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# 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.

EDITOR:

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

CO-EDITOR:

T. H. CAPP, - - - - - SPRINGFIELD, Mo.

FINANCIAL MANAGER:

J. E. EDWARDS, - - - - - ST. JOHN, N. B.

TO OUR READERS. — At the suggestion of many of our contributors, the management will publish next month a fine photo engraving of Bro. Donald Crawford, with a sketch of his life and work in the Maritime Provinces. We predict that the next issue of the paper will be the most interesting and valuable of any yet published. Every subscriber should have one or two extra copies to send to friends abroad. We will mail extra copies to any address at five cents each. We ask all who are interested in the paper to make a personal mention of this, so that it may be widely circulated.

THE annual meeting of the Disciples of Christ of Nova Scotia and New Brunswick will be held with the church at Westport, Digby Co., beginning on the 4th of September next. All arrangements concerning the best way of travelling, will be issued in THE CHRISTIAN as soon as they are made.

THE annual meeting of the Christian Association of P. E. I. will (D. V.) be with the church at East Point, beginning on the second Saturday of July, instant, at 4 o'clock, p. m. The members of the church will be glad to meet delegates and convey them from Souris, the railway terminus, to the place of meeting, and they are desirous of meeting many brethren and friends and hope through the goodness of God to have a good meeting. Dr. Belding, of Troy, New York, and other preaching brethren are expected. From all stations on the Island railway tickets to and from the meeting for one first-class fare will be issued on the 10th and 11th, good to return up till the 16th by the delegate keeping the ticket, and on returning giving it and certificate of attendance to the conductor. Arrangements are also made with Navigation Co. for delegates.

A LETTER from Bro. H. Murray from West Princeton, M. informs us that his meeting there is increasing in interest, and reports three additions.

THE programme of exercises for the "annual" at Westport will be published in the next issue

WE learn that Bro. Overbaugh has left Deer Island on account of ill health. Where he has gone we know not, but hope his sickness is but of a temporary character.

"I CAN PROVE IT."—Of course you can prove anything you like up there in the pulpit, making your own premises. But that is not what your people want. If it's a good-sized truth, they already know it; if it's some little fact, they don't care whether you can or cannot prove it. What they want of you is to enforce, vivify, energize, set on fire, the big truths. Don't syllogize; kindle a fire, put life into common Christian beliefs, make men's consciences cry out. That is preaching.

ACTIVE CHRISTIANITY is necessary, not only to the progress of the Christian life, but to its very existence. There is a class of parasites called saprophytes, which live on decaying plants. They attach themselves to the healthy plants, but as long as the vitality of the plant is well maintained the parasite gains but a slight hold and does little or no injury. But if, by accident or otherwise, the vitality be decreased below a certain limit, the saprophyte obtains control, and the plant is soon destroyed. There are parasites of doubt and passion in the Christian that can be rendered harmless only by active work for Christ's cause.

THE brethren of Kompt, N. S., are rejoicing over the fact that Bro. William Murray is with them again. His services in times past had so endeared him to them that nothing would satisfy them but his return.

RECENTLY we took the train for "Ash Grove," a town not many miles from here, to hear a debate between one of the preachers and a missionary Baptist preacher by the name of Bandy. Each disputant was contending that the body of people to which he belonged was the church established by Christ and His Apostles; and what one affirmed the other denied. We stayed but one day, being satisfied that such debates do but little good. Neither one of the debators seemed willing to acknowledge the pertinency of the other's argument, but was simply fighting for their party and to establish a reputation for self.

FROM *The Canadian Evangelist* we learn that the annual meeting recently held in Toronto, Ontario, was a grand success. The brethren of the Cecil street church did honor to themselves in welcoming and entertaining in such a royal manner the visiting friends and brethren.

BRETHREN, are you planning to be at our coming annual? It is not too early to think about it. These annuals are good things. They are soul-stirring. Old acquaintances are renewed; new ones are formed; the causes of failure discussed; plans and places for future work presented; the golden opportunities for doing good and our duty to seize them, and our present and final reward are presented so clearly and lovingly that every one feels it was good to be there.

A SHORT time ago a certain preacher, not many miles from here, felt it his duty to warn the brethren against "innovations" and to give them an idea of what he meant and to put them on their guard against such things, he referred them to a given church that was switching off from the "old paths." Yes, said he, they have a college-bred preacher and have bought a brussels carpet for the church!!! *Comment is not necessary.*

THE weather in Missouri, was somewhat hot during the month of June, still Massachusetts and Maine have been much warmer. June 15th in Boston, Mass., it was 98 in the shade, and in Portland, Maine, it was up in the nineties, while here it was but 85 with cooling rains in the evening.

WE are glad to learn that the Coburg street church has secured the services of Bro. H. W. Stewart. Our desire and prayer to God is, that God will abundantly bless his efforts to build up the cause of Christ in St. John.

NOW that we are some distance from our former fields of labor, the columns of THE CHRISTIAN are scanned with an increased interest. THE CHRISTIAN has been and still is a power for good. It has brought the churches of the Maritime Provinces into a closer relation with each other, and the financial profits have been used for preaching the Gospel in destitute places. The time is not far distant when it will be made a semi-monthly, or some radical change for further good will take place—growing out of the good already done by the publication of our paper. Its circulation instead of being 1,000, ought to be at least 2,000, and this could be easily done if the brotherhood would do its part in this direction.

THE pernicious practice of Protestant parents in sending their daughters to Roman Catholic convents is being thoroughly ventilated by a large portion of the American press. But to-day I read from the *Protestant American* the following:

"People are coming to us, and writing to us, saying: I was sending my children to the Catholic school before I read your paper, but I have taken them away. One little girl in Springfield had learned that her mother's religion was all wrong—having no other foundation than the fact that Luther got mad and quit the only true church—because the church would not let him marry. Such Protestant parents ought to send their children to Mexico and then organize a missionary society and make money to send a missionary to Mexico to convert the Catholic heathen—their own children included—to Christianity. That would be in keeping with their consistency and their peculiar types of piety."

SINCE our arrival here we have received a host of letters from friends and brethren in the provinces. We thank them for their kind words and hope to answer each one just as soon as circumstances will permit.

OUR PAPER needs more church news. Surely our brethren are remiss in this particular. From the three provinces only items of news from two churches.

"BUT THESE things are written that you might believe that Jesus is the Christ the Son of God, and that believing you might have life through His name." To believe in Christ is to accept both the divine love and authority of Christ. Being the Son of God He has all power and all authority. To reject this power is to reject His divinity. To reject His commandments is to reject His authority, which is the rejection also of His divinity. Our faith in Christ, therefore, involves our acceptance of His commandments. To reject the commandment is to reject the Commander. To say any of the commandments of Christ are not essential is equal with those who say that Christ's miracles are not true. The one is the denying of Christ's power, the other of His authority. Either is the rejection of His divinity.

### Querist's Column.

[All matter intended for this column should be addressed to E. C. Ford, Port Williams, Kings County, N. S. Questions touching the meaning of scriptures will be gladly received.]

Q. From the 16th chapter of I. Samuel we learn that David, when quite young, was called to play before Saul and become his armour bearer. Then, when David came to visit his brethren and accepted the challenge of Goliath that Saul did not know him. I. Sam. xvii. 55. How can you account for this? J. S. F.

St. John.

A. From the 15th verse of the 17th of I. Samuel we learn that "David had returned from Saul to feed his father's sheep." Just how long he was Saul's armour bearer, or how long a time it was between his returning home, and his visit to his brethren, when he met and slew Goliath, we have no certain way of knowing. But it is quite clear that some little time had passed, perhaps two or three years, time enough to make quite a change in the personal appearance of a boy so young as David must have been when he played before the Lord. Then, again, it must be remembered that at this time Saul was in a melancholy mood and would not be so likely to remember as if he had been of a sound mind. Thus, when David came down to the camp of Israel and accepted the challenge of Goliath, having grown from the boy to the young man, with the change these few years bring, it was not at all strange that Saul did not at once recognize his former armour bearer.

Q. How do you harmonize John xix. 14 with Mark xv. 25? H. A. D.  
Tiverton.

A. When John was speaking of the time that Pilate brought out Christ and said, "Behold your king," and said it was "about the sixth hour," he was evidently reckoning according to the Roman system, which began as we do, at 12 o'clock at night. This would be 6 o'clock in the morning. But Mark was speaking of the time when Christ had been crucified and reckoning according to the Jewish count, which began at six in the morning and evening, said it was the third hour, or 9 o'clock. Just three hours from the time he was delivered to be crucified. This is little time enough for all that transpired from the time that Jesus was before Pilate to the hour of His crucifixion.

### HOW ARE THE YOUNG TREATED?

Here is a picture that is not uncommon. Go back twenty or twenty-five years and you see a church active and prosperous. The house was plain but neat, bearing evident signs that it was intended for a special meeting-place with God. The singing was all that could be desired. It was edifying, it was interesting, and it was participated in by all. The preaching, too, was exceptionally good. The minister was a man of thorough culture, fine oratorical powers and childlike purity. He could bring the hidden tear from its hiding-place. It seemed as though he had the springs of men's hearts in his hands, and at will he could remove the tear and flood the face with joy. Immense congregations attended the church then. Apparently a course of unchanging prosperity was before it.

But a quarter of a century has passed. Let us look at it now. A dilapidated building that has about it nothing to indicate that it was intended for a place of worship. Preaching once a month by the cheapest preacher that could be discovered. Singing by three or four good old people which neither melts the heart nor encourages the soul. Empty seats where once there was scarcely standing room.

Behold the sad, sad change, and tell us why it is so. Why have not the sons and daughters carried on the work so well begun by their departed parents? Because they were not at the proper time put in training for the work. They have just as much natural ability as their parents, more education and greater opportunities. But these were not seized upon and directed aright. It matters not how prosperous a congregation now is, how grand its work and how bright its prospects, if it neglects the boys and the girls, the young men and the young women, its days of adversity are drawing nigh. Soon it will have a past, but no future. Every one who has had years for observation possesses sad proof that this is all too true. And no labored argument is needed to prove to others that the work now being performed by the aged must be taken up by the young or it will never be done. Where are the Elishas upon whom the mantles of the Elijahs may fall? In many churches they are not to be found.

What are we doing to avoid this evil? We cannot change the past, but we can learn from it and prepare to avoid its mistakes. Let every one who may chance to read these lines think of the congregation with which he stands identified, see what proportion the active young members bear to those of advanced years, and decide whether it is building a ladder by which it can climb to greater spirituality and usefulness, or whether it is digging its own grave, into which, unattended by a single mourner, because there is none left, it is to fall at no distant date.

The destiny of the church is, under God, in the hands of the young. They must receive care and encouragement from the beginning of their Christian lives. Not only must they be brought up in the nurture and admonition of the Lord, but they must also be trained in the service of God's house. This must be done even if the older members seem to be neglected. Matured men and women are fixed in their ways, and if they do not take any public part in the worship now it will be almost impossible to induce them to do so. They have been guests so long that they are unwilling now to serve. They have fixed ideas and well-defined principles.

But not so with the young. Theirs is the critical time of life—the formative period. It is then that so many avenues are opening up leading away from the church and so many strong temptations are held up as inducements to enter in. It is then that they can most easily get into the Christian's armor and learn to work in it.

If there is a church in these provinces where the young are not brought into active service, the course which wisdom seems to suggest is to make an immediate change. Begin very early to train them up for efficient service. Make the Sunday-school—and I pity the church that has none—a training school. As far as possible let the young have something to do as well as something to learn. Let there be young people's societies and young people's prayer-meetings. Let there be something for every one to do—and there is always an abundance of work in an active church; for the more we do the more there seems demanding our attention and the more competent we are to perform it. Encourage them in their efforts and you will have the satisfaction of knowing that the good work to which you devoted yourself will not cease when you are called to leave it, but will be carried on with increasing earnestness and success. Posterity instead of looking back to find a prosperous church will be looking forward with the eye of faith to grander achievements, of which the present is but the prelude.

J. D. T.

Gather up the fragments. He that is unjust in little is unjust also in much; and he who is faithful in the least, to him will be committed the true riches.

### Miscellaneous.

#### IS INFANT BAPTISM DECLINING?

GEO. T. SMITH.

The above is the title of an article in the *Magazine of Christian Literature* of October, 1890. It is taken from the *Independent*.

The *Independent* declares that it would not be troubled if the assertion were true, but cannot be blind to the fact that it is not true. Unfortunately its vision is limited to five or six years, and as it will not disturb the equanimity of the *Independent* to know the truth we would invite the editor to lift up his eyes and take a broader view.

Look back 500 years and has not infant baptism declined? Then adult baptism were rare; unbelievers' baptism was general. One hundred years ago the infant baptism exceeded believers' baptism in every Pedobaptist sect in America. To-day, unless it be the Episcopalians and some dying obscure sects, the fact is reversed. So late as 1860 the Methodists reported infant baptism 2,000 in excess, in 1870 the believers' baptism were 13,600, in excess.

A few years ago the *Presbyterian Banner* said concerning infant baptism: Unfortunately remissness in the performance of this duty has been manifesting itself for some time in certain quarters. In many Congregational churches the baptisms are very few, and in one town in Massachusetts no child has been baptized in twenty years. That there has been a rapid decline proportionately in the number of children baptized in the Presbyterian church cannot be doubted. At least, one-half of the Presbyterian church must be neglecting this ordinance of God, and the proportion is increasing.

To assist the vision of the *Independent* we append a few figures, showing the proportion of infant baptism to membership in the various churches, at different periods named: Episcopal church, 1850 1 in 7; 1880, 1 in 11; Reformed Dutch, 1841, 1 in 10; 1880, 1 in 20; Presbyterian, 1831, 1 in 15; 1880, 1 in 33; Methodist, 1857, 1 in 22; 1880, 1 in 29; Congregational, 1830, 1 in 50; 1880, 1 in 77.

As Japan is the latest country to receive Christianity it is worth asking whether infant baptism will commend itself to this wide awake nation. Sleeping babes take it but the Japanese have an idea that Christianity ought to correspond to the Book. The Presbyterians' seven bodies united into one body. Some missionaries did not like it but they had to yield. At the last meeting of the synod a few weeks ago, the Japanese preachers took the bit in their teeth, again threw away the Westminster Confession of faith, taking the Apostles' Creed (as it is called) instead and abolished infant baptism. If the advocates of primitive Christianity would spend as much on Japan as the Presbyterian do we could bring the Japanese church to the apostles' model or put influence at work that would probably bring about that result. The Japanese are impressed by numbers, by show, by evidence of strength. If we could pour into Japan men and means enough to show that we believe we have something of importance for them, we could impress the principles we profess, the practical way to Christian union, upon the entire body of Japanese Christians. There is a dim suspicion that this cannot be done by passing resolutions in the convention. We have had more of them than of anything else, but in seven years we have increased our number of male missionaries by one. If a few families can be sent out we will manage to worry along without those magniloquent and sagacious resolutions for a year or two. If the Japan mission is forever to be doomed to feebleness, at least a determined effort should be made at Allegheny City, to make the resolutions, that now is the time to help Japan, a little stronger. They are becoming impaired by age.—*Christian Evangelist*.

Hongo Tokyo, Japan, Jan. 28, '91.

### A TOUCHING STORY OF A CHINESE CHRISTIAN WOMAN.

There is in Nanking, China, a benevolent institution, called the Philander Smith Memorial Hospital, a fine structure, "built with funds given to the Methodist Episcopal church by Mrs. Adeline Smith."

In the last Annual Report of this institution, which is before me, is the special report of Miss Butler, an assistant in the woman's department of this hospital. In this occurs the following paragraph:

"It is not often that one comes to us who has heard of Christ; and still more rarely one who is a Christian. But one such came the past summer. She brought her Bible with her: and when I went to her bedside she gave me a Christian greeting. She was very zealous; she talked and read to the patients whenever she was well enough, and besides was always ready to do any kindness for them. They had great confidence in her, and very often referred to her as 'the good Christian woman who helped us.'"

Is not this a touching story? Is it not to us a proof of the power of the gospel of Jesus even in far-off China? Does it not testify that there are many precious souls in these heathen lands, ready for the gospel? Is not this also a terrible rebuke to the almost brutal denunciations we often hear from the enemies of heathen missions, that "these idolaters are utterly beyond the reach of the Gospel?"

This Christian woman is a member of our little church at Nanking, one of the good fruits of our mission there. Miss Butler's story testifies to the faithful, careful manner in which our missionaries do their work.

Mrs. Wang—for this is the name of the good woman—is a widow now. In the last *Missionary Intelligencer* is an account of the death and burial of her husband. She lives across the river opposite Nanking.

Bro. Williams writes that "she is a zealous Christian, and is determined to build a native chapel at her home." When sick she went to the Methodist hospital because there is no department for women in our little hospital at Nanking.

Forget not, O Christian people, to pray for these precious converts in heathen lands. Cherish them in your hearts, and sustain the hands of our missionaries everywhere in the dark world of idolatry, that they may bring in more such ripe sheaves with rejoicing.—*Chas. Louis Loos.*

### IS SHE A FOOL OR A HYPOCRITE?

I met a young man in the inquiry-room a few years ago, who professed to be a sceptic. He said that he "did not believe there was any truth in Christianity."

I observed to him, "In that case you must believe that we Christians are all hypocrites, professing to believe something that we do not believe, and to be something that we are not; or that we are fools, who have been duped, into believing a silly superstition, to call it no harsher name."

"Well," he replied, "I would not have volunteered to make that declaration; but since you have been so kind as to put my thoughts into words, I must confess that you have expressed my sentiment about Christians in general. I think—you will excuse me for saying it—that they are either hypocrites or else victims of superstition."

"A little [softly in the] head," I replied. "Not quite up to detecting the fraud perpetrated by the wicked authors of the silly old Bible."

"Well, yes; if you choose to put it in that way."

"My dear young friend," I said to him (he was about eighteen years old, and a freshman in college), "is your mother a Christian?"

"She is a member of the church," was the reply.

"Then she professes to be a Christian?"

"Yes."

"Which is she, a fool or a hypocrite?"

"You have no right," said he, with some heat, "to ask such a question about my mother."

"Excuse me," I replied, "I mean no disrespect to your mother, for I do not know her. I will gladly assume that she is a refined, and in every way an estimable lady; but your general judgment of Christianity and Christians must apply with equal force to your mother. I think you must admit that. Now we will agree that your mother is not a fool—not a weak-minded woman who has been duped by some designing person into professing to believe the absurdities of the Bible. Then let me ask you: is your mother in your judgment a hypocrite?"

He looked steadfastly into my face for a few moments without replying. He saw the dilemma he was in. Moreover his countenance began to betray great emotion. Presently his chin began to quiver; and bursting into a flood of tears he sobbed out from between his hands, in which he had buried his face:—

"Well, if my mother is a real Christian, why has she never spoken to me about my soul?"

Ah, I must leave that mother and other such mothers to answer that question. I found the young man really deeply anxious about his soul. But the fact that his Christian mother had let him grow up almost to man's estate, without speaking seriously about his soul, had led him to doubt the reality of Christianity. His induction was a fair one. I fear there are far too many mothers and fathers of the same order.—*Pentecost.*

### HOW TO RAISE MONEY FOR CHRISTIAN WORK.

Every one has as much right to pray for gold as for grace. Two things at least are needed to carry on Christian work, grace and gold, and God will give you both if you ask Him in the right way. To get grace you go direct to God and it is given to us by Jesus Christ through the Holy Ghost. That's the way to get grace. With gold it's different. You go to God for it and he gives it by His providences and people. A great many people never pray for gold in their Christian work. This is wrong. Men think they own the purse and hold its string; but Haggai 2:8, of the Bible says not so. A spiritual church will never lack for funds. Now to raise money for any needed work you:

First. Find what the Bible says about temporal blessings. Search out the promises that bear that way. Mark the words of the Book that teach about giving. Like Proverbs, xi. 24 and 25, Exodus, 25th and 35th chapters, 2nd Cor. ix. 6, and 7, Luke vi. 38, and many more. See what stress God lays on the provisions for carrying on His work here. Paul's great resurrection chapter is followed immediately by these words; "Now concerning the collection."

Second. Give yourselves; don't ask others to give till you have gone down in your own pocket, and it is better to put in your share before prayers. One of the biggest collections in the Scriptures is told of in 1st Chronicles, chapter xxix. There you get the order of giving.

Third. Get the people to have a conscience on the matter. Touch a man's conscience and you have his open purse. People need education on this lesson.

Fourth. When you have asked God for money, go to His people and get some. Use tact in going as follows:

A—Ask for and expect big things.

B—Don't be afraid; you are on the King's business.

C—Have a good cause to present or don't go.

D—Size up your giver.

E—Better see him when he has had a good dinner.

F—See him alone and when he can give you a hearing.

G—Don't think that "no" always means a refusal.

H—State your case tersely and tenderly.

I—Don't use undue haste; a day may double the amount.

J—Don't get tired.

K—Don't get discouraged.

Fifth. Put great trust in Psalm lxxxi. 10. Write your needs alongside of promises, as in Psalm xxxvii. 8 to 5.

Sixth. Don't lean on the rich. Mites can make millions, and poor people as a rule are the best givers.

Seventh. Study plans used by different men.

Eighth. Suggestion; let workers beg less and preach the gospel of giving more; don't scold but reason and persuade folks who give little or nothing; teach systematic giving, like "Thanksgiving Ann," doubt the conversion of the church members who don't give; don't touch bloody money or unholy gains; note the evil of church affairs, festivals, or the like for money making; it educates the young in the wrong way. Note the difference between "wants" and "needs."

### INGERSOLL'S CREED.

The lectures of Joseph Parker, D.D., in reply to "What must I do to be saved," by Col. Ingersoll, recently published in *The Monthly*, are timely and unanswerable, and will be appreciated by the Christian world.

R. J. Burdette, "the Burlington Hawkeye man," whose wit is familiar to all, has replied to some of the more noted epigrammatic expressions in the same lecture of Col. Ingersoll's.

Says Burdette:—

"We subjoin a few articles of this great man's creed; just to show from what book he got his declaration of faith:—

"Honest industry is as good as pious idleness," says the colonel.

"Well, that's all right. That's orthodox. The Bible says the same thing, and said it long before the colonel thought of it. 'Faith without works is dead.'

"Christ believed the temple of God to be the heart of man."—*Ingersoll.*

"Yes, that's orthodox too. We must worship Him in spirit. 'Know ye not that ye are the temple of the Holy Ghost?'"

"If I go to heaven, I want to take my reason with me."—*Ingersoll.*

"Of course, and so you will, 'for now we see through a glass darkly, but then face to face; now I know in part, but then I shall know even as I am known. (1 Cor. xiii: 12.)'"

"Fear is a dragger with which hypocrisy assassinates the soul."—*Ingersoll.*

"That is good Gospel, and 'perfect love casteth out fear.'"

"If I owe Smith ten dollars, and God forgives me, that doesn't pay Smith."—*Ingersoll.*

"Correct you are; the prayer of Christianity is, 'Forgive us our debts as we forgive our debtors.' 'Owe no man anything.'"

"Reason is the light of the soul, and if you haven't the right to follow it, what have you the right to follow?"—*Ingersoll.*

"Yet, in the church I had rather speak five words with my understanding that by my voice I might teach others also, than ten thousand words in an unknown tongue. Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men." (1 Cor. xiv. 19, 20.)

"If you go to hell, it will be for not practising the virtues which the Sermon on the Mount proclaims."—*Ingersoll.*

"That's all orthodox. 'If ye know these things, happy are ye if ye do them.'"

### FIVE SHORT RULES FOR CHRISTIANS

1. Never neglect daily private prayer; and when you pray, remember that God is present and hears your prayer.—Heb. 11: 6.

2. Never neglect daily private Bible reading. All backsliding begins with the neglect of these two rules.—John 5: 39.

3. Never let a day pass without trying to do something for Jesus.—Luke 5: 13-15.

4. If you are in doubt as to a thing being right or wrong, go to your room and kneel down and ask God's blessing upon it. Col. 3: 17. If you cannot do this, it is wrong. Rom. 14: 23.

5. Never take your Christianity from Chr 2 Cor. 10: 12. Ask yourself, "How would act in my place?" And strive to follow Him. 10: 27.—*Selected.*

## The Christian.

ST. JOHN, N. B. . . . . JULY, 1891

## A SERMON FROM THE PEW.

One night not very long ago we sat in the corner of a comfortable pew in a comfortable church thinking what a good prayer-meeting it was. As the alternate prayer and praise rose from the lips of earnest worshippers a great and wonderful calm fell over the cares and toils and weary strivings of the day. They were not forgotten, for even religion cannot make vexations and trials seem other than they are, but they were like discordant music heard a long way off, softened by distance and sweetened by indistinctness.

Then the preacher rose and commending those who were there, exhorted them to a continuance in well-doing. "These meetings," said he, "are the life of the church—here our duty lies. Let us not forsake it, but stand up nobly to the work like soldiers of the cross." This exhortation was good and effective, and fell through attentive ears into earnest hearts. But in one instance at least, it awakened a train of thought quite on a tangent to the speaker's purposes and yet not wholly unprofitable.

Not many years ago it was customary among a class of good people to speak of church-going as "attending the means of grace." Aside from an old-fashioned beauty in this phrase, it contains the essence of a great truth. Christ did not die to make church-goers of us; church-going is not so much a duty to be performed, still less a labor to be done; it is not an end, only a means—a "means of grace"—a draught of a spiritual tonic—at best a glimpse by faith into the kingdom of heaven, and the mystery of God's wonderful love.

After the spiritual birth, the Christian is fed—if fed judiciously—first upon milk, then upon meat: Is this all? If so, then he is like the man who lived to eat and eat to live. But this is not all. Feeling our hearts grow warm at the weekly prayer-meeting and our souls expand when we partake of the emblems of Christ's body broken for us, is not serving God, it is only getting ready to serve Him, a partaking of spiritual food—a "means of grace," but the end, the "grace" itself, must blossom in our lives, when daily developing the Christ within us, we exercise it for the benefit of the world. Yet there are those who spend all their lives applying the means for an end which they never reach and never consider, an end which they die tranquilly without accomplishing. But they went to church—death found them within the fortress of the walls of Zion, and the church and the world write them down among the "blessed dead," and Christians speak of an "irreparable loss." This is true, for since their religion consisted mainly in "going to church," when they no longer go and fill the accustomed seats, the church indeed sustains an "irreparable loss"—this was all they did, and now they are gone. But when a shining Christian dies, there is a vacancy but no real "loss;" and even the vacancy is like a mount of transfiguration where the Holy Spirit hovers, saying: "Blessed are the dead that die in the Lord, for they rest from their labors, and their works do follow them."

Religion itself is not an end, it is only a means—God's appointed stairway into heaven, but we shall never reach the top unless stop by stop, we leave some sin and weakness behind.

The Apostle speaks of those who are ever learning, but never come to a knowledge of the truth: Is not this true of us, when we attend regularly the services of the Lord's house, and return home to live over again all the sins and follies of yesterday, neglecting the same duties and indulging in the

same vague dreams of a mansion in heaven?—a mansion in heaven which may prove to us but a castle in the air.

Let us regard religion as a means, and the end, everlasting life; but between there must intervene the lever of our unbroken effort, if even the power of God saves us. There must be a beginning of the end; there must be a spiritual life here, to blossom into the life eternal.

Our religion, then, as a means, should make us patient, cheerful and laborious; are we not told that "all things shall work together for good for them that love Him?" It should make us content; "all things are ours," we only wait for the day of our inheritance. We should be happy, very, very happy, for "eye hath not seen, ear hath not heard" what only waits *our coming*. There is no virtue which men call beautiful which should not shine in the life of the humblest Christian.

A religion which is not false, a mere ritualistic observance of church-going, will make us manifestly better citizens, husbands, wives, parents and children. "It can not be hid."

"Last, and perhaps most difficult of all to do, the daily exercise of our religion should finally wear away the last remnant of that practical infidelity which most of all retards our growth in the divine life. We all think we are stockholders in that company whose treasures are laid up in heaven, and yet our faith so slowly grasps the fact that dollar by dollar, by the divine alchemy of *giving*, we may transmute our earthly possessions into heavenly treasures—literally change our earthly coin into the currency of the eternal kingdom. We Christians, with weak, half-infidel lips, say: "We know if this, our earthly tabernacle, is dissolved, we have a house, not made with hands, eternal in the heavens;" and yet, when such a Christian falls asleep, we shroud ourselves in a kind of modern *sackcloth and ashes* called "mourning," and write obituaries about "inconsolable grief." We pray for strength to overcome the world, and pray sincerely, too, and then go forth into the wilderness—not led, but walking complacently on—to be tempted of the world, the flesh, and the Devil, just in the hope of climbing the "high mountain," or standing for one dizzy, thrilling moment on the "pinnacle" of the world's esteem.

These are some of the sins which so easily beset us—the dross in the gold of our religion.

This is the practical infidelity which makes our prayers heavy, wingless; and when they do not rise, we too often conclude that we have asked for something which it is not the Lord's will to grant us; and thus beget a habit of prayer in which the soul only half expects its petition; and then we call this "resignation," which is truly infidelity.

Ah, if we only lived our religion in the small details of our daily life at home and in the world, preachers would not need to exhort us to assemble at the church. Christians would all flow together, as the rivers to the sea, and every Lord's day would be a new inspiration, and every prayer-meeting a half-way house to heaven. The holy vestments of our religion, worn through all our hard and dusty work-day toil, would make it easier for us to keep ourselves "unspotted from the world;" and borne up in the invisible arms of angels, we should grow, "in grace," daily, more like the apostle John—not John, the poor exiled slave on the barren Island of Patmos, but John the Evangelist, looking upward into heaven.—*Selected.*

Says one, "I had rather be an idiot than an infidel. If I am an idiot I am not responsible, but if an infidel I have made myself such. A man may learn infidelity from books or associations, but he can't learn it from his mother or his Bible or from the works of God around him."

## Original Contributions.

## HUMAN CREEDS.

Phillips Brooks says: "If there has been one change, which above all others has altered our modern Christianity from what was the Christian religion in Apostolic times, I think beyond all doubt it must be the substitution of a belief in doctrine for loyalty to a person as the essence and test of a Christian life." Mark Hopkins has said: "We must make the person of Christ and not creeds the centre of the Christian system and the bond of union among Christians." The noted Dr. David Gregg, of New York, said in his installation sermon: "If we would give God's truth to the world as He wants it to be given we must keep close to the Book. Hence, I raise the cry in the church of God to-day, back from the man drawn creeds to the Bible, the infallible word. Let this be enthroned as the supreme authority in all matters that pertain to Christian belief and practice."

Dr. A. J. Gordon, of Boston, writing to the *Watchman*, says: "The old first Baptist church of Providence, planted by Roger Williams, is an object-lesson for the world. Without a scrap of creed except the New Testament, there it has stood for two hundred and fifty years as firm to its evangelical moorings as in the beginning." This shows us what Dr. Gordon thinks of human creeds. Dr. J. B. Thomas, in the *North American Review*, expresses himself thus: "I never thought uninspired restatements of inspired statements so essential or serviceable as many others do. So long as the green pastures are green, they are much better than baled hay, and quite as safe for flock and herd." The following is from Joseph Parker, of London: "I abhor sectarianism. I regard religious bigotry as an unmitigated evil. I have no doubt that creeds of human making, when regarded as other than initial suggestive, have done more harm to Christianity than have ever been done by any form of speculative infidelity. No theological creed has ever received my signature. No man, no church has any dominion over my faith." In Prof. Drummond's work, "Natural Law in the Spiritual World," we find this remark: "There is no worse enemy to a living church than a propositional theology, with the latter controlling the former by traditional authority. For one does not then receive the truth for himself, he accepts it bodily. He begins the Christian life set up by his church with a stock-in-trade which has cost him nothing, and which, though it may serve him all his life, is just exactly worth as much as his belief in his church. This belief of truth, moreover, thus lightly won, is given to him as infallible. It is a system. There is nothing to add to it. At his peril let him question or take from it. To start a convert in life with such a principle is unspeakably degrading. All through life, instead of working toward truth, he must work from it. It gives rest, but it is the rest of stagnation."

These, with many more living witnesses, make it unmistakably certain that the trend of current thought at the present time is against human creeds, and that the distracted condition of Christendom is due to the dogmas and tabulated formulas of men. And, moreover, that there is an imperative need of a restoration, but to accomplish this on the basis of an uninspired creed is out of the question. Hence, the cry to-day all over the world: Faith in the Christ the Son of the living God as the only infallible creed and the only basis of Christian union. Christ in His divine love and sympathy weeping over human woes and human sorrow; Christ in His divine commission, "Go preach the Gospel to every creature." Christ in His condescension, "Being rich, but for our sakes becoming poor;" and Christ in His divine power in coming back from the dead and bringing life and immortality to light.

"Rock of ages cleft for me,  
Let me hide myself in thee."

H. M.

## ORGANIZATION.

The June number of THE CHRISTIAN contains an article on organization from the pen of Bro. Murray. As he has requested that his articles be criticised, that we may come to a fuller knowledge of the truth, I wish to present another view of this subject.

I see nothing in the first paragraph to which exception can be taken, but I do not see how he can draw from that the conclusions of his second paragraph, upon which the arguments of his third paragraph depend.

I think it is generally admitted and recognised at least among us, that Christ established His Church and gave it a plan of organization. Now if the members of the Church — Christians — are not willing to work together according to the Divine will, as members of that organization, are we then to say the organization is wrong? And if they form another society, adopt some other form of organization and work in that way, are we then to say Christ's plan of organization is wrong and man can improve upon it? Is it the organization that is at fault, or the faithfulness of the members of the organization? Is it the organization or the faithfulness of its members, which ensures success?

Let us look at it in the light of the Sunday School lesson for June 7, II. Chron. 29. When the Jews were in a hopeless condition, politically and religiously, did not Hezekiah, the Good King, go to the root of the matter when he said, "we are in dire distress, we have suffered and are suffering, and the only reason is because we have neglected to worship God as He has directed us to do?" He saw the difficulty, and did he wait for the action of the priests who conducted religious matters? No! he summoned them, bid them begin to do right. "Sanctify yourselves, sanctify the house of the Lord God of your Fathers, and carry forth the filthiness out of the holy place." "Now it is in mine heart to make a covenant with the Lord God of Israel, that His fierce wrath may turn away from us." Is that not the lesson for us to learn? He acted not like the other kings, preformed but part of his duty, left the high places; no exception could be taken to his actions at that time. The chronicler relates that "he did that which was right in the sight of the Lord according to all that David his father had done." Every expedient that had been used by the various kings for the advancement of their country failed, but when Hezekiah went away back to the observance of the commands of God, just as God had commanded, they prospered.

We see numberless expedients introduced into the Church, numberless societies formed to get Christians to do their duty as Christians. Why do these societies have to be formed? Are they doing the work that Christians ought to do? If societies have to be formed to get Christians to do the work Christians ought to do, shall we say Christ was short sighted, and did not give us a good and sufficient plan of organization, or shall we say professing Christians are not willing to do the work they ought to do as members of the Church of Christ, but will do it if you will form some other kind of organization for them, use another plan, call it by some other name?

These are matters of vital importance when we consider the societies and different expedients which are coming into use in connection with Christian work at the present day.

Now can the Y. P. S. C. E. lie in the Church if it is not found in the plan of the Church, is not started by the Church, is not under control of the Church, any more than the moral man who gives a barrel of flour to a needy Christian?

This is another way of looking at this subject which may be right or wrong, but I believe if we study the Word of God faithfully, we will find His plan of organization sufficient for all Christian work;

and if all Christians will but take to heart the lesson of Hezekiah, and strive to serve God according to His will, there will be no need of other organizations or any other such expedient in Christian work.

Let us all try to do our duty faithfully and there will be a revival, God's kingdom will prosper as surely as in the days of Hezekiah.

H. S. FREEMAN.

## SONG.

When we speak or think of song the idea is always associated with joy and happiness. The Apostle James says, "Is any merry? let him sing Psalms. Is any among you afflicted? let him pray." When we meet in the house of God it is fitting that we should raise our voices in songs of gladness to the Giver of all good for His loving kindness to the children of men. But when we gather around the beds of sick and suffering ones do we feel like singing? Oh no! then is the time for prayers and tears, fulfilling the command of the Apostle Paul: "Rejoice with them that do rejoice, and weep with them that weep." The Hebrew captives, the Psalmist David speaks of in the 137th Psalm, could not sing the songs of Zion in a strange land for their captors, but hung their harps upon the willows, and wept by the rivers of Babylon. Have we not reason as Christians to rejoice that we can enjoy the great redemption purchased by the precious blood of Christ without fear? The Prophet Isaiah says: "Break forth with joy, sing together ye waste places of Jerusalem, for the Lord hath comforted His people, He hath redeemed Jerusalem." Oh, my friend, are we each one so living here that by-and-bye we will be found worthy to join that great company of redeemed ones, ten thousand times ten thousand and thousands of thousands, in singing the new song with the elders that surround the great white throne, saying, "Thou art worthy, Oh God, to receive glory and honour, for Thou wast slain and hast redeemed us to God by Thy blood. Great and marvelous are Thy works, Lord God Almighty. Hosannah in the highest, Heaven's Hosannah to the King of kings and Lord of lords."

Soon may the last glad song arise  
Through all the millions of the skies;  
That song of triumph which records  
That all the earth is now the Lords.

"Oh let the glorious anthem swell!  
Let host to host the triumph tell  
That not one rebel heart remains,  
But over all the Saviour reigns.

FANNIE LOCKWOOD.

Port Williams, Kings Co., N. S.

## JOY.

Our subject for to-night is joy. As sin is the cause of sorrow, we define the cause of joy to be the reverse of sin, which is good works. In this we have for our example the blessed Saviour who went about doing good, healing the sick, speaking words of comfort and filling every heart with joy.

But although we cannot heal diseases, we may by kind words and actions, and telling others the wondrous story of Jesus and His love, lead them to believe on Him. And by so doing we may not only bring joy on earth, but also in heaven; for "there is joy in the presence of the angels of God over one sinner that repenteth."

Religion does not destroy our enjoyment, it is social, and cheerful. "Her ways are ways of pleasantness and all her paths are peace." It teaches us how to enjoy as well as to obey. Paul speaking to Timothy says, "God hath given us richly all things to enjoy." Our enjoyment of religion here upon earth leads us to a higher and

more lasting enjoyment in heaven. The Psalmist says, "Thou wilt show me the path of life; in Thy presence is fulness of joy; — at Thy right hand are pleasures for evermore."

When our Saviour first came to earth, we read that as the shepherds were watching their flocks at night, and when they saw the star, "they rejoiced with exceeding great joy." But I think we have greater reason to rejoice, knowing that we have a risen Saviour, one to whom we can look at all times, and "Who for the joy that was set before Him endured the cross, despising the shame; and is set down at the right hand of the throne of God." And we also read in the beautiful prayer which He made to His Father when He prayed for His disciples; and not only those, but all who would believe on Him, "and now I come to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves." Although we have many enjoyments here, they are not lasting. It is God to whom we are to look, "For He is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy."

"By studying His precious Word, and walking in His footsteps, we will reach that haven of rest." And will not our joy be fulfilled, to live forever with Him, who is our glory and crown of rejoicing?

Brightly shone the star of Bethlehem,  
O'er Judea's lonely plain;  
Bringing with it joy and gladness,  
Ushering in that glorious reign.

And that star of glorious brightness,  
Shines as bright for us to-day;  
As it did o'er Bethlehem's manger,  
Where our blessed Saviour lay.

Yes! for us it shines far brighter  
Through His word that He has given,  
And our joy will be completed,  
When at last, we meet in heaven.

MABEL REID.

Port Williams, Kings Co., N. S.

## EXAMINE YOURSELF.

"Benjamin Franklin, whom Carlyle called the father of all shrewd Americans, carried on a strict and searching examination of his own moral life. He always carried with him a little book in which he had written the names of a dozen virtues, and at the close of every day, even in his busiest times, he would examine his actions and motives and place against himself marks black and white as his judgment dictated."

How pleasant and how profitable is life, when we can look back over each day's history and see just actions and pure motives and some good done to others. "Let a man prove his own works; then shall he have rejoicing in himself and not in another."

The recognition and gratitude of others is a help to us. We have a right to expect the sympathy of others, and while much of our success may depend upon this, yet we must remember that the world is in a very imperfect condition, and, often, instead of the flowers of gratitude and love we find the thorns of selfishness. We must therefore look for our joy and strength from the nature of our own act. We find our happiness in the service of righteousness rather than in the reward; the chase is better to us than the game. As Phillips Brooks has said: "The essence of an act is more than its consequences. It is better to live in the essence of an act than in its consequences and rewards."

Happiness is the natural flower of duty. It is folly to suppose that the man who is doing his duty can be unhappy. That heart must and will be happy that is faithful to the dictates of his own conscience. Out of thine own heart is the issue of life. Examine thyself. Be true to thyself.

Circumstances may help us, but they can't make us. "Shortly after Chief Justice Chase had gone for the first time to Washington, he was returning to the west. When the train stopped at a little station in Virginia, he was informed that it was the birthplace of Patrick Henry. He stepped upon the platform of the car and remarked, 'What magnificent scenery, what a view, what an atmosphere; no wonder Patrick Henry grew here.' One of the natives who stood by his side quietly replied, 'Yes, sir, but these mountains and this landscape have always been here, but we haven't seen any more Patrick Henries.'" H. M.

### CRUMBS.

The fear of running after every notion and foolish idea that flits about, leads us to stand still and not run at all; forgetting we are commanded to run and that with patience. We must go on unto perfection. Bro. Long in the *Missionary Weekly* puts it in this way: "It is important that we get up to Acts ii. 38 all right and scriptural; but then that is a long distance this side the prize of our high calling. Acts ii. 38 is at the beginning and the prize is at the end of the race. Acts ii. 38 brings the penitent sinner up to the remission of sins that are past, and introduces him into a relation where a hundred other things are necessary to bring him up to the stature of manhood in Christ.

Here is a good crumb from G. C. H. Parkhurst on sermon gormandizing: "A little food, if it is wholesome, accompanied with a fair amount of exercise, will keep a man in good flesh easily. If he is sedentary in his habits he will never be robust, no matter how much he eats. He may grow rotund, but corpulence is not health; and when I hear a Christian say, 'I must go to church where I can be fed,' I always expect to hear by-and-bye that he is laid up with spiritual dropsy. Sermon gormandizing is the straight road to religious apoplexy. The hospital wards of our church are full of apoplexies, who no more need spiritual nourishment than Mount Blanc needs a snow-storm."

This suggests the idea that one sermon on the Lord's day is sufficient for any mind, and in fact it would be all he would have time to listen to if he was attending to the work of the church, in the many departments that are calling so loudly for help.

The Duke of Argyll tells us in a Glasgow lecture: "In the last year of Mr. Darwin's life, he did me the honour of calling upon me in London, and I had a long and interesting conversation with that distinguished observer of nature. In the course of our conversation I said that it was impossible to look at the wonderful processes of nature, which he had observed, without seeing that they were the effect and the expression of mind. I shall never forget Dr. Darwin's answer. He looked at me hard, and said: 'Well it often comes over me with overpowering force, but at other times (and he shook his head) it seems to go away.'"

"The sick will send for the doctor, but will leave the preacher to find out for himself, and when he does come will complain because he did not come before."

"The preacher wants the ears of his people. There is nothing so completely wilting to a preacher as inattention. Should he say anything out of place every one will hear that, yet what he is most anxious for them to hear they do not." "There should be attentive and reflective hearing. This is not so much the gift of nature as it is the fruit of culture. The pew in effect sets the key to the pulpit."

"Powder is a poor thing for game unless we have shot." Here is much of the trouble in the world. We make a great noise but nothing is done, more than to frighten the game. No one is captured because of all powder and no shot.

"The very best Christians have failings. One would suppose that Christians were the worst class of people in the world, if we judged by what some people say of them. Astronomers have discovered 954 spots on the sun. We might think the sun was all spots. But with all the spots, we find more light in the darkest day than in the very brightest night. Give us the Christian with all his faults before the critic. Those who can see the faults of a Christian but can't see his virtues, are like the man who could see a spot on a barn door two miles off but couldn't see the door."

Bro. Campbell says in the *Christian Baptist*, "The plan of making our own nest and fluttering over our brood; of building our own tent, and of confining all goodness and grace to our noble selves and the 'elect few' who are like us, is the quintessence of sublimated pharisaism. . . . To lock ourselves up in a band-box of our own little circle, to associate with a few units, tens or hundreds, as the pure church, as the elect; is real Protestant monkery."

### News of the Churches.

#### ST. JOHN, N. B.

A reception was given Bro. Henry W. Stewart on Friday evening, June 5th, by the Young People's Society of Christian Endeavor. A large number of the members of the church and congregation were present. An address of welcome was read by the president, R. A. Christie, to which Bro. Stewart made a suitable reply. Then followed readings, recitations; solos, etc., and cake and ice cream.

The monthly meeting of the Woman's Missionary Aid Society was held on Thursday afternoon, June 25th. There was an interesting paper read by Bro. Stewart, on the topic of the day, "Self Denial." The amount collected was \$11.80.

Brethren William and Howard Murray passed through our city last month. Bro. William Murray is on his way to Kempt, N. S., and Bro. Howard to Princeton, Mo.

Bro. E. C. Bowers, of Westport, N. S., was with us on Lord's day, June 21st.

The following is a synopsis of the interesting sermon delivered at the Coburg street church by Bro. H. W. Stewart, the new pastor, on Lord's day morning, June 7th:

The Apostle Paul is the world's ideal missionary. He was ever active, ever energetic. No sooner had he completed one tour than he was off on another. It was on his second great journey that he came to Corinth. He had passed through Derbe and Lystra strengthening the churches which he had established. Once he went through Phrygia and Galatia preaching the Word. He wanted to go to the provinces of Asia but the Holy Spirit forbids. Then he desired to go in the opposite direction, but again the Spirit overrules his movements. What is he to do? He must go neither to the north nor to the south. It will not do to turn back; of that he is confident. So the only course for him to pursue was to go forward. Westward he thoughtfully travelled, wondering, no doubt, what was the Spirit's purpose in thus directing him. But he had not long to wait; for that night a vision appeared on the European shore, and a voice was heard crying out, "Come over into Macedonia and help us." He went, and for the first time the good news of a world's redemption was heard in Europe. Here we find the apostle busy, and in a short time we find him in Corinth.

He had not intended going there. All was the work of Providence. And so it is with me. When I determined to visit my native land I had no idea of remaining. But the hand of God has directed me and led me here. My aim is to be the same as Paul's—to proclaim the mystery of God, that which was hidden in the ages past, but was made known by the Spirit to the apostles, that which the angels desired to look into, but which was hid from them, — God's scheme of redemption for the whole world — Gentile as well as Jew.

But how was Paul going to do this? He tells us first what he would not do. He came, not with excellency of speech. Paul was a polished orator; he could move vast assemblies at will, but he was not in Corinth as a rival of the Grecian orators. Perhaps his popularity would have been greater if he had magnified Paul and hidden Christ; but he did not seek popularity, he sought souls — and he found them. Neither did he come to Corinth to display worldly wisdom, to place himself beside the native philosophers. A man of his power could have stood among the best of them and received their applause as he discussed philosophy and science and literature and art; but great and important as these subjects are, Paul was interested in one greater in its origin and more far-reaching in its results; and nothing could induce him to turn aside from it.

Can I have a better model than Paul? Abundant success crowned his efforts. We all desire to accomplish something for the Lord; we all want to save souls. Philosophy cannot do this, politics cannot, higher criticism cannot, and on such subjects as these I have but little to say. Theories and speculations are without power here, and you do not desire them.

Paul determined to know nothing among the Corinthians save Jesus Christ and him crucified. That was his only theme. He gloried in the cross, and in nothing else. I have determined to imitate him in this. Christ is still the power of God and the wisdom of God. The gospel is now, and must ever remain, the power of God unto salvation. When anything is substituted God is dethroned. And when the pulpit forsakes the old, old story, and directs its powers in other directions, we need not be surprised if the consequences are sad indeed.

And as Paul preached Christ crucified to the Greeks — to them a very repulsive doctrine; for what could a dead man do for them — it was in their eyes foolishness — so may I have to say things that will not be like music to the ear nor honey to the tongue; but you do not denounce a surgeon who amputates an arm to save a life, and you will not quarrel with a preacher who, in his endeavors to do good, speaks what he believes, and speaks it plainly; who speaks the truth in the love of it.

But what were Paul's feelings as he labored in Corinth? He was with them in weakness. Knowing the great work to be done there, realizing that that city, like Athens, was full of idols, feeling that he was there to carry on the work unaided by any mortal, he could not but be impressed with his weakness. I too, am weak; but in one sense I am more fortunate than Paul. St. John is no heathen city; it is a city of churches. People fear God and love Him and try to serve Him. You, I know, are all ready to work with me in my efforts to rescue the perishing; and united effort will always tell. But Paul had God on his side, and one man with God on his side is always in the majority. I count on God's aid in my efforts to do good, and I know that with that aid, though weak of myself, I am really strong.

The apostle was with the Corinthians in fear; and so am I with you. But mine rests on different grounds from his. His life was in danger owing to the crowds that surrounded him. In this age preachers are usually safe from any danger along this line.

Their fears are lest the world should ignore them, should refuse to come to the house of the Lord, and listen to words of entreaty and of warning.

Paul trembled when in Corinth. He knew the responsibility resting on him. He knew the value of souls; he knew the consequence of neglecting the great salvation, and he was filled with emotion at the thought that many would hear but not heed. It is a proper feeling. It makes a man preach as a dying man to dying men. I feel the burden of souls upon me but I will try to be faithful; and as Paul was successful in his work I pray for success in mine.

SHUBENAGADIE, N. S.

The Quarterly of the Disciplos was held with the church at this place, beginning the Saturday before the third Lord's day in June. There were quite a goodly number of the brethren from the different sections of this county present. Rev. J. B. Wallace and the writer were the only preachers present. The first meeting was held on Saturday afternoon. In the evening Bro. Wallace spoke to the people assembled, and was listened to with much interest.

The Lord's day was a happy day for the brethren here. The day was all one could wish, being very fine. The brethren had come in from surrounding districts, and the neat little meeting house was filled, so that some extra seats had to be provided. There was preaching morning and evening, and the meeting in the afternoon was for "breaking bread" and social exercises. It was a source of great joy to the faithful ones here, who had so long stood by the cause, to see so many present on this occasion. The hearts of many were too full for expression.

We now propose to continue here, perhaps over another Lord's day, to encourage these brethren, and preach the word to as many as may come to hear. I think this quarterly has been voted a success by the brethren attending, so far as it has gone.

E. C. FORD.

June, 22 1891.

CORNWALLIS, N. S.

Our work here goes smoothly on. Besides the regular services on each Lord's day, held at our meeting house on Church street, we now have four other preaching stations, at all of which a goodly number come to hear the word. Our Sunday-school is starting out, under the care of Bro. R. E. Stevens, with fine prospects. Never since we began our labor here has our school been so well attended and so interesting.

There is one feature of our work here of which I want to speak more particularly, that is, our regular Sunday evening meeting for Bible reading and social exercises. Having gathered quite a number of the young into the church, the question was, How can we build these up on their most holy faith and have them grow in knowledge and usefulness in the work of the Lord? We carefully studied the different societies placed before the churches, which have been organized for this work, and concluded that it was the work we needed; not the organization. So it was decided to call all together, both old and young, to see what could be done along this line. The result was that last fall a meeting for Bible reading and social exercises was started on the Lord's day afternoons, to be held in the parsonage. Bro. R. E. Stevens, than whom it would be hard to find a man better fitted for this work, was appointed to take the lead, and the success that has attended this meeting is largely due, under the blessing of God, to his earnest and systematic work.

The arrangement for the meeting was simply to have some profitable subject announced at each meeting, to be considered at the next gathering, and every one was asked to come prepared with some Bible readings on this subject, and also with

such words of instruction as they might be able to give. Besides this, some one would be asked to prepare a paper on the subject before the meeting, which would be read at the close. To say that this meeting has been a success does not half express it. When I say that it has now taken the place of the regular preaching service in the meeting house on the Lord's day evenings, and is calling out as large, if not a larger congregation, than could be gathered for regular preaching, I am only stating the facts as they appear. The preacher can now leave this meeting in the hands of the brethren, knowing that a good work is being done, and he can, as he is doing, find other places in which to speak the word of life.

As I came into the meeting late last Lord's day evening, coming from another appointment, and sat listening to the exercises, I felt to thank God that this work here had thus grown, so that a meeting like this could be so successfully carried on and the preacher might either take a "back seat" or go some place else and work where he was more needed.

Last fall we sent for publication two papers written by two of our sisters, which was read with interest by many. We are now sending for publication in THE CHRISTIAN two more, prepared and read at our regular meetings by two of our younger sisters, who have not yet been a year in the church, which I think of sufficient value to be placed before the readers of our own little paper. For the last number of weeks the subjects for our consideration have been such as "teaching," "preaching," "exhortation," "songs," "joy" and "sorrow," etc. It will be seen that these are all practical subjects and profitable to all. In every meeting there are from eighteen to twenty to take part, so with the songs of praise and the prayers there is not a moment of lost time.

I have written on this subject at some length that our brethren may know that the work in Cornwallis is progressing, and that others may be encouraged to go and do likewise; for we believe we have the social meeting of the day, and that of "some blessed to-morrow."

Bro. H. E. Cooke, of Westport, is expected to spend a few weeks in Cornwallis while the preacher is giving his people here a rest and himself a change.

E. C. FORD.

Port Williams, N. S., June 15th, 1891.

MILTON, N. S.

The sisters of the Christian church held a missionary concert on Sunday evening. The President, Mrs. John M. Ford, made the opening speech, dwelling chiefly on the success of the mission. Mrs. Samuel Kempton, the Secretary, read a letter addressed to the society by Mrs. O. A. Burgess, of Chicago, which was very pleasing in its nature. Miss Carrie Ford, Miss Kate Kempton, Mrs. Thaddeus Kempton and Master Frank Hilton gave recitations. Singing by the choir and children was rendered in good style. Concert closed by singing the old familiar tune, Coronation, and a short prayer by the President.

HOME MISSION NOTES.

At the last meeting of the Young People's Mission Band in Coburg street church the following were elected to office: President, Bro. H. W. Stewart; Vice-President, Bro. J. S. Flaglor; Secretary, Sister E. Hoyt; Treasurer, Sister A. Elmunda. The collection was the largest of the year. Sister Miles, one of the founders of the Band, was present; but we are sorry to know she will not be present again for some time.

Sister Payson says: "A large number of our brethren are away; the children are very much interested in the work."

Bro. Dickson, of Hants Co., kindly contributes again to the H. M. fund.

Bro. Harding visited at River John and baptized one there.

Bro. Ford is now in that section of the country trying to help along the cause, and when Bro. Ford tries he generally has success.

Bro. Howard Murray (we are glad to announce) will hold a meeting at Nauwigawauk beginning the second Lord's day in July. The brethren there are anxious to have a church established; and we pray that their meeting may be a grand success.

Bro. Stevens says, "We are getting along finely with our church work, good Sunday-school, large attendance at morning services and very interesting young people's meetings in the evenings."

Sister Freeman is away from Milton for a short time and Sister Annie Collie will collect for her. We feel sure the work will be well done and that Sister Collie will be more interested than ever in the mission work.

Young Ladies' Aid Society at Westport sends a good sum this month. We are glad to see so many young people interested in this work. We pray that they all may be blessed and that their efforts will prove a blessing to others.

RECEIPTS FOR JUNE.

Previously acknowledged, . . . . .	\$391 33
Tiverton Young Ladies' Aid Society—	
Per H. A. Devoe, . . . . .	\$4 00
Milton—	
Per Miss Freeman, . . . . .	4 25
Coburg street—	
Y. P. Mission Band, . . . . .	4 05
Cornwallis—	
Per R. Stevens, . . . . .	5 00
Five Mile River—	
Levi Dickson, . . . . .	2 00
Westport—	
Willing Workers, . . . . .	1 25
Westport—	
Per Miss Payson, . . . . .	50
Total, . . . . .	\$412 38

A GOOD STORY.

"A very hard hearted clapper in an old church tower manifested great distress because its bell was hopelessly cracked. Many were sorry and wished the sad hearted clapper a new bell. Just then the ghost of Diogenes, the sage, floated in through the window and whistled most angrily, Master clapper, cease your complaints, and remember in the first place you cracked the bell, and secondly no one would have known the bell was cracked had you not told them."

MORAL.—Those who are the most troubled are the ones who make the most trouble. No one would be troubled with their troubles did they not make them known.

Never trouble trouble. Trouble is the food of trouble, by which it is kept alive. Don't feed it with trouble and thou trouble must die.

Died.

WALLACE.—At Mill Village, N. S., March 14th, 1891, Minnie L., daughter of George and Sarah Wallace, in the 24th year of her life. The deceased was a great sufferer for months before she died. To her death was a happy change. She was baptized by the writer about two years ago, and her hope was built on Christ the solid rock. Her friends mourn her loss, but they do not sorrow as those who have no hope. She is only gone before.

W. H. HARDING.

BOUTLIER.—At Tiverton, N. S., on the 20th May, after a short and severe illness, Sister Catherine Boutlier, in her 73rd year. She died firmly trusting her Redeemer.

H. A. D.

THARIO.—At Tiverton, N. S., on the 16th May, of consumption, James Thario, son-in-law of Elder Thomas Ossinger, aged 30 years, leaving a sorrowing widow and one son to mourn their sad loss.

H. A. D.





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