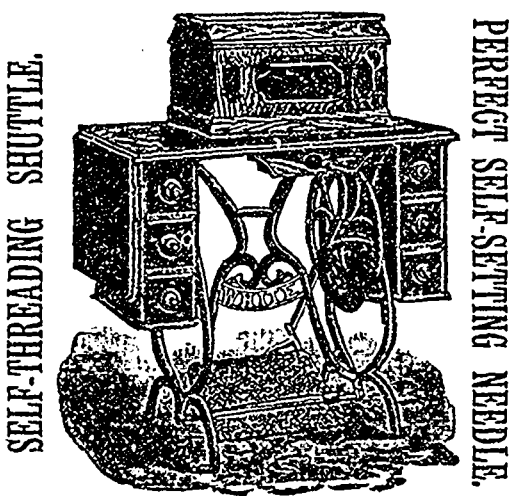
NO. 9 CANTERBURY STREET,
THIRD DOOR FROM KING STREET,
SAINT JOHN, N. B.

HENRY ROBERTSON.

Importer and Wholesale and Retail Dealer in
CHINA, GLASS, EARTHENWARE, and
Fancy Goods,
MILK PANS, CREAM JARS,
FLOWER POTS, SPITTOONS,
WITH A VARIETY OF COMMON WARES.
No. 5 North Side King Square.

"DOMESTIC."

E. & T. CRAWFORD,
14 Charlotte Street.



SELF-THREADING SHUTTLE

PERFECT SELF-SETTING NEEDLE.

It is the **LIGHTEST RUNNING** Machine, hence produces less fatigue in operation, and on that account is especially commended by the Medical Faculty.

W. C. GIBSON,

Importer of
WATCHES, CLOCKS, and JEWELRY,
English Watches,
Swiss Watches,
Waltham Watches,
Watchmakers' Tools & Materials.
WHOLESALE AND RETAIL.
Waltham Watches a Specialty.
95 King Street, -- St. John, N. B.

CURES RHEUMATISM,

CURES DYPHTHERIA,

ALSO CURES
Sciatica, Neuralgia, Headache, Earache, Toothache, Cramps, Bruises, Sprains, Coughs, Colds, Quinsy, Erysipelas, Colic, Croup or Rattles, Hoarseness, Burns, Bronchitis, Numbness of the Limbs, removing Dandruff and producing the growth of the Hair, and as a Hair Dressing is unequalled.

\$500.00 REWARD
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 Liniments For Sale by all Druggists and Dealers. PRICE 25 CENTS.

LEONARD BROTHERS

WHOLESALE FISH DEALERS,
ST. JOHN, . . . NEW BRUNSWICK.
BRANCH, 299 COMMISSIONERS ST., MONTREAL.
Packers of Boneless and Prepared Fish.
Pure Boneless Cod, Finnan Haddies, and Scaled Herrings, are our leading lines. Dry and Green Cod; also, Frozen Fish in Season.
W. F. LEONARD, Montreal. C. H. LEONARD, St. John, N. B.

"Nothing Like Leather."

J. J. CHRISTIE & CO.

65 King Street, St. John, N. B.
IMPORTERS AND DEALERS OF
French Calf Skins,
FRENCH FRONTS AND KID SKINS.
English Fitted Uppers, English Kit,
SOLE LEATHER, UPPER LEATHER, LINING SKINS,
And all kinds of KIT and FINDINGS usually kept in a fully stocked business. Wholesale and Retail.
Orders Solicited and Carefully attended to.