OUR COVENANT RELATION.

Preached Before the N. S. Eastern Association, Sept 17th, 1894.

BY H. F. ADAMS, TRURO.

Gen. 4:9, "Am I my brother's keeper?"

This was a man's question concerning his own brother. With the sad and dark incident connected with the first family of mankind, we are all familiar. But the great fundamental law questioned and evaded by the first murderer, we may not have thoughtfully studied. This interrogation of Cain's brings into prominence possibly the greatest question of today, in both the physical and religious spheres of human life; namely, "The relation of man to man." But though this includes the relation of the capitalist to the working man, I intend to confine myself to the higher realm where neither is bond nor free, Jew nor Gentile, but all are one in Christ. Incidentally I might remark, that the relations in the lower realm between capital and labor, would not be what they are today, if the second commandment had been faithfully carried out in the higher realm of the Christian church. For morals must govern materials.

Cain and Abel were brothers in the same family, and furnish us with a most valuable study in which we will find that Divine law, which is equally applicable to the Christian church. Because Christ declares His followers to be "brethren," while Paul calls the church "a family." That law which binds the members of a family together, and obligates each to be the other's keeper, finds its fullest and highest expression in the church of God.

Now what regulates conduct between members of a family? An act of parliament? A carefully formulated system of rules? No, but an unwritten, yet deeply embedded law in the moral nature, which expresses its majestic power in a thousand different ways.

There are laws written by the Almighty finger on tables of stone for the government of men in masses or nations. But the law that governs the home is written "on the tables of the heart." Both have the same origin, but while the *written* is a cold legal law for the *head*, the *unwritten* is a warm moral law for the *heart*. Even the darkest savages feel the superb force of this unwritten law, governing them in their conduct towards their own kith and kin. A cannibal will protect his own brother, while a stranger he will kill and eat; not because his brother is a better man, as a man, but because the relationship is different.

A number of persons regenerated by the Holy Spirit, are all changed into a relation to each other that is simply unique. They, finding themselves one in *spirit*, agree to unite in the worship of God, and in the extension of a certain fundamental principle. For present convenience say, "The principle of obedience to Christ in all things and in all places." They draw up a brief form of some dozen truths, honestly representing New Testament teaching, and then covenant to be each other's keeper. They elect pastor and deacons, and are called a church. These believers hold the same relation to each other that exists between children of a human family. It will help us just here if we read the covenant of a Baptist church, and let us observe how its framers embodied the great unwritten law that prevails in family life.

CHURCH COVENANT.

"Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do do now, in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

It is our solemn purpose therefore, by the aid of the Holy Spirit, to walk together in Christian love: to strive for the advancement of the church, in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations.

Also to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid all tattling, backbiting and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the kingdom of our Saviour.

Also to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offence, but always ready for reconciliation, and mindful of the rules of our Saviour to secure it without delay.

We moreover engage, that when we remove from this place, we will as soon as possible unite with some other church, where we can carry out the spirit of this covenant and the principles of God's Word."

But even that noble expression of brotherhood fails to comprehend all that the family relationship involves. A hundred emergencies may arise that only a BROTHER'S HEART will know what and how to do; positive acts of love, and preventative acts of grace. Do you say, "That covenant involves a great deal of labor?" I answer, every effort demanded by that covenant is absolutely needful for the good of all. If we were born into the human family to help each other, we certainly were "born again" to be each his 'brother's keeper" in a higher and holier, though a more costly way. Note that our church covenant mostly declares what we WILL DO, and lessly what we WILL NOT DO. The frames are very wise. To do all the positive duties of the sermon on the mount makes it unnecessary to embody the prohibitions of the Decalogue.

If every member of a church faithfully obeyed the family law, binding him to be his "brother's keeper," this covenant would not only be beautifully carried out, but it would be surpassed by a wealth of loving deeds that would make that church a reproduction in miniature of the home where eternal love has bound the glorious Trinity in one. And of course in such a church discipline would be unknown, as the *cause* for it would not exist.

Do you ask, "Suppose a church member violates his covenant with his brothers and sisters, what law should be enforced?" I answer, "Baptist churches have no laws, but each church is governed by the law of Christ. When one does anything that is more than a breach of his church covenant, he must be dealt with according to the teachings of the New Testament. But *crimes* are not dealt with in our church covenants, and criminal professors of Christianity must be *punished* first, according to the Word, and restorative efforts made afterwards.

But just here and now we are more particularly engaged with forms of violation of the covenant, that involve brother-like efforts to restore an offending brother to his former covenant relationship. The Covenant breathes the *Spirit of Christ*, and members who know a brother to have violated his covenant, *can only save themselves from also violating their covenant by faithfully laboring to restore the offending brother.*

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one, in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." You may possibly suggest, "Why not pass laws of a prohibitory nature, and make short work of all those who violate their church covenant?"

1st. Because such a course would not be in harmony with the Spirit or Teachings of Christ and His apostles. He did not make LAWS to cover every detail of possible offences, but He gave PRINCIPLES for the guidance of His church for all time. The Divine Being gave *laws* for the *Jews*, but *principles* for the *Christians*. The more laws a church or denomination has, the further they recede toward Judaism. The Roman Catholic church has most laws, and resembles Judaism. The Baptist church has no laws (but those of N. T.) and resembles the ideal of the Founder of Christianity. All denominations acknowledging Christ's Divinity come between these two bodies, the extremes of religious thought and action.

2nd. Because the enactment of a set of laws for dealing with covenant breakers, would deprive Christians of those labors, that are both beneficial and needful for their mutual good. If laws enough existed in every church to cover *every* inconsistency, great or small, it would be a very easy task to just summarily administer the penalty such and such a breach involved. This would save *work, worry* and *watchfulness* on each other's behalf, but what a great loss the unfallen members would suffer in not being obliged to *sympathize* with, and lovingly *labor* for the restoration of the offender! And also what a great loss the offender would experience in not receiving the kind and brotherly efforts of the brethren to restore him. A church governed by a code of laws would speedly exchange its character from Christ's Bride for a school master. Unless love dominate the members of a church, one or two things must happen. (1) Offenders will not be labored with, and so *all* will break their covenant. (2) Or discipline if administered at all, will be done so harshly as to do both the offender and the other church members more harm than good. The love of Christ is equal to every emergency, whereas a set of cold laws can cover the ground of offences only very partially. Each his "brother's keeper," will reach more nearly Christ's ideal of His church. (3) Because a code of laws for dealing with every breach of the covenant could result in the church legislating itself out of existence; certainly expel all its spirituality. As soon as you begin making LAWS for this purpose, where are you going to end? There are several forms of worldliness Christians of the churches today which have fascinated some professing Christians so much that they have been drawn into the giddy whirl of ungodly pleasure. Some Christians will debate the question whether or not are card playing theatre patronage, liquor drinking and dancing do involve a breach of their covenant relationships with their brethren. Yet the concensus of opinion held by the very best Christian men and women, in all denominations, is that these four customs of modern society are decided forms of ungodly pleasure, *in which no Christian can indulge without violating his covenant relations with his brethren and sisters.*

Now it would be easy enough to pass church laws prohibiting its members from participating in any of these condemned forms of pleasure. But at the very next church business meeting, some one thus affected might propose a law prohibiting its members from incurring debts. And he could adduce Scripture for its basis—"Owe no man anything." At the next meeting another member wishing to hit some one pretty hard, might propose a law to prohibit its members from smoking, giving as his reason, that no man can fill his system with narcotic oil and obey the injunction of the Apostle, "Keep thyself pure." At the next meeting a sister might propose that no member be allowed to indulge in slanderous gossip, as the Apostle most emphatically denounced "evil speaking." At the next meeting a law might be passed prohibiting extravagance in dress, giving as the Scripture basis 1st Peter 3: 3. And so that church might add law to law, till the Spirit of the Gospel had become conspicuous by its absence.

When our Lord was asked by a young lawyer to name the commandments, Jesus said, "Thou shalt *love* the Lord thy God with all thy *heart*, and with all thy *soul*, and with all thy *mind*.' This is the first and great commandment, and the second is like unto it: 'Thou shalt *love* thy *neighbor as thyself*.' On these two commandments hang all the Law and the Prophets." When a body of believers agree to a covenant such as I have read, they say, "we are going henceforth to try and keep this second commandment, to be each his brother's keeper." If you were an offender of the kind I have referred to, would you like your brethren in the church to deal with you only through a cold cast iron law? Would it help to restore you to your old and dearly prized covenant relationship, if they were to sit simply as a judicial body to execute ecclesiastical laws that you had broken? Would it not be more Christ-like, more sympathetic, more likely to melt you to tears, more like loving one's neighbor as himself? if a brother or sister were to approach you in the Spirit of Christ and try to restore you to fidelity to Christ, and to your covenant relationship with your brothers and sisters in your church? Surely YOU and I would rather that the *latter* course were pursued if we had broken our covenant, than the cold legal course of executing the results of a breach of law. WE LIKE the "Golden Rule." "Whatsoever ye would that men should do to you, do ye even so to them," *to be put into practice*, when *we are the culprits*. Then we like to feel that our brother is our keeper; for our case invites, yea longs for that tender kindly labor prompted by Christ's love. What WE prefer under such circumstances MOST would prefer. For the race is a unit on this great subject after experiencing the fitness of loving labor of fellow christians to effect a restoration to fidelity.

Look at the laws of the land—liquor laws, election laws, revenue laws. I will venture the remark that the *written* laws of the state are more openly and more frequently violated than the *unwritten* laws that govern family life and relations! A church governed by *written laws* is no longer true to the ideal of the Founder of Christianity; for the ideal church is governed by the Spirit of Him who said to the constituent members of the first church, "One is your Master even Christ, and all ye are brethren."

The church of the Pharisees tried to govern themselves by LAW. With what result? Read Matt. 23: 23-28. Their laws affected the *outward* appearance, but did not touch the inner moral nature, the seat of the affections, where desire and motives are born. Look at the failure of the law-guided Pharisees in seeking to reform (?) others. In John 8: 2-11, what did they seek in the application of their laws? The poor culprit's penitence and restoration? No; only the vindication of their law. The destruction of the woman's body by stones, and of her soul by sins, was to them of no importance, as compared with the upholding of the dignity of their law.

Now compare their method with Christ's in dealing with this same case. He first applied their own law to themselves, and they went out one by one, being convicted in their consciences. He, secondly, laid aside the cold legal law of Moses and began to work with the great unwritten law of love. He hated her sins, but loved her soul; and we know he brought her to penitence and restored her to purity. To be and act like Jesus, is the meaning and purpose of our covenant. An inveterate offender against army laws was punished so frequently that finally it was decided he must be drummed out of the army in disgrace. To secure this last act of discipline the case had to be brought before the general. On a day appointed the case was before him for discussion. After the superior officer had gone over the case and presented all the facts before the general, he closed by saying that they had done everything they could, but failed to reform the man. The general asked, "Have you ever forgiven him?" They never thought of that. Army law did not work that way. The general looking at the offender very earnestly charged him like a judge, and concluded by stating that as a last effort to reform him he would forgive him all his past bad conduct. The offender was astonished, overcome with emotion, and from that day was a new man. Law failed. Love conquered. The only hope of a church is love. "A new commandment I give unto you, That *ye* love one another, *as I* have loved *you*.'" Our Lord makes His *love* to *us* THE MEASURE of *our* love to each other. When the labors of LOVE fail, Christ has provided in His Word LAWS enough for dealing with unrepentant and disobedient professors of Christianity. Even His LAWS allow a wide latitude for LOVE'S royal prerogatives.

SIGHTS AND SOUNDS IN INDIA

For Boys and Girls in Canada.

DEAR GIRLS AND BOYS:

Once upon a time there was a boy whose father lived in a log hut in the woods. He had no brother nor sister, and the nearest other boy lived twenty miles away. His only playmates were the squirrels and the brooks. He loved to listen to his echo in the forest and fancy it was the voice of another boy whose phantom he would chase until he was out of breath.

His lot was somewhat similar to that of a missionary boy or girl in India. Mr. Shaw's four boys have one another to play with and they are very happy together. It always rejuvenates me to have a moment's romp with them. Enid and Frank Higgins are inseparable, and know no other playmates for month after month. The other day when their father came home from tour I was in the jinrikisha with him. Enid was playing on the verandah of their little Telugu church. When she saw her father coming she jumped off the platform, threw up both arms and came leaping and shouting to meet him. Frank was not very well in June, but he is much better now. When Mr. Higgins started off on tour recently to be gone nearly a month you will not blame Enid for trying to get into the cart and weeping because she was not allowed to go too.

There is another missionary girl out here who has not yet been introduced to you. She lives at Bimly, is a year old, and her name is Marion. The most of the time she has to play with herself, and it is wonderful what an abundance of fun she gets out of her loneliness. But somebody has to watch her all the time or she will go out into the sun or find a scorpion in the corner and grasp it as a new found play thing. Sometimes when she comes in from her sunrise constitutional her cheeks are almost rosy. But you would not think them rosy. I never saw but one missionary's child who had rosy cheeks. The blight of this baneful clime rests even on innocent infancy. Often it needs all the grace that mortal man can summon for us to look upon the pale faces of our children. But if Jesus shed His life's blood for us, we should be willing to lose the color out of our cheeks for Him.

A week or two ago, she had a birthday party, to which she invited a dozen little Telugus. They came in high glee and sat down in a semi-circle upon the veranda. They were treated to bananas and different kinds of native candy. One kind looked like large nutmegs; another was in twists like doughnuts, and the third was in sticks. Their eyes sparkled like a crescent row of stars. They took what was set before them and packed it into their aprons. They pocketed all and ate none. True to the custom of the country, they would not eat in public. As this was Marion's first birthday she hardly knew how to preside properly, and began operations by snatching Rosie's banana. But this was soon restored and peace ensued.

She is never happier than when surrounded by a group of these dark children with their white teeth. It makes her laugh just to look at them. Her favorite game with them is clapping hands. She will watch them entranced and if they stop, will give her own hands a slap together as a signal for them to go on. The Telugu children love her as much as she loves them. It is a happy hour for the boarding children when she goes over to visit them.

The hour came for the party to break up. Marion's mother told the children they might go, and they ran off to eat their candy and fruit.

Yours truly,
L. D. MORSE.

Bimlipatam, India, Aug. 18th.

FELLOWSHIP WITH CHRIST.

Enoch walked with God, and Abraham was called the friend of God. Moses talked with God in the Holy Mount, and Samuel heard His voice when but a child. "Lo, I am with you always!" is the divine guarantee that our blessed Lord gives unto every follower of His. Our fellowship with Him depends upon our hearts being cleansed by the blood from all sin, and being made pure by the influence of the Spirit. Our hearts must beat in rapturous unison with His heart before there can be congeniality between us.

We come into His association and divine fellowship on the plane of the spiritual; being united with Him by grace, the Holy Spirit makes application of Christ to our hearts. By this union he have communion with Christ in His graces and benefits. Our union with Christ is the foundation of our soul enriching communion and participation of spiritual privileges. Thus we become heirs of Christ's endowment, having access with Him in graces and spiritual privileges. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places." In giving us His Son, He freely gives us all things. "God hath made Him unto us wisdom, righteousness, sanctification and redemption." And again, "All are yours, and ye are Christ's." By our mystical union with Christ through faith, we have communion and fellowship with Him in holy duties, in prayer, in the reading of the Word, in the ordinances of the house of God, wherein we let forth our hearts to God by holy desires, and God lets forth His comforts and blessings into our hearts. Blessed communion! It leads up to higher and closer fellowship with our divine Master. He is the Son of God, and we also, by our union with Him, have power to become the sons of God. He is the heir of all things, and we are joint heirs with Him. He is both King and Priest, and He hath made us kings and priests. The righteousness of Christ is made ours. "The Lord our righteousness"—this is the ground of all our blessings and mercies. We have communion and fellowship with Christ in His holiness. Holiness is the most excellent thing in the Christian's experience or possession; it is the image of God in the soul, and constitutes the chief joy of man; it is our evidence for glory and the first fruits of glory. In Him dwelleth the fulness of grace, and from Him we receive grace for grace; thus "he that sanctifieth and those who are sanctified are one." What glorious things are in common between Christ and His saints! We are called by His name, we partake of His righteousness, of His holiness, and have the benefits of His death and life, and enter into His glory, and are filled with His joy.—*Exchange*.

Minard's Liniment is the Best.

PROFESSIONAL CARDS.

Cable Address—"King." Telephone No. 813.

KING & BARSS,
BARRISTERS, SOLICITORS, NOTARIES.
HALIFAX, N. S.
EDWIN D. KING, Q. C. WILLIAM L. BARSS, LL.B
Money invested on Real Estate Security. Collections made in all parts of Canada.

MONT. McDONALD,
BARRISTER, ETC.
PRINCESS ST.,
ST. JOHN, N. B.

DR. H. D. FRITZ,
SPECIALIST,
EYE, EAR, NOSE AND THROAT.
Office: 66 SYDNEY ST., COR. OF PRINCESS,
ST. JOHN, N. B.
Hours—10 to 12 a. m.; 2 to 5 p. m. Evenings—Tuesday, Thursday and Saturday, 7.30 to 8.30.

C. W. BRADLEY.
DENTIST,
MONCTON, N. B.
Office—Cor. Main and Botsford Sts.

THE PROMISES.

BY E. K. E.

The day was so warm, and before me
The cares rolled mountain high,
"As thy day, so shall thy strength be."
The promise came flitting by.

But I could not grasp the blessing,
I was weary and worn and weak;
My soul was athirst, my heart cried out
For one lone hour to speak

To him whom my soul loveth;
But not one moment came;
I could only look up in the midst of toil.
Again the promise came—

"Ye are kept by the power of God," child,
"Through faith," his gift to you—
"Unto salvation," the price is paid—
Just wait on the Lord and be true.

Ah! just to the passive, Saviour;
In thy hand as the potter's clay—
I take the promise, my Master;
I believe and accept Thy way.
Parton, Ill.

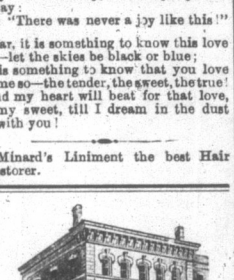
A LOVE SONG.

I was as poor as the poorest, dear, and
the world—it passed me by;
But not that day when you came my
way, with the love-light in your eye;
Ah! not that day when the fragrant
May bent over the world her sky!

I was as lone as the loneliest, love, with
never a dream of bliss;
But not that day when you passed my
way and leaned to my thankful kiss!
Nay! not that day, while my lips can
say:
"There was never a joy like this!"

Dear, it is something to know this love
—let the skies be black or blue;
It is something to know that you love
me so—the tender, the sweet, the true!
And my heart will beat for that love,
my sweet, till I dream in the dust
with you!

Minard's Liniment the best Hair Restorer.



The W. H. JOHNSON CO., Ltd.

Have removed to their new and elegant premises, 157 GRANVILLE St., (Corner Buckingham) and are showing one of the largest and finest stocks of

Pianos & Organs

in Canada. As some of the large Manufacturers are Stockholders in this Company, it will be to your interest to buy from this House and thus save middle-mens' profits.

The W.H. JOHNSON CO., Ltd.
HALIFAX, N. S.
July 4, '94. 6m

To Farmers & Horsemen.

If your Horse is lame do not despair until you have tried a bottle of
Barclay Leeming's
ESSENCE!
Put up in square bottles. Price 50 cents.
If you cannot obtain this of your local dealer send to
S. McDIARMID,
67½ and 69 King Street,
ST. JOHN, - N. B.

HOTELS.

JUNCTION HOUSE,
REDUCED PRICES. — McADAM, N. B.
For the Summer, Lunches and Midnight Suppers will be served at the Junction House, at Reduced Prices.
Passengers come in and you will get your moneys worth.
C. J. TABOR, Proprietor.

CENTRAL HOUSE,
HALIFAX, N. S.,
Corner of Granville and Prince Streets. Entrance—65 Granville Street.
This location is convenient and pleasant. All arrangements are for the comfort of guests.
MISS A. M. PAYSON, Proprietrix.

HOTEL OTTAWA,
NORTH SIDE KING SQUARE,
ST. JOHN, N. B.
E. COSMAN, Proprietor.
Terms—$1.00 per day. This hotel is conducted on strictly Temperance principles. Every attention paid to guests' comfort.

Permanent and Transient Boarders

WILL find accommodation at reasonable rates at 51 CARLETON ST., ST. JOHN. The situation is a pleasant and central one. The rooms are large and comfortable.
Sept. 25. 39 51 (REV.) J. L. SHAW, Proprietor.

AYER'S
The only
SARSAPARILLA
Admitted at the
WORLD'S FAIR
CHICAGO
1893

Why Was It

that Ayer's Sarsaparilla, out of the great number of similar preparations manufactured throughout the world, was the only medicine of the kind admitted at the World's Fair, Chicago? And why was it that, in spite of the united efforts of the manufacturers of other preparations, the decision of the World's Fair Directors was REVERSED?

BECAUSE

According to RULE 15—"Articles that are in any way dangerous or offensive, also patent medicines, nostrums, and empirical preparations, whose ingredients are concealed, will not be admitted to the Exposition," and, therefore—

Because Ayer's Sarsaparilla is not a patent medicine, not a nostrum, and not a secret preparation.

Because its proprietors had nothing to conceal when questioned as to the formula from which it is compounded.

Because it is all that it is claimed to be—a Compound Concentrated Extract of Sarsaparilla, and in every sense, worthy the indorsement of this most important committee, called together for passing upon the manufactured products of the entire world.

Ayer's The Only Sarsaparilla
Admitted for Exhibition
AT THE WORLD'S FAIR

Baptist Book Room
120 Granville Street,
HALIFAX, N. S.

Remainders after Stock-taking

BARGAINS

3	Young's Concordance		$ 5.00	$3.50
10	Cruden's	do. large	1 25	1.00
6	Armetye	History of the Baptists, half morocco	7.50	6.25
3	"	cloth, gilt	6.00	5.00
2	"	cloth	5.00	4.00
1	"	sheep	6.00	5.00
1	"	morocco, gilt	10.00	8.00
3	Greek Hand-books to the New Testament		2 25	2 00
3	Bibles, interleaved		2.00	1.50
1	"	annotated, 12mo	7.00	4.00
2	"	pectorial, teachers	2.00	1.50
2	"	variorum, teachers	3.00	2 00

Also, a large number of Pocket Bibles from 60cts up—mail or express extra.
GEO. A. McDONALD, Sec.-Treas.

WANTED!

THE BAPTIST BOOK AND TRACT SOCIETY desire the services of an Agent to travel in the interests of the Society, solicit for Capital and Colportage Funds, &c.
GEO. A. McDONALD, Sec.-Treas.

Printing ALL KINDS CAREFULLY PROMPTLY NEATLY
PATERSON & CO.,
70 GERMAIN STREET, 70
ST. JOHN, N. B.

ESTABLISHED 1847.

GEO. W. DAY,
PUBLISHER,
BOOK and JOB
PRINTER
North Side King Square,
ST. JOHN, N. B.

All Kinds of Printing Done
AT REASONABLE RATES.

Orders Solicited.
Satisfaction Guaranteed.

BLYMYER BELLS
FOR CHURCH, SCHOOL, FIRE ALARMS.
CATALOGUE WITH OVER 2500 TESTIMONIALS.
THOMPSON & MORRISON, SOLE AGENTS,
AMHERST, N. S.