

Imitation of Christ.

"Scarcely for a righteous man will one die; peradventure for a good man some would even dare to die; but God commendeth his love towards us in that while we were yet sinners Christ died for us."—Romans v. 7 and 8.

The real difficulty in the way of God's holding friendly feelings to men would seem to be not so much their wickedness as their distastefulness. It is easier as a rule to love an evil thing, a disgusting thing. When one sees humanity in a mass the thing which is apt to impress him is its excessive unloveliness. God's affection for man has stood this, the most difficult of all tests. Following God's way as far as may be, how ought the Christian to regard the evil that is in the world? How should a Christlike man think and act toward wicked men and women? Of course, we assume that he does not set himself on any vantage ground of selfrighteousness upon which he may regard himself as separate from the rest, but bearing in mind that he wishes to be like God and that at the same time that he lives among men, how shall he bear himself toward the evil?

Here is the answer: He should follow in the path of Christ as Christ followed in the path of God. Jesus' path is very plain. His incarnation was simply the expression in time and space of God's eternal and infinite yearning toward his children. The salient point of His character was His pitifulness. But it is to be noticed that it was his pity for sin rather than pity for suffering. One should not miss the fact that his miracles of healing and feeding the hungry were incidental. He never regarded them as His chief work. He passed away from them to something else the instant He was able. His physical deeds of might were few. His moral miracles of healing were continuous. The sinner had an infinite attraction for Him as a sinner.

Now it is not easy to imitate Him here. Two things are easy. The first is to have one's pity melted at the sight of suffering; the other is to blaze out in indignation at the sight of wrong being done. It is much easier, for instance, to pity Antonio, the easy-going fool who thoughtlessly imperiled a pound of his own flesh for no higher purpose than to furnish gewgaws for a feather-headed spendthrift, than to follow the mind of the poet and give one's sympathy to Shylock. But Shylock it is who merits the pity. He was to be pitied because he was devoured by his own greed. He was to be pitied because he was outraged, despoiled of his goods, of the love of his daughter, the only pledge of his lost Leah; because he was blind and raging with anguish; because he was devouring his own soul.

When one sees a brutal, poverty-stricken mother beating her helpless child one's indignation blazes out at the mother and the pity goes out toward the child. Christ, however, would probably have judged in both cases differently. His pity would have gone to Shylock, who was the sinner, rather than to Antonio, who was the fool. It would have gone to the brutal mother, who was storing up for herself anguish for the years to come, rather than to the child, whose sufferings were physical and would be forgotten in an hour.

Again it is easy to pity a whole class of offenders, any individual of whom would fill us with indignation and loathing. Many a man and woman is active in prison reform associations, Magdalene societies, in enterprises of all sorts which have for their object the betterment of a whole class of individuals who would find it excessively difficult to enter into Christ's feeling toward the individuals which constitute the very class they are trying to benefit.

But the difficulties are to be overcome; they are not to be regarded as final. The path of the Christian is plainly to be seen, however difficult it is to be walked in. "To be grieved and worried with the burden of one's own sins" is only the starting place of a Christian pilgrimage. "Brethren, if a man be overtaken in a fault ye which are spiritual restore such a one in the spirit of meekness, considering yourselves lest thou be tempted. Bear ye one another's burdens and so fulfill the law of Christ."

Bear one another's burdens. The burdens here spoken of are moral burdens. The instructions not primarily to lift off one's fellows the load of his poverty or the load of his pain, but as far as may be to lift from him the load of his sin and to lighten it by taking part of it upon one's own emotions. It is easy to fall into cant here—"hate the sin and love the sinner," "deal gently with erring" and such common phrases. These may be the expressions of a divine impulse, but they may also be the veriest rot. It is possible to hate the sin and love the sinner, but it is not by any means the easy thing to do which the fat-witted moralist imagines. One must preserve his power to make moral discriminations. If he lose his capacity to recognize evil when he sees it and falls into the way of thinking that there is after all but little difference between good and evil he has diverted entirely from the pathway of Christ.

Bearing in mind this, then, how shall one act in the premises? The commonest method probably is to cast the sinner out of one's life altogether. He has been condemned by public opinion. She has been placed under the ban. What will we do? We have his name. What will we do? We have his name. We shall have the power we cast him or her into outer darkness. That is to say, we imitate the action of Christ sitting upon his judgment throne rather than the action of Jesus going up and down doing good. It may be right to do so. There are cases where the condemnation of the Christian must be visited upon the sinner and the sinner together. In these cases they are so bound together that there is no possibility of separating them. But such cases are rare and when they do occur should be dealt with with the utmost charity.

The way of Jesus is the way of the physician. The doctor knows no disgusts. He sees and handles and experiences things from which the layman shrinks with horror. His instinct of healing overcomes his sensibility. "Let the same mind be in you, therefore, which was also in Christ." In another degree, of course, but "be ye like minded with Him." As one comes into his spirit



James E. Nicholson.

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Centreville, July 15, 1895.

The Churches.

CHURCH OF ENGLAND SERVICES.—Rev. Canon Neales, Rector.

Christ Church (Parish Church).—Service at 3 p. m. on first, fourth and fifth Sunday and at 11 a. m. on the second and third Sundays in the month. The Holy Communion on second Sunday. Litany every alternate Wednesday 7.30 p. m.

St. Luke's.—Service every Sunday 11 a. m. and 7.00 p. m. The Holy Communion at 11 a. m. every first Sunday, and at 8 a. m. every third and fifth Sunday in the month, and on Holy Days at 10 a. m. Friday service 7.30 p. m. Sunday School 2.30 p. m.

St. Peter's (Jacksonville).—Service at 11 a. m. on the first, fourth and fifth Sundays, and at 3 p. m. on the second and third Sundays in each month. The Holy Communion at 11 a. m. the fourth Sunday in each month.

Service at Upper Woodstock every first and third Thursday at 7.30, at Northampton every fourth Thursday.

St. Gertrude's (R. C. Church).—Rev. Fr. Chapman, pastor.—Masses on Sunday at 9 and 11 a. m. On Holy Days at 8. Sunday School 2 and 7.00 p. m.; Week-days Mass, 7 a. m. St. Paul's Presbyterian.—Sunday Services. Preaching 11 a. m. and 7 p. m. Sunday School and Pastor's Bible Class 2.30 p. m. Prayer meeting Wednesday evening at 7.30 o'clock.

ADVENTIST, MAPLE ST.—Elder J. Denton, pastor. Sunday services: Prayer meeting at 10.00 a. m.; Sunday School, at 11 a. m.; Preaching, at 3 and 7 p. m.; prayer meetings on Wednesday and Friday evenings at 7.30 o'clock. All seats are free; strangers welcome.

BAPTIST, ALBERT ST.—Rev. A. E. Baker, pastor. Sabbath services: prayer meeting, 10.30 and preaching at 11 a. m.; Sabbath school and pastor's Bible class at 2.30 and preaching at 7 p. m. Prayer meeting Wednesday, 8 p. m. Monthly conference on Friday preceding first Sabbath of each month. Seats free, strangers made welcome. Young Peoples Union Association meets every Monday evening.

REFORMED BAPTIST, MAIN ST.—Rev. A. H. Trafton, pastor. Services as follows: Prayer meeting every Sabbath at 10 a. m.; Sabbath school 2.30 p. m. Preaching every Sabbath at 7 p. m. Prayer meeting Wednesday and Friday evenings of each week.

METHODIST.—Rev. Dr. Chapman, pastor.—Sabbath services: preaching at 11 a. m. and 3 p. m. Sabbath school 2.30 p. m.; class meeting immediately after Sunday morning service; class meeting for ladies Wednesday evening at 7.15, and Friday afternoon at 3 o'clock; prayer meeting, Wednesday evening at 8; Seats free.

F. C. BAPTIST.—Rev. C. T. Phillips, pastor.—Sabbath service: prayer meeting at 10 a. m.; preaching at 11 a. m. and 7 p. m.; conference meeting last Wednesday evening in every month; communion, first Sabbath in every month; Sabbath school 2.30 p. m.; prayer meeting Wednesday evening at 7.30 p. m.; Y. C. Endeavor Friday evening; missionary meeting first Wednesday in every month. Seats free.

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E. M. BOYER, AGENT.

Woodstock, N. B.

little by little he becomes capable of dealing with the evil which is in the world. In the same degree that he comes into this spirit the instinct of the sinner comes to recognize in him a friend to his person, while he is at the same time the stern judge of his sin. This divine combination of moral pity and moral indignation is the thing which has attracted the generation to the disciple in proportion as he shows that the same mind is in him which was also in Christ.—Editorial in New York Sun.

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I find the people around here prefer Dr. Chase's Kidney-Liver Pills to any other I have in stock. They are a wonderful pill. Send 3 dozen at once, I am nearly out. P. S.—Send by post, J. W. Ireland, Gourock.

Primeval Man.

What was man's primeval state and endowment? What was his general mental and moral status at his first appearance on the earth? How should we regard his religious attainments in the very early stages of his existence? In general, the impartial reader of Genesis must admit that the very first men there described possessed a good degree of intelligence, and were capable of religious communion with God. The account of Adam in Paradise clearly proved this, and the offerings of Cain and Abel after the expulsion from the Garden of Eden confirms the same view. The narrative concerning Noah implies that he was surely no untutored savage, and that he evidently had even more than the rudiments of religion. Moreover, the sad state of the antediluvians was due to a lamentable moral degradation, which in itself implies a previous better state from which they had declined. The picture of the patriarchal ages after Noah, given in Genesis, exhibits the same general view of man's early state, and no fair reading of this account can justify any other verdict than that man was made in the image of God, was under conscious moral relations to his Maker, and possessed a goodly degree of mental, moral, and religious culture. By this it is not meant that man was then civilized in the sense which we now understand by that term. It is simply meant that his status in all essential respects was far above that of savage peoples, either ancient or modern.

A little reflection upon some simple facts noted in Genesis will greatly confirm this view. It is said that Cain tilled the field and Abel tended the flock. Both of these occupations denote a stage of human progress in advance of pure barbarism. The sons of Cain originated several mechanical arts. Thus tents, harps, organs, brass and iron, are all alluded to in a way which implies a measure of civilization quite removed from savagery. In Noah's day the building of the ark implied considerable skill in several trades not known among barbarians. The tower of Babel and the city built by Nimrod point to the same conclusion. There is no possible way to evade this verdict unless we look upon the Scripture narratives as myths or hold that there were pre-Adamic races of which the Bible knows nothing.—Francis R. Beattie.

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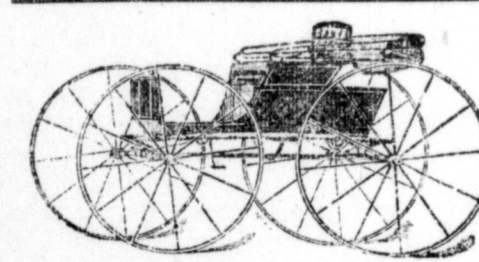
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RAILWAY TIME TABLE.

DEPARTURES.

6.00 A. M.—MIXED—Week days: For McAdam Junction, St. Stephen, St. Andrews, St. John, Bangor, Portland, Boston.
7.05 A. M.—MIXED—Week days: For Aroostook Junction, Presque Isle, etc.
8.00 A. M.—MIXED—Week days: For Houlton.
11.50 A. M.—MIXED—Week days: For Fredericton, etc., via Gibson Branch.
12.25 P. M.—EXPRESS—Week days: For Presque Isle, and points North.
1.00 P. M.—MIXED—Week days: For Houlton, and McAdam Junction.
4.23 P. M.—EXPRESS—Week days: For St. John, St. Stephen, St. Andrews, Vanceboro, Sherbrooke, Montreal, and all points West, North-West, and on Pacific Coast, Bangor, Portland, Boston, etc.

ARRIVALS.

10.00 A. M.—MIXED—from McAdam Junction.
10.25 A. M.—MIXED—Week days, from Presque Isle, etc.
10.45 A. M.—MIXED—Week days: From Fredericton, etc., via Gibson Branch.
12.23 P. M.—EXPRESS—Week days, from St. John, St. Stephen, St. Andrews, Bangor, Montreal, etc.
4.20 P. M.—EXPRESS—Week days, from Presque Isle, Caribou, Edmundston, etc.
6.00 P. M.—MIXED—Week days, from Houlton.
10.00 P. M.—MIXED—Week days, from St. John, St. Stephen, St. Andrews, Bangor, Bangor, etc.

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