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THE CHRISTIAN

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

Vol. 1.

SAINT JOHN, N. B., MARCH, 1884.

No. 5.

IS THE MINISTRY OF JOHN THE BAPTIST UNDERSTOOD?

B. U. WATKINS.

(Concluded.)

If we look upon John's ministry as a new thing, entirely independent of the law, it is hard to explain why he performed no miracles; for Jews as uniformly sought after a sign, as the Greeks after wisdom.

Nor is it easy to see how, in the absence of such divine attestations, he gained such an immense influence over the Jewish people. When Jesus came, working the most stupendous miracles, they again and again insisted upon such exhibitions of his power. Inasmuch that Jesus says of them: "Except ye see signs and wonders, ye will not believe." The same thing would have been true of John's baptism, had it been a novelty. But how came these very Jews to believe John when he gave no signs or wonders?

The reason is obvious. John was teaching them their own law, which they had always believed but had shamefully neglected. As the law at that day needed no confirmation by miracle, so John the Restorer needed no more miraculous power in returning to the law, than we need in our efforts to restore the gospel.

But Christ came with a new institution; hence His mission needed divine attestation.

What was John doing down in the wilderness, which drew so many thousands and tens of thousands from Jerusalem and Judea, and all the regions round about Jordan? Was he preaching a new doctrine? If so, the people might have been anxious to hear him, but they would have been very chary as to heeding his doctrine, particularly as it would lead them to the confession of their sins. The Jews were not very prone to receive a new doctrine, even when attested with indubitable signs. Is it, therefore, likely that they would have received John's baptism as they did, had it been something entirely new?

This study of John's ministry has this to recommend it to every candid Bible student: It so beautifully explains the diverse baptisms of the law, referred to in Heb. ix. 10. The Septuagint version of the law—the one in common use in the days of Christ—has four words for the use of water in religious purifications. These are *raino* (to sprinkle), *pluno* (to wash one's clothes), *niplo* (to wash hands and feet), and *louo* (to bathe), *i. e.*, wash the whole body.

Now, according to Cruden's Condensed Concordance, *sprinkle* occurs but twelve times in the books of the law, and only six of these apply to persons; the rest were expended on inanimate objects, such as the mercy-seat, the tabernacle and houses of leprosy, etc. But *louo* (to bathe or wash the whole body) occurs some twenty-one times in the same book. And all of these cases are selected from personal applications. With these facts before him, who would think of referring the *diaphorais baptismois* of Heb. ix. 10 to the few cases of personal sprinkling of the law, when Moses reports more than twenty cases of legal immersion?

The first time the word sprinkle occurs in the

law, in connection with personal purification, is in Lev. xiv. 7-9: "And he shall sprinkle upon him that is to be cleansed from leprosy, seven times, and shall pronounce him clean, and shall let the living bird loose in the field. And he that is to be cleansed shall wash his clothes and shave off all his hair, and bathe himself in water, that he may be clean." But on the seventh day this shaving and bathing ceremony has all to be reenacted.

In short, the sprinklings of the law seem to have a preparatory signification. It prepared them for the final bathing, which was looked upon as the real cleansing.

But the bathings of the law were used on sundry occasions and for diverse purposes. They were used for the following cases:

(1) For priestly consecration. (2) For accidental contact with anything unclean. (3) For personal impurity. (4) For eating illegal food. (5) For the concluding act of purification after the application of the ashes and water.

So we can see that these were really *diaphorais baptismois*, as intimated in Heb. ix. 10.

But again the man that would not wash his clothes and "bathe his flesh, should bear his iniquity," (Levi. xvii. 16).

So we can see that John had strong backing in the law for his baptism of repentance; and we can also understand how those that rejected his baptism rejected the counsel of God against themselves.

WHEEL-BARROW RELIGION.

Richard Baxter said a good thing when he said of some who lived in his day, that they had a wheel-barrow religion." They "went when they were shoved." It would be hard to find a better name for the religion of many who live now. Many people are very like wheel-barrow, and no-laborer plodding up and down a steep incline has harder and more weary work than those whose duty it is to push them. As often as not they are quite empty. They take what is put into them, whether it be good or worthless. Whatever knowledge or feeling of duty they have is proof of some one else's work. They are easily upset and emptied, and they have no power or will to get up again. They move as long as a firm hand grasps them and keeps them going. As soon as they are left to themselves they stop, and are helpless and useless until they are lifted. When they move it is up and down, backwards and forwards, never getting forward or showing any life of their own.

We do not blame a wheel-barrow for being what it was made to be, or for not showing the nature of a man. But it is quite too bad that reasonable, responsible creatures should show no more will or character than a wheel-barrow. A human being ought not only to hear truth, but so to lay hold of it and make it his own, that it may be a new power to him. He ought to seek God's light, and learn motives for right doing, so as to be able to watch for his way, and take it, and go on in it. He ought to know the

worth of God's grace and how to gain it, so as to need no urging to use the means rightly that he may grow in it and be strong.—*Presb. Chronicle*.

SCATTERING AND INCREASING.

Now, you will find that liberal people are happy people, and get more enjoyment out of what they have than folks of a churlish mind. Misers never rest till they are put to bed with a shovel; they often get so wretched that they would hang themselves, only they grudge the expense of a rope. Generous souls are made happy by the happiness of others; the money they give to the poor buys them more pleasure than any other that they lay out. I have seen men of means give coppers, and they have been coppery in everything. They carried on a tin-pot business, lived like beggars and died like dogs. I have seen others give to the poor and to the cause of God by shovelfuls, and they have had it back by barrow-loads. They made good use of their stewardship, and the great Lord has trusted them with more, while the bells in their hearts have rung out merry peals when they have thought of widows who blessed them, and orphan children who smiled into their faces.—*John Ploughman's Pictures*.

WHEN WE ARE RIGHT.

Many church-members think that if they do nothing wrong and make no trouble, they are all right. Not at all, sir; not at all. Here is a chariot and we are all engaged to drag it. Some of you do not put out your hand to pull; well, then, the rest of us have to labor so much the more, and the worst of it is, we have to draw you also. While you do not add to the strength which draws, you increase the weight that is to be drawn. It is all very well for you to say, "I do not hinder." You do hinder, and you cannot help hindering. If a man's leg does not help him in walking, it certainly hinders him. Oh, I cannot bear to think of it. That I should be a hindrance to my own soul's growth is bad indeed; but that I should stand in the way of the people of God and cool their courage and dampen their ardour—my Master, let it never be! Sooner let me sleep among the clods of the valley than be a hindrance to the nearest work that is done for Thy name!—*Spurgeon*.

WHAT WE WANT in Christ we always find in Him. When we want nothing we find nothing. When we want little we find little. When we want much we find much. But when we want everything, and get reduced to complete nakedness and beggary, we find in Him God's complete treasure-house, out of which comes gold and jewels, and garments to clothe us, wavy in the richness and glory of the Lord.—*Sears*.

LIFE, misfortune, isolation, abandonment and poverty, are battle-fields which have their heroes—obscure heroes, who are at times greater than illustrious heroes.—*Victor Hugo*.

NEWS OF THE CHURCHES.

NEW BRUNSWICK.

ST. JOHN ITEMS.

COBURG ST. CHURCH.—Lord's day services at 11 A. M. and 7 P. M. Sunday School at 2.15 P. M. Young People's Meeting, Tuesday evening at 8. General Prayer Meeting, Thursday evening at 8. Brethren visiting the city cordially welcomed. The Ladies' Sewing Society meets every Wednesday evening at 6.

Bro. T. H. Capp, who has been laboring for this church since July, 1880, was, at a meeting held on Thursday evening (Feb. 14), unanimously elected for another year. During that time sixty-one have been added to the church—thirty-six being by baptism. Many changes have also taken place—the removal of some of our faithful brethren by death—and the removal of others to the United States. The church has sustained a great loss by these changes. Those who have taken up their abode in Boston have taken letters from this church, and united with the church in that place.

The Ninth Anniversary of the Sunday-school was held on Wednesday evening, the 13th of February. The programme consisted of recitations, songs, readings and singing by the school. The teachers had prepared a bounteous repast for the children to which they did ample justice at the conclusion of the programme. The weather being very stormy prevented many from attending, and at the request of many of the friends it was again repeated. A collection for the benefit of the school was taken up on each occasion. W. A. B.

MARCH QUARTERLY.

This meeting will be held with the church on Coburg street, St. John, N. B., the third Lord's Day, (16th) of the present month. A cordial invitation is extended to our friends, who will be gladly welcomed and entertained should they come to our meeting.

LE TETE.

On Monday, the 11th inst., I was called upon to immerse a man and his wife. This woman has been sick for some months and was thus led to consider the subject that is so apt to be neglected by those who have the blessing of health. We had reading of the Scriptures, singing and prayer at the house, where also we took their confession, after which we repaired to the water. I first immersed the man, after which he assisted me to bear his companion into the water, where I immersed her. They then returned to their home rejoicing in the Lord. I am happy to state that our sick sister seems to be improving in health.

On the same evening I preached at L'Etang, and two persons made the good confession. One of these was immersed on Friday of that week; the other was hindered from coming. I preached on Tuesday and Wednesday evenings in Pennfield to quite a number of attentive listeners, and on Thursday at Black's Harbor to a large congregation. Last Sunday evening our new house at Back Bay was filled to its utmost capacity.

J. A. GATES.

St. George, N. B., Feb. 23rd, 1884.

NOVA SCOTIA.

HALIFAX.

EDITOR CHRISTIAN.—Dear Bro.—The brethren throughout the Provinces may desire to know how the good work is progressing here in Halifax. I came here about two months ago, and have since been laboring with the few faithful ones who are striving to hold the fort here. There is much weeding and a great deal of fencing to be done

in this part of the Lord's vineyard. Much good seed too must, doubtlessly, fall by the wayside; still the sower must go forth as even the good soil will remain barren without the seed. We must sow unsparingly, and our hearts will often be gladdened and our eyes refreshed by seeing the green blades of promise springing up, and afterwards the ripening grain, giving tokens of a plentiful harvest.

We have preaching regularly on Lord's Days—11 A. M. and 7 P. M. Prayer meeting on Wednesday, 7.30 P. M. The prayer meetings are not as well attended as we could desire, but are always instructive and refreshing, full of christian sympathy and spiritual enjoyment.

T. F. DWYER.

P. S.—Our address is No. 203 Lockman Street, Halifax. T. F. D.
Halifax, Feb. 12, 1884.

DIGBY COUNTY.

Since my last we have to report a good meeting at Westport, with eight additions; six by baptism, and two took the hand of fellowship who had been previously baptized.

We were greatly assisted by Bro. H. Murray, who is always a welcome visitor among the brethren here.

Good congregations greeted our brother from night to night during his stay, notwithstanding the very unpleasant state of the weather and roads, the greater part of the time.

The preaching was earnest and faithful, and was listened to with deep interest; and besides the good results already realized, much good seed has been sown which will yet bear fruit.

The Church at Westport is now using the "Christian Hymnal Revised," which gives new life to our singing. We hope soon to introduce this excellent book in the congregation at Tiverton. The singing in both these churches is congregational, and conducted with considerable interest, adds much to the life and spirit of the worship.

The Westport brethren have adopted what is generally known as the envelope system, or weekly contribution for the support of the gospel, which bids fair to prove a success; and we hope has come to stay.

Taken altogether, the outlook for the prosperity of the cause of Christ on this island of the sea is very encouraging.

I am now engaged in a meeting with the Church at Tiverton, and hope, by the blessing of God, to be able to report success in my next.

Bro. Murray is now laboring at Brighton and other points on that side of St. Mary's Bay. This is his first visit in those parts, and we trust many will improve the opportunity of hearing the gospel in its ancient simplicity, as he is so well able to preach it.

Bro. Peter D. Nowlan is still teaching school and preaching. He preaches on Lord's Days at South and North Range. We trust this good brother will, in the near future, be fully into the work of the Master in preaching the Word of Life.

Just here I would say: Our greatest need now is men, good and true, to enter the field to gather the harvest already ripe for the gospel.

E. C. FORD.

February 22, 1884.

NOTES FROM BRO. MURRAY.

The first night after we left Kempt, Queens Co., was spent with Brother and Sister Potter in Clemmport. We had a very pleasant time at their home. They know how to make you want to remain longer.

The next day we went to South Range, Digby County. We sent out an appointment for a meeting in the evening. Quite a number were present, which gave us quite an encouraging meeting.

From South Range we went on to "Digby Neck," waiting at Sister George McKay's for the coach. We reached Sandy Cove eleven o'clock at night. We made our home at Bro. and Sister Eldridge's.

The next day we finished our journey, reaching Bro. Ford's, at Westport, in time for a late dinner. We were in a good condition just then to realize the force of the common saying, "Better late than never."

Here we will pause to say a few things about Westport. As Bro. Ford will give the result of our meeting there we will only need to say that it was one of the most pleasant meetings of our memory. No troubles nor differences to settle. Unity and peace prevailed. The brethren, with few exceptions, were in their place and in the spirit of work. The signs of growth are plainly seen in Westport in both spiritual and temporal affairs. Their social meetings show a very pleasing and commendable growth. They have a fine Sunday-school, of which the Elder, Bro. John Peters, is the superintendent, the mention of which is to say, the school is well managed. One feature of the school was especially pleasing, i. e., the readiness and promptness of the scholars, young and old, in answering the general questions of the superintendent. I know some schools where little or no attention is given to this important part of the work. I must not forget to mention the preacher's home—a house lately built by the brethren—a model in its arrangement, pleasant in its situation, and commodious in all its departments. The Church in Westport has certainly got the lead of the churches in the Provinces in this work of providing a home for their preacher. Bro. and Sister Ford are now in a position to realize the success of their faithful labors, enjoying, as they do, a pleasant home and a united working church.

We regretted the absence from the meetings of our Bro. Bowers. We are glad to say, however, although not able to attend the meetings, he is still gradually improving in health, and we hope will soon be fully recovered. We are now in Tiverton, of which we will have something to say in our next. We will preach in Brighton Wednesday evening (D. V.).

H. MURRAY.

P. E. ISLAND.

LONGEVITY ON P. E. ISLAND.

There was a funeral on each of the four last days of January in a neighboring settlement. Two men and two women were buried. At their death the women were each 86 years. One man was 92 and the other 98.

A Mrs. McDonald lives at Souris aged 105. At last report she was in the habit of walking half a mile to church. In September last with a few friends we called to see Mrs. Graham, aged 107, near Alberton. Up till last spring she had kept about house doing light work. Since then she was confined to bed. Though her hearing was impaired it was not difficult to converse with her. Her mind seemed vigorous and sound, her memory excellent. It was quite interesting to hear her relate the incidents of her girlhood. There were scarcely any Protestant preachers then on the Island. Occasionally one came from Nova Scotia. She described their preaching and what the people said and did, when eagerly walking long journeys to hear them. She spoke of the kindness of friends and most emphatically did she talk of the Saviour's great love to her.—Ed.

UNDER NOTES from Bro. Murray we find: "The church in Westport has certainly got the lead of the churches in the Provinces in the work of providing a home for their preacher."

Hold on, Bro. Murray. If you don't hear from some brother of Lot 48, P. E. I., we'll be surprised.

NO COMMUNION WITH CAMPBELLITES.

The above is the title of a pamphlet of forty-nine pages, written by A. P. Williams, D. D., and published by the American Baptist Publication Society. It is now being circulated in Freeport and other places in Digby County. We would deem it hardly necessary to notice the pamphlet were it not for the fact that there are those in Digby County who are unacquainted with the Disciples of Christ, and who are honest in believing there is such a people as "Campbellites," and that what is said in the pamphlet concerning the Disciples is true. The statements of the little book are so glaringly false that they refute and condemn themselves among those who have any acquaintance with the Disciples of Christ.

The name "Campbellite" is not a friendly term, and is used only by those who know us for the purpose of creating an odious sentiment against us. The author of the little book admits that we discard the name "Campbellites," and in the next sentence says that we regarded Mr. Campbell as an oracle. Strange, indeed, that we should regard him as an oracle and refuse to accept his name! A mere child can see if we discard the name we must reject him as an oracle; both of which is true. The virtue of our plea—"to speak only where the Bible speaks,"—compell us to exclude every human name. As much as we may have loved the man, we would not destroy the authority of Christ and the genius of the Christian religion by calling ourselves after Paul, or Apollos, or Campbell, or even John the Baptist. Such a spirit, says the Apostle, is of the carnal mind. It cannot, therefore, be of Christ, as the carnal mind is not subject to the law of God. (See Romans viii. 6-8.) Let this be well understood by those who are honestly inquiring about us—that we discard all human names, because they are both unscriptural and anti-scriptural when used in the denominational sense.

We find in the pamphlet another admission, *i. e.*, that we accept of no creed outside of the Bible, which is most certainly true. But then it goes on to say that this is not true, that we have another creed—"the interpretation we put upon the teachings of the New Testament" is our creed, which is to say that others know better what our creed is than we know ourselves; or, in other words, "Don't believe what I say, but rather what others say about me." But what is still more strange, the writer of the pamphlet tries to make out that our interpretation of conversion is baptism only, that all the conversion needed is to be baptized. To prove this he produces quotations from Campbell and Lard's writings; and instead of letting the quotations speak for themselves, he draws his own conclusions and calls it their interpretation. Take one case for an example as found on the 28rd page of the little book. Mr. Campbell says they who gladly received the Word were that day immersed; or, in other words, that same day were converted or regenerated or obeyed the gospel; these expressions denoting, when applied to persons coming into the Kingdom, the same act. In this quotation and others of like character, the author says is taught conversion by baptism only. Those who will carefully read the quotations will see that faith and repentance is also mentioned, making baptism the last act in conversion instead of the only act. This is what Campbell Lard, and others have said the Bible taught. That persons who come into the church of Christ must believe and repent and be baptized is the plain teaching of God's word, and not any one's interpretation of it. The very ones who try to avoid the force of this position practically admit it. Ask them if they don't believe the church of which they are members is not the church of Christ, they will answer that they do believe it; then ask them if any can get into it without baptism—their answer is no. Well then, does this not teach that baptism is necessary in order to enter the church?

This is what the Disciples teach: That baptism is the act that brings the alien into the Church of Christ, or in the language of Scripture, "Baptized into Jesus Christ." (See Rom. vi. 3. Gal. iii. 17.)

Only in this sense of a change of relation can Baptism be called conversion, and this is all the writers above mentioned meant in relation baptism conversion. A change from one relation, that of the kingdom of darkness, to the relation of the children of God into the church or kingdom of light. And that before this change takes place there must be a change of heart by faith, and a change of life by repentance. This change of heart and of life and of relation is taught in every recorded conversion in the Scripture. Those three thousand who turned to the Lord on the day of Pentecost believed, and were commanded to repent before they were fit subjects for baptism. These changes of conversion are in complete harmony with all that has been written on the subject. It is strange indeed how a person could allow himself to twist and turn the writings and practices of a people as well known as the Disciples of Christ, into the doctrine of salvation by water alone, and still more strange that the same ones who so represent us, are ready to receive in church fellowship, those whom they say were never converted. How is this to be explained?

Much more might be said by way of correcting many other mistakes of the little book, but enough has been said to show every candid mind that terrible work has been made of the truth, and that the whole tenor of the pamphlet is conspicuously inexact. Let all who read the pamphlet investigate what they read, and not be satisfied until they have heard both sides of the question. May the Lord give us wisdom and grace to speak the truth and nothing but the truth, and to ever manifest the Spirit of the Master who sought the good of all, who refused none.

H. MURRAY.

THE DISCIPLES.

(From Dio Lewis' Monthly.)

The religious movement inaugurated near the beginning of this century by the Campbells and others, has not received that careful attention from the people of the Eastern and Central States that so important and successful an innovation would seem to deserve.

Starting with but a handful of adherents in an obscure corner of Virginia, early in the nineteenth century, the Disciples have, within half a century, increased their membership to about 600,000 and their hearing to about 1,000,000 in the United States. Besides there is a considerable membership in Canada, Great Britain and Australia. The Disciples publish a large number of periodicals, and have twelve colleges and many other educational institutions.

The movement originated in a desire to unite all Christians in one communion. Fifty years ago sectarian strife was very fierce. So bitter was the feeling that Thomas Campbell was censured by a Synod for inviting other Presbyterians than those belonging to his particular kind to the communion.

To correct these abuses and bring all Christians into loving fellowship was the aim of Campbell and his co-laborers.

OUR FAITH.

The various denominations had presented certain philosophical views of religious truth that they regarded as essential to salvation and had made these their "Confessions of Faith." Persons desiring to unite with such churches must assert to these articles.

The Disciples require no faith in *dogma*, but only belief in a *person*. The sinner is asked to believe in Christ. The gospel is to be preached to everybody, to the ignorant as well as to the educated. All cannot reason on metaphysical questions, but all can believe in a friend. Christ is presented as a friend. This is the creed of the Disciples—*The Messiahship the Divinity of Christ*. He takes the place of Articles of Faith. Those who believe in Christ, loving Him with all their hearts, and obeying Him with all their powers are Christians.

Another salient feature of this movement is the recognition of the exclusive authorship of the Bible. The Disciples adopt the language of Chillingworth in practice as well as in name,—“The Bible and the Bible alone the religion of Protestants.”

This leads to another prominent characteristic of the movement—*simplicity of Bible conversions*. Jesus preached to the people; they heard the gospel with its evidences and receiving Christ as thus presented—a Divine Saviour—they yielded a hearty and ready obedience to Him in the institution of baptism, thus giving themselves to Him in an everlasting covenant, and receiving, by faith in His promise an assurance of remission of sins. Then we rid ourselves of those mysterious dreams and revelations of forgiveness that have left so many in the “slough of despair,” as the feelings ebbed and flowed, now hopeful and now despondent. On the moral teachings of the New Testament the Disciples are in accord with all the other orthodox churches.

THE PROBABLE RESULT.

There is evidently a constant advance toward union among Christians of all denominations, as is shown by the friendly feeling between them by their working together in the Y. M. C. A., and in Sunday-school Conventions and Associations. And this approach to union is in the direction above named, *viz.*, simply as laws of Christ. How much we, as a people, have done to bring this about, I do not care to enquire.

J. C. GOODRICH.

[Among the prominent adherents of the “Disciples,” we may mention the late Judge Jeromiah Black and President Garfield.—*Ed.*]

RANDOM NOTES.

A small insect resembling a fly is devastating the fall-sown wheat of Oregon, eating the blade down to the ground.

The well-founded rumors of the discovery of an improvement in the telephone give promise that before long distance will be practically annihilated by it. Conversation in low tones has been readily carried on between Chicago and New York by means of it.

“Don't you know, my son,” said a kind father, “that it hurts me worse to whip you than it does you? I would much rather receive the punishment; but I whip as an example for the other children.” “Then let me give it to you,” the boy replied, “and we'll explain it to the other children afterward.”

The Churches that are lax in the matter of foreign missions will soon be made ashamed of themselves, for even the secular papers are now urging increased subscriptions for that work, on the simple ground that Christianity is the gauge of the world's progress toward universal civilization and tranquility.

There are reasons to hope that during the present year slavery will be completely abolished in Cuba. Sixteen years ago there were 385,355 slaves on that Island. A law was then passed providing for their gradual emancipation. In many cases the planters have anticipated the action of the law, and already over 235,000 slaves have been set free.

This laconic but sensible German ought to be sent out to lecture among the people: “I shall tell you how it was, I drink mine lager; den I put mine hand on mine head, and dere was von pain; den I put mine hand on mine body, and dere was anoder pain; den I put mine hand in mine pocket, and dere was nothing. So I jine mit de demperance. Now dere is no pain more in mine head, and the pain in mine body was all gone. I put mine hand in mine pocket, and dere was dwenty tollars. So I stay mit de demperance.”

It is not generally known, and so may be worth repeating, that Mr. Charles Bradlaugh, the English infidel lecturer, has a brother who is an earnest believer in Christianity, and a devoted worker for Christ. He does not despair of his brother's future, but holds unfalteringly to the belief that prayer will yet be answered in the conversion of his brother to that faith which he has denied, and to a personal trust in that Saviour whose name he has so often reviled.

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SAINT JOHN, N. B., MARCH, 1884.

A WORD TO OUR READERS.

Our friends throughout the Maritime Provinces have taken hold of THE CHRISTIAN in a manner that is truly gratifying to all, especially to those who have undertaken its management. Let it be understood that this unity and heartiness of co-operation is not confined to any one Province, that while we have in Nova Scotia a few more subscribers than in New Brunswick, yet, P. E. I. follows so closely in the wake of the others, that opinion is rife that she may yet pass one and even both of her "sister Provinces." We want our readers to feel that they have an interest in this paper beyond the mere reading of it; that THE CHRISTIAN is really *theirs*; that its success in the future, as in the past, will be but the natural outgrowth of their untiring and persistent efforts. We would like at our next Annual Meeting to be able to report to the Brotherhood that we have a thousand subscribers; we have met all our liabilities and that *every subscriber* has paid for his or her paper. Surely this is not asking too much! We feel confident, in view of the past, that if those who have already taken hold of the work are assisted by others whom we might mention, all that we have suggested can be accomplished.

PRAYER.

Prayer is, and will be, a subject of the deepest interest while God's children are on earth and need the aid of their Father in heaven. It is as natural for them to pray as it is for living creatures to breathe, and quite as essential to their spiritual life as is breathing to animal life.

At the beginning of our Christian course we anxiously read all we could on the subject of prayer, and now remember that we learned more from a few words spoken by the Saviour than from all the books we read upon it. Two of his directions were especially valuable. 1st. What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. 2nd. When ye stand praying, forgive, if ye have aught against any; that your Father also who is in heaven may forgive you your trespasses (Mark xi. 24, 25). Elsewhere he taught His disciples what was proper for them to ask; here he showed them *how* to ask and assured them of success. The heart that holds fast the promises of a loving Father, must let go every feeling of enmity to our fellow-men, even to those who have injured us, we must forgive them or He will not forgive us. We will at present dwell on *prevailing* prayer. We notice that in both the Old Testament and the New the prayers of God's children were not answered at once, but often delayed as if they would be refused. In his youth Jacob

had roused the wrath of Esau by taking from him his birth-right and his blessing, and only saved his life by flying from his own country. He was returning now with helpless wives and children, and in the morning must meet his angry and powerful brother. The messengers he sent to Esau returned to assure him that his worst fears were but too well founded. They said, "He cometh to meet thee and four hundred men with him." Jacob made the best arrangements in his power and spent the night in earnest prayer. Hour after hour passed but no success. At last the strong angel, as if to throw him off, exclaimed, "Let me go for the day breaketh." "But he said, I will not let thee go except thou bless me." The angel changed Jacob's name to Israel—a prince of God. "For as a prince hast thou power with God and with men and hast prevailed." He had no more fear of Esau who met him as a loving brother (Gen. xxxii.).

When Moses plead for Israel the Lord said, "Let me alone, that my anger may wax hot against them and consume them." But he did not let him alone. He reasoned and plead and even desired to share their fate if he would not forgive them, till at last he had power as a prince and prevailed. Had the Lord answered Jacob and Moses without a long and persevering struggle it would not be said that they had power as princes and prevailed, nor could they have enjoyed the inestimable blessing of a long and profitable "*audience with Deity.*"

Jesus, who knew the mind of God and could not ask amiss, spent all night in prayer to God instead of being answered at once. When the woman of Canaan cried in distress, "O Lord, thou Son of David, have mercy on me, my daughter is grievously vexed with a devil," he said nothing, so that his disciples urged him to send her away. At last he said, "I am not sent but to the lost sheep of the House of Israel." She was not of that house. Still she plead, "Lord, help me." Again he said, "It is not meet to cast the children's bread to dogs." And she said, "Truth, Lord, yet the dogs eat of the crumbs that fall from their Master's table." She prevailed. Jesus extolled her faith and healed her daughter. (Matt. xv.). So it was with all who plead with the Son of David. "He delivered the needy when he cried; the poor also, and him that had no helper" (Psalm lxxii. 12).

How many have been long pleading for children, husbands, or wives, without an answer. Be encouraged and faint not ye tired ones. The Son of David is in heaven, and God will not disappoint your hopes. Prevailing prayer involves *faith, delay and discouragement, perseverance and triumph.*

When Jesus spake a parable to this end, that men ought always to pray and not to faint, he told of the unjust judge's treatment of the widow who sought of him protection from her cruel oppressor. He would only attend to her case to prevent the trouble her continual coming would give him, but on that account avenged her. He asks, "Will not God avenge his own elect who cry day and night to him, though he bear long with them? I tell you he will avenge them speedily. Nevertheless when the Son of Man cometh shall he find faith on the earth?" He declares that God will hear the continual prayer of his children, but intimates that few will believe this at his second coming. (Luke xviii.). We may here pause and ask—Is that promise of Jesus generally believed? Do I believe it? Do I pray and not faint for what I know to be the will of God? Do I know what prevailing prayer is by experience? If not, how can I claim to be of the Israel of God when that is its meaning? These questions cannot be too earnestly considered by the children of God.

How many to-day are preaching the gospel and enquiring, How, how can I persuade men to be reconciled to God? How can I persuade them to embrace the gospel when so many powerful influences work against their salvation? If we first

prevail with God we may expect to have power with men and prevail. Without Christ and his gospel, which is the power of God unto salvation, we may excite and deceive men but cannot turn them to God. Who is sufficient to present the gospel so that the people may believe it with all their hearts and be saved by Christ? It is only those whose sufficiency is of God. This is plainly seen in the lives and labors of the apostles. Prayer preceded every remarkable triumph of the gospel. When Jesus, before he ascended to heaven, told his apostles to wait at Jerusalem for the promise of the Father, the waiting days were spent in prayer and supplication with the women and Mary the mother of Jesus and his brethren, until they received that promise, and began the most glorious work ever known on earth. Afterwards, when they were threatened with death if they preached Christ, they lifted up their voices with one accord to God who heard them and increased their power and success, so that they preached with boldness the Word of God.

Paul and Silas at Philippi met a possessed maid when they went to prayer. She was the only one who seemed to heed their preaching or their prayers. Still they did not faint. When they expelled the spirit, her money-making masters wreaked on them their vengeance. They were falsely accused and unmercifully beaten without a trial. Midnight found them in the inner prison, their stripes unwashed and their feet made fast in the stocks. Did they quail or complain when their allied enemies thus frowned defiance on their efforts to preach the gospel in that city? No! They prayed and sang praises to God who speedily heard their prayers. Before daylight the cruel jailor was saved from all his sins. He and all that were in his house were given as stars to shine forever in the crowns of these princes of God.

THE OHIO RIVER has again overflowed its banks, and the condition of affairs is appalling and beggars all description. From Cincinnati to Maysville, a distance of 60 miles, which but fairly represents many other portions, no bottom lands were to be seen, and the distant hills formed its banks. Whole cities and villages have been entirely swept away by the maddening current, and left thousands upon thousands homeless, penniless, and some mourning over the loss of friends. This, as you will see by the telegrams, has been followed by an awful tornado, carrying death and destruction in every blast, devastating the Ohio valley. While our hearts go out in sympathy for these poor sufferers, how thankful we should be to God that no calamity has been permitted to invade the peacefulness of our homes.

THE SCOTT ACT in Prince County, P. E. I., has gained a grand victory, having over 1600 of a majority. There is considerable excitement all over the Island on the liquor traffic. In Prince County it was intense. Rummies claimed grand times under the Scott Act, but professed to deny themselves for the public good in strenuously opposing it. But an *ungrateful* public opposed their benevolent patriotism, and left them to luxuriate in the advantages of the Scott Act.

ARTICLES FOR THE CHRISTIAN should be short and pithy, and be on hand not later than the 20th of the month to insure publication in the coming issue.

It is with much sorrow that we have learned that our true and beloved Bro. Beattie of Summerside, well-known and highly esteemed by the brethren throughout P. E. I., is suffering with congestion of the brain. We sincerely sympathise with him and his family in this affliction; but trust that soon he may be restored to health.

With varying desires the world is watching the movements of General Gordon who has undertaken to restore peace in the Soudan. With only a companion or two, no arms but a walking cane, he has pushed his way into the very midst of excited and fanatical tribes proclaiming peace!

ORIGINAL CONTRIBUTIONS.

INDECISION.

"How long halt ye between two opinions."—1 Kings xviii. 21.

There are two great competitors for the human soul—the eternal God and Satan. And when the soul is saved, as it passes through the gates into the great city of God, is there not heard from the millions of saints and angels a shout like the voice of many waters, "Victory! through the blood of the Lamb." On the other hand, when a soul is condemned, does not Satan and his hosts exult, crying we have another of the redeemed ones, another that might have been a gem for his crown, whom we hate. Need I remind you, gentle reader, that every soul in the universe will soon be the property of one or other of these claimants.

At the great controversy on Mount Carmel there was a large class on the side of Baal, a small class on the side of Jehovah, a third class halting between the two. A plan was proposed to decide who was the rightful claimant. The altar was built, the sacrifice placed upon it, the priests of Baal gathered. Listen to them (v. 26); hear the taunts of Elijah, "Cry aloud," &c. (v. 27). No fire came. Now Elijah erects his altar, &c. See the fire flashing over the sacrifice—all is consumed. Listen to the shout, "The Lord he is the God! the Lord he is the God!"

Now let us apply this Scripture to the middle class of the present day—the halters. Scholars tell us that the literal rendering of this verse is, "How long hop ye about on two boughs"—a metaphor taken, doubtlessly, from a bird hopping from bough to bough, not knowing on which to balance. The people in Elijah's day were balanced between the worship of an idol and the worship of the God of heaven. Multitudes in our day are balanced between the service of the living God and the dead works of Satan. Two contrary influences seem acting on them; as though God and heaven and holy beings were pulling one way, and the fiends and hell pulling the other, and they halt which to serve.

1. Some are hesitating between infidelity and Christianity. On the one hand, there are all the arguments from prophecy, miracles, the effect it has produced, the testimony of martyrs and of dying beds, the uniformity of Christian experience, with all the influence of education and convictions of conscience. On the other hand, there is the force of difficulties which many acknowledge to exist in the Bible, the influence of the pride of heart, love of fancied independence, power of corrupting passion, desire of indulgence in sin, love of the world, the force of the fact that multitudes of the worldly great, the rich, the scientific, are understood to have cast off Christianity, or to have doubts about its truth; and between these two there are multitudes hesitating; they are in secret doubt whether Christianity be true or false, and whether to embrace the one or the other.

2. There is another class who halt whether they shall live to God or live to themselves. These are convinced of their guilt, their exposure to the wrath of God; they express no doubt of the truth of Christianity, of the importance and even the necessity of religion, perhaps even wept, prayed, and desired religion. Many of these have been trained up in the Sunday-school, even in pious families. These know they "must be born again" or perish; but they hesitate; there is some cherished sin, fear of shame, secret unwillingness to be saved by the mercy of God through the merits of Christ, absorption in worldly affairs, love of youthful mistaken pleasures and vanities, or perhaps the influence of worldly companions—and they halt.

3. There is a third class who halt whether to give their hearts to God now or defer it to some

future time. They intend becoming Christians, resolve hundreds of times, but opportunity after opportunity goes by, they are still undecided. They often think of their sinful state, of death, judgment, and eternity—of the awful responsibility of caring for their eternal welfare. They know that shortly their bodies will lie in the cold, cold grave, and return to their native elements and leave only dust and ashes. The passers-by will read their names on the tombstone, but when time shall have crumbled that monument into dust, and their little lives are buried in the ocean of forgetfulness, when thousands of centuries have passed away, will those bodies bear the image of the Redeemer and be rejoicing on through eternity, or howling in outside darkness? They know that wealth, station, honor, must one day be consumed with the lumber of creation, but religion would make them grow brighter and brighter unto the perfect day. They determine to make a profession of religion, but—but—not just now—soon at a future time. Like Felix, they wait for a more convenient season. They halt.

Oh! reader, if this description suits your case, decide immediately.

1. Because the things are few in number and easily determined. They are whether you will worship God or Mammon? Whether you will depend on Jesus for salvation or on your own morality? Whether you will forsake your sins or not? Whether you will live to God or yourselves?

2. Because it is yours to decide to live in bondage or be the freeman of the Lord. You have the capacity to choose. Do you ask for proof of this? There is a Bible; it comes to you with threats, invitations and promises. There is consciousness. This is the highest source of argument. You may set aside all argument but consciousness is an authority which no man disputes. God has placed before you the objects of choice and made for you every possible provision.

3. Because decision is the element of true greatness. There is no power on earth equal to its force. The man of decision is daunted by no difficulties, he bids mountains depart from his path. Circumstances cease their opposition. He makes his own fortune, steps to his own place, and men honor him. The great mechanic, the philosopher, the hero, the scholar, have reached the eminence they occupy by the power of decision. "Oh, how the ground will clear around an earnest man."

"Then choose now. Say, Lord, I have broken Thy law, I am a condemned sinner, but Jesus has died for my sins. I renounce them and take Jesus as my Saviour—my able, willing, present Saviour. I will obey and follow Him. Do you think if you were to make this offer to God He would refuse you?" T. F. DWYER.

"THERE REMAINETH, THEREFORE, A REST."

Rest! A little word, but full of blessed meaning to earth's weary workers; full of blessed meaning to those bowed down beneath the accumulated cares of a lifetime; full of blessed meaning to the Christian, young or old, whether just entering on the narrow path or far advanced on the road that leads to glory, honor, immortality, and eternal life. "They rest from their labors and their works do follow them," may be said of all those who have honestly endeavored to serve God in their day and generation, and have crossed over the dark river to join the "silent majority" on the other side.

"There is no rest for the wicked," is an expression frequently used in a half-jesting manner. No doubt it is true enough, but so far as this present life is concerned, there is little difference, in this respect, between the wicked and the righteous. Both have to endure sorrow, disappointment, and the many ills that flesh is heir to. Both have to toll and struggle for the bread that perisheth; and

both have to fall at last before the scythe of the inexorable Reaper. But here the parallel must end. The wicked can have no well grounded hope of rest hereafter. For them is reserved no blessed period of rest after life's close. They have no claim to a place in any one of the "many mansions" which "My Father's house" contains. The Scriptures, full of promise of a blessed hereafter for the Christian, contain no promise of rest for them. Sadly and solemnly let it be said, "There is no rest for the wicked." For the Christian, on the other hand, there "remaineth a rest." There is no conjecture about it, no "perhaps," but it is a sure and certain fact, founded upon the immutable promise of Him who cannot lie. Christian, rejoice in the prospect that opens before you as with the eye of faith you look beyond the present into the mysteries of the future. In a little while you shall rest from your labors. In a little while you shall behold the King in His glory. In a little while you shall hear the heavenly harpers, and you shall join their ever-new and triumphant song, "Worthy is the Lamb that was slain to receive glory, and honor, and blessing."

St. John, February, 1884.

W. H. F.

A SERIOUS QUESTION.

"What shall I do then with Jesus which is called Christ?"—Matt. xxvii. 22.

This question was asked by Pilate, the Roman Governor of Judea, when placed in a very responsible and trying position. He was forced into this perplexing position by virtue of his office as ruler of the Jews, and by their accusations against Jesus. He perceived that it was through envy that they had delivered Jesus into his hands. He believed Him to be innocent. His wife also had sent a message to him that same day, saying, see that you have nothing to do with that just person; for I have suffered much this day in a dream on His account. Thus his perplexity was intensified, while the Jews were clamoring to have Jesus crucified. Pilate found himself in a hard place that day. He had something to do with Jesus; and he could in no way shift his responsibility. He must either justify or condemn Jesus. The Jews would have put Jesus to death, and would not have given the Governor any trouble on the subject if they had dared to do so. But they were at this time under the Roman Government, and were not allowed to put any man to death. They had arrested Jesus and tried Him before their own judges, called the Sanhedrim, and condemned him for blasphemy. But this complaint would be of no account before a Gentile ruler. So they must get up an accusation which would accomplish their design. The accusation is this: He says he is a king. This is high treason. They say to Pilate, if you let this man go you are not Cæsar's friend. As much as to say, you are here to represent Cæsar in the administration of the government; and here is a man opposed to Cæsar, raising himself up in the minds of the people. We do not want any king but Cæsar; but this man is opposed to Cæsar. Now put this man out of the way, crucify Him, if you are a friend to Cæsar. Pilate saw and felt that he had got into a hard place. And yet he wished to release Jesus, for he believed him innocent. He says: You have a custom that a prisoner should be released about the time of your passover. I will release Jesus. They say, release Barabbas. The multitude had been persuaded by the chief priests and elders, to ask that Barabbas should be released, and that Jesus should be crucified. When they answered, release Barabbas; then Pilate asked, "What shall I do with Jesus which is called Christ?" Then all the multitude cried out: Crucify Him! Crucify Him! The Jewish people had chosen that Barabbas, a murderer, should be let go free, and that Jesus the Saviour of life should be crucified. Now we see what a hard place Pilate found himself

in on that terrible day, when the powers of darkness conspired against the Son of God. He would reason thus with himself: If I do not comply with the wish of the Jewish nation in this matter, they will enter an action against me before the judgment seat of Caesar, and have me deposed from office and put to death for being an accomplice of one guilty of treason. On the other hand his conscience was goading him; for he believed Jesus to be innocent; and also that entreating message from his wife. So, after this terrible question, What shall I do with Jesus? had perplexed him for a while, he decided to condemn Jesus and to try to shift his responsibility. This latter he could not do. That little manoeuvre of washing his hands before the multitude and declaring himself innocent of the blood of that just person, could in no way effect the legality of the sentence which he was about to pronounce against Jesus. Although the Jews were willing to assume the responsibility in this case, yet there was an act to be done by the Governor which they could not do. And it was a very accountable one. The Jews, like everybody else, had sins enough of their own to answer for. No man, or body of men, can answer for the sins of others. So Pilate had to do something with Jesus, and he, as every other man, must be held accountable for himself. No person can possibly shift his responsibility off upon others. For every one shall answer for himself before God. Now, wherever the Gospel of Christ is proclaimed, every one who has come to the year of accountability, has something to do with Jesus the Christ; we all have something to do with Jesus. We are accountable beings, and we have all sinned against God. Jesus the Christ is presented to us in the Gospel. He is presented to us as the Son of God, our loving Saviour, who loved us and gave Himself for us, that He might redeem us from all iniquity and purify unto Himself "a peculiar people, zealous of good works." Our existence in this world as accountable beings, and the facts and commands of the Gospel being presented to us in the Divine testimony, bring us into this position, that we must have something to do with Jesus. We must either justify or condemn Jesus. This responsibility we cannot shift off upon others. Each must decide for himself. No one can act in this matter for another. Each should ask this serious question, What shall I do with Jesus? Shall I receive Jesus as my Saviour? Or, shall I reject Him? I must do one or the other. It is an awful fact that God's unspeakable gift is either received or rejected by every accountable person that hears the Gospel. Every individual either justifies or condemns Jesus. This is what men do with Jesus in this world. They either condemn Him to be crucified or they release Him. It is the privilege of every one to choose life or death. But how does each man now pass sentence upon Jesus? Answer: By his actions, either in obedience or in disobedience to the Gospel, he pronounces this terrible sentence. A life of obedience to the Lord Jesus, justifies Him and His cause as far as our judgment can extend. Or, a life of disobedience to Him, condemns Him and His cause, as far as our judgment can extend. Our obedience or disobedience to Him will determine the verdict so far as we are concerned. This we are doing, whether we are aware of it or not. We are either for or against Jesus. And our life tells which side we are on. Our pretence to innocency will not change the sentence we pronounce against Jesus, any more than the act done by Pilate changed the sentence pronounced by him. The great question then for each to answer before God, is this: "What shall I do then with Jesus?"

Dear reader, time is short, and delays are dangerous; decide soon if you have not decided which side you will be on. There is no neutral ground in this awful question. The Lord's turn to pronounce sentence upon us will soon come. What will the Lord Jesus then do with us? J. B. WALLACE.

THE FAMILY.

THE HAPPY MAN.

O happy he whose lot is cast
Where gospel echoes sound;
Where superstition's sway has past,
And light and peace abound.

Whose willing feet, from day to day,
The path of peace have trod—
By wisdom's bright and steady ray
Is upward drawn to God.

Whose faith is built on nothing less—
Free gift to mortals given,—
Than Jesus' blood and righteousness,
For Life—for God and Heaven.

Who measures out life's little span
In faith and work sincere,
With love to God, and good to man,
Has tasted heaven here.

—D. McDUGALL in *N. E. Evangelist*.

FINDING FAULT WITH THE MINISTER.

BY REV. S. GOODALL.

Three of John Powell's boys went to the Moor Road Sunday-school in Woolborough.

It was the rule of the school that on the Sunday mornings all the scholars, except those in the infant class, should go to chapel, and a portion of the gallery was set aside for their use. Those children, however, whose parents belonged to the congregation were allowed to go and sit with them, and as John Powell was a seat-holder his boys went and sat with him.

But of late John had attended very badly. He had got out of humor with the minister, and there were some other things about the chapel which did not please him. I am afraid the fault lay chiefly with John himself. His temper was naturally not one of the happiest, and for a good while—at any rate about chapel matters—he had allowed it to get the better of him.

Nobody will wonder that John's boys by-and-by took advantage of his absence, and that they stopped away from chapel when Sunday-school was over. Sometimes they went to a church where there was fine music, and sometimes they rambled about in the fields. Mrs. Powell went on the Sunday evenings when she could get there, which was not always, on account of the young children, and John sometimes went with her. I think he seldom missed going to some place of worship, now and then he took the boys with him. When he did not do that it was understood they were to go with their mother, but very often they got out before service time and went where they liked. A mother has a poor chance with a lot of strong-willed boys when she is not supported by the authority of the father.

The superintendent of the Sunday-school, Mr. Bolton, who sat in the chapel where he could see John's pew, soon saw that the boys were often absent, and he noticed also that John himself attended very badly. After some thought he determined to go and see him about it.

Mr. Bolton went rather late one evening, when he was pretty sure the children would all have gone to bed, for, of course, he did not want them to hear his talk with their father.

He found John and his wife sitting by the fireside. I doubt whether John was specially pleased to see him, but Mrs. Powell was. They had both a tolerably good idea of the purpose of his visit.

After a few words of kind inquiry, Mr. Bolton said, "I have come about the boys, John."

"Indeed, sir," said John. "I hope there is nothing wrong, and that they have not been behaving badly at the Sunday-school?"

"No," replied Mr. Bolton. "I am glad to say that, so far as their behaviour at the school

is concerned, I have no fault to find. I wanted to know, however, if you were aware that when you and Mrs. Powell do not happen to be in your seat at chapel they are very seldom there either."

"I reckon, sir," said John, "that if they are not there they will be with the scholars in the gallery."

Which, of course, showed plainly that John did not know much about what his boys did on Sundays.

"No," replied Mr. Bolton. "I am quite sure of that, for I looked for them there, and saw nothing of them."

"Well," said John, "the fact is I don't care much for Mr. Crawford—that was the minister—and I don't think the lads do either, and so I did not insist on their going to chapel. There's no good in forcing them to go where they don't like."

"I don't see," replied Mr. Bolton, "how you could very well insist upon their going when you did not go yourself. But may I ask you how old your boys are?"

"Let me see," said John. "I just forget, Mary, how old are they?"

"Ned," replied Mrs. Powell, "will be thirteen next birthday, and that will be the sixth of next month; Harry is eleven and Ben is nine."

"Well, now," asked Mr. Bolton, "don't you think that's rather soon for you to leave them do as they like in this matter? A time will come when they will have to think and act for themselves about it, and when neither you nor anybody else will have any right to control them—but that day has not come yet. For a long time, it seems to me; it will be your duty to say where they shall go, and to have them beneath your own eye in the house of God."

"But what am I to do," said John, "when they don't care for Mr. Crawford?"

"I should like to know how it is they don't care for Mr. Crawford," said Mr. Bolton. "Is not this it: 'The fathers have eaten sour grapes, and the children's teeth are set on edge'? Have they not heard you talk against Mr. Crawford, and has not that set them against him? Besides, you yourself are so often absent."

"That's just it, Mr. Bolton," said Mrs. Powell; "and it's what I've said to John many a time. He's come home on a Sunday and found all sorts of fault, when the children were there. 'Little pitchers have long ears.'"

"I was afraid it was so," said Mr. Bolton. "Now let me say—I am sure you will forgive my freedom—that you can scarcely have thought what harm you were doing. The good which people get from a minister's services depends quite as much on their respect and love for him as on what he says—I often think a great deal more. If, then, you have taught your boys not to like Mr. Crawford, you have in so far prevented his doing them good. Besides, whether you intended it or not, you have taught and encouraged them to forsake the house of God; and if they grow up in the habit of doing that, it will be very sad for them, both for this world and the next."

The tears stood in Mary's eyes but she very wisely left the thing between Mr. Bolton and her husband.

John felt the force of what Mr. Bolton said more than he was willing to admit; still he thought he had something to say for himself.

"There's a good deal of truth in what you say, Mr. Bolton, about our not being likely to get good from a minister if we don't like him. Now that's my case with Mr. Crawford. What can I do?"

"Whatever you do, or not," said Mr. Bolton, "don't talk against him before your children. But there are two things you may do. The first is this; I should be very sorry to lose you, and your family from the chapel, but you had better leave us, and go where you can enjoy the ministry and profit by it, and take all your family

with you regularly, than do as you are doing now."

"I should not exactly like to do that," said John: "for I like the old place, and, after all, it would be like leaving home."

"I am glad to hear you say so," said Mr. Bolton. "But there's another and a better way than leaving. Do you ever pray for Mr. Crawford?"

John was obliged to admit that he had not prayed much for him lately.

"Try what that will do, John," said Mr. Bolton; "and resolve, till you find you cannot profit by Mr. Crawford's ministry, that you will attend regularly and take all your family with you. Give him a fair, honest trial."

Further conversation followed, in the course of which Mr. Bolton explained some things by which John had been displeased, and he was frank enough to confess that he had been a good deal mistaken about them.

"Well, sir," said John at last, "I won't say just now what I'll do; but I'll think about it."

The result, however, was that next Sunday morning John and his boys were all in their places at chapel, and they have attended regularly ever since. What is more, Mr. Crawford has not now a warmer friend in the whole congregation than John Powell. He says sometimes to his wife that Mr. Crawford has so wonderfully improved that he is not like the same man; but Mary smiles, for she believes that, after all, the great improvement is in John himself. The lads promise well, and there is every reason to hope they are all getting good.—*Illustrated Christian Weekly.*

We have received an article entitled "Death and Resurrection of Christ," signed "Solomon." The name of the author is not known to the editor, which is necessary in order to ensure its publication.

TEMPERANCE NOTES.

Many of our readers, ere this number reaches them, will be aware of the election in Prince Co., P. E. I., on the 7th of February, and of the splendid victory for temperance. The Scott Act was sustained by nearly 3 to 1. The friends of temperance worked with a will, and have great reason to be thankful to God that their labors were not in vain. Rumsellers argued that they made more money under the Scott Act, yet for the general good they would oppose it tooth and nail. And so they did. But their self-denied (?) labors resulted in defeat. It is one of the encouraging signs of the times that the determined struggle to uphold and legalize the liquor traffic is rousing the friends of humanity and right to meet them and banish such a curse from the land. Let the people be vigilant and firm in upholding the law and the benefits resulting will be so apparent that every effort to bind upon us a liquor license law will be regarded and treated as an atrocious public insult.

Mr. Francis Murphy has been holding temperance meetings in Boston since January 27. The wearers of the "blue ribbon" have rapidly increased, and some two thousand have signed the pledge.

The temperance people will be pleased to learn that further restrictions have been thrown around the liquor traffic by the introduction in those counties where the License System still prevails, of the Dominion License Act, which comes in force 1st March. The following is the manner which licenses under the new act must be applied for:

Those who now have licenses will file a formal petition in their own name, on a form to be obtained from the Chief Inspector. Those who are applying for the first time must file a petition accompanied by a certificate signed by one-third of the electors in the sub-section of the Electoral district in which the premises are situated.

The application must be accompanied by \$10.

Applications for hotel, shop or saloon licenses must be in by March 1; for wholesale and vessel licenses by March 24.

The annual meeting will be held on 29th March, and will be open to the public, when the applications will be considered and the certificates for license be granted. At this meeting applicants will have to appear personally.

Fourteen days previous to the meeting a list of applicants, the licenses applied for (saloon, shop or hotel) and the premises in which they propose to conduct the business will be published, and any objection thereto must be filed with the Chief Inspector four days previous to the annual meeting.

In cases where a petition is lodged against any applicant, the commissioners will hear both sides under oath and decide.

The certificate for license being granted, the applicant pays the fee fixed by the city, (whatever that may be,) and on producing a receipt for the city and paying \$5 to the Inspector, will receive from him a license signed by the Minister of Inland Revenue.

CURRENT EVENTS.

DOMESTIC.

Diphtheria is prevalent in Lunenburg, in various sections of Cape Breton, and in Cumberland county.

Two artillery men were drowned Sunday afternoon while crossing Halifax harbor in a boat, and the engineer of a lighter at Dartmouth was drowned Saturday.

The total value of the fisheries of Canada for 1883 is estimated as follows:—Nova Scotia, \$7,621,000; New Brunswick, \$3,185,675; Quebec, \$2,350,000; Prince Edward Island, \$1,258,500; British Columbia, \$2,000,000; Ontario, \$300,000. Total value, \$17,251,675 or nearly \$500,000 over the value of 1882.

On Wednesday morning Mrs. Margaret Durkee wife of Capt. Samuel Durkee at Kelly's Cove, Yarmouth, met with an accident which was attended with fatal consequences. She was standing before the fire and looking at something on the mantel shelf when her cotton apron touched the fire and caught. Before it could be extinguished Mrs. Durkee was very badly burned. She died next day. She was 76 years old and had a family of seven children.—*Yarmouth Times.*

FOREIGN.

Thousands of people are dying of fever in the south of Java.

The steamer Great Eastern has been purchased by the government for a coal hulk to be stationed at Gibraltar.

Shortly after one o'clock Monday morning, a terrible explosion occurred in the clock room at Victoria railway station in London. The explosive agent was undoubtedly dynamite. A large portion of the roof was blown off and nearly all the glass work in the station was destroyed. Seven men were sent to the hospital with severe injuries. Extensive damage was done to the surrounding property.

El Mahdi is by birth-name Mahommed Ahmed, of Dongola. He is about forty years old, tall, of extremely powerful build, and reddish-black in color. For a long time he and his two brothers were in the employ of a Khartoum ship-builder; then he began the life of a dervish, and found a dried-up cistern a convenient abode for many years. One day he got out of the cistern to announce his divine mission to the district. "Follow me, O people!" he exclaimed. "I am the Mahdi so long promised, who will lead you into the Kingdom prepared for the Faithful." An enormous throng gathered about him almost immediately. Thus began the revolt. Where it will end it is hard to tell.

The Roman Catholic Cathedral at Westminster is to be commenced forthwith. It is to form the center of a vast quadrangle, comprising the site of the Tothill Fields Prison, recently purchased for £115,000 from the Middlesex magistrates, and a site adjoining, long in possession of Cardinal Manning. As a frontage to this vast square houses are to be built in architectural keeping with the building, and of a character to adorn the neighborhood. The cathedral itself, which is to cost some-

thing like \$300,000, is to be 570 feet in length, and 350 in width. Westminster Abbey is 511 feet in length by 203 feet across the transepts. The plans of the new cathedral are borrowed from Germany, for Sir Tattou Sykes purchased the designs of the Votiv-Kirche, in Vienna, from the architect, the late Baron von Forstel.

UNITED STATES.

About fifty lives were lost in North Carolina by the recent cyclone and an equal number of persons injured.

The funeral services of DeLong and the other victims of the Jeannette expedition were held in New York on Saturday. An immense throng attended.

It is reported that within a distance of three miles on the line between Cherokee and Pickens counties, Georgia, 22 persons were killed and 40 wounded.

One million dollars' worth of property, 5,000 houses, and 300 to 400 lives are the forfeit paid to the terrible storm on Tuesday of last week says an Atlanta, Ga., despatch.

Over 100 children among the Zuni Indians, in New Mexico, have died of measles during the past month. The disease is still raging. The scene about the Indian village is sickening in the extreme.

Early Friday morning, Henry Ely, of Brooklyn, N. Y., an insane man who has been living in the village of Spoonsville, 10 or 12 miles from Hartford, with his attendant, George Harding, of Brooklyn, murdered Harding while asleep. Ely cut Hardings head completely from the body, so that the head rolled from the bed to the floor. Ely made no effort to escape.

Special advices from Wilmington, N. C., give further particulars of the cyclone. The centre of the storm struck the outskirts of the town of Rockingham with such sudden fury that the people were unable to escape from their houses. Buildings were blown into fragments. Some bodies have been found under timbers, others were carried by the wind 150 to 200 yards. A woman was found clasping a month old infant to her breast—both dead. The bodies of the victims were terribly bruised and cut, presenting a ghastly appearance. The force of the wind was such that two mill stones were moved 100 feet. Chickens and birds were found picked clean, except the feathers on their heads.

At Ripley, Ohio, many houses have been swept away and 200 families are homeless.

At Cincinnati, Feb. 9, the river is 4 feet higher than last year. On Feb. 10, the flood of 1882 was surpassed, and the river is still rising at Cincinnati. Street lamps are unlighted, gas works flooded.

At Aurora, Ind., only one drug store remains out of water.

A Gallipolis despatch says the water is seven feet above the highest point reached last year. That town is completely submerged and the inhabitants have gone to the high ground. Cheshire, Addison and other small towns are suffering in the same way.

Not a vestige is left of Cochinville, a Munroe Co., Ohio, village.

The disappearance of the water only reveals the extent of the ravages of the flood. Hundreds of houses and barns are gathered at points where the surface of the water was obstructed by trees. Fifty houses are jammed upon and against each other at the south end of the city. The Baltimore & Ohio track between here and Berw-od is covered with buildings and driftwood, which had to be pulled away so that engines could pass by to clear the road. There are probably 20,000 persons to be fed and clothed from Wellsburg to Moundsville.

A despatch from Wheeling, W. Va., Feb. 10, says: As the waters subside the scene is appalling. The damage to property is estimated at six millions.

At 9 o'clock on Feb. 13th the river at Cincinnati reached the height of 70 feet 2½ inches. Vast numbers of people go about in boats.

At Pomeroy, Ohio, Feb. 12, five thousand persons are camped on the hills terribly in want of food and shelter. One hundred and fifty houses have floated away.

A fire broke out shortly before 4 o'clock Thursday morning, Feb. 28, on the third floor of the frame building, 326 Stanton street, New York. The floor was occupied by Cornelius Van Riper. His family consisted of his wife and three children and N. Connolly. Mr. Van Riper and his three children were suffocated and burned to death. His wife jumped from the third story window to the sidewalk and was instantly killed.

DEAD BRANCHES.

The *Gardener's Monthly* says: "It has only recently been clearly demonstrated that a dead branch on a tree makes almost as great a strain on the main plant for moisture as does a living one. This is one of the most important discoveries of modern botanical science to the practical horticulturist, as by this knowledge he can save many a valuable tree. Any dead branch, or any weak one, should be at once cut away."

The analogy of things makes this discovery a most suggestive one in other than botanical fields—and it is impossible not to make the very evident application to the organizations and local divisions in which are collected the plants of the Lord's planting here upon earth.

In any given congregation the demands and requirements of its worldly members, who have no vital union with the grand Head of the Church, are a very heavy strain upon the resources of the parish. This is true, both financially and spiritually, although in directly opposite directions. For with the desire for these things which call for much outlay of money there is sure to be associated a protest against the predominance of true spirituality in the conduct and management of the affairs of the parish. At least this is very apt to be the case. Experience has too often proved the correctness of the theory by observation. Analogy and pure reasoning lead us to expect such a result.

A botanist says, "here is something which has the appearance of a branch, but it lacks all fruitfulness. It absorbs moisture, but no vital processes go on within it. It only serves to abstract a portion of the fluid which is necessary to facilitate the delicate chemical processes which are known to go on in the living parts of the tree, by its swelling buds, its brilliant blossoms, its abundant verdure, and its perfected fruit." Very correctly therefore does the gardener remove the dead branch, as not only useless, but as positively injurious.

So we may safely conclude that the member of a church, who is not at the same time a member of Christ, is useless for any spiritual purpose, and is even detrimental. Not occupying the same ground, not having the same aims, or similar desires, it is not to be expected that he will be interested in measures which do not coincide with his tastes, and as he has been sought not only for the sake of the benefit likely to accrue to him, but largely for the sake of the social and financial strength he is known to possess, it can not reasonably be expected that he will be satisfied to see those advantages conferred without carrying with them that weight of influence which everywhere else they exercise. The practical necessity of catering to his tastes will thus inevitably lead to a general lowering of tone.

Far better will it be for the spiritual interests of a congregation to have no such dead branches attached to it, and the necessities which make it expedient to have such are so many evidences of the admixture of the worldly spirit which influences too many of us in the undertakings and enterprises of the day.

Well will it be for us if before we seek to secure the interests of this or that rich man, we ask whether he is animated by a vital union with Christ and therefore partaking of the essential oneness of view belonging to all Christians; or whether he is in reality a dead branch, which will absorb moisture, but can never be made to bear good fruit.

Of course we should seek for such as souls needing a Saviour, and as desiring for them salvation, but in any other light they can not prove valuable additions to any church.—*Episcopal Recorder*.

RECEIPTS FOR FEBRUARY.

Mrs. Jas. Laird, 50cts; Alexander Weaver, 50; Melissa Porter, 50; Mrs. M. J. Todd, \$1; Alva C. Lambert, 50; Mrs. Darius Lord, 50; Jas. Haddon, 50; Mrs. Jas. Trecartin, 50; Joe Grant Stuart, 50; Mrs. M. G. Richardson, 50; Thos. L. Johnston, 50; Mrs. Wallace Stuart, 50; James Murray, 50; Eunice Murray, 50; Allen Minard, 50; William Freeman, 50; H. H. Harlow, 50; John M. Ford, 50; Maude Munroe, 50; Frank Etherington, 50; Jabez Freeman, 50; Harley Ford, 50;

Isaac Stewart, 50; Alfred Etherington, 50; H. Murray, 50; Mrs. Chas. Harlow, 50; Mrs. Josephine Minard, 50; A. A. Ford, 50; Parker Minard, 50; Hattie Ritchie, 50; James Ryan, 50; William Murray, 50; Simeon Kempton, 50; Susan Harlow, 50; Augustus Murray, 50; Annie Kempton, 50; W. S. Minard, 50; Ira Freeman, 50; Mrs. S. Brentnall, 50; Wesley Sim, 50; Joseph H. Withrow, 50; Alfred McNeil, 50; James Wallace, 50; Miss Libbie Harvey, 50; Joshua Brison, 50; Benjamin Wagoner, 50; Peter Wagoner, 50; Asa Porter, 50; George Cosman, 50; Mrs. C. A. Hardy, 50; H. M. Ruggles, 50; Milton Outhouse, 50; Thomas Powell, 50; Burton Outhouse, 50; H. A. Blackford, 50; Robert Outhouse, 50; J. M. Powell, 50; John M. Haines, 50; James Stephens, 50; Charles Thurber, 50; George Clark, 50; W. H. Eaton, jr., 50.

RECEIPTS FOR NEW BRUNSWICK AND NOVA SCOTIA MISSION FUND.

The following amounts have been received since the report given in the November issue of THE CHRISTIAN:

Church at Tiverton, N. S.,	\$3 00
Church at Westport, N. S.,	14 50
Frank Ford, do.,	0 75
Sister Stephen North, Cornwallis, N. S.,	1 00
James Stephens, Newport, N. S.,	5 00
A Brother in N. S.,	8 00
Coburg St. Church and Sunday School St. John, N. B.,	69 68
Church at Lord's Cove, Deer Island, N. B.,	10 18
A Friend in Grand Manan, N. B.,	1 00
TOTAL	\$113 11

T. H. C., Treasurer, pro tem.

DEATHS.

FLAGLOR.—At St. John, on the 11th ult., Bro. E. S. Flaglor. He was a member of the Duke St. Church for seventeen years, and took an active part in all its affairs. He was buried in the family burying ground at Oak Point, Kings Co., N. B.

HILLMAN.—In this city on the 1st Feb., William H. Hillman, son of William and Mary Hillman, aged 6 years and 6 months.

McDONALD.—At West Gore, N. S., Jan. 20th, 1884, Sister Libbie McDonald, aged 22 years. Her father, Bro. Angus McDonald, preceded her about four months, across the dark Jordan.

Thus pass away the best of earth,
And break the strongest earthly ties;
Our Saviour knows his jewels' worth,
And where to place them in the skies.

Dear mourning ones, you well may weep,
To part with friends so dear, so sweet,
But now in Christ they sweetly sleep,
In joy quite soon you all may meet.

—J. B. WALLACE.

NOW READY!

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Containing, in addition to the usual information, the Dominion Tariff, corrected up to the present date.

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