

THE CHRISTIAN.

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

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The Christian.

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ST. JOHN, N. B., MARCH, 1887.

THE stormy weather preventing the return of certain mail matter, has delayed our paper a few days.

BRO. FORD's report from Tiverton is very encouraging. May his efforts at Westport be crowned with similar results is our desire.

BRO. MURRAY is with the brethren in Halifax. The brethren seem delighted with his preaching, and hope to see much good resulting therefrom.

AN article has been withheld from this issue because the name of its author is unknown to us. Will the brother please send his name and at the same time state the subject of the article sent.

THE excitement of the election has about subsided. It is frequently said that "war is demoralizing." Yes, and so is a modern political campaign. War may destroy men's lives, but a political campaign destroys their consciences.

THE last Lord's day in January, T. DeWitt Talmage (Presbyterian), immersed in the Brooklyn Tabernacle, where he has a baptistry, a great number of persons who had expressed a desire thus to obey Christ.

A BROTHER who generally takes a deep interest in political affairs writes us that he has been so engaged in the Lord's work, and in trying to save souls that he has had no time to think of politics. Good. May it ever be so.

IT is quite common to hear persons exclaim, when answering the call for money for church or missionary purposes—"Well, here is the widow's mite." We look at it—yes, there is the mite sure enough. But where is the widow? If every mite represents a widow one might conclude that with but few exceptions only widows contribute.

AN INFIDEL as he passed an earnest Christian young man, said to another, "There is an argument I cannot answer. I have, as I think, fairly met and answered every other argument. But that young man's consistent life is something which I do not

pretend to answer." Yes, it has been truly said the strongest argument for the truth of Christianity is the true Christian, the man filled with the spirit of Christ.

WE have three or four good young men who are desirous of giving their whole time and talents to the Lord. There are others, too, that would do so but for the want of means. If our brethren and friends would club together in sending money for this purpose we could soon have in our midst a number of worthy men as preachers, without having to send abroad for them.

Does some ask—how could the money be raised? Very easily. Let that brother give up his tobacco; that sister the gew-gaw on bonnet or dress and set apart the money thus saved for the above purpose. Said a brother not long since, On our little Island alone there is spent annually over \$15,000 for tobacco. We would like to hear from the brethren on this question.

SOME one at or not far from St. George, Charlotte Co., N. B., has undertaken, in an article sent us, to prove from Scripture—salvation by faith alone. When looking over the long list of passages given, we said, "Why didn't he send us a Bible and thus save time in copying?" Our correspondent, at the hour of writing, was evidently out of humor, for many of his expressions are unchristianlike and untrue. Many of the passages have no bearing whatever on the proposed subject. When quoting certain texts he will add, "Not into water,"—showing clearly that while trying to prove the above doctrine, he was anxious to make a point or two in favor of sprinkling or pouring being baptism. Up to the present writing, enquiry at St. George has failed to find a person by the name attached to the article.

THE Presbyterians of Auburn, N. Y., are greatly agitated by the action of one of their preachers. A correspondent signing himself "Presbyterian" thus writes to the *Daily Morning Dispatch* of the above city:

"EDITOR DISPATCH:

"Sir,—Presbyterian circles have been greatly agitated for the past week on the question of baptism. The question at issue is, Was the Rev. Mr. Hughey justified in baptizing by immersion, in the baptistry of the First Baptist Church, two candidates for membership to the Westminster Presbyterian Church? And is the Rev. Mr. Hughey sustained by the Synod of the Presbyterian Church by so doing? There are diverse opinions amongst the members in regard to the matter.

"Will the clergy of the Presbyterian churches of the city please speak out on this matter and help still the tumultuous throbbings in the hearts of Presbyterians of Auburn.

"PRESBYTERIAN."

The following morning (Tuesday) appeared this reply:

"EDITOR DISPATCH:

"Sir,—The question, 'Was Rev. Mr. Hughey justified in immersing believing candidates, at the First Baptist Church?' agitating Presbyterian circles, is one that merits attention. Was John justified in immersing Christ in the river Jordan? Evidently he was. Was Philip justified when the eunuch said, 'See, here is water, what doth hinder me to be baptized?' and they both went down into the water, both Philip and the eunuch, and he baptized him? Evidently he was. Are the min-

isters of the Greek Church, who ought to understand the meaning of the Greek word 'baptize,' never sprinkling but immersing, justified? Evidently. On Bible grounds and on no other should Christians stand. Rev. Mr. Hughey is justified in enabling those immersed to say with Paul to the Roman brethren, 'We were buried, therefore, with Him through baptism into death.' Moreover, the Westminster Church must congratulate itself on having a minister who would rather obey God than man—rather have the approval of Christ than to escape the possible censure of a Presbyterian Synod—thinks more of the Word of God and its teachings, over eighteen centuries old, than a human creed, containing man's opinions, only three hundred and thirty years old, and who loves souls more than he loves the praise of man. May Auburn have more such preachers. As to the statement that 'baptism is the only difference between the evangelical churches,' let 'Presbyterian' attempt to commune with his brother Baptists and his eyes will be opened.

"CHRISTIAN."

BRO. Isaac Errett and Z. T. Sweeney, to whom reference has already been made, left New York by the steamer *Umbria* of the Cunard line, Saturday, January 22nd, at 3 p. m., and arrived at Liverpool on Sunday, January 30th, at 3 p. m. Thus the distance of 3040 miles was made, deducting the fifteen hours' detention at Sandy Hook, in 177 hours. The swiftness with which these steamers speed their way through the waters of the ocean may be imagined when we take into account that notwithstanding adverse winds and weather, they average over seventeen miles an hour.

To those not seeing the letters of travel by Bro. Errett to the *Christian Standard*, a few extracts will be of interest. Speaking of the arrival at Liverpool, and mentioning the names of certain brethren standing on the wharf, he says,—

"All these had been waiting for us for hours, and it was a joy to meet them and to be received by them with great cordiality and kindness. Monday morning (31st) we were off to London by the Midland route. It was a bright day and a delightful ride. . . . Although this is not the proper time to see the country in its living beauty, we were charmed with the outlook. In some places along the Wyo the scenery was grand, and all along through Derbyshire the continually varying undulations of the farming land kept up a lively interest. . . . Thursday night we went to hear C. H. Spurgeon. . . . The tabernacle is said to accommodate 6,000 persons. If so, there were more than 3,000 present. . . . The sermon was on prayer, "Two men went up into the temple to pray." It was a plain sermon under three heads: 1. The value of public worship; 2. Going on a definite errand—to pray; 3. We may go on an errand and fail to perform it. . . . If we were asked for our opinion as to the secret of Mr. Spurgeon's power in the pulpit, we should find our answer, so far as we can form an opinion from one sermon, that the secret is to be found in the character of his audience and the wise adaptness of his preaching to their capacity and circumstances. . . . Mr. Spurgeon understands his people; he does not talk over their heads; he gets at them where they are. . . . We noticed that most of the people had Bibles, and turned to the lesson and read along with the preacher. The entire simplicity that characterized all the services, as well as the house and its equipments, and the reverential manner that marks English people much more than it distinguishes Americans, had to us a special charm. Friday afternoon we paid a visit to Westminster Abbey. . . . In the evening to the House of Commons, in the magnificent Parliament building, and listened to an interesting discussion concerning the proposed withdrawal of the British troops from Egypt. On Monday (February 7th) we start for Paris.

WHICH IS IT?—Is a man saved through faith alone, or must it be supplemented by baptism to be saving? On this question we wish to say a little more. What is the teaching of the epistles upon it? In Rom. i. 16, the gospel is said to be "the power of God unto salvation to every one that believeth"—not to every one that believeth and is baptized. 1 Cor. i. 21, it is God's good pleasure, "through the foolishness of preaching, to save them that believe"—not believe and are baptized. Eph. ii. 8, it is "by grace are ye saved through faith"—not through faith and baptism. Rom. v. 1, it is "being justified by faith," which is equivalent to saying being saved by faith, for to justify is to do more than merely to save. Rom. iii. 22-31, it is all justify by faith—not by faith and baptism. In Gal. ii. 16; iii. 8, 24, 26; Phil. iii. 9, 10; 1 John v. 13, etc., etc., it is ever the same. Will THE CHRISTIAN say that faith is sufficient to justify, but needs baptism added in order to save? Certainly not. Why, then, do the apostles say that faith both saves and justifies as well as gives the right of sonship, if baptism is required as well? If THE CHRISTIAN'S view be true, the apostles, in all these cases, stated what was not true. They stated it, likewise, in a way that would be most likely to leave the people unsaved through their salvation being incomplete, for, in some epistles, baptism is not even mentioned; in none is it spoken of as though it bore any such necessary relation to salvation as this, when the connection is taken into account.

But we have other objections to make to THE CHRISTIAN'S—and the Disciples'—belief, that faith must be supplemented by baptism before a man is wholly saved. What about the thief on the cross? The Saviour declared he should be with Him in Paradise. Was he taken to Paradise before he was wholly saved, seeing that he was not baptized? THE CHRISTIAN does not believe Pædo-baptists baptized. Are they all unsaved because their salvation is incomplete?

But what about Peter's saying on the day of Pentecost,—Repent and be baptized . . . unto the remission of sins? Does this mean that baptism as well as repentance is necessary to forgiveness? Let us hear what Peter says to Cornelius, Acts x. 43, "To him bear all the prophets witness, that through His name every one that believeth shall receive remission of sins." If Peter, on the day of Pentecost, meant that there could not be remission of sins without baptism, why does he here say that it is the teaching of all the prophets that faith alone secured the remission of sins? Nor is this all. On Cornelius and his household the Holy Spirit was poured out so that they spake with tongues, before they were baptized. Was this miraculous gift poured out on those not fully saved?

Finally, this doctrine that baptism is necessary to salvation subverts the very idea of the Gospel. It is the work of Christ that saves, and that only can be considered saving which appropriates this work. Now, it cannot be said that baptism assists faith in appropriating the vicarious work of Christ. How then can it be regarded as saving, in any peculiar sense? It must be as a good work. But when it is submitted to, in order to save, it becomes a selfish act and loses its high moral character as an act of obedience prompted by love. The truth is, it is a symbol, so far as it is related to salvation. Like all other symbols, it represents what is already done. It is a symbol of the work of saving grace in the soul, and that work must be done before it is fitting that the symbol should have place.

Much more might be said, but we forbear. Indeed, were it not that some of our people are assailed by this belief, we should not have given it the attention we have. It is one form of ritualism, and work righteousness, and we hope our people may keep clear of it. Preserve baptism in its true place. Hold it as a command of God upon a saved man or woman, to symbolize and profess a salvation already had, and from a desire to obey the Saviour, just because He commands and we love Him; let us hold it as strongly as though it were necessary to salvation. That man is poor and mean, who will take the liberty to trifle with a command of his Saviour, merely because he thinks he can do so, and not be shut out of heaven. All Christ's commands are of equal force, for the obligation of all is found in the fact that they equally embody a Divine wish.

In the editorial column of the *Messenger and Visitor* (Baptist) appears the foregoing article. This, as many of our readers will notice, is but the continuation of a former one, by the same author, for the purpose of substantiating as scriptural—salvation by faith alone.

Before reviewing the above arguments it might be well just here to restate the question of difference between us. We agree that baptism is a command of Christ; the act is immersion and nothing else; and only those who love the Lord Jesus Christ are proper subjects for baptism. The question however comes, "When has such a person the assurance that God has, for Christ's sake, pardoned his sins? Has God, in His Word, placed remission of sins before or after baptism? Our contemporary affirms that pardon comes before; that baptism is an act for one already saved; and charges us with being anti-scriptural, for supplementing faith by baptism in order to remission. To the charge of being "anti-scriptural" we, in a former issue, replied at some length, and called upon the *M. & V.* for the scriptural proof of its allegations, to which it has made two or three responses.

Let it be distinctly understood that no one claims that there is any virtue in water to save the soul; there is no virtue in faith, repentance, works, or anything we can do—the efficacy is in the atonement. But every Bible reader knows full well that God has presented these as conditions with which we must comply if we would enjoy the benefits of the atonement. Naaman was cleansed of his leprosy when, and not before, he had dipped himself seven times in the Jordan. His cleansing was due, not that the act of dipping merited it, not to the efficacy of the water, but to the favor of God, which, however, was not bestowed until he had obeyed in full the voice of the prophet.

The *Messenger and Visitor*, in order to make good its assertion, evidently feels the necessity of establishing as true the doctrine of "salvation by faith alone." To this end several passages have been quoted; and because in these there is no mention of baptism and no other condition appears but faith, the inference is drawn that "salvation by faith alone" is a Bible doctrine, and that a person can get to heaven just about as well without baptism as with it, seeing that, "it is but an act of obedience that will not make him (candidate) any the less sure of salvation." But to the drawing of such an inference we have already presented several objections. (1) The word "alone" is wanting in the passages quoted. (2) No example of salvation by faith alone is forthcoming. (3) The direct conflict with "Faith without works is dead, being alone." (4) If the omission of baptism in certain passages proves it to be unnecessary, then the non-mention of faith in places where salvation is predicated of other things, would prove faith to be of but little use. (5) Such an inference would lead us to suppose that our contemporary has, within a year, been converted over to the Salvation Army. But how many of his friends, do you think, could be persuaded that he had so changed his views? And yet, listen to his condemnatory words of a year ago: "Does the Army consider baptism as a duty that must be performed? it is replied, Decidedly not. The Army only considers one baptism essential to salvation, and that is the baptism of the Spirit," etc., etc.

In coming to the epistles our critic continues to assume that the omission of baptism in certain passages proves the doctrine of "faith alone" to be correct, and baptism, therefore, to be of but little importance. But we reply, Does the word "alone" occur in any of these quotations? Do these furnish examples of "salvation by faith alone?" Were not all these persons baptized? And if this principle of interpretation be a true one, then it applies not simply to baptism; but to repentance and confession, for they, too, appear not in the selected passages; and a man adopting THIS PRINCIPLE might, with almost equal force, claim that salvation is due to "works alone," and that faith is of but little consequence, and quote as authority James ii. 24. Will it do for one to say that because in certain passages repentance and confession are

omitted therefore remission of sins comes before or independent of them? Or is it possible for our contemporary to define faith so as to include repentance and confession as essential, and yet exclude the other command (baptism) as a mere matter of indifference, when, according to the *Messenger and Visitor's* own statement, "all Christ's commands are of equal force," etc.

Of course the apostle did not say, The gospel is the power of God unto salvation to every one that believeth and is baptized. Would any one think it necessary for him when writing to Christians, to enumerate on every occasion, all the conditions upon which they were first accepted? But he might have said it, and more too, and that without violating the truth. Is the gospel the power of God unto salvation to the man that will not repent or that refuses to confess Christ? Certainly not. The apostle, however, does not say, To every one that believeth, repents of his sins, and confesses that Jesus is the Christ. We, then, in the language of our contemporary, might exclaim, Why does the apostle say that faith alone saves, if repentance and confession are required as well. The faith that saves includes obedience, which leaves out neither repentance, confession, or baptism. And any canon of interpretation that would leave out either one of them must indeed lead its advocate into insuperable difficulties.

The question is asked, "Was not the thief on the cross saved without baptism?" Without stopping to notice the debatableness as to whether he ever was baptized or not, we answer, Yes, and so was Abraham, Isaac, Jacob and hundreds of others. But is a case from the Jewish age to be brought forward to establish a law for the Christian age? Was baptism demanded of the thief? If so, by whom? for John's ministry had ceased; Christ's commission was not given till after His resurrection. And the utter impossibility of his complying with it, between the time of his conviction and death, even though ordinarily demanded by God, should cause us to ponder well before holding this forth as an encouragement to those neglecting a possible duty. We know this man was saved—not from what he said or did, but because Christ said so. This evidently shows that a man under certain circumstances was saved; but what encouragement does it hold out for others whose surroundings are entirely different? The Saviour, when on earth, said to a blind man, "Go wash in the pool of Siloam." He went, and returned seeing. Does any one ever think of presenting this as an encouragement for blind men to go and wash in Siloam?

"THE CHRISTIAN does not believe Pædo-baptists baptized." Our contemporary, though misrepresenting us in several instances, and has not seen fit to recall them, is correct this time. And judging from his remarks to the Rev. W. A. McKay, (Presbyterian), "that sprinkling comes to us with the stamp of Rome upon it," we feel safe in saying that the *M. & V.* is with us in the above belief.

"Are they all unsaved because their salvation is incomplete?" This question is presented as though we had somewhere intimated that all Pædo-baptists were to be lost, when in fact we have said nothing as to the acceptance or rejection of such people. Our contemporary, however, has said, (former article), "A man that admits baptism to be a command of Christ and still refuses to obey, he is not a believer. He has not sufficient evidence that he is in a saved state." And in the above regards the salvation of the unbaptized as "incomplete." What is meant by "wholly saved," fully saved and salvation incomplete, we know not. If a man is saved—why he is saved; and if lost—he is lost; it matters not how near he came to being saved.

There is no need for us to dwell here on Peter's words, Repent and be baptized. These two commands are tied together by the co-ordinate con-

junction "and." And by what law our critic can sever those, so as to wedge in "for the remission of sins" before baptism, we are unable to find out. Whatever repentance is for so is the baptism. If "for" means "because of" (as found on a card given to the scholars of a certain Sunday-school of this city) then the injunction is, Repent and be baptized . . . because of the remission of sins; thus making pardon come before repentance, and at the same time the reason why they should repent, etc. This surely is the pure doctrine of salvation by faith alone.

"What about Cornelius and his household?" Space will not permit us at this writing to give more than a few hints upon this question. (1) Does the possession of a *miraculous gift necessarily* imply the *purity* or salvation of the possessor? (2) If this be an example, why not insist that a man should see an angel? Cornelius did. That a candidate should before baptism receive the miraculous gift? Cornelius did. That a preacher should hesitate to baptize a person until such evidence (speaking with tongues) is forthcoming? Peter did. (3) Here is a case so unique that even Peter was astonished. Although laboring as an apostle for six or seven years, during which time thousands had been turned to the Lord, he could find no parallel with the present one, excepting at Pentecost, in the case of the apostles themselves. (4) Was the bestowal of this gift the fulfilment of a promise? If so, where is the promise? (5) Were there not exigencies peculiar to this case (it being the first-fruits of the Gentiles) that demanded such manifestations in order to remove the lingering prejudice of Peter and his companions; to enable them hereafter to furnish reasons for their actions at the house of Cornelius, and to put beyond dispute any question that might, in after years, arise as to whether the Gentiles should enjoy equal privileges with the Jews.

From the preceding remarks, it is evident that this case stands alone. As an example it proves too much. And yet this is offered as evidence that a person is saved by faith alone, and that Peter on the day of Pentecost did not really mean what he said.

The following, if we mistake not, will represent our contemporary's argument from symbol. All symbols represent what is already done ("it must be done before the symbol should have place.") Baptism is a symbol of a work in the soul. That work is pardon. Baptism, therefore, cannot exist prior to pardon—that is, pardon must precede baptism. Our readers are aware that the truthfulness of the conclusion depends upon the correctness of the two propositions from which it is said to have been drawn. What about this first one, then? What about Nebuchadnezzar's image, the Jewish tabernacle, the scape-goat, the brazen serpent, etc., etc.—were not all these symbols? Did they symbolize things already done? If he said, but these were types. Well, a type is a symbol. Symbol is a general term, under which are classed, types, emblems, fables and parables, etc.

One advantage gained in teaching children to read first in script is the celerity with which the word can be formed and re-formed before the eyes of the pupil. To write the word again and again all over the board, the child watching with an interest excited by the teacher's lively talk, while the graceful motion of the chalk constantly reproduces the same form, has a strong tendency to fix that form indelibly upon his mind.

Another advantage is that it immediately gives the child something to do, and a valuable something. Copying the word-form is an important step toward memorizing it. Copying it in script is so much gain in the art of writing. Copying it in print is so much time worse than wasted, from the penman's standpoint.

When reading and writing are taught together from the beginning, effort is economized and time saved. The writer has achieved the best success by teaching from fifty to a hundred words, pretty thoroughly in script before touching print, then planning the transition so that the child is as little conscious as possible of anything new.

The Family.

AUNT ABBIE'S ADVICE.

- Never utter a word of slang,
- Never shut the door with a bang.
- Never say once that you "don't care,"
- Never exaggerate, never swear.
- Never lose your temper much;
- Never glass of liquor touch.
- Never wickedly play the spy;
- Never, O never, tell a lie!
- Never your parents disobey,
- Never neglect a night to pray.
- Remember these maxims
- Through all the day,
- And you will be happy
- At work or play.

THE BOOK BAD MEN HATE.

One reason why we believe the Bible is the Word of God, is the extraordinary and indomitable pains taken by men of obscure integrity to get rid of the Bible. The things that bad men hate, it will, as a rule, be safe for good men to believe in. Men's hearts stain through into their philosophy. It never ceases to be true that every one that doeth evil hateth the light, lest his deeds should be re-proved. Light always shows the spots. Bad men congregate under the shadows. Men like to have the Bible vilified because it eases a little the pressure on their conscience. It is always possible to gather an audience to listen to an unbeliever.—*C. H. Parkhurst.*

MIKE AND THE PRIEST.

Seldom has a better answer been made than that of the poor Irishman to a priest while defending himself for reading the Bible.

"But," said the priest, "the Bible is for the priest and not for the like o' you."

"Ah, but sir," he answered, "I was reading in my Bible, 'You shall read it to your children,' and sure the priests have no children."

"But, Michael," says the priest, "you cannot understand the Bible, it is not for you to understand it, my man."

"Ah, very well, your Reverence, if I cannot understand it, it will do me no harm, and what I understand does me a heap o' good."

"Very well, Mike," said the priest, "you must go to the church and the church will teach you. The church will give you the milk of the word."

"And where does the church get it but out of the Bible; Ah, your Reverence, I would rather keep the cow myself."—*Presbyterian.*

SAY "NO."

"Alic, what will you say when they offer you wine at dinner?" asked Dick.

"I shall say, 'No, thank you!'"

"Suppose, for politeness' sake, we take a sip."

"O Dick, you don't mean it? Think how we promised mamma we wouldn't! Think of the trouble intemperance brings!"

"I'm not talking intemperance," said Dick impatiently; "just about a sip."

"But one sip might lead to more; don't take even a sip, dear brother."

"Cousin Mary will look and Louis will think 'How curious!' and Albert will put up his eye-glass. I hate to be looked at as a curiosity."

"So do I," said Alic. "Perhaps it won't be as bad as we think. I mean to say, 'No,' all the same. It will not be rude," she added eagerly.

"General Washington said it was not. One day near the end of our Revolutionary War a young

officer came to Philadelphia to see Washington on business. He was invited to a dinner-party. A little before they were to leave the table, Washington, calling him by name, asked him to take a glass of wine. 'No thank you, sir,' said he, 'I have made it a rule never to touch wine.' Every one looked surprised that the young man should refuse such an invitation from the General. 'He is rude,' they thought. What! say 'No,' to Washington. Washington saw in a moment how they felt. He said, 'I do not want anyone at my table to partake of anything against his inclination. I honor you, sir, for refusing what you consider wrong.'

"Good for the General!" exclaimed Dick.

"Good for the young man!" said Alic. "He was not sure what the General would think of him, and yet he was not afraid to do what he thought was right."—*Intelligencer.*

AN ATTRACTIVE HOME.

The judicious, tasteful, regular, efficient ordering of a house, is a work which no woman ought to hold lightly. She who can do it upon a scale suited to her income, with a true economy and harmony throughout all its arrangements and preserve a reasonable serenity of temper and freedom of spirit, so as to make herself a welcome companion, is fortunate, and deserves to be called a successful woman. "I do believe there is nothing so good in the whole world as a clean cheerful home!" was the exclamation which fell from the lips of a high-spirited, intellectual woman confronted with this problem of house-keeping. All good women who have houses to keep need to honor their work and to know that it is honored by others. There is a high professional pride which is not incompatible with the most perfect humility. As we need to teach our children to reverence their own nature, to believe in the noblest possibilities of humanity, to see the greatness of human destiny, so we need to respect the demands of our own work. Common duty is a grand thing. No intellectual development, no passion for beauty can rise above it. It rises to a higher level as we rise. To fulfil all its requirements needs all our strength. The field is practically unlimited, for as we master its lesser details, its influence and interest expand on every side. It rests with us whether the work is low or high.—*Country Gentleman.*

ALFRED THE GREAT'S LAST WORDS TO HIS SON.

Alfred the Great was fifty-two years of age when he died. His body was interred in the great Cathedral at Winchester, and the kingdom passed peacefully to his son. His own dying farewell to his son Edward is the best memorial eulogium which can be passed upon his life, and he most truly earned the title of Alfred the Great—great in wisdom, great in power, and best of all, great in goodness; and his purified spirit passed from earth with these truly great words upon his dying lips:—"Thou, my dear son, sit thee now beside me, and I will deliver thee true instruction. I feel that my hour is coming. My strength is gone; my countenance is wasted and pale; my days are almost ended. We must now part. I go to another world, and thou art left alone in possession of all that I have thus far held. I pray thee, my dear child, to be a father to thy people. Be the children's father and the widow's friend. Comfort the poor, protect and shelter the weak, and with all thy might right which is wrong. And my son, govern thyself by law. Then shall the Lord love thee and God Himself shall be thy reward. Call upon Him to advise thee in all thy need, and He shall help thee to compass all thy desires."—*Boys' Book of Famous Rulers.*

The Christian.

EDITORIAL.

MAMMON.

And I say unto you, make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations. Luke xvi. 9.

When urging upon His disciples the duty and privilege of Christian benevolence, Jesus spoke the parable of the unjust steward who had wasted his lord's goods and was about to lose his place and his living. This man was in trouble, grim wants stared him in the face, and he resolved on a course of action, which, though most unjust to his master, had in it admirable wisdom and forethought for himself. Before passing from office, he called unto him his lord's debtors, and took from each his note of hand for a sum far below what he owed. By this means he made to himself friends who would give him shelter, and help him to obtain a place and a living when his lord took from him the stewardship, so that even his lord, whom he defrauded commended his wisdom.

We will notice three questions that often arise to the mind in reading this passage.

I. Why should Jesus select an unjust steward as an example for His disciples in anything instead of one more worthy of general imitation?

II. How can we make friends of the mammon of unrighteousness?

III. How can these friends receive us into everlasting habitations when this is the prerogative of Jesus Christ?

1. Light shines in proportion to the darkness which surround it, and when the Saviour sought to impress on the mind a particular virtue, He often pointed to a person in whom this virtue and this alone was found as a light shining in a dark place. In the 18th chapter of Luke He spoke a parable to this end that men ought always to pray and not to faint, that is, men should continue to pray for what is right and not to be discouraged and cease because they do not see their prayer answered. There was in a city a judge who feared not God, neither regarded man. A poor and injured widow came to him for justice. He did not care for her nor her oppressors and sent her away. She came again and was sent off. But her case was urgent and she came again and again until he could stand it no longer, and he said: Though I fear not God nor regard man, yet because the widow troubleth me I will avenge her, least by her continual coming she weary me. Jesus shows us that unjust judge doing right in this one thing, though wrong in everything else. Even his motives for relieving this widow were selfish. She would continue to come, and he did her justice to save himself trouble. "And will not God avenge His own elect who cry day and night to Him? though He bear long with them I say unto you He will avenge them speedily. Nevertheless, when the Son of Man cometh shall He find faith on the earth?" To encourage His people in confident and continued prayer, and to warn them against that cruel distrust of God which He intimates will largely prevail at His second coming, He holds up to all ages this one righteous act of the unjust judge, blazing as a beacon light in the midst of all his unrighteous doings.

So with the unjust steward. A man wrong in everything else is right in thinking of, and providing for the future, and Jesus holds him up as an example to those who have an eternal future, that they may so use what is now passing through their hands as to make friends who will receive them into everlasting habitations. If even the steward who was wrong in all other matters would provide for a temporal future, what excuse can we have for neglecting to provide for an eternal future?

II. How can we make friends of the mammon of unrighteousness? The mammon of unrighteousness here means the money and property which we now possess. There may be various reasons for calling it the unrighteous mammon. First, it is unjustly worshipped instead of God. It and God are both called masters, and no man can serve them both. Second, it is often unjustly acquired, and oftener unjustly spent. Third, it is unjust in its promises, inspiring hopes of happiness never to be realized. It stands in antithesis to the true riches. Jesus says: If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? and if ye have not been faithful in that which is another man's, who shall give you that which is your own? It is only passing through our hands as another's property. But the true riches is given us as our own, to have and to hold forever. It is true and has no unrighteousness in it, because it is given us of God through Jesus Christ.

The mammon of unrighteousness is not the friend we are to make, as some might read the passage, but it is of it or with it we are to make these friends. The unjust steward made friends with the unjust use of money; we are commanded to make friends with its just and proper use; to do good to all men, especially to the household of faith. As if Jesus had said, "You are now stewards of God's property, and you must soon pass out of office or fail. Use this property in relieving the needy, that when you fail they may befriend you."

Doing good is characteristic of Christ's disciples, because they resemble Him. He was so poor as to have not where to lay His head, but He healed the sick and fed the hungry by miracle. Peter and John had neither silver nor gold to give the lame man at the beautiful gate of the temple, but in the name of Jesus they healed him; and Jesus commands His disciples who have not miraculous powers, to do good with mammon. James speaks of vain religion, and adds: "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." (James i. 26-27). To do good and to communicate is a sacrifice with which God is well pleased. He loves cheerful givers and it is not surprising that they should make themselves friends.

III. But as it is the prerogative of Jesus Christ to receive persons into everlasting habitations, how can such friends receive us? Jesus assures us that He will be the only Judge—that even the Father judgeth no man, but had committed all judgment unto the Son, and what part friends will have in the judgment Jesus plainly shows in another place. He is such a perfect teacher that we can learn from Him in advance our final doom.

There is nothing we sooner forget than our responses to the appeals of the needy. A hardened selfishness which closes the heart and hand against those appeals will easily remove the matter from the memory, while the benevolence that feeds the hungry and clothes the naked is so natural and congenial to the Christian heart, and appears so small in comparison to the gifts of God's goodness, as to be soon forgotten, and the giver and the withholder pass along together through life. But those things which are so soon forgotten by men are recorded in God's Book of remembrance, which will be opened when the judgment is set, and will prove the very hinge on which shall turn the eternal destiny of those who are judged. This is made clear to us in the latter part of the 25th chapter of Matthew, "Then shall the King say to those on His right hand, Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world. For I was an hungered and ye gave Me meat, I was thirsty and ye gave Me drink, I was a stranger and ye took Me in, naked and ye clothed Me, I was in prison and ye came unto Me." When

the righteous shall ask when they saw the King in such circumstances and ministered to Him, He will point them to those of His brethren whom they had made friends with the mammon of unrighteousness, assuring them that what they had done to the least of these they had done unto Him. Thus Jesus shows how the righteous shall be received into everlasting habitations by the friends whom they shall have made on earth. These friends are not their judges, nor are they the jury in the case. They simply tell how the righteous had treated them in their need, and the King passes a righteous sentence, according to truthful testimony. These acts did not save them from their sins or make them righteous. Their righteousness is of the Lord and of Him alone. But these generous acts of obedience to Him were the fruits of their righteousness and the tree is both known and judged by its fruits. It appears that the righteous will be astonished to hear that they had ministered to the wants of the King, and will have forgotten that they had done it to His brethren, but He is too faithful to forget even the smallest favors His brethren have received for His sake. Those on the left hand will also be surprised to hear that they had refused to minister to the wants of the King, and will ask when they saw Him in need and refused sympathy and support. They even forgot their treatment of His needy brethren. But it will be brought then to their remembrance in a way which they will never forget.

In this 16th of Luke the Saviour illustrates the criminal neglect of His needy ones, by the rich man and Lazarus. The rich man in torments cries to Abraham to send Lazarus to minister unto him who had in his lifetime refused Lazarus the crumbs which fell from his table. Abraham's withering reply was to REMEMBER the past as it bore on the gloomy present and on the hopeless future.

While endeavoring to obey the Great Teacher in the matter before us, we should studiously avoid the two following extremes. The first is a desire to do great things and overlook smaller matters. We may wish to have our names appear as large supporters of popular enterprises or of great men who are thought to sustain sacrifices and endure great hardship for the Master, while we despise the poor and even reproach them for being poor, saying if they were as industrious and economical as we are, they would not be in need of help. While this may be partly true, we should be very careful how we treat the poor. It may be that God has not endowed them with the ability He has given us to work and economize, and we should not forget that the poor lie very near His heart and that it is the least of Christ's brethren He will emphasize in the final day.

The opposite extreme we should guard against is that of planning small things for God when His cause and the eternal wants of a dying world are calling us to self-sacrificing liberality. We may conclude that it will not do to disregard these calls altogether, and resolve that we will do something; and when we call up the many claims on us and think the times hard, we determine to do "a little" notwithstanding all. We think of the poor widow who threw her two mites into the offerings of God, and we call our humble (?) offering the widow's mite and profess to stand with her whom the Lord applauds. But ah! the mistake is this: she gave her mite that she might give her all to God. We give our mite that we may withhold our ALL from Him, and let all but the mite go somewhere else. "Ye cannot serve God and mammon."

D. C.

It is vanity to desire to live long, and not care to live well.

A Christian's school has no vacations; his campaign has no truces; his service no furloughs. He must battle his way up to the conqueror's crown.—T. L. Cuyler.

News of the Churches.

NEW BRUNSWICK.

ST. JOHN ITEMS.

Though we have nothing to report from the "Mission Board," still their monthly meetings are kept up.

The front of our meeting house being somewhat out of repair, a committee was appointed to see after it as soon as spring opens, which we hope will not be long.

The interest in all our meetings are very good. Not long ago we sent for the new and word edition of Popular Hymns, which are especially adapted to prayer and social meetings.

Bro. Capp, during the past month, conducted the Teachers' Bible Class in the Young Men's Christian Association rooms. The teachers from the various Sunday-schools of the city meet every Saturday afternoon at 4 o'clock, to study the lesson for the following Lord's day, suggested by the International Committee. Many of these meetings are very interesting and profitable.

The tenth anniversary of the Sunday-school was held on Wednesday evening, February 9th. The small children occupied seats on the platform. Bro. G. F. Barnes conducted the exercises, and Sister Ella McInnis presided at the organ. The programme consisted of singing, recitations and readings by the children; also recitations by Miss Allie Wilson and Bro. Barry Allen, and a solo by Sister Ella McInnis. The audience room was filled to overflowing, and a silver collection taken for the benefit of the Sunday-school amounted to \$20.38. The last hymn on the programme being sung, the children repaired to the school-room, where refreshments were bountifully provided by the teachers and members of the church.

Bro. T. H. Capp was unanimously chosen as minister of this church for another year.

We are reminded that the March Quarterly Meeting will be held with this church the second Lord's day of this month. We expect to have a good meeting.

Bro. J. J. Johnston and Bro. Solomon Lawson, formerly of this city, but who now reside in other parts of the Province, were at our Young People's Meeting on Tuesday evening last.

WOMEN'S AID SOCIETY COBURG STREET CHURCH.

—The meeting opened in the usual way by the President. Just a dozen sisters present, and each one taking part. At the roll call each sister answered by repeating or reading a passage or more from the Scripture bearing upon the subject "work," given out at the last meeting. Among the quotations were some grand thoughts. If the sisters will only act upon them between now and the next meeting, we will have a large and stronger gathering than we have yet seen.

We had one visitor, Sister Harvey, from Fal-mouth, N. S.

A sister read an article from the pen of Bro. M. L. Streaton, which was supplemented by remarks on missionary work, expressing the wish that another one would come to labor among us who would preach the gospel and at the same time become sufficiently acquainted with the people and geography of our country so as to do a good work for the Lord. We are hoping very soon to be able to sustain such a one--can he be found and willing to come.

A committee was formed to arrange for an evening meeting during the March Quarterly. A good collection was taken, several sisters spoken of who were absent, and our small but interesting meeting closed with the hymn, "God be with you," and prayer by the presiding sister. E. C.

BACK BAY.

I held a few meetings in Back Bay last week. Result—one confession and baptism. I am to continue yet this week, and hope more will follow.

P. D. NOWLAN.

NOVA SCOTIA.

PICTOU COUNTY.

The brethren at River John, notwithstanding the many drawbacks of the past, seem determined to hold on to the work of the Lord. They are now negotiating with a preacher. N. S.

FORGET-ME-NOTS.

A few weeks since a number of our friends from this and the surrounding neighborhood spent at our home a very pleasant evening. After tea, which had been provided by the visitors, we found in our possession many useful articles to the value of over thirty dollars.

The friends at South Bay were not unmindful of our wants and contributed to our store of things about twenty dollars' worth.

When at Gulliver's Cove, Christmas-time, the friends there expressed this feeling of appreciation of our labors among them by loading us down with things useful in the family, thus encouraging us in the work and making us richer in this life by fifteen dollars.

These with many other acts of kindness tend to make life pleasant. May the dear Lord bless the family of the saved and crown their efforts with success.

J. A. GATES.

Woodville, Jan. 22nd, 1887.

TIVERTON, DIGBY CO.

DEAR CHRISTIAN:—Our meeting at Tiverton closed the first Lord's day in February, with thirty additions—twenty-seven by baptism and three by commendation. The church was greatly revived, and a number of those who had lost their first love and gone back to the beggarly elements of the world, returned to their Father's house and are now working in love with their brethren. The brethren are very happy over the results of this meeting. From the first of our meeting quite a number of the church took hold of the work in earnest. Indeed, I never saw brethren do better. Often it takes two or three weeks of hard labor to get the church at work; but, be it said to the credit of these brethren, that it was not so in this meeting. The greater part of those who had stood by the cause when everything was not as encouraging as they would like, were ready for the work, and now they are rejoicing with those whom they have helped to bring to Christ. Fully half of those brought into the church are from the Sunday-school. We cannot overestimate the importance of this work. We bring our children into the Sunday-school and teach them the Word of Life, and by the time they have come to the years of understanding, they know more of the Word of God than many older persons who have never had the privilege of this Christian education. The brethren in Tiverton have one of the best Sunday-schools it has been my privilege to visit in years. Indeed, I question whether, according to the number of inhabitants, a larger school can be found in Nova Scotia. Last Lord's day I counted nine classes, with an average attendance of seven to a class. Besides these there are always a number who come in to listen to the teaching and singing. Probably on fine Lord's days the attendance will be little short of a hundred. This, in a community of about three hundred, speaks well for their interest in the Sunday-school. As I looked over this large company of children and young men and women, I was moved to speak to the teachers on the great work God had given them to do. Here are scores of

young to be educated for eternity. May God help these teachers to give their hearts to this work. The future of this community are before them in their Sunday-school.

The church in Tiverton are now in a position to do some grand work. They have a large number who can talk well in the meetings. The leaders are all good men, and can speak to edification. During our meeting, and on my last visit to Tiverton, I heard more than seventy different ones speak in our meetings. The regular social meetings are, indeed, very interesting. May the God of all grace keep these dear brethren from the evils that are around them, that they may be faithful unto death.

This meeting to me has been a spiritual feast, and is admitted on all hands to be the best ever held with the church in Tiverton. Nor were my feelings at all hurt by the very liberal contribution made for me. Indeed, I felt very thankful to all those who contributed, both because the money was needed and because of the good will of the people thus manifested. I am not now employed by those churches, my time having expired in December last, and am only waiting the coming spring to move to my new field of labor. The brethren understanding this, gladly remunerated me for my labors, for which I am truly thankful. At another time I will give the readers of THE CHRISTIAN a chapter of the history of the cause in Digby County. Perhaps I have taken too much space for one letter. We hope to have a good meeting here in Westport, and think we shall. The brethren are united and deeply interested in the cause. We hope, by the blessing of God, to have a good report for the April number of THE CHRISTIAN.

E. C. FORD.

Westport, Feb. 22, 1887.

Original Contributions.

NOTES.

Our meetings in Milton are very encouraging. The young members are progressing in Divine life. To see the young earnest and active in the work of God is the most encouraging feature in church life. The future condition of the cause of God must be measured by the present growth of our young people. There is much yet to learn before we need expect any great advancement in the cause of Christ; as it is quite impossible to teach a fifty or sixty year old child, we naturally and anxiously look to the growth of our young for something grand in the prosperity of Zion.

The brethren and friends in Summerville, Queens Co., have their meeting-house framed and ready for boarding. They are making a faithful, worthy effort to build the cause of Christ in their locality. Their faith is the kind that works, and can, therefore, be seen. This kind of faith brings others to Christ. We are confidently looking for good things and good results from the efforts of these brethren.

The church at Kempt is moving on successfully. We had a good number out at our last meeting there, and quite a number around the Lord's table. They expect to finish the repairs on the house this year. We have many reasons for being encouraged with the present condition of the cause in Queens County, and for the hopeful outlook. May their "work of faith" be a "labor of love" that in the years before them they may see what they now hope for.

"WISE AS SERPENTS."

We are keenly conscious of the need of wisdom to win precious souls to Christ. Our wisdom must teach us to be "harmless as doves." "The children of this world * * * are wiser than the children of light." We see illustrations of this fact every day.

A book agent who was met at the door by the lady of the house, asked her kindly if she would

give him a drink of water. She invited him into the house. While she was getting the water he was amusing the children and mending some of their toys. In this way the hatred and prejudice of the lady against book agents was somewhat removed; then was his time to talk book. Here was wisdom, and also his success. Had he talked book at first he would have been left standing at the door. Why is it that the children of light do not learn this important lesson? Many seem to think all that is necessary is to talk book—to “preach the word” without any consideration whatever of the prejudice or circumstances of the person. The result is, in many cases, the intensifying the prejudice of persons, and unfitting them for the reception of the truth from others. Let us not in any way impair the soil into which we are to sow the seed, but rather first cultivate and improve the soil, and then our sowing may be profitable. It is a very easy matter to talk a person down and to show him his errors, but to talk him up and get him to love the truth is not so easy. We need wisdom to know when to keep silent. “Silence is golden,” and often the best speech we can make.

GOOD ADVICE.

To trust in the Lord for our strength and support is “good advice,” and much oftener given than taken. The preacher, especially, is supposed to need this advice. They allow themselves to be troubled about the carnal things of life. Their business is to preach the gospel and care for the church, and leave the matter of support to the Lord. A good deacon who kept a grocery store, from whom his pastor got his supplies, met the pastor one day, and while in conversation with him, remarked that he ought not trouble himself about his living but go on with his good work and let the Lord provide for his temporal wants. “Well,” says the pastor, “this is good advice and I will try to profit by it, and not give myself any more anxiety about the matter.” The preacher went home and told his good wife that when she went to the deacon’s store after provisions to take no money, but to get what was needed without paying for it. She did so for a number of weeks. The deacon met the pastor again and says to him: “Do you know that your wife has been getting provisions from my store a number of weeks, and not paying for them?” “Yes, indeed,” says the pastor, “I told her to do so. You see, Brother, I concluded to take your advice and trouble myself no more about such worldly things.”

THE LOST PRAYER-BOOK.

The *Christian at Work* tells a story concerning a preacher who had so far lost his energy that his labors were not as fruitful as in former years. Dissatisfaction arose among his people to such an extent that a committee was appointed to ascertain if possible the reason of his unsuccessful efforts. They asked the preacher frankly what he thought was the cause of his failure. He told them plainly he had lost his prayer-book. They were much surprised at this, as they were not aware that he used a prayer-book. “Yes,” he said, “I have enjoyed the benefits of one for many years until lately, and I attribute the lack of success to the loss of it. The prayers of my people were my prayer-book, and it causes me great grief that they have laid it aside.” It may be this is not the only preacher who has lost his “prayer-book.” It is very certain no preacher can succeed without it. If the prayers of the church are lost every attempt to advance the cause of Christ must fail. The first and only thing to be done is to restore the prayer-book. Whatever permanent, healthy success is attained it must be through the co-operative prayers and labors of the church. The great evangelist, Moody, will never undertake to reach the impenitent world unless he can secure a number to co-operate with him in their prayers. The spirit of prayer is the true starting-point of successful labor. Every church

has the power within herself to move the arm that gives success. Let the churches take this subject into serious consideration, and during the months of March and April make a special united effort to revive the work in their midst. At the prayer meetings, let this one special purpose be the burden of your prayers. If the church is too scattered to meet at the house of worship, let the few in their own locality meet at some of their homes. These cottage meetings, where two or three meet for prayer, are often the best. We need not expect much unless we ask for it. “He who asketh receiveth.”

H. MURRAY.

SERMON.

Delivered by Ira C. Mitchell, at the Annual Meeting of the Disciples of Christ of P. E. Island, at East Point, August, 1886.

In the report of this meeting contained in *THE CHRISTIAN* for August, it was stated that this sermon was “new.” I herewith furnish for publication the substance of it, and surmise that some of the aged readers will recollect having seen something very much like it in an Old Book.

1. And since you are Christ’s, then are you Abraham’s seed and heirs according to the promise. Gal. iii. 29.

2. I will give unto thee and to thy seed after thee all the land in which thou art a stranger for an everlasting possession. Gen. xvii. 8.

3. The promise that he should be the heir of the world was not to Abraham or to his seed, through the law, but through the righteousness of faith. Rom. iv. 13.

4. By faith Abraham sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundation, whose builder and maker is God. Heb. xi. 8, 9.

5. Blessed are the meek for they shall inherit the earth. Matt. v. 5.

6. Nevertheless we, according to His promise look for new heavens and a new earth wherein dwelleth righteousness. 2 Peter iii. 13.

7. And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And I, John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow and crying, neither shall there be any more pain, for the former things are passed away. Rev. xxi. 1, 2, 3, 4.

EXHORTATION.—If you like the inheritance and are satisfied with the little delay not to become the children of God by faith in Christ Jesus, be baptized into Christ and put on Christ. Gal. iii. 26, 27.

GOD OWNS HIS OWN.

Under all circumstances it is blessed to know that God owns His own. This is made known to us in various ways. In reading the late *CHRISTIAN*, especially the notes of the different district churches, my heart was made to rejoice. Although absent from them I was present in heart.

The heart-felt communion experienced by the true follower of Christ when hearing of the welfare of his brethren is a grand evidence of the vital union of His members on earth and of the church with Him, its Head. We know we have passed from death unto life because we love the brethren. Hence in thought we are carried beyond the veil: to the time when Christ who is the head of His Church shall be no more separated, but we shall be

all gathered in, no more to be parted from Him. Though death has for many long years separated Christ from His Church, yet the grand evidence remains that He has burst asunder the bands of death, and those who have been conformed unto His resurrection by being planted in the likeness of His death, shall attain a glorious resurrection at last, and dwell with Him forever. The very thought that we shall one day be formed in the like image of Him, who has redeemed us, should inspire every disciple of Christ to do and dare, and stand up for the faith once delivered to the saints, knowing assuredly that Christ, the Captain of our salvation, will lead His people to victory through the merits of His shed blood. Having faithfully accepted the gospel call, we know full well that we are united with Him; that if we walk in newness of life faithfully awaiting His coming, that union will remain throughout the endless ages of eternity. Had we not been obedient to the Gospel call we could not have the earnest of the Spirit that we enjoy. We have entered into membership with our glorious Lord. By denouncing the world and worldly speculations, ideas and creeds, we have cast our anchor within the veil. We have dug deep and laid our foundation on solid and substantial material,—Christ,—and the gates of hell shall not prevail against it.

H. E. COOKE.

DISOBEDIENCE.

We learn that the Lord said to Jonah: Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before Me. But instead of going he disobeyed by fleeing unto Tarshish from the presence of the Lord. While on board, the Lord sent out a great wind into the sea, and there was a mighty tempest so that the ship was like to be broken. The men on board were seized with alarm; they cast the rich lading of the ship overboard, and called upon their gods for deliverance. But amid all this trembling and alarm, there was one that was still unmoved. The conduct of the rebellious prophet excites our wonder as to why he disobeyed God. But while we condemn the conduct of Jonah we are pronouncing judgment on ourselves. How striking the resemblance between the sleeper in the ship and the careless sinner, who remain indifferent to the awful realities of the eternal world: yea, much more astonishing is the course of dying men who disregard the warning,—to flee from the wrath to come and lay hold of the hope set before them in the Gospel. The loud thunders of Sinai were ever proclaiming,—the soul that sinneth it shall die. And yet sinners will go on in their way of living amid all the dangers that surround them and say—Soul, take thine ease; thou hast much goods laid up for many years. While the storm rages they are fast asleep.

Another point of resemblance in the sleeping prophet and impenitent soul is found in their disobedience. While Jonah was wasting his time sleeping in a ship of Tarshish he should have been at Nineveh denouncing the judgment of God against sinners. God had commanded him to do so but he disobeyed the Divine command. Unbelievers of every class are involved in the same sin, they are commanded to “Awake out of sleep.” God has spoken to them, warning them of their danger, and has promised rich reward for obedience. Will not God follow you as He followed the sinning prophet with His anger? Now, while time and opportunity permits, listen to those sweet invitations of God’s word. Ho, every one that thirsteth, come ye to the waters. Come unto me all ye that labor and are heavy laden and I will give you rest. The Spirit and the Bride say, Come. Submit to the Divine authority and obey from the heart that form of doctrine once delivered to the saints—that ye may enjoy the peace and happiness there is in the service of God.

Again, there are some who have been aroused from their slumber who are sleeping again. The light has been extinguished and the cloud has returned with redoubled darkness enveloping an immortal being in a more fearful state of stupor. We have seen that the condition of sleeping souls is awfully alarming, and if they slumber on their case will grow worse. The disease of the soul is insidious, unlike the sleep of the body from which the man rises refreshed for the toils of the day. The sleep of the soul takes deeper and more powerful hold of its victim, and renders him weaker the longer its possession. It is now high time to awake out of sleep, therefore the language of Paul; Awake thou that sleepest, and arise from the dead, and Christ shall give you light. Let the objector who complains that he has no power to change his own heart make the effort to obey the command of God. The man with the withered hand had no strength in it to stretch it forth and yet he made no objection to obeying the Saviour's command, he made the effort and succeeded. So let all yield to the commands of God. Accept of the invitations of Christ, and live according to His word; and the promise shall be ours of entering in through the gates to that city of God.

W. R. McEwen.

Milton.

THE LESSON OF NOAH.

KEEPING FAITH UNDER TRYING CIRCUMSTANCES.

BY THE REV. S. O. LEONARD.

Noah had never seen a flood of waters which covered the earth, and probably had never heard of one. The science of his time had not found in the crust of the globe the records with which we are familiar, His faith transmuted into a certainty a marvel of the future, on the strength of the naked word of God. He was surrounded by an intense alienation from God. The social life of his time was a reproach to humanity. The wickedness of man was so great on the earth—every imagination of the thoughts of his heart being only evil continually—that it repented the Lord that he had made man. "The earth was corrupt and filled with violence; all flesh had corrupted his way upon the earth."

Noah must have encountered a great many unbelieving people after it had become common talk that he was building a structure of unheard-of dimensions and partitionment. Curiosity was probably not very different then from what it is now. His work as it slowly progressed must have been looked over by a great many curious eyes. We can readily imagine some passer-by, or self-poised interviewer stopping before the huge unfinished structure, not content to go on without some conversation over it.

"What are you building, may I ask?"

"Certainly, an ark."

"What is it for?"

"There is a flood of water coming upon the earth."

"How much of a flood?"

"The dry land is to be covered with water deeper than the mountains are high."

"Did you ever hear of such a flood?"

"No."

"Have you asked any of the old men whether they ever heard of such a flood? There is your grandfather Mothuseh; he must be eight hundred and fifty by this time, and he was two hundred and forty when Adam died, so that he could have talked over events of the early times with Adam himself; have you asked him whether he ever heard Adam speak of anything of the kind?"

"Yes, I have talked with him about it; he never saw such a flood and never heard of one."

"What makes you think that such a flood is coming?"

"God has said so."
(With a smile on his countenance) "How much will that immense boat cost you?"

"I don't know; a great deal."

"How much time do you expect to give to it?"

"Whatever proves to be necessary."

"Why are you building it so enormously large?"

"To hold the animals which I am to save."

"How do you expect to catch them and get them in?"

"They are to come to me, two and two of every kind."

"Well, you hav'n't asked my advice, but if I were in your place I should wait until I had seen some signs of such a flood before I should spend time and money as you are spending it. You never can use that immense box for anything. If your family starve you can't sell it. Nobody would buy it for a house or a barn. And you ought to remember that you will not always be as young as you are now. You cannot expect to live more than four or five hundred years longer, and you will need something for yourself by-and-by; after a couple of centuries you will not be able to work as you can now."

The scoffer passes along, and the faithful and obedient servant of the Lord works on as energetically as ever. "According to all that God commanded so did he."

Noah's faith was resolutely firm. Resting on the word of God it was not vanquished by discouragement. It did not lose heart because all things continued as they were from the foundation of the world. The dark background against which he stood did not impart its hue to him. His faith set God's word against an unbelieving world.

Faith has its heroes. They are not few in number. The names of many of the heroes and heroines of faith have been lost as centuries have come and gone. But among those which the world will never let die, is the name of him who "built an ark to the saving of his house, through which he condemned the world, and became heir of the righteousness which is according to faith."

WHAT I HAVE SEEN.

THE WRITER'S EXPERIENCE DURING FIVE MONTHS SPENT VISITING THE CHURCHES.

Churches with a good eldership and an approved pastor, in peace and great prosperity.

Churches able and willing to support a good preacher, languishing because they cannot get one to suit them.

Small churches in towns, made of noble and faithful believers, greatly needing and desiring the labors of an evangelist, for at least a year, but unable to support one. Brethren help them promptly.

Churches that are able and not willing to support a pastor, dying out for want of food and discipline.

Churches that are disgraced and crippled by unworthy and inefficient elders, who, while they denounce the tyranny of pastors, are themselves tyrants.

Neighborhoods whom the cause of Christ has been injured by a selfish, indiscrete and pragmatist evangelist.

A large congregation with wealthy members living in beautiful houses, elegantly furnished, meeting in a chapel inferior to their own back kitchens.

Brethren (?) who have been laying up treasures for themselves till they have duplicated their ten thousand dollars many times over, not giving ten dollars a year for the cause that cost the Saviour His life, who are evidently fairly on the way to the place occupied by the other rich, selfish man referred to in Luke xvi. 23.

Brethren who have been overtaken by a fault have repented and are now living a good, consistent Christian life.

Brethren (?) who are habitually overtaking a fault and going down to ruin.

An evangelist going forth to preach among the churches on his own responsibility, who has found a few noble exceptions to the rule that without an engagement he might labor at considerable pecuniary loss.—E. S., in Ontario Evangelist.

Marriages.

FOWLER-DEVOR.—At the residence of the bride's father, 175 King street (east), by the Rev. James Crisp, Mr. T. Fenwick Fowler, of Upham, to Miss Mary DeVoe, third daughter of Mr. Charles DeVoe.

MATHEWS-MATHEWS.—At LeToto, December 25, 1886, by A. W. Rideout, Addasar Mathews to Emma Jane Mathews, both of LeToto, N. B.

MATHEWS-CHAMBERS.—At LeToto, February 5th, 1887, by A. W. Rideout, Hugh Mathews to Martha Chambers, both of LeToto, N. B.

Died.

WAGONER.—At her residence, Riverdale, Digby Co., on the 8th instant, of heart disease, Mrs. Wagoner, widow of the late John E. Wagoner, in the seventy-fifth year of her age. Truly a mother in Israel has passed away to the "Better Land." She has gone to be with Christ which is far better. Over thirty years ago when Bro. D. Crawford first visited this place she was among the first to confess her Saviour, and from that time till her death she was always found in her place among the people of God. Her home was the home of the preacher and all who were in need found a welcome. She was full of good works. May the bereaved ones find the comfort which the Gospel provides for such, and may we all get ready for our change.

J. A. GATES.

CALLBECK.—On the 17th of January, Brother William Callbeck, of Tryon, P. E. I., received a telegram from Windsor, N. S., calling him to witness the last hours of his eldest son, Charles Spurgeon Callbeck. Bro. Callbeck had much difficulty in making his way through blocked roads to the railway station at that stormy season; but he succeeded, crossed in the "Northern Light," and reached Windsor two days before the death of his son. His disease was pneumonia, resulting from a cold. He was an industrious and well-doing young man, who had recently returned with his wife and one child from Illinois, and were spending the winter with her parents in Windsor, intending to come to P. E. Island in the spring, but he was thus suddenly called away by death. We pray that our kind heavenly Father may comfort and care for the bereaved friends in time of trouble.

D. C.

MORTON.—Bro. Morton has been taken from us for a little while. He was one of the oldest inhabitants of Milton, being in his eighty-second year at his death. It is very sad to have a father taken from a devoted family, yet to have him spared to them so long without any severe sickness during his long life, and no conscious suffering in his last hours, is a blessing well worthy the heart's best gratitude. Bro. Morton was a member of the Church of Christ, and in his younger days was an active member, filling the office of a deacon. He was a student of the Bible as his Bible plainly shows by the many marks on nearly every page. He was constant in his family worship. The morning of his last Lord's day on earth was spent in prayer, and nearly his last words were in thus talking to his Heavenly Father in commending himself and his family to God's divine mercy. He leaves a large family of children and grandchildren to whom he was fondly attached and of whom he could be justly proud. Sister Morton bears her sad loss with a Christian resignation to Him who doeth all things well. May the blessed consolation of the gospel mitigate the sorrow of her declining years, and may the surviving family fully realize, from this repeated lesson of life, that death does not end all, that there is a life that outlasts this fleeting breath, and the possibility of obtaining this life of joy and peace is within the reach of all. What a blessed hope!—that the families on earth who are in the family of God, although divided by the stream of death, will again be united never to be troubled by sorrow or severed by death.

H. MURRAY.

For skin diseases, pimples, erysipelas, salt rheum and old sores use Minard's Family Pills, and bathe freely with Minard's Liniment and sweet oil, or cream in equal parts; sure cure.

CROUP.—A physician writes: "I have found by giving Minard's Hovey Balsam and using Minard's Liniment on the chest, spread on brown paper, a perfect cure in all cases and advise all families to use it for croup and cold.

OBITUARY.

Silvanus Morton, Esq., whose death at an advanced age occurred at his residence in Milton, was one of the notable men of Queen's county, a descendant of one of the original grantees of the township of Liverpool in 1759. When the lumber trade with the West Indies began to attract the attention of Queen's county men, about the year 1835, Mr. Morton entered into it with great vigor, and was rewarded with abundant success. As a mill-owner and manufacturer of lumber he took a leading part, his mills were never idle, so that among his neighbors and friends, the saying grew into a proverb, "always going like Morton's mill." Fifty years ago Mr. Morton took an active part in politics, casting in his lot with the Reformers and Liberals and continued the same until the day of his death. In 1859 he contested this county with the late John Campbell, Esq. The election was very close and a scrutiny having taken place his opponent was declared elected by the Sheriff under the law existing at the time. But the matter having been carried before the House of Assembly the seat was afterwards given to Mr. Morton who held it until 1863, when he did not offer for reelection.

Up to the fatal year of 1873 Mr. Morton had amassed considerable wealth, and was looked upon as one of the "solid men of Nova Scotia," but the great commercial disasters which then overtook Liverpool did not spare him and he was obliged with many others, ultimately to succumb. His reverses did not daunt him, however, but as soon as he could extricate himself he set to work with his old spirit and had he been a younger man would, without doubt in a few years, have completely retrieved his former position.

Mr. Morton married a daughter of the late John Ford, of Milton, who still survives him and by whom he had a large family of sons and daughters. In his family and social relations he was much beloved and respected. An aged widow and a large circle of children and grandchildren lament the loss of a kind and loving husband and father, while the community generally sympathizes with them in their affliction, and is saddened by the reflection that a good man has been taken from their midst.—*Liverpool, N. S., Advance.*

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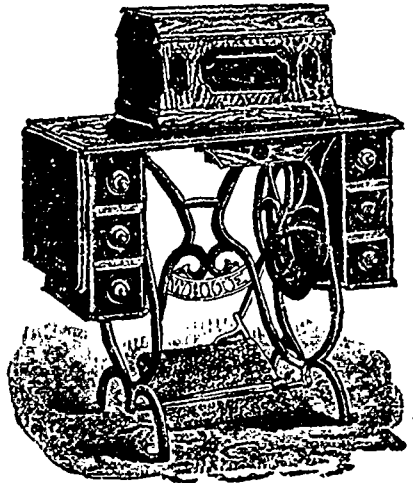
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