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# THE CHRISTIAN.

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

Vol. III.—No. 10.

SAINT JOHN, N. B., AUGUST, 1886.

Whole No. 34.

## The Christian.

### THE DISCIPLES OF CHRIST.

II. I mention a second peculiarity. The confession required before baptism and church membership; what is it? You remember that Jesus said: “Whosoever \* \* shall confess ME before men, him will I confess also before MY Father which is in heaven.” The Apostle Paul said in his epistle to the saints in Rome, “That if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God has raised Him from the dead, thou shalt be saved.” And the beloved disciple said, “Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.” The divine test of orthodoxy is, What think ye of Christ? Whose son is he? We ask every candidate for baptism: Do you believe with your whole heart that Jesus of Nazareth is the Christ, the Son of the living God, and your Saviour? Do you earnestly desire to obey Him? This precise form is not essential; but the thought is. Every applicant for baptism must in some form confess with the mouth that Jesus is the Son of God, and that He is accepted as a personal Saviour. “We submit *no other tests* but faith and repentance, in admitting persons to baptism and church membership. We present to them no Articles of Faith other than the one article concerning the Divinity and Christhood of Jesus; we demand no narration of the religious experience other than is expressed in a voluntary confession of faith in Jesus; we demand no probation to determine their fitness to come into the church; but instantly on their voluntary confession of the Christ, and avowed desire to leave their sins and serve the Lord Christ, unless there are good reasons to doubt their sincerity, they are accepted and baptized, in the name of the Lord Jesus, and into the name of the Father, the Son and the Holy Spirit. They are thus wedded to Christ, and not to a set of doctrines or to a party.”

“But,” you ask, “Suppose a man were to come and say, I prefer the Episcopal form of church organization and government, will you take me? I would say to him: What do you think of Christ? Whose Son is he? But suppose a man were to say, I think that in some way all men under God’s gracious providence will become holy and consequently happy. If not in this world; then, in the world to come.” I would say, What will you, here, and now, do with Jesus who is called the Christ? If a man were to request Baptism, and say, “I believe the doctrine of election and reprobation as taught in the Confession of Faith framed by the Westminster Assembly, I would reply, What will you do with God’s elect Son? What is the attitude of your mind and heart toward Him, and what is the purpose of your life? Let all dogmas,

and doctrines, and opinions, and speculations go; what will you do with God’s Son and the Saviour of a ruined race. Theology has its place; but it is out of place when it is presented to a sinner who desires to submit to the Lord Jesus in holy baptism. You see that the Disciples make the issue on Christ, and on Him *alone*. The confession previous to baptism, is a confession of faith in Jesus.

III. I mention a third peculiarity; I speak *now of baptism*. As to the form of baptism Disciples agree with immersionists, Jesus walked across the country forty miles to be baptized of John in the river Jordan. He had before his eyes every text in the Old Testament that mentions sprinkling; but he acted as I have indicated. There is something in baptism that requires persons to arise that they may attend to the divine requirement. Saul of Tarsus, weak and faint from intense mental excitement, and from days of fasting, is told to arise and be baptized. Why not baptize him in a reclining posture? Afterward in speaking of his baptism, he described it as a burial. When speaking of baptism to the saints in Colosse, he said: “Buried with Him (Christ) in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised him from the dead.” We are told also that John baptized, “in Enon, near to Salem, because there was much water there.” These references, and others, seem to indicate immersion as the act which Jesus enjoined when he commanded penitent sinners to be baptized. “The meaning of the Greek term; its literal and metaphorical use in the New Testament; the incidental illusions to the primitive practice; the testimonies of the leading reformers, such as Luther, Calvin, Wesley, and the admissions of a host of lexicographers and critics—these have led us to the definite and fixed conclusion that immersion ‘is the ordinance of Christ.’ Moreover, as an effort to restore the primitive *catholicity* of the church is a prominent feature of our work, we could not be blind to the fact that immersion is catholic while sprinkling and pouring are not.” This movement you will please remember began with men who did not believe in immersion; but they said: Where God’s word leads we will follow.”

In taking our stand definitely and positively in favour of immersion we hold to that which bears the stamp of catholicity, and reject the practices which lack this stamp; and in a union of God’s people we must have something on which they all agree. Now all do agree that immersion, in water, of penitent believers, in obedience to the command of our Lord, and into the name of the Father, and of the Son, and of the Holy Spirit, is Christian baptism. There is no dispute about this. There are doubts and discussions about sprinkling and pouring.

As to the persons who have a scriptural right to baptism Disciples say that this divine ordinance is only for those who believe in the

Lord Jesus and truly repent of sin. Here again we stand on undisputed territory. Infant baptism lacks the stamp of catholicity, while believer’s baptism has it. There is controversy about infant baptism; there is no controversy about the baptism of believers.

As to the purpose, the design, of Christian baptism I have to say, first, that we repudiate the idea of baptismal regeneration. We find no warrant in God’s word for thinking that baptism has power to work a moral or spiritual change. On the other hand, we do not teach that baptism is a mere form or ceremony by which persons are admitted into the visible church. Jesus says: “Come unto me.” In holy baptism the sinner makes his response. In this sacred ordinance he says: “Lord, I do come to thee. I formally, and solemnly, and truly, give myself to thee here and now.

‘Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that thou bid’st me come to Thee  
O Lamb of God, I come, I come.’

“My head shall think, my heart shall feel, my lips shall speak, my hands shall work, my feet shall run—I give all, *all* to thee—I consecrate my entire being to thee—all of my powers in Christian baptism.” We, therefore, teach penitent believers coming to this institution that in baptism they *appropriate God’s promise of forgiveness*. We teach them to rely on the divine word: “He that believeth and is baptized shall be saved.” We call attention to the words of Simon Peter, just after he had received the baptism of the Holy Ghost: “repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit.” The penitent “thus lays hold of the promise of Christ and appropriates it as his own.” “He does not *merit*” remission of sins; “nor *procure*” the forgiveness of God; “nor *earn*” deliverance from condemnation, by being baptized; “but he appropriates what the mercy of God has provided and offered in the gospel.” We, therefore, teach all who are baptized, that if they bring to their baptism a heart that renounces sin and implicitly trusts the power of Christ to save, they should rely on the Saviour’s own promise—“He that believeth and is baptized shall be saved.”

IV. I mention a fourth peculiarity. This relates to the Lord’s Supper. The Disciples are not close communionists. That baptism precedes communion is the teaching of all Christians. The real question at this point is, What is baptism? We find no authority in Scripture to sit in judgment on this and that person and say, Thou shalt not. Nor on the other hand are we open communionists. I cannot make an argument to show that persons who have not submitted to Christ in baptism, as I understand Him to enjoin, shall come to the Lord’s table. This our open communion brethren do. It is clear that in the Apostolic Age,

before the gospel and the Christian religion were corrupted by the great apostasy, those who came to the communion table were persons who had publicly declared their faith in Jesus, had been immersed, and were at the time living godly lives. The apostasy came. Christianity was corrupted. Metaphorically, pious men, as Luther, Calvin, and Wesley started from Babylon to Jerusalem. The present Protestant denomination represent so many efforts to return to the simple faith and practice of the uncorrupted church. The success has been great; but not complete. There are now men and women whose loyalty to Christ cannot be doubted; they believe in Him; they love Him; the general current of their lives is in the way of obedience to him; of this there is no doubt in the minds of any reasonable person; now, what shall I do; shall I say to them when the Lord's table is spread in the public assembly: *You shall not join us in this sweetly solemn service? I CAN NOT DO SO. I WILL NOT.* I will read from the Divine Testimonies, and say: "Examine yourselves." We observe the Lord's Supper on every first day of the week; for thus the primitive Christians did. "We do not invest this ordinance with the awfulness of a sacrament; but regard it as a sweet and precious feast of Holy memories, designed to quicken our love of Christ, and cement the ties of our common brotherhood. We, therefore, observe it as a part of our regular worship every Lord's day, and hold it a solemn, but joyful and refreshing feast of love, in which all the disciples of our Lord should feel it a great privilege to unite. 'Sacred to the memory of our Lord and Saviour Jesus Christ' is written on this simple and solemn family feast in the Lord's house."

Thus I have as compactly as possible, speaking extemporaneously, given you an account of the numerical strength, the literature, the educational enterprises, and the missionary work of the Disciples of Christ. I have spoken to you of their origin, their aim, their method, and have mentioned some of their peculiarities in faith and in practice. I have called attention, especially to four peculiarities: 1. Their Creed. 2. The Confession before Baptism. 3. Baptism. 4. The Lord's Supper. I have spoken to you too long, but how could I occupy less time and treat these topics as they ought to be treated?

The Disciples do not profess to be the Church of Christ to the exclusion of others who believe and obey the gospel of the Son of God. We have not learned all of God's truth. We only claim to be disciples, *i. e.*, learners in the School of Christ. God has more light to shine forth from His own most precious word. We are far from assuming that we have restored the Christianity of Jesus to the world as it was in the beginning; but this we strive to do, believing that in this way alone can the children of God be once more perfectly joined together, and so move on to the conquest of the world for Christ. Is our aim worthy? I leave you to ponder this question. The grace of our Lord Jesus Christ be with you evermore. Amen.

#### THE ROCK OF AGES.

The southern coast of England has been the birth-place of the grandest hymns in our language. Within that belt of land—sacred to devout poetry—Charles Wesley caught the inspiration of many of his hymns, and there (we believe) he composed that delicious love-lay of the heart, "Jesus, lover of my soul!" On the shores of Hampshire mused and sang good Isaac Watts; and in the same country modest Annie Steele breathed forth her tender songs of consolation. In old Kent lived Edward Perrouett, who struck that thrilling note,

"All hail the power of Jesus' name!" In beautiful Devonshire, the Rev. Henry F. Lyte chanted his last sweet melody, "Abide with me; fast falls the even-tide." A few miles from him dwelt Charlotte Elliott, the sister of a clergyman; she went about doing good; but the grandest work God ever put into her hands was to write "Just as I am, without one plea." Devonshire is certainly honored above all other shires, for on that soil Augustus Toplady gave birth to the most glorious hymn of modern times, the "Rock of Ages." The "Dies Ira" is the king of mediæval hymns; but of modern songs of Zion the "Rock of Ages" wears the crown.

It is a curious fact that the spiritual birth-place of the heart which fashioned the hymn was a barn! Augustus Toplady was the son of a British officer. After Major Toplady's death his widow took the lad Augustus on a visit to Ireland. While at Codymain the boy of sixteen found his way into a barn, where an earnest, but uneducated layman was preaching on the text, "Ye who sometimes were afar off, are made nigh by the blood of Christ." The homespun preacher "built better than he knew," for his sermon converted the soul which gave to the Church of God the "Rock of Ages." Let no man think he is doing a small thing when he is proclaiming Jesus and the great salvation even to peasants in a cow-house, or to sailors on the docks. Probably that obscure Irish preacher has overheard ten thousand echoes of his sermon in the heavenly world.

Toplady was ordained to the ministry in 1762, and began to preach on the banks of the Otter. His career was a short one, for he died at the age of thirty-eight. He lived fast, and worked fiercely. James Hamilton says of him, that "like a race horse, all nerve and fire, his life was on tip-toe, and his delight was to get over the ground." He composed in hot haste. Certainly some of his sharp controversial papers against Arminianism were thrown off as from a furnace for they scorched terribly.

Even when he wrote his magnificent masterpiece, the "Rock of Ages," he could not resist the temptation to give a sly thrust at those who he insisted were believers in "Perfectionism." So he entitled his hymn when he printed it—"A living and dying prayer of the holiest believer in the world." This was as much as if he had said: "The most sanctified soul in the world must come down on his knees, and confess that 'nothing in my hands I bring,' and that *rite* I to this fountain fly.

Glorious child of song! He has gone where the strife of tongues has ceased, and controversies are forever hushed. Perhaps he and Wesley have sung each other's hymns in glory and been puzzled to find out which of the two was the "Calvinist." As we Presbyterians sing with tears of joy, "Jesus! lover of my soul," so our Methodist brethren have cheered many a love-feast by pouring forth the inspiring strain:

"Rock of Ages, cleft for me,  
Let me hide myself in Thee."

Toplady's hymn is as universally popular as the sunshine or the vernal flowers. It has been translated into almost every tongue. Dr. Pomeroy went into a church in Constantinople, where a company of Armenians were singing a hymn which so moved them that tears were trickling down their cheeks. He inquired what they were singing. A man present translated the words, and lo! they were the dear old lines of "Rock of Ages!" When Prince Albert of England was dying his lips feebly murmured the sweet words of Toplady's hymn! And so it came about that the dying prince laid hold of those precious thoughts which had their original root in the rude discourse of an obscure layman in an Irish barn! Truly the religion of Jesus abaseth the proud, and exalteth the lowly. Kings and beggars must go down into

the dust alike, where the blood of the atoning Lamb is streaming.

We do not dare to attempt the critical analysis of Toplady's wonderful hymn. Just as soon would we pull a tube rose to pieces to find out where the delicious odor was lurking. The hymn itself is absolute perfection. Of all its lines the two finest are those which are carved on a monument in Greenwood, beneath a figure of Faith kneeling before a cross:

"Nothing in my hand I bring,  
Simply to Thy cross I cling!"

No device in all Greenwood is more impressive; and no words can express more beautifully the entire empty-handedness with which a poor, weak, sinful soul comes up to grasp the divine Redeemer as its last and only home. The essence of the Gospel is in this matchless couplet. It has wrought itself into ten thousand prayers for pardon; it has been the condensed "confession of faith" for ten thousand penitents.

Two slight changes have been made in Toplady's hymn. The word "tracts" has been superseded by "worlds" in the last verse. In the same verse the author also wrote:

"When my eye-strings break in death."

Perhaps he had learned the medical fact, that at the moment of dissolution a delicate tendon near the eye sometimes breaks, and causes a flow of tears. But the allusion was more anatomical than poetic, and the word "heart-strings" is substituted in our common version.

This glorious hymn yet waits a *tune* worthy of it. The one in ordinary use is by no means of the highest order. Some master of music ought to compose an "air" which shall describe the majestic onward and upward movement of the thought to its sublime climax. The whole hymn is a fervent outcry of a broken heart to Jesus. It begins in a plaintive confession,

"Not the labor of my hands  
Can fulfill thy law's demands!"

Then the supplicant owns that he is naked, empty-handed and helpless, and foul, and calls out imploringly—

"Wash me, Saviour, or I die!"

Then his bursting heart begins to yearn, and stretch onward. It reaches on to the dread hour when the heart-strings are snapped at the touch of death. It sweeps out into eternity. It soars to the Judgment-seat. It beholds the great white throne! And casting itself down before that throne, it pours forth its last piercing but triumphant cry,

"Rock of Ages, cleft for me,  
Let me hide myself in Thee!"

—Rev. T. L. Cuyler, in *Evangelist*.

#### SIN'S FATAL FASCINATION.

When once a man has done a wrong thing it has an awful power of attracting him and making him hunger to do it again. Every evil that I do may, indeed, for a moment create in me a revulsion of conscience, but stronger than that revulsion of conscience it exercises a fascination over me which it is hard to resist. It is a great deal easier to find a man that has never done a wrong thing than to find a man that has only done it once. If the wall of the dyke is sound it will keep the water out, but if there is the tiniest hole in it, it will all come in. So the evil that you do asserts its power over you; it has a fierce, longing desire after you; and it gets you into its clutches.

Beware of the first evils, for as sure as you are living, the first step taken will make the second seem to become necessary. The first drop will be followed by a bigger second, and the second, at a shorter interval, by a more copious third, until the drops become a shower, and the shower becomes a deluge. The course of evil is ever wider and

deeper, and more tumultuous. The little sins get in at the windows and open the door for the big house-breakers. One smooths the path for the other. All sin has an awful power of perpetuating and increasing itself. As the prophet says in his awful vision of the doleful creatures that make their sport in the desolate city, "None of them shall want her mate. The wild beasts of the desert shall meet with the wild beasts of the islands." Every sin tells upon character, and makes the repetition of itself more and more easy. "None is barren among them." And all sin is linked together in a slimy tangle, like a field of seaweed, so that the man once caught in its oozy fingers is almost sure to go down.—*Dr. Alexander MacLaren.*

#### ALPINE TUNNELS.

The Simplon tunnel, which will very shortly be commenced, is another, and the most formidable, of the gigantic railway connections undertaken of late years to facilitate the communication between Italy and the rest of Europe; and the project suggests a comparative note on the existing Alpine tunnels. At the present time the Alps are pierced by three remarkably long tunnels, entering Italy from France, Switzerland and the Austrian Tyrol, respectively, and called, according to the mountain chains that are traversed, the Mont Cenis, St. Gothard, and Arlberg tunnels. Of these, the Mont Cenis, which connects Chambery with Turin, is seven and three-quarter miles in length, and between 3,000 and 4,000 feet above the sea. Its cost was 75,000,000 francs. The St. Gothard tunnel, which connects Lucerne directly with Lakes Maggiore and Como, and so to Milan, is nine miles and a quarter in length, and cost 57,000,000 francs, the diminution in expense being owing partly to the softer strata, but principally to the more rapid progress of the work by improvements in the drilling machines. The Arlberg is shorter than either Mont Cenis or St. Gothard, being only six miles and a half, although its summit level is nearly 1,000 feet higher. By this tunnel a communication is given between Innsbruck, in the Austrian Tyrol, and the Zurich. The last and most formidable rival will be the Simplon tunnel, by which the existing line from Geneva to Martigni and Brieg will be carried through the mountain to Domo D'Ossola, and so on to Pallanza or Stresa on the Lago Maggiore. As this tunnel will be commenced at a much lower level than any of the others, it will necessarily be longer, the rough estimate being twenty kilometres, or twelve miles and a half, and the estimated cost somewhere about 100,000,000 francs. The difficulties of ventilating so long a tunnel, which were once thought insuperable, have been pretty well disposed of by the experiences of St. Gothard, which is lighted by lamps placed at intervals of 1,500 yards; and although the temperature is certainly somewhat high (about 75 degrees Fahrenheit) the traveller feels no discomfort, while the freedom from smoke is far greater than in the shorter tunnels. There are thirty-six of these latter, extending over an aggregate of twenty-five miles, and some of them are so peculiarly spiral that the traveller performs an unconscious corkscrew course under ground, emerging in an entirely opposite part of the defile to that at which he entered.—*Builder.*

**REFORMATION PROGRESSIVE.**—All genuine reformation is progressive. Vices are not corrected in a day. Reformatory laws are the product of study, conviction, and agitation. Every Christian by his vow of consecration to God is committed to a life in behalf of moral reform. Let every man be at his post and do his full duty, and so hasten the day when all evil shall be brought under subjection to the rule of the Lord of all. That day is gradually drawing on.—*Telescope.*

## NEWS OF THE CHURCHES.

### NEW BRUNSWICK.

#### SAINT JOHN ITEMS.

Bro. Capp has returned from P. E. I. One young man added to the church since last report.

Our Sunday-school picnic took place at Nauwigewauk on the 20th ult. The day was fine and the affair very enjoyable, about 250 persons attended.

Bro. P. D. Nowlan of Back Bay preached for us during Bro. Capp's absence.

Bro. B. B. Tyler of New York, is announced to preach for us on Tuesday evening of this week. We look forward to his visit with pleasure.

We are expecting Bro. Ira C. Mitchell to visit us this month. We shall be glad to see him.

Bro. Blenus gave us a call *en route* to N. S. Bro. B. will stay over with us on his return.

The Brethren from St. John who attended the P. E. I. meeting at East Point are enthusiastic over the kind treatment they received by the Brethren there.

G. F. B.

### NOVA SCOTIA.

#### KEMPT, QUEEN'S CO.

The church in Kempt, and the friends who are interested in the church, are making a splendid worthy effort in repairing the meeting-house. They have completed the repairs on the inside, which gives it the air of neatness and comfort. The outside is yet to be finished; the tower is up, but not finished. The repairs of the whole house will cost them \$300, or nearly that. The Ladies' Sewing Circle are helping largely in this work. Bro. Forrest, with others of the friends of the brethren, are taxing the limits of their pockets, and are going even beyond their limits. This church is a mission church, but as yet have received no help outside of Milton church. They need help, and are worthy of help. We sincerely hope they may receive substantial encouragement from the mission work until they are able to sustain themselves. The field is a promising one, and offers every encouragement of success. The June Quarterly was held here. Bros. Ford and Gates did the preaching. A number of brethren were out from Milton, and a number also were present from Digby County, and lent us their aid by their presence and their exhortations. The congregations were large.

#### MILTON.

We are having a feast of good things here now. The visiting brethren, who have come with us for a short time, are making things lively for us. Bro. John Houston, from Portland, Maine, and his wife and family, are here. He is giving us some warm-hearted and pointed talks, and his wife, ditto. Sister Clara Freeman is home again for the summer from Liverpool, England. Her earnest, devoted, practical exhortations are just what we need, and are highly appreciated. These, with others who have come home, besides our good and faithful brethren, who are always with us, and are ever ready and active, make our meeting very interesting. Last Wednesday evening was the best meeting I ever enjoyed in our house.

Two have been baptized and received the hand of fellowship since our last report. You see we are having summer down here now both without and within. How nice it would be if we could have summer all the time. But a perpetual summer is coming. Let us all be ready to enjoy it.

#### SUMMERVILLE.

Another baptism here since our last report. We organized a Sunday-school here a few weeks ago. After the Sunday-school the brethren meet for prayer and exhortation. They are having excellent meetings. They are alive to the interest of the cause of Christ, and are planning great things for

their Master. May their faith increase, and may their hope of still greater success be realized. Thus our little county of Queens is more than holding her own. She is moving on slowly in the Lord's work. I. M.

### P. E. ISLAND.

#### THE ANNUAL MEETING

of the Disciples of Christ, of Prince Edward Island, was held with the Church of Christ at East Point, commencing on Saturday preceding the second Lord's day in July, 1886, and closing on Monday following.

The attendance was good, the hospitality of the entertaining congregation liberal and cordial, and the meeting in all respects pleasant and profitable. The preachers in attendance were B. B. Tyler, of the city of New York, corresponding editor of the *Christian Standard*; Donald Crawford, editor, and T. H. Capp, co-editor of THE CHRISTIAN; O. B. Emery, of Montague, and Ira C. Mitchell, of Charlottetown. Two of the Barnes' family, of St. John, N. B., were in attendance. The first session was held at 5 o'clock p. m. on Saturday, July 10th, and was devoted to reading the Scriptures, exhortations and prayers.

At the morning session on Lord's day B. B. Tyler preached, and in the evening Ira C. Mitchell. The social meetings were addressed by Bros. Tyler, Crawford, Emery, Capp, Mitchell, Robert Mellish, and Bro. Barnes, of St. John.

At the business session, on Monday, Bro. O. B. Emery was elected Moderator, and Robert Stewart, of Lot 48, Secretary. The next annual meeting meeting was appointed to be held at New Glasgow, beginning on Saturday preceding the second Lord's day in July, 1887.

Bro. Capp made an encouraging report on the publication of THE CHRISTIAN, and its liberal support was resolved upon by all present.

The Churches from which reports were made, either in writing or verbally, were Charlottetown, Lot 48, Montague Bridge, New Glasgow, Summerside, Tryon, Tignish.

Bro. B. B. Tyler delivered a brief address on Mission work, and the circulation of tracts and religious papers.

The Moderator, Bro. Emery, made a closing address, and Bro. D. Crawford pronounced the benediction.

Bro. Tyler remained, and preached until Thursday, with five additions by confession and baptism. By invitation of the pastor, Rev. Mr. Cameron, he preached in the Presbyterian church in Souris East, *en route* from the meeting.

IRA C. MITCHELL,  
Secretary, pro tem.

### UNITED STATES.

#### BOSTON, MASS.

DEAR CHRISTIAN:—The cause of the Master is indeed encouraging in this great city.

Since Bro. Garrison's return from the west, three weeks ago, there has already been sixteen additions, some by confession and baptism, and others by letter. There are others who are expected to go forward and confess Christ very soon.

Among those lately added is Sister M. Jenks, a lady who is well known in St. John, having labored there for some time as a city missionary in the interest of the Baptist denomination. During the past year she has labored in the same way for the Central Square Baptist church of East Boston.

Sister Jenks, in coming among the Disciples, has been enabled to "find out just what we do believe," and finding out that we believe the Bible, she saw no obstacle to prevent her uniting with us.

During the last seven weeks she has visited about five hundred families, and has very materially added to the number of scholars in the Sunday-school, as well as to the number of hearers in the congregation. May God bless her in her noble work. D.

# The Christian.

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## EDITORIAL.

### THE SABBATH AND THE LORD'S DAY.

Many regard the Sabbath day and the Lord's day as one and the same, and some speak of the "Christian Sabbath." But as we are permitted to speak only where the Bible speaks we must observe a clear distinction between these two days, as they always occupy a separate place in the scriptures. In this article we will treat of the Sabbath day, hoping in the next issue of THE CHRISTIAN to speak particularly of the Lord's day. We ask the reader to examine carefully the scriptures referred to as well as others bearing on the subject and to give the whole matter a full and candid study. We should do this, if for no other reason than a proper respect for the many pious worshippers of God who so highly venerate what they consider the Sabbath, and are so careful to prevent themselves and families from breaking the Sabbath. But the solemn appointment of the Sabbath by the God of Abraham, Isaac and Jacob is the great reason why we should examine it with reverence and godly fear.

I. We ask who were the people commanded to keep the Sabbath day? The first we read of who was thus commanded was the nation of Israel, in the wilderness. God commanded them to gather manna for six days and rest on the seventh. He provided for the strict observance of this command. They were ordered to gather a double portion on the sixth day, which kept good for the use of the following day but could not be preserved on any other day. (Ex. xvi. 22, 27). By this command He tried them whether or not they would be obedient. But He gave this command to no other nation. He brought Israel out of the land of Egypt, therefore He commanded them to keep the Sabbath. (Deut. v. 15). He commanded them to keep it as a sign between Him and that nation. (Ex. xxxi. 13, 14, 15, 16, 17, ) (Ezek. xx. 12, 20). Other nations could no more claim what God had given as a sign between Himself and Israel, than we can claim a letter mailed to another man, or a legacy left to another family. There is no account in the Bible of Gentiles being commanded to keep the seventh day. When the crimes of the heathen are enumerated in the New Testament, Sabbath-breaking is not mentioned among these crimes. For where no law is there is no transgression. But as the law of the Sabbath is one of the Ten Commandments it is contended that it binds Gentiles as well as Jews. Until it can be shown where the decalogue was given to the Gentiles this contention has no force. The law was given by Moses to the Jews but not to the Gentiles. It stood as a wall between them—the Jews inside the Gentiles outside of that wall. They never did and never could come together until that wall was broken down. This Jesus accomplished by

the death of the cross. Hear a converted Jew address converted Gentiles: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace who hath made both one and hath broken down the middle wall of partition between us, having abolished in His flesh the enmity, even the law of commandments contained in ordinances, for to make in Himself of twain one new man, so making peace" &c., &c (Ep. ii. 12, 15)

The Apostle to the Gentiles in magnifying his office largely elaborates the matter as if earnest to prevent all from error and establish the truth. In II. Cor. iii. he contrasts the law and the gospel, showing that God had made them able ministers of the one and not of the other. The law he calls a ministration of death written and engraven in stones, which was once glorious but which was *done away* and all its glory completely swallowed up in the excellency glory of the gospel. "For if that which was done away was glorious much more that which remaineth is glorious." If that law was glorious which showed the justice and purity of God in punishing every Jew with death who broke it, how shall not the law which remains and points every Jew and Gentile to Him on whom God has laid the iniquity of us all, that whosoever believeth in Him might not perish but have eternal life, be rather glorious? After Paul tells Colossian Christians in chapter ii., of their completeness in Christ, and by what steps they were cut off from sin and buried and risen with Him, he proceeds, "Having forgiven you all trespasses, blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way nailing it to the cross. And having spoiled principalities and powers, he made a show of them openly triumphing over them in it." What is his conclusion of the foregoing facts? "Let no man therefore judge you in meat or in drink or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come, but the body is of Christ. He speaks also in other epistles to the same end, showing very plainly and very fully that the law which bound the Jews to observe the seventh day was abolished in the death of Christ, and that Christ is the end of the law for righteousness to every one that believeth. (Rom. x. 4, ). That the law was their school master unto Christ that they might be justified by faith. But that after faith was come they were no longer under the school master, but both they and believing Gentiles were all the children of God by faith in Christ Jesus &c., &c. (Gal. iii. 24, 25, 26.) How strange to think that Jews are now under that abolished law, and Gentiles to whom it was never given!!

II. We next ask how the law was to be observed? It reads thus: "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work. But the seventh day is the Sabbath of the Lord thy God in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates."

Here we observe that no manner of work was to be done by them, their children, servants nor cattle. Who that now professes to keep the Sabbath attempts the like? or attends to the following specifications:—

1 "Ye shall kindle no fire throughout your habitations upon the Sabbath day. (Ex. xxxv. 3).

2. Abide ye every man in his place (house or tent) let no man go out of his place on the Sabbath day. (Ex. xvi. 29).

3. Bear no burden on the Sabbath day nor bring

it in by the gates of Jerusalem, neither carry forth a burden out of your houses on the Sabbath day. (Jer. xvii. 21, 22.)

4. Whosoever doeth any work on the Sabbath day that soul shall be cut off from among his people. Every one that defileth it shall be surely put to death." (Ex. xxxi. 14, 15.).

No fire was to be kindled in their houses, no man was to go out of his house, no burden was to be carried in or out of their houses or gates. Whoever did any of these things was to die without mercy. When a man was found gathering sticks on the Sabbath, at God's command he was stoned by the congregation till he died. (Num. xv. 32).

The above items are a few of the many which might be selected from the Old Testament to show how the law was to be kept by the nation of Israel, and what was the penalty for breaking the Sabbath.

III. The Sabbath was a commemorative institution. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it. (Ex. xx. 11).

This is the reason why Israel was to remember and sanctify it. Nature has divided time into days, months, and years. Art has divided it into hours, minutes, and moments. But neither nature nor art has divided it into weeks. The weekly division is divine. And Israel, who had the oracles of God and the worship of God, proclaimed to surrounding nations in darkness and crime *by the rest of the seventh day*, that "The Lord is God," and that he created the heavens and the earth in six days and rested from all His works on the seventh. Thus the Sabbath was to be observed until the coming of Christ, the promised seed, "The desire of all nations."

Christ did not come to break the law but to fulfil it. Although basely charged with breaking the Sabbath He did good on that day, and worked even as His Father had hitherto worked. Although Lord of the Sabbath He was under the law and kept it till its close. The last week He worked day after day. Before the sun went down on the sixth day, and after the darkness was over the whole land from the sixth until the ninth hour, Jesus cried "It is finished" and bowed His head and gave up His spirit to His father. He who was with God and by whom all things were, made now entered His rest and ceased from His own works as God did from His. He fulfilled the law and spent the last Sabbath in Joseph's tomb. He is the beginning and the end. He began the seventh day with rest and ended it. So that every eye and every heart is thence forward to look unto Jesus.

The divine wisdom and goodness underlining and pervading God's dispensations, whether Patriarchal, Jewish, or Christian, as they shine in each are called their glory. The gospel, because it reveals Christ, is the focus of all these glories. There is a divine wisdom manifest in the law of Moses in the division of time into weeks, but as the division shines more gloriously in the arrangements of Christ no one need be alarmed to hear that Moses is not our lawgiver, but Christ He is Lord of all, He is everything to us. The mariner is not alarmed when star after star fades from his sight, when he knows that their vanishing light but heralds the approach of the King of day.

D. C.

THERE is, at times, great difficulty in giving credit of money to the proper persons. If time or space permitted we could fill three columns enumerating the difficulties, but here is one for example.—A J. Williams writes:—Please send to my address.—Mrs. Olives, Madison Co., Mass., THE CHRISTIAN, and I will remit money in a few days. The name and address as here given are carefully written in our books and the paper sent. After a while a letter comes and on opening it find.—

Dear Sir,—Inclosed please find \$3.00 which you will please credit as follows:—John Milligan, 50; William Watson, 50; Charles McLean, \$1.00; Francis Palmer, 50; and Mary Williams, 50; At once we look over our list and find the names of William Watson, Charles McLean, &c., &c., but Mary Williams, who can find? It is a new name; it does not appear on our list, her address is not given, but she must live *somewhere* in the district from whence the letter came,—she surely is a new subscriber, her name is recorded and credit given. In about eight or nine months after, A. J. Williams (or the agent) writes, when requested for money, why, I paid the money and I never received any credit for it. Now, what are we to do? We look over our books and ransack the numerous letters sent us, and can find nothing to enlighten us on the matter. Then, *perhaps* a thought pops into our mind as we read the name of Mary Williams—what about this name? There was something in connection with it when it was sent that puzzled us. And by some means or other we find out that Mary Williams is the wife of A. J. Williams. But how were we to know that? Now we wish our Agents and others sending us money for renewals to give the NAME and ADDRESS as its comes written on the WRAPPER. The money will be credited to the person for whom it is intended, and if credit does not appear in the first or second issue after the money is sent, write US at once and we will investigate.

Word comes that New Zealand is being greatly shaken with earthquakes, especially in the neighbourhood of Botona. The people are terror stricken. The natives gather in groups, and filled with terror hold religious services, and as the shocks come fall with their faces to the ground quivering with fear. From a range of mountains about 60 miles in length huge volumes of smoke illuminated with flame burst forth; and far above the smoke huge masses of fire shoot out, and darting through the air, resembling meteors rushing through the sky—lightening up the entire country for miles around. Flashes of lightning; peals of thunder; and shocks of earthquake rapidly follow each other, and dust is falling in heavy showers. Lakes have become mud baths; their outlets blocked up; roads and bridges covered with several feet of blue clay mud ejected from the volcanoes; houses are wrecked, and there is much loss of life.

BRO. MITCHELL, who has for the past year been labouring with the brethren in Charlottetown and Lot 48, P. E. I., will in about two weeks leave for Wellsburgh, West Va. Our brother, by reason of his wife's health, feels compelled to make this change. In conversation with them, they spoke in the highest terms of the P. E. Island brethren, and expressed their regrets at having to leave them. And as we became intimately acquainted with them we could better understand and share in the feelings of the Brethren as they would say:—We are so sorry that Brother and Sister Mitchell are to leave us. In taking our leave of him we felt sad and yet encouraged as he said from his heart—Good bye, and may God bless you in your work. And we with our readers, and especially those who know him, say God bless him and his in the field to which they are going, and if we meet not again on earth, may we all meet in heaven.

THE ANNUAL MEETING of our brethren in New Brunswick and Nova Scotia will be held with the church at West-Gore, Hants Co., N. S., commencing Friday the 3rd of September. We will, if possible, get the September Number out a few days earlier than the first of the month and give full particulars of arrangements with boats, trains, &c., &c.

SAM JONES, by reason of a peculiar way of expressing his thoughts, and striking at sin, has attracted the notice of every newspaper throughout Christendom, if not throughout the world, and by them is given extracts of his sermons. In a sermon at Indianapolis he is credited with saying: Here is my theology, it is all I need. If you want to do good God will help you to do good, and if you want to do bad the devil will help you. That's enough theology for anybody.

BRO. BLEWIS on Saturday (24th ult.) passed through St. John, en route to his home in Cornwallis, N. S. We were pleased to see him. He looks well; is in good spirits, and speaks highly of the people with whom he labours. He expects to return in four or five weeks, to Jacksonville, Florida. We are in hopes he will stay to our yearly meeting.

MANY are under the impression that the number of Protestants in Ireland is so insignificant that their claims must go unheeded. But from late census we learn,—Episcopalians number 600,000, Presbyterians, 485,000, Methodists and Unitarians, 111,000, Baptists, Congregationalists, and some other bodies, 60,000, making a grand total of 1,196,000.

BRO. MITCHELL has promised when settled in his new field of labour, to write for the columns of THE CHRISTIAN.

THE next annual meeting of the P. E. I. brethren will, (D. V.) be held with the church at New Glasgow.

## ORIGINAL CONTRIBUTIONS.

### SELF-CONDEMNED.

To condemn in others what we allow in ourselves is self-condemnation. There are many who claim to be Christians and expect future salvation; who have no grounds for such a hope when judged by their own rules of judgment. We take for instance the person who claims that baptism is essential to salvation, because commanded, and he who wilfully rejects God's commandments has no promise of salvation. This is true, and also very plain. He can show that the Bible makes baptism obligatory in every case of conversion; to reject it is to reject the will of God and invalidate His authority. Not that baptism is the only condition of salvation, but that it is one among the many conditions, through the observance of which we receive the proffered boon of salvation. To eliminate any one of the Lord's commandments will destroy the force and necessity of others. If one can be rejected with impunity, so can another. There is no royal road to Heaven by the way of any one special important commandment. "He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him." To keep one or two or a part of His commandments does not meet the requirement. He who rejects one rejects all. He, therefore, who has been baptized, but neglects other duties or other commandments, is condemned on the same ground that he claims others are condemned who neglect baptism. If he claims that God will have mercy on him, although remiss in some known duties, he is bound to allow the same mercy to others who may be negligent of other duties. He must either save all or condemn himself.

Right here is seen the weakness of those who are teachers in the church of Christ. They teach and act in such a way that others, who are untrue to duty, are still recognized as Christians. Take the man who attends church on Lord's days, but is never seen in the prayer meeting, and who takes

no special interest in the church more than his Sunday visits to the house of God, and his pittance that he gives to Him for the gift of His dear Son, how can such a man be recognized as a Christian, when the word of God teaches so plainly as to the necessity of speaking to each other in psalms and hymns and spiritual songs, and exhorting one another and "offering the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name." Heb. xiii. 15. The Bible abounds with facts relative to this duty of mutual prayer, exhortation and edification. To violate these duties and thus ignore the commandments of God that are as plain as the shining sun, and yet claim the mercy and salvation of God, is destruction to the word of God, and a free admittance into Heaven of all mankind, irrespective of duty or doctrine.

Take the church member who neglects the duty of giving to the Lord's cause, a duty than which none is made plainer or more imperative. Read the eighth chapter of Paul's second letter to the Corinthians; give special attention to the seventh verse. Here you will find that giving is as important as faith and knowledge and love. The ninth chapter of the same letter contains lessons of importance on the same subject, and show that it is impossible to neglect this duty with impunity.

There are many, however, who excuse themselves from giving on the ground of poverty, who really think they cannot give anything to the cause of God. I heard a man say at one time "that he was too poor to give anything for the support of the church," when at the same time he was paying \$7 annually for tobacco. If he is to be excused because he *thinks* it not necessary, in his circumstances, to give, why not excuse the man who thinks it not necessary to be baptized?

Why hold one man responsible for rejecting one commandment, but let another go scot free in rejecting others.

The preacher or teacher who in any way recognizes the church member who is neglecting these duties, as a Christian must necessarily admit that those who neglect other duties may be saved. This destroys the force of his efforts with the sinner in presenting the claims of the Gospel. We must admit that all the disobedient are saved or lost. We can't admit that some who disobey will be saved while other disobedient ones will be lost. Let the unfaithful church member notice here that he seals his own condemnation in condemning others. Who, then, will be saved? I will tell you in my next. H. M.

### ANNUAL MEETING AT EAST POINT.

A few words about our trip to P. E. Island and the annual meeting will, no doubt, be of interest to many of our readers.

Tuesday morning, July 6th, we, family included, left St. John for the Island. The day was beautiful and the trip across the water from Point du Chene to Summerside was indeed delightful. The rain and thunder storm, which commenced about half past four in the afternoon, though somewhat severe, cooled and purified the air, and made the fields look so green and fresh and smell so sweet that it added pleasure to the trip. On arriving at Summerside, we were hurried on board the cars, and soon were speedily making our way towards Charlottetown, where we were met by my wife's father, Bro. J. F. Baker. In a short time we had crossed the ferry and were driving around the shore towards the home of our brother where we received a hearty welcome.

Saturday morning, in company with Bros. Tyler, Mitchell, Sister Tyler, daughter and others we, (minus the family) taking the cars left Charlottetown for Souris. As we proceeded along the line our numbers increased. About noon, arriving

at Souris, there were a number of brethren from the Point awaiting to convey us to their homes, distant about nine miles. At 5 o'clock in the evening we drove to the house of the Lord to attend prayer and social meeting. The fervent prayers, the earnest exhortations, the kind looks and the warm greetings which abounded on every side, made us all feel that it was good to be there and with the poet exclaim:—

If 'tis sweet to mingle where  
Christians meet for social prayer,  
If 'tis sweet with them to raise,  
Songs of holy joy and praise—  
Passing sweet 't'hat state must be,  
Where they meet eternally.

Lord's day morning came, and oh, how it rained! Still, rain or shine every one seemed determined to be at the meeting, that's what they came for. At ten o'clock, with three in a waggon with wraps and umbrellas, rain coming down, we started, and as we came to the main road and looking behind and before us, we saw here, there, and beyond, persons under similiar circumstances as ourselves making their way to the meeting, and on arrival found nearly every available place near the house already occupied with waggons.

The meeting was opened by singing:

Before Jehovah's awful throne,  
Ye nations bow with sacred joy.

Isa. liii. was read and prayer offered by Bro. Mitchell, and then was sung Doddridge's hymn:

Jesus, I love thy charming name;  
'Tis music to my ear;  
Fain would I sound it out so loud,  
That all the earth might hear.

Bro. B. B. Tyler of New York, who needs no commendation from us, for he is well known and loved by the brethren in these parts, read Rom. i. 8, 17, and then based his remarks upon the words of the 16th verse:—"For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation, &c., &c., &c. If time and space permitted we would give a full outline of the sermon, but here are a few thoughts:—

At the time of writing Paul was a stranger to the brethren at Rome. His not visiting them was due not to a lack of interest, or fear, but for the reason given in chapter xv. 20, 22 verses. How little he knew, at the time of writing this letter, the causes leading to and the circumstances attending his entrance to the city of Rome. He then showed: (1) That Paul had the true Missionary spirit. He wanted to preach where no preaching had been; not in a comfortable field of labor with pleasant surroundings, and a well organized Mission Board at his back; not with a feeling of curiosity to take in the sights of Rome; but that he might have fruit—*spiritual children*. (2). Paul was a man with a singleness of purpose—one aim,—This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. (3). Paul was not ashamed of the Gospel, nor had he any fear to preach it at Rome. Some had said,—“It is all very well for Paul to preach at Jerusalem, Antioch, Ephesus and such places, but here in Rome we have the senators, statesmen, orators, philosophers, poets and artists; Paul would be ashamed to come here and talk about salvation, through a crucified Saviour—the carpenter's son.” But Paul replies, I am not ashamed &c., and am ready to preach the Gospel to you that are at Rome also.

Bro. Tyler then went on to show that circumstances frequently hindered us from doing what we knew to be our duty. How easy it is, said he, for a preacher to stand up in the pulpit and say, these things ought not to be done, knowing at the same time that no one in the audience was doing them; to condemn dancing when there is no one present in favour of dancing; for the brother or sister to say, when among the brethren, “I am

a Christian,” and when away from home among strangers,—“I belong to the—reformation.” Now some at Rome thought that Paul like most men, would give way to circumstances; but in this they were mistaken.

What is the gospel that saves men, was the question then taken up. At the time of the Apostles there were many gospels—gospel meaning simply good news, not any good news, however, is the Gospel of Christ; there is gospel of gold, gospel of health, but then it is only gospel to those who have become possessors. There is the doctrine of Predestination, this is gospel to those saved; but it is not the Gospel of Christ, for you may believe all the doctrine of Predestination and still not be saved; but to those believing the Gospel of Christ it is the power of God unto salvation. And because it thus saves men Paul preached it. He might have pleased the people by giving discourses on history, poetry or philosophy, but no, he preached Jesus—not simply that He died, was buried and rose again, but He died for our sins according to the Scriptures. He died not for sin, but sins, not simply for sins but for our sins, and that according to the Scriptures. And that He was buried and that He rose again the third day according to the Scriptures.

Then was presented to the brethren the necessity of being alive to the work; there was a great work to be done and God required his people to do it. At this present moment only a handful of the human race had heard the Gospel of Jesus Christ, the rest of the family were in heathenish darkness.

The sermon then closed with a warm exhortation urging sinners to accept Christ as their only Saviour. We then sang with the Spirit:—

O for a heart to praise my God,  
A heart from sin set free.  
A heart that always feels the blood  
So freely shed for me.

We then attended to the Lord's Supper, and it was indeed a solemn occasion as we drew sensibly near to God. After singing of a hymn the benediction was pronounced and the meeting dismissed till the afternoon. On coming out of the house we found that the rain had stopped, the clouds were dispersed, and the sun was shining brightly and everything looked just about perfect.

At 4 o'clock p. m. the brethren assembled again, and for one hour had a good prayer and social meeting, the theme being God's love to us; our reasons for loving Him; and how we should manifest that love to the world.

Five o'clock having arrived, Bro. Mitchell commenced preaching, taking as a starting point Gal. iii. 29, informing us that he wished to trace out “the Christian's inheritance;” that he'd had quite an experience in this sort of work, for when a lawyer, persons interested in property would come to him to trace out their deeds; if recorded when and where, who the grantor and the grantees, the location and boundary lines of their property. And then he proceeded in a similar manner to deal with his subject.

The subject was presented in such a manner that it was truly interesting and profitable; interesting, because new; profitable, in that it was full of thought that set us thinking and searching the Scriptures to see if these things were so. At the conclusion of the sermon the invitation hymn, “Come ye Sinners, Poor and Needy,” was sung, and after prayer the audience dismissed.

Monday morning, the weather being just perfect, and one hour and a half having been spent in prayer and exhortation, the brethren proceeded with the business of the Association, the particulars of which is given on page 3 by the secretary of the meeting. Bro. Tyler preached in the evening, and on Tuesday and Wednesday, and five came out and confessed that Jesus was the Christ, the Son of God, and their Saviour, and was buried with Him in baptism. And if Bro. Tyler could

have remained a few days longer, we feel confident that many others would have started heavenward.

The meeting-house is beautifully situated, and very neat, and is a credit to the brethren at East Point. How often have we been pained when travelling through the country to see that the dirtiest and meanest looking house for miles around is the house of the Lord. Such a state of things show unmistakably that the people are dead—religiously. It is an indisputable fact that as people become awakened to a sense of their religious duties, they commence to fix up the meeting-house, taking out the old seats, putting in new ones, cleaning the inside and painting the out, until they are not ashamed to say,—Come and see how neat the meeting-house looks! The brethren are proud of their house, and they have reason to be. Said a brother: There is, perhaps, one thing in connection with the erection of the building you would like to know; It is this: “When the house was finished and the pulpit placed in position, we were able, by reason of proper management, to say to the contractor, ‘Receipt your bill on this pulpit, and we will pay you the money now.’ This was done, and no debt was hanging over the house.” It is not often that houses are given to the Lord free of debt.

We have avoided mentioning names, for everyone was so kind that no one appeared ahead of another, and the kindness shown to the visiting brethren was never excelled in any part of the Province. T. H. C.

#### WHY THE DIVISION?

Some time ago Bro. Blenus instructed us about the social and mental equality of women and men. And that the “New Testament looks upon every man and woman, acknowledging Christ as their Saviour, as children of God, without distinction.” Paul certainly makes no distinction when he writes, “From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body into the edifying of itself in love.”

In the age when the Gospel made its grandest triumphs, as the same apostle informs us, the women labored with the men in the Gospel. The Disciples of Christ, in these provinces, have hitherto adhered to this apostolic order. But “the world do move.” And now a movement has been “inaugurated” to separate the women from the men in this work. And Bro. Blenus, in distant and torrid Florida, has “heartfelt feelings of joy” on this account. Will Bro. Blenus explain, or give us a reason, Scriptural or unscriptural, why the energies of those who are the “children of God without distinction” should be divided? All division of energy must be weakening. In united interest, concerted action and concerted energy is power. We cannot afford to lose one iota of our energy for evangelizing these Provinces. We want over thirty evangelists at work immediately. There is room and work for one, at least, in every county.

Now, the Church of Christ is surely competent to utilize the means of its members. It being competent and divinely instituted for this work, let us not dishonor Christ by seeking other appliances and organizing other institutions to perform the legitimate work of His church. If a fruit tree begins to grow sickly, so that the yield of fruit is scanty, we labor to restore vitality and productiveness to the tree, removing all the fungus and suckers, which sap the vitality of the tree, and which indicate infallibly the presence of disease.

Disciples of Christ, our need is, more of loyalty to Christ; more of devotedness of heart and pocket to Christ and His cause; and not more aping of the follies of the sects, or love of the praise of men.

Another brother, also, well beloved, writing in THE CHRISTIAN, hopes this movement, referred to, may extend to all the churches. On the contrary, I hope and pray that there may be "no divisions among us." That we may be found all "endeavoring to keep the unity of the Spirit in the bond of peace." That there may be "one body," "one Spirit," "one Hope," "one Lord, one faith, one baptism, one God and Father of all," that "unto Him may be glory in the church throughout all ages, world without end. Amen."

D. McDougall.

## THE FAMILY.

### A WORD ABOUT WORDS.

Ah me! these terrible tongues of ours!  
Are we half aware of their mighty powers?  
Do we ever trouble our heads at all  
Where the jest may strike or the hint may fall?  
The latest chirp of that "little bird,"  
That spicy story "you must have heard,"—  
We jerk them away in our gossip rash,  
And somebody's glass, of course, goes smash,  
What fumes have been blasted and broken,  
What pestilent sinks have been stirred,  
By a word in lightness spoken,  
By only an idle word!

A sneer—a shrug—a whisper low—  
They are poisoned shafts from an ambushed bow;  
Shot by the coward, the fool, the knave,  
They pierce the mail of the great and brave,  
Vain is the buckler of wisdom or pride,  
To turn the pitiless point aside;  
The lip may curl with a careless smile,  
But the heart drips blood—drips blood the while.  
Ah me! what hearts have been broken;  
What rivers of blood been stirred,  
By a word in malice spoken,  
By only a bitter word.

A kindly word and a tender tone—  
To only God is their virtue known!  
They can lift from the dust the abject head,  
They can turn a foe to a friend instead;  
The heart close-barred with passion and pride  
Will fling at their knock its portal wide,  
And the hate, that blights and the scorn that sears  
Will melt in the fountain of childlike tears.  
What ice-bound griefs have been broken,  
What rivers of love been stirred,  
By a word in kindness spoken,  
By only a gentle word!

—Sunday Magazine.

### CHARLOTTE ELLIOT'S HYMN.

SOME fifty years ago, that eminent minister, the Rev. Caesar Malan, of Geneva, was the guest of the Elliots, a well to do family in the West End of London.

One evening in conversation with the daughter, he wished to know if she was a Christian. The young lady resented his question, and told him that religion was a matter that she did not wish to discuss. Mr. Malan replied with his usual sweetness of manner, that he would not pursue the subject then, if it displeased her, but he would pray that she might "give her heart to God and become a useful worker for Him."

Several days afterwards the young lady apologized for her abrupt treatment of the minister, and confessed that his question and his parting remark had troubled her.

"But I do not know how to find Christ," she said, "I want you to help me."

"Come to Him just as you are," said Mr. Malan.

He little thought that one day that simple reply would be repeated in song by the whole Christian world.

Further advice resulted in opening the young lady's mind to spiritual light, and her life of devout activity began. She possessed literary gifts, and having assumed the charge of *The Yearly Remembrancer*, on the death of its editor, she inserted several original poems (without her name) in making up her first number. One of the poems was:

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

The words of Pastor Malan, realized in her own experience, were of course the writer's inspiration.

Beginning thus its public history in the columns of an unpretending religious magazine, the little anonymous hymn, with its sweet counsel to troubled minds, found its way into devout persons' scrap books, and then into religious circles and chapel assemblies, and finally into the hymnals of the "Church Universal." Some time after its publication a philanthropic lady, struck by its beauty and spiritual value, had it printed on a leaflet, and sent for circulation through the cities and towns of the kingdom; and in connection with this, an incident at an English watering-place seems to have first revealed its authorship to the world. Miss Elliot, being in feeble health, was staying at Torquay, in Devonshire, under the care of an eminent physician. The doctor, who was an earnest Christian man, placed one of those floating leaflets in the patient's hands, saying he felt sure she would like it. The surprise and pleasure were mutual when she recognized her own hymn, and he discovered that she was its author.

In a letter describing the close of the Diocesan Convention, the late Bishop McIlvaine thus beautifully writes:

"I have chosen a sweet hymn, ('Just as I am,') and have adopted it for all time to come, as long as I shall be here, as my hymn.

"This hymn contains my religion, my theology, my hope! It has been my ministry to preach just what it contains. In health it expresses all my refuge. In death, I desire no other support or consolation.

"When I am gone I wish to be remembered in association with this hymn."

It was among the last hymns that he heard on earth. Often during his last illness he asked to have it read to him.

It was sung by the immense congregation at his funeral as his "favourite hymn."—*Parish Visitor*.

### SAM JONES TO THE WOMEN OF CHICAGO.

"Wife, above all things in the world, let me say a word to you about temperance. We will never put the bar-rooms out of the city, we will never put down the curse of whiskey as long as wives keep it in their homes or allow it to be kept there. Let me tell you. I know women who have kept whiskey at their homes and had their wine entertainments, and they have gone on in that in spite of all advice that could be given; and I've had these same women come to me after service at church, and take my hand and look in my face with tears streaming from their eyes, and say, 'pray for my husband. The poor fellow hasn't drawn a sober breath for five years, and he is now well-nigh to death and damnation.' And these women started their husbands and helped them along until they were poor, helpless drunkards. Thank Almighty God, my wife never gave me a drop of whiskey in her life, and never would suffer it to be brought into her home. You may say, 'Oh, my husband is never going to make a brute of himself.' How do you know? Your husband never had any more will power than I had; he never had any more manhood in him than I have, but I'll tell you, fire, F-I-R-E, like that don't

ask any kind of material, any odds; put that down. If you will keep wine and whiskey in your house, if your husband and boys don't die drunk it won't be your fault. I'll tell you that to-day in all love and kindness.

I hope when you go home you'll break up every demijohn and bottle in your house. You'll never reform society in Chicago until you do. And there's lots of women in Chicago, too, that like the "creeetur."

We don't want high license on whiskey, but we want prohibition. Putting high license on whiskey is like putting high license on murder, and then only a few men will be able to pay it, and they'll be the chief murderers of Illinois, going around killing whom they please. Its just as reasonable. If the snake ought to be hit anywhere, hit it on the head, and kill it now and forever. I want every woman in this building who is in favor of constitutional, social, political and eternal prohibition of whiskey to stand up."

The entire congregation of women rose to their feet with a unanimity that was absolutely startling, and they stood and waved their handkerchiefs, and actually cheered the speaker to the echo, so enthusiastic were they.—*Union Signal*.

### SUSPICIOUS SYMPTOMS.

A minister who was, perhaps, not too careful in his habits, was induced by his friend to take the teetotal pledge. His health appeared to suffer, and the doctor ordered him to take one glass of punch daily.

"Oh!" said he, "I dare not. Peggy, my old housekeeper, would tell the whole parish."

"When do you shave?" the doctor asked.

"In the morning."

"Then," said the doctor, "shave at night; and when Peggy brings you up hot water, you can take your glass of punch just before going to bed."

The minister afterward appeared to improve in health and spirits. The doctor met Peggy soon after and said:

"I'm glad to hear, Peggy, that your master is better."

"Indeed, sir, he's better, but his brain affected; there's something wrong wi' his mind."

"How?"

"Why, doctor, he used to shave at night before going to bed, but now he shaves in the morn, he shaves before dinner, he shaves after dinner, he shaves at night—he's aye shavin'."

The symptoms were, indeed, very suspicious.—*Harper's Magazine*.

### THE GREAT DANGER.

A true Christian living in the world is like a ship sailing on the ocean. It is not the ship being in the water which will sink it, but the water getting into the ship. So, in like manner the Christian is not ruined by being in the world, which he must needs do while he remains in the body, but by the world living in him. The world in the heart has ruined millions of immortal souls. How careful is the captain to guard against leakage, lest the water entering into the vessel should, by imperceptible degrees, cause the vessel to sink; and ought not the Christian to watch and pray lest Satan and the world should find some unguarded inlet in his heart?—*New York Observer*.

When a man undertakes to please everybody he is almost sure to please nobody. At least this is true: You cannot please every one. It is therefore always best to do right, seeking to give no one any just cause for offence, whether men are pleased or displeased. If one always acts with a good motive and has a good conscience and God is pleased with him he need not even fear the displeasure of the world.—*Religious Telescope*.



SPRING HILL, October, 1883.—For several years I was a great sufferer with Neuralgia in my head, so that all my hair came out and left my head entirely bald, I used "Minard's Liniment" on my head which entirely cured my Neuralgia, and after using several bottles to my astonishment I found the hair rapidly growing on my head and now I have as good a head of hair as I ever had and would recommend all to use Minard's Liniment who have lost their hair from diseases, as the Liniment will positively give you a good crop again.—WM. DANIELS, Jan. 12, 1883.

RECEIPTS FOR JULY.

Mrs. Bertram, 50 cents; Hazen Dick, 50; Samuel Nelson, 50; J. J. Carpenter, 50; J. Howard Harvey, 50; Mrs. Judge Steadman, \$1.00; H. Laskey, 50; Lorenzo Miles, 1.00; Mrs. J. C. Leary, 50; Mrs. D. Belyea, 1.00; Mrs. M. J. Todd, 1.00; Armina Morrow, 50; Mrs. Hannah Smith, 1.00; Robt. C. Louthier, 50; James Hooper, 50; John Uhlman, 1.00; John Vaughn, 50; Martin Stevens, 50; Mrs. Herbert Bill, 1.00; William Webb, 50; Fannie M. Ossinger, 1.00; Henry Hamilton, 50; Claude W. Lord, 50; Mrs. Lottie Penery, 75; Mrs. Herbert Head, 1.00; William Fullerton, 50; Lemuel Morton, 50; James Lawson, 50; Sylvanus Morton, 50; Jabez Freeman, 50; Frank Etherington, 50; Harley Ford, 50; Mrs. Samuel Miles, 50; Mrs. Abner Harlow, 50; Jennie Hagan, 50; Phillip Sullivan, 50; J. E. Wilson, 50; Miss Annie Welch, 50; Henry Hill, 50; Wm. Harris, 1.50; H. C. Chandler, 1.00; Mrs. Isabella Stewart, 50; Robert Dewar, 1.00; Donald Stewart, 50; Henry Morrow, 50; Mrs. John McGregor, 1.00; Wm. Hamm, 50; J. F. Baker, 50; Robert Cunningham, 50; F. W. Stevens, 1.00; Mrs. Jas Stevens, 1.00; Mrs. H. Eldridge, 50; Fred Stevens, 50; James Ashley, 50; A. D. M. Boyne, 50; Mrs. Geo. Peavey, 50.

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MARRIAGES.

SPOFFORD-DOUGLAS.—At St. George, N. B., July 20th 1886, by P. D. Nowlan, John Spofford, of St. George, N. B., to Lillian Douglas, of Letete, N. B.  
 ROURK-ROURK.—At St. George, July 20th 1886, by the same, Loranzo Rourk, to Hannah E. Rourk, all of St. George, N. B.

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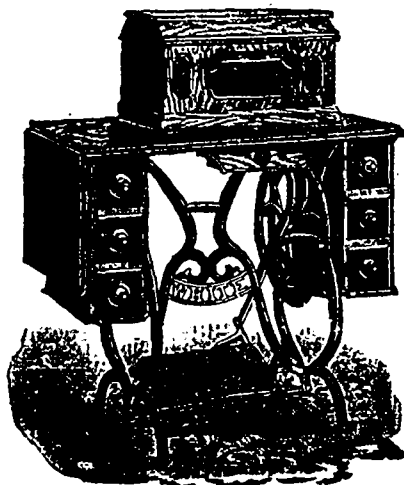
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