

that it is possible to sprinkle an element of the nature of water, but cannot positively conceive how a child can be sprinkled. But this by the way. The child is matured in error. It is taught to believe that of which it has no remembrance of. It depends upon the veracity of the parents. The infant becomes a youth. It finds no mention of sprinkling as a Christian ordinance in the New Testament. Yet all scruples are hushed by the pious parents, by the consolation of believing that the mode of baptism matters not, so long as you are baptized. Does the word of God teach that? No! It is a theory upon which thousands are building their final hopes. That statement of Alexander Campbell should be written on the door-posts of every dwelling, viz.: *The belief of a theory cannot save a man.* It is the belief in the person and mission of the Lord Jesus Christ—the one great and glorious fact in the plan of redemption—that brings salvation.

Thus we see the youth is instructed to believe what is not true. His teaching is all obscure and dark, and even the sectarian college training is marked by dark sentences of learned philosophy which tend to mystify. Can we wonder, then, that the pulpit has little effect in training the youth? There is a grand unity in Divine Revelation which only the true disciple of the meek and lowly Jesus can hope to understand. "The testimony of Jesus is the spirit of prophecy." In the light of Christ all things are made clear and intelligible, but out of Christ all is mystic and dark. But I must bring this essay to a close as it already occupies too much space for its value in your little paper. I may continue this subject at some other time when I have leisure to write.

—JACK.

THINGS NEW AND OLD.

A letter from an excellent brother in Boston informs me how they spend their Lord's days in the church at South End Tabernacle.

At 9 30 a men's meeting in the ladies' parlor; at 10 30 preaching and the Lord's supper, 12 15 Sunday-school; at 4 a missionary meeting at Bro. Darst's, but before this, at 3 o'clock, a meeting of the Junior C. E. Society; at 6 30 a mother's meeting in the ladies' parlor, and at the same time the young men's meeting of C. E. in the vestry; at 7 30 preaching again.

Please read the above lines carefully and underline them, and before you allow yourself to express any surprise that the church in your locality is not making more progress, ask what are you doing, compared to the facts given, and then be astonished that your own home church has even an existence. I admit you get to the morning meeting, and sometimes out in the evening, but what about the Sunday-school? Och, Sunday-school? "Hush." I will promise to keep quiet on this subject a solid month if you will stop talking about the preachers not being successful in such churches, and wake up and go to work.

The last issue of THE CHRISTIAN says there are twenty of our provincial preachers working in the "neighboring country." Better call it thirty. And what is still more discouraging some of them are shouting at the top of their voice for the rest to come. Add to this the exodus of so many of our working members and you will have the answer to the oft-repeated question, "Why are not our churches in these provinces stronger?" We can count fifty active members that have gone from Milton church, besides a host of inactive ones, since we first came here seventeen years ago, and not one to move in to take their places. Those who have been added to the church were the inhabitants of Milton. If this thing keep on, who can tell what the end will be?

We had a Sunday school concert the other evening; subject, "The Angels," "Mission of Angels," "Angels of the Lord," "Messenger Angels," "Good and Evil Angels," "Angels of the Judgment," "Herall Angels," and "Angels of the Resurrection." Under each head were singing, responsive readings and recitations. A good house, fine singing, splendid reading and excellent recitations, and a good collection. All were pleased and we hope made better.

We made a remark last evening to this effect, "That the intellect must be reached through the affections." We must first win the heart before we can reach the head. This being true we need not expect to teach our enemy or opponent. We must first cultivate the soil before we sow the seed. The work needed to-day is more in association than explanation. Lyman Abbott is clear on this. He says, "The needed power is that of personality. It is not the truth taught so much as the person who is at work. The man is more than the plan. It is the inspiration the scholar gets from the touch, the associations of their teacher. We see this in the incarnation. God in the person of Christ comes in contact with humanity in order to save and redeem them." The want of social, sympathetic heart-power is the great want of our age, and the parent of modern abused socialism. Pure and undefiled religion is the only thing that can reach the heart and counteract the wrongs of an evil world, and this cannot be seen or felt in our teaching, but in our lives. Hence, the need of coming in touch with the sorrowing, suffering world.

We went to add our humble tribute of respect and appreciation and admiration to the memory of our departed Bro. Wallace. We loved the man, we honored the noble Christian, we esteemed his humble devotion and consecration to the cause of Christ. He has fought the good fight and has earned the peace and the glory that awaits him. The banner of peace and joy floats out for him from the battlements of heaven. Our hearts are sad. Tears will unbidden start. "Weeping may endure for a night, but joy cometh in the morning." We turn our hearts toward the sun of righteousness and wipe our eyes, and joy fills our hearts and chases our intruding sorrow. We know that when life, with all its struggles and toils, ends at last in death, that then "God giveth His beloved sleep." Our dear brother sleeps in Jesus and will awake to the joy of a morning which has no night. "God has turned his winter nights into a summer day, his sighing into singing, his grief into gladness and his bitter into sweet."

How beautiful it is for a man to die upon the walls of Zion, to be called like a watch-worn and weary sentinel to put his armor off and rest in heaven. Our hearts are touched with deep-felt sympathy for Sister Wallace and her family, and most earnestly do we beseech our Heavenly Father that His benedictions of love and mercy may be their constant solace.

Our prayer meetings have put on new life and are now very interesting. Our Sunday congregations are not very large. Whether a small congregation makes poor preaching, or poor preaching makes a small congregation, will do for a question for our querist department. We look, however, for large congregations when our men return from the forest and the gripe-rage is over.

Will the churches in Nova Scotia and New Brunswick, that want our next annual meeting, please notify Bro. E. C. Ford, or the writer, so we can decide as soon as possible when our annual will be. We want to commence now to work up the interest, that we may have the best meeting of the thirty-eight annual meetings. Please attend to this, brethren, but don't all speak at once.

I saw a fine thing to-day in the *Christian at Work*, from the distinguished Blaikie, D. D., LL. D., moderator-elect of the general assembly of the Free Church of Scotland, on the "Essence of Christianity," showing what should be treated as fundamental in Christian doctrine. Among the important passages of Scripture that he considers essential and fundamental is Peter's answer to those that asked on the day on Pentecost, What must we do? and Philip's answer to the Ethiopian treasurer who wished to be baptized, etc.

The truth must prevail. H. MURRAY.

JUDAS AND THE LORD'S SUPPER.

I saw in your issue for March an answer from Bro. Ford to the question, "Did Judas partake of the Lord's supper when it was instituted?" I wish to bring out the Scriptural teaching on this subject just as though Bro. Ford had not attempted an answer.

The four evangelists give us all that we know historically of Jesus—from His birth to His ascension. Let us then examine their testimony. Matthew, Mark and Luke are the only ones who give any testimony on this subject. If any one can find John's testimony, I would like to see it.

We turn to Matthew xxvi. 1: And it came to pass when Jesus had finished all these sayings, He said unto His disciples, Ye know that after two days is the feast of the passover. Now I wish you would turn to this chapter and read carefully to the thirtieth verse, and especially examining the points made in this article. This chapter begins two days before the passover. The leaders were planning and consulting how they might take Jesus. About this time there was a supper in Bethany, and a woman anointed Jesus as He sat at meat, and this aroused the indignation of some of His disciples. You will also find that Judas went to the chief priests and agreed to deliver Him up to them. This was all before the passover. At the passover Jesus sat down with the twelve. (Verse 20). He said that one of them should betray Him. In deep sorrow they began to ask, Lord, is it I? And He answered, He that dippeth his hand with Me in the dish, etc.

We will now turn to Mark xiv. 1-26. Please read this carefully and see what complete agreement. It is so nearly like (Matt. xxvi. 1-30) that we will not stop to make a comment. We pass on then to Luke xxii. 1-21. The testimony here given by Luke began at least before the passover, for he says, Now the feast of unleavened bread drew nigh, which is called the passover. And the chief priests and scribes sought how they might kill them. Now just here at the third verse is a statement which I wish you to carefully note and keep in mind till we examine the testimony of John.

Then entered Satan into Judas, surnamed Iscariot being of the number of the twelve. And when Satan entered into him, he went his way and communed with the chief priests how he may betray him unto them. This was before the passover, according to all three of the evangelists. One point more I find given, which I think is a full answer to the question before us. At the 21st verse, after the full account is given of the institution of the Lord's supper and before they went out to the Mount of Olives, Jesus says: But, behold the hand of him that betrayeth Me is with Me on the table. If you can look for anything more clear than the statements of these three I cannot see why, unless you go to some other testimony on some other subject and apply it to this.

We will now turn to the first mention made by John of the last passover, which is found in John xii. 1, and reads: Then Jesus six days before the passover came to Bethany where Lazarus was which had been dead. There they made him a supper. We are not told how long before the pass-