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THE CHRISTIAN.

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

Vol. 1.

SAINT JOHN, N. B., JANUARY, 1884.

No. 3.

The Christian.

IS THE MINISTRY OF JOHN THE BAPTIST UNDERSTOOD?

B. U. WATKINS.

And his disciples asked him, saying, why then say the scribes that Elias must first come? And Jesus answered, and said unto them, Elias truly shall first come, and restore all things. But I say unto you Elias is come already, and they knew him not; but have done unto him whatsoever they listed. Likewise shall also the son of Man suffer of them. Then the disciples understood that he spake unto them of John the Baptist (Matt. xvii. 10-13).

If the question at the head of this paper were proposed to almost any of our scribes, they would most probably answer with an unqualified affirmative. Yet it is beyond doubt that many of our best thinkers have cherished very inadequate notion of that ministry.

It becomes a grave matter of inquiry, how John the Baptist restored "all things"? And what were the "all things," he restored?

The law had suffered many violation—and we have reason to believe that many of its commandments were lost in the rubbish of human tradition. This is plainly taught in Mark vii. 8-13. But where these violations of law rectified by John? or did he restore any of these lost commandments? But until we are able to solve these questions raised by the declaration of Christ, we have no right to think, or say, we understand the ministry of John! From these few words of Christ, in the 11th verse, we are enabled to see the relations of John's ministry to the law of Moses, as nowhere else in the holy Scriptures.

The word here rendered *restore*, is capable of being translated *accomplished*. The law had to be accomplished before it could be done away. John's mission had much to do with this accomplishment.

There were some things in the law which, if lost, all were lost. And again, if some things were really accomplished and realized, the whole law was established, and nothing lost.

If remissions of sins, or purification, were lost from the law, all its promises conditioned on their national purity, fall to the ground; and all its requirements become tedious and unprofitable ceremonies.

Hence the only way John could restore all things to the law was to restore its ordinance of remissive purification. Now let us see if we can discover this law in the books of Moses. For John could restore nothing to Christianity for two good reasons: John was never in the kingdom of Christ while on earth; and second, there were then nothing lost to Christianity to be restored. So, of course, this restoration must belong to the exclusively, and not to the gospel.

By referring to Num. xix. (to which we hope the reader will turn and carefully read), we find that in purification from any kind of defilement, the ashes of the red heifer, mingled with water, were sprinkled upon the unclean. But the reader will please observe that although this compound was called the water of purification, it really made every one that touched it unclean.

Even the priest who prepared the ashes had to wash his face and bathe his flesh, and be unclean until evening. Indeed, it produced uncleanness to touch the ashes of the red heifer, and even the sprinkling of this water effected, to him who sprinkled it, a ceremonial pollution. "It shall be a perpetual statute unto them, that he that sprinketh the water of separation shall wash his clothes, and he that touched the water of separation shall be unclean until evening" (Num. xix. 21).

Hence we perceive that it is a grave mistake in our Affusionists friends to make the sprinkling of the heifer-ashes, mingled with water, an act of purification. It only prepared them for the subsequent washing of their clothes and bathing of their bodies.

But that the Israelites understood bathing to mean immersion, is plain from the history of Elisha and Naaman. The prophet told him to bathe (*loue*) in Jordan seven times. And he went and immersed himself seven times.

Under the law there was no such thing as purification without the concluding bath. This gave validity to the preceding ceremonies, without which, even the water of separation but intensified his pollution. For every one that touched it became unclean!

But after all the preparation and sprinkling of this expensive compound, the ceremony concluded with washing of the clothes, and the bathing of the body of the candidate for remissive purification. But even then, this bath did not immediately eventuate in a sense of purity. The candidate was still unclean, until the sun went down. But in the very beginning of the new day, which began at sun-down, he found himself legally purified.

Just so was it with the remissive baptism which John preached. His disciples were to get remission early in the gospel day by believing in Christ.

We are now prepared to inquire what it was that John's ministry restored or accomplished? He restored to the law the only kind of pardon of which it was capable—that is, a prospective remission which could only be realized in the then coming day of Christ. It may look inconsistent to talk of the law as being restored while as yet in it there is no perfect pardon. But we must remember that it was not the design of the law to make anything perfect, except the bringing in of a better hope.

Immersion was as much an ordinance of the law as baptism is of the gospel; and was far more frequently used, both at the Tabernacle and in the Temple, than by its most devout advocates in the Christian kingdom.

When John commenced his preaching in the wilderness, it created a great excitement, to be sure. But, so far as we know, no one thought of calling it an innovation. Many, no doubt objected strongly to the place where his baptism was performed. But we hear of no intimation against the rite itself! The reason of this most likely was that John was of priestly lineage, and consequently, had the right to administer the compulsory act of purification. His ministry seemed to say to the Jews, You have been sprinkled with ashes and water long enough; come now

and wash off your ceremonial preparation in this final act of legal purification! And when the new day of the kingdom begins, you will be clean. To this view accords the prophecy of his father, Zecharias: "And thou, child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to give knowledge of salvation unto his people by remission of their sins."

(TO BE CONTINUED.)

THE ABIDING WORD.

No army ever survived so many battles as the Bible; no citadel ever stood so many sieges; no rock was ever battered by so many hurricanes and so swept by storms. And yet it stands. It has seen the rise and downfall of Daniel's four empires. Assyria bequeaths a few mutilated figures to the riches of the British Museum. Media and Persia, like Babylon, which they conquered, have been weighed in the balance and long ago found wanting. Greece faintly survives in its historic name, "Tis living Greece no more;" and the iron dome of the Caesars is held in precarious occupation by a feeble hand. And yet the book that foretells all this survives. While nations, kings, philosophers, systems, institutions, have died away, the Bible now exercises man's deepest thoughts, is examined by the keenest intellects, stands revered before the highest tribunals, is more read, and sifted, and debated, more devoutly loved and more vehemently assailed, more defended and more denied, more industriously translated and freely given to the world, more honored and abused than any other book the world ever saw. It survives all changes, itself unchanged; it sees all things decay, itself incorruptible; it sees myriads of other books engulfed in the stream of time, yet it is borne along triumphantly on the wave; and it will be borne along, until the mystic angel shall plant his foot upon the sea, and swear by Him that liveth for ever and ever, that time shall be no longer, "For all flesh is as grass, and all the glory of man as flower of grass. The grass withereth and the flower thereof falleth away; but the Word of the Lord endureth forever."

"THOUSANDS of men breathe, move, and live, pass off the stage of life, and are heard of no more. Why? They did not a particle of good in the world, and none were blessed by them: none could point to them as the instruments of their redemption; not a line they wrote, not a word they spoke could be recalled, and so they perished—their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die? Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name by kindness, love, and mercy on the hearts of the thousands you come in contact with year by year, and you will never be forgotten. No, your name, your deeds, will be as legible on the hearts of those you leave behind as the stars on the brow of evening. Good deeds will shine as bright on the earth as the stars of heaven." F. H. W. S.

NEWS OF THE CHURCHES.

NEW BRUNSWICK.

BACK BAY BRIEFS.

In common with our brethren in other parts of the Maritime Provinces, we rejoice in the advent of THE CHRISTIAN, and trust that the brotherhood will give it a hearty support. In order that our plea may be more fully known, and the truths which we advocate be disseminated, such a medium is indispensable; and we hope that the day is not far distant when the monthly visitant shall of necessity give place to a weekly one. Such eventually must be the outgrowth of the present movement.

Our new house of worship is nearly ready for occupancy, and is a standing memorial of the perseverance of the brethren and sisters of our little church. Bro. Gates is still with us one-half of the time, and his labors are appreciated, not alone by the church, but by the community in general.

Our social meetings on Wednesday and Saturday evenings, and on Lord's day afternoon when we meet for breaking bread, are well attended, and the worship of God fully maintained. There is no church in the land where a greater percentage of its members are more fully alive to their responsibilities as professing Christians than in our little one here. We have among us brothers and sisters that you can always rely upon, and who never shirk from their duty, no matter how hard it may be. But though this is the state of the church, all around us are many young men and young women unsaved. There is need of a great ingathering of souls here into the Kingdom of God. We need more laborers. The harvest truly is plentiful but the laborers are few. Cannot the way be opened whereby another man can be sent into this field? Never was there a better opportunity than the present for enlarging our borders and strengthening our cause in this section of the Country. Brethren and sisters, help us now with your prayers and your means. Our young men and women are perishing for the Bread of Life, and we have no man to carry it to them! Cannot something be done? Let us arise in our might and go up and possess the land.

We have the truth; let us spread it abroad. Let us never be ashamed of the principles we advocate, for they are as true as God himself. Brethren, pray for the cause in this section of the country.

J. P. N.

January Quarterly will meet the Friday before the second Lord's day in this month, when we hope to see a goodly number of our friends with us.

We expect to open our new house for worship Come to the Meeting one and all. Parties coming by the Grand Southern R. R will please drop me a card, and I will arrange for teams to meet them at St. George.

J. A. G.

LE TETE ITEMS.

I would like to begin by saying that the cause of Christ is in a prosperous condition, in this locality, but my love of truth forbids. This I can say, however, that peace and harmony prevails so far as I know, and there are indications of better times.

The ladies, a few weeks ago, organized themselves into a sewing circle, the object of which is, I understand, to build a suitable house in which to worship God. This is much needed, as the house we now occupy is not large enough to hold the congregations on ordinary occasions.

Last evening we had quite an enjoyable time around a tree. This tree was fruitful in gifts of various kinds for parents, children, brothers, sisters and friends; and those assembled I hope went home to think of the great gift of God which caused the angels to sing "Glory to God in the highest, and on earth peace, goodwill toward men."—God's unspeakable gift.

J. A. GATES.

Le Tete, December 25, 1883.

NOVA SCOTIA.

DIGBY COUNTY, N. S.

Bro. T. F. Dwyer spent about four weeks preaching for the brethren at Westport and Tiverton. The brethren enjoyed his visit, and were much pleased with his preaching, and feel confident that he will be a valuable accession to the ministry.

Bro. E. C. Bowers is home again, after an absence of about eight months. Bro. B's health is somewhat improved, and he has strong hopes of a complete recovery. That this hope may be speedily realized is the earnest prayer of his many friends.

In the good providence of God our brethren are again at home, after buffeting the rough waters these long months without the loss of one. How many during these same months have left their homes "to go down to the sea in ships" never to return till the sea gives up her dead? May we prove our gratitude to God for His tender watch-care over us, and for the many blessings we enjoy, by consecrating our lives unreservedly to His service.

THE CHRISTIAN is well received by the brethren in these parts, and we hope to have it read in every family. Indeed we shall not be satisfied till we know its bright face and Christian spirit are cheering every family of our brethren in this county. For this we shall work.

The sisters at Tiverton have held a social, which we learn was quite a success. The Westport sisters have their "bill of fare" out for next week.

We hope to be able to report some earnest work for the Master in these churches this winter. Now that we are at home there is nothing to prevent us having good meetings, as we have but little else to do but attend them.

Bro. P. D. Nowlan is still teaching school at North Range, but is hard at work preaching as well. We hope this good brother will soon be able to devote all his time to the preaching of the Word.

The last Lord's day in the year 1883 will complete my twelfth year's labor with the churches at Westport and Tiverton. Many have been the changes in this time, but we can mark a decided growth.

A Happy New Year to all the readers of THE CHRISTIAN.

E. C. F.

Westport, December 21, 1883.

NEWSY NOTES.

We are having an old-fashion winter down here, and very old-fashion at that. The white drifts are piling up all around us. As Whittier says, "The clothes-line posts are looking now like sheeted ghosts." Old Nature's geometric signs forebodes ice and snow in abundance.

Last Sunday (Dec. 23rd) was a very cold day—14 degrees below zero according to Fahrenheit's thermometer. This means 46 degrees below the freezing point of water; and notwithstanding this our Sunday-school had every teacher at their post except one, and she was sick.

The church in Milton is still alive, and we have good reasons to hope will survive the holidays. The Wednesday evening prayer-meetings are very interesting. We have at least thirty of our young members who are active in the meetings, and consequently are growing in the grace of God.

Our last visit to North Queens was in the midst of stormy weather. We preached in the morning at Grafton, in the afternoon at Kempt, and in the evening at Maitland. The interest on the part of the brethren and friends is still growing, which warrants still better times.

Since our last report we have preached again in Summerville, and also in White Point; in both places we had a full house and the best of attention.

We are happy to hear that Bro. James Nowlan is faithfully engaged in the good work at Back Bay, N. B. We shall expect now to have good news

from Charlotte County, N. B., as Bro. Gates and Sister Gates and Bro. Nowlan are all workers.

My brother William of Albion, Maine, who has been confined to the house with rheumatic fever for several weeks, is out again and into the good work with renewed zeal. He writes me that he is "very much pleased with THE CHRISTIAN."

The lumbermen and the college boys are getting home again to spend the holidays; to enjoy the beauty and smiles of wives and sisters, and somebody else's sisters—"the angels of home."

H. M.

PRINCE EDWARD ISLAND.

In August last Bro. R. W. Stevenson held a meeting of three weeks with the church at Tryon. Bro. Sheppard, of Bowmanville, who was on the Island at the time and preached at different points with much acceptance, assisted Bro. Stevenson a few evenings at Tryon. The meetings were well attended, and it is believed that much good seed was sown, which will in future appear. Four persons were immersed at the time. One man was immersed a few weeks after the meeting. The brethren were much encouraged and strengthened in their efforts to spread the gospel in that locality.

In New Glasgow one person was recently baptized. The church is living in peace and hoping and expecting more prosperous times. Bro. D. McLean has been preaching here, at Summerside, and Tryon, since his return from the West last summer. The brethren are highly pleased with him, and are hopeful that through the blessing of God his health may be restored and he become a very efficient preacher of the Gospel of Christ.

We have not yet heard of a man for this mission field. Many are enquiring if a good man is likely to be secured. Such a man would meet with many a hearty welcome from friends, where the fields are ready for the harvest. It is our prayer to God that we will not be disappointed in this matter.

As far as we travel THE CHRISTIAN is well received, and few we speak to refuse to take it. We hope for its success and usefulness.

The brethren at 48 have started a weekly prayer meeting from house to house. These meetings are growing in size and interest.—[Ed.]

The following extract from the *Christian Herald* of Monmouth, Oregon, Nov. 30th, will interest many of our readers, especially the church at Summerside, P. E. I., who, though now deprived of the labors of a preacher, are struggling nobly to keep up the public worship of God. Bro. Morrison is one of the preachers across the line who heard the gospel in Summerside, turned to the Lord, and became a member of the church there. Last summer he went to Oregon, and is now actively engaged in preaching the gospel in that distant land. He was conducting a grand meeting in Monmouth, and at last date (Nov. 27) had 36 additions.

"As our associate editor is comparatively a stranger to many of our readers on this coast, we take pleasure in quoting the following paragraph from our esteemed brethren of the *Christian Evangelist*,—'H. T. Morrison, recently of Waupun, Wis., is located at Eugene City, Oregon, and has become associate editor of the *Christian Herald*. Bro. Morrison is known to us as a good and true man, and our Oregon brethren will always find his voice and pen, and, what is better, his life, on the side of righteousness. We devoutly hope that he and his faithful helpmeet may find a pleasant home and a useful field of labor in the Sunset Land.' We have accepted Bro. Morrison not so much on what others have said of him as on his real worth among us. We have tried him and know what he is capable of doing."

For the information of the P. E. I. brethren we would say efforts are being made to find a suitable man for the Island. To accomplish this it will, of course, take time and patience. We are in hopes, however, that the efforts will be crowned with success.

INVENTIONS OF A HALF CENTURY.

The number of inventions that have been made during the past fifty years is unprecedented in the history of the world. Inventions of benefit to the human race have been made in all ages since man was created; but looking back for half a hundred years, how many more are crowded into the past fifty than into any other fifty since recorded history! The perfection of the locomotive, and the now world-traversing steamship, the telegraph, the telephone, the audiphone, the sewing-machine, the photograph, chromo-lithographic printing, the cylinder printing press, the elevator for hotels and other many storied buildings, the cotton gin and the spinning jenny, the reaper and mower, the steam thresher, the steam fire engine, the improved process for making steel, the application of chloroform and ether to destroy sensibility in painful surgery cases, and so on through a long catalogue. Nor are we yet done in the field of invention and discovery. The application of coal gas and petroleum to heating and cooking operations is only trembling on the verge of successful experiment; the introduction of the steam from a great central reservoir to general use for heating and cooking is foreshadowed as among the coming events; the artificial production of butter has already created a consternation among dairymen; the navigation of the air by some device akin to our present balloon would also seem to be prefigured, and the propulsion of machinery by electricity is even now clearly indicated by the march of experiment. There are some problems we have hitherto deemed impossible, but are the mysteries of even the most improbable of them more subtle to grasp than that of the ocean cable or that of the photograph or telephone? We talk by cable with an ocean rolling between; we speak in our own voices to friends 100 miles or more from where we articulate before the microphone. Under the blazing sun of July we produce ice by chemical means, rivalling the most solid and crystalline production of nature. Our surgeons graft the skin from one person's arm to the face of another, and it adheres and becomes an integral portion of his body. We make a mile of white printing paper and send it on a spool that a perfecting printing press unwinds and prints and delivers to you folded and counted, many thousands per hour. Of a verity this is the age of invention, nor has the world reached a stopping place yet.—*Home Journal*.

READ CAREFULLY.

The annual sermon to the Sabbath school of the Centenary Methodist Church was preached recently by the pastor, the Rev. Mr. Dobson, to a very large congregation. The text was from Mark x. 14, the latter clause of the verse, "Suffer little children to come unto Me, and forbid them not; for of such is the Kingdom of God." The preacher's principal point was that children were already, by virtue of the atonement, heirs of Christ's kingdom. At birth they were pure, and so long as they remained unconscious of sin, were fit to enter into their inheritance. He protested against the idea that children were only saved by the ordinance of baptism, for which, he said, there was no warrant in the Scriptures. Neither did he believe that at the moment of baptism some extraordinary regeneration took place, but simply that all little children were, by the mercy of Christ, free from all responsibility for sin, and had participated in the new birth. No matter how rigidly a creed might be drawn, our humanity revolted against the doctrine that infant children were unsaved. This heirship of children was too commonly lost sight of by those charged with their instruction, and the preacher implored parents and teachers never, unless a child was itself conscious of sin, to tell it that it was lost and under the curse of God. Rather let

them be taught that so long as their minds are pure, so long as their conscience does not accuse them of sin, that they are God's children, and being so, should govern and order their lives by the law of His love. Mr. Dobson spoke with much earnestness and power. His sermon was a broad and liberal presentation of a most important theme: the relation of children to the church, which is, as he said, only beginning to be thoroughly understood in these later days.—*Telegraph*.

[We are glad to notice the above sentiments coming as they do from a prominent Methodist preacher. Such utterances will soon lead the people to see that infant baptism is not only unscriptural, but useless.]

TEMPERANCE NOTES.

THE GATES OF HELL.

In a sermon upon this subject Mr. Talmage said: "Another gate of hell, and the chief gate, and as wide as all the others put together, is the gate of alcoholic beverages. On the night of exploration I found that everything was under the enchantment of the wine cup; that was one of the chief attractions of the illuminated garden; that staggered the step of the patrons as they went home. The wine cup is the instigator of all impurity, and the patron of all uncleanness. So far as God may help me, I shall be its unending foe. It was the testimony of the officials on the night of the exploration that those who frequent the house of death go in intoxicated; the mental and spiritual abolished, the brute ascendant. Tell me a young man drinks, and I know the rest. Let him become a captive of the wine cup, and he is a captive of all vices. No man ever runs drunkenness alone: That is one of the carrion crows that go in a flock. If that break is ahead, you may know the other breaks follow. In other words, it unbalances and dethrones and makes him a prey to all the appetites that choose to alight on his soul.

There is not a sin on this continent that does not find its chief abettor in the place of inebriety. There is a drinking bar before, behind, or a bar under it. The officers said to me that night, 'You see how these escape legal penalty, they are licensed to sell liquor.' Then I thought within myself, the court which licenses the sale of intoxicating liquors and gambling houses licenses libertinism, disease, all crime, all sufferings, all woes. It is the legislature and the courts who swing wide this grinding, roaring, stupendous gate of the lost. But you say, you have shown us how these swing in to allow entrance for the doomed; please tell us how they swing out for the escape of the penitent. Let me answer, it is the exception when they come out. I think 999 out of a thousand perish."—*Domestic Journal*.

A SAD sight was witnessed at the police station yesterday. Three dirty, ragged, hungry children—one of them an infant sixteen days old—and their drunken, degraded, half naked mothers, have just been fished out from their miserable den in the north end, and brought to the station for protection by John Naylor, Secretary of the S. P. C. The women fought and swore like demons. The two-thirds naked, shivering children would have brought tears to the eyes of a wooden man. Rum did it all. Five years ago one of the women owned property valued at \$6,000. It has all been spent in liquor, and to-day she is a penniless, drunken sot, and her children hungry and naked, and the thermometer away down below zero. How the sixteen days' old babe lived through the severe cold of Monday night, neglected as it was, is a mystery. The two women were locked in cells, from which they poured forth a volume of filthy language that would have shocked a Wyoming cowboy. The parents will be arraigned to-day on a charge of criminal neglect.—*Halifax Herald*, 5th ult.

RANDOM NOTES.

Never chase a lie. Let it alone, and it will run itself to death.

Accordingly as men sow in this life, so will they reap in the life to come.

The Salvation Army of England is having fifteen halls built, with seating capacity for 25,000 people.

Heaven's gates are not so highly arched as prince's palaces; they that enter there must go upon their knees.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause.

Kossuth, the Hungarian patriot, though 80 years of age, is still of handsome and robust form. His hair and beard, however, are both snow white.

How would you like to have it said of you when you get to heaven: This one was saved easily. He did not suffer much. He spent nothing for Jesus.

Two Connecticut farmers went to law over a barrel of apples. The case has been tried five times at an estimated cost to the litigants of \$8,000, and they are still at it.

The pay of the Archbishop of Paris has just been cut down from \$9,000 to \$6,000. The bishop of London has \$50,000, and two palaces, but the claims on him are innumerable.

In 1830 it was not known that there was a single Protestant among the French-speaking people of Canada, now there are 3,000 communicants, and a French Protestant population of about 11,000.

John Swim, of West Jefferson, O., began life as a lawyer, but soon abandoned the profession, and became a rag-picker. He has not slept on a bed for 35 years, but owns several fine farms, and is worth fully \$200,000.

Rev. Dr. Newman says the Church should revise her Creed so that it would read: "I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, total abstinence from all intoxicating liquors, the resurrection of the dead, and life everlasting."

Exchange: "I hope we shall exchange duties occasionally," said the rector of A. to a clerical neighbor recently arrived: "my people like a little variety." "Oh, no," said the other; "I protest against exchanges? for if you preach better than myself my people won't like me after you; and if you preach worse you never ought to preach again."

When one is tempted to relate a witty but impure anecdote for the amusement of his intimate friends, let him extinguish the desire he feels to amuse his friends in that way with this prohibition of the Holy Spirit, "Let no corrupt communication proceed out of thy mouth." Lips that speak to God in prayer, and of God to man, should never be defiled by giving passage to unclean words.—*Zion's Herald*.

Joseph Cook said recently, in Boston, "In Italy now there are 138 organized churches, besides assemblies where service is conducted in English, French and German. There are among the Waldenses 15,000 communicants, and from 8,000 to 10,000 more in the Italian Protestant churches. In France there are more than half a million of Protestants, with a thousand Protestant pastors, more than 1,200 Protestant schools, and thirty Protestant religious journals. In Switzerland Romanism had once all, and now has only two-fifths of the population. In Bavaria the Protestants number nearly a third of the population. In Belgium alone does Romanism show vigor."

The Christian.

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SAINT JOHN, N. B., JANUARY, 1883.

NOTICE.

We have been greatly encouraged since the issue of the December Number. The many words of cheer, accompanied with long lists of subscribers, reveal unmistakably that our efforts are meeting with the approval of the brotherhood; that at the Yearly Meeting we did not misunderstand what we then thought, but now know to have been the desire of the brethren, and we now realize they meant what they said. While extending to our friends our warmest thanks for what they have already done for THE CHRISTIAN we would urge them to still persevere in the good work. This is the first of the year and you will not find a better time than now. Do not delay. Get all you can to subscribe for the paper. Send us the name or names as fast as you get them. REMEMBER THE PAPER ONLY COSTS FIFTY CENTS A YEAR!

GREATER WORKS THAN THESE SHALL HE DO.

Rich were the promises of Jesus to His sorrowing disciples when about to leave them to go unto His Father. He told them it would be so much better for Him to leave a world of suffering and sin to enjoy the glory of heaven, that if they intelligently loved Him they would rejoice at the change. It would also materially benefit them, as He would in heaven do more for them than if He remained with them on earth.

Among the promised blessings He assured them that the believer would do the works that He did, and even greater works, because He went unto the Father.

The redeeming work of Christ in his death and resurrection is the only meritorious work that saves men from sin, and it stands distinct from every other; but Jesus speaks here of His miraculous works, and says that His disciples would do these and still greater works. Did the apostles perform greater miracles than He who raised the dead and healed the man who was born blind? Greater miracles they did not, nor did Jesus say they would, but greater works they assuredly did. All miracles are works, but all works are not miracles. All Jesus' miracles were works of mercy. No one was punished by His miracles. He struck no transgressor dead or blind. Every miracle declared the Son of Man came not to destroy men's lives but to save them. But there are greater works than raising the dead. To turn sinners to God is a greater work (though not a greater miracle) than to raise a man from the dead. This brings him back to live

a little longer on earth and die again; that brings him to Christ to live forever in heaven. Should any number of men combine their skill to make one ear of wheat it would be a failure, because they can not work a miracle; but one ordinary man can produce them by the million. His work is as much greater than what they attempted as millions of ears are greater than one.

Of themselves the disciples could do nothing; employed by Jesus they would gather fruit unto life eternal. God has given to His Son the heathen for his inheritance, and the uttermost parts of the earth for His possession, and He leaves His people to cultivate that possession for Him, and to press His claims on all mankind. Their success depends on the fact that He has gone to the Father—a fact most prominent in the history of redemption. On it they rely as all powerful to convict His enemies of their unreasonable and ruinous rebellion.

When Mary met her risen Lord and was about to embrace His feet, He said, "Touch me not, for I am not yet ascended to My Father; but go unto My brethren and say unto them, I ascend unto My Father and your Father, unto My God and your God." (John xx.) This message unto His brethren would turn all their sorrow into abiding gladness, and be their guarantee of future success. It still cheers the Lord's workers to know that He is with His Father and their Father, and it is their grand assurance of success.

But few believed the Lord's report when He was on earth. But after He had died on the cross and risen and ascended to His Father, and sent His Spirit on the apostles, they had great success in turning the people unto the Lord. His very murderers were pierced in their hearts when assured that God had made that same Jesus whom they had crucified both Lord and Christ. When they asked what they should do they were offered salvation in His name, and three thousand were saved in one day. The apostles wrought miracles and did greater works in turning sinners to God.

Miracles have long since passed away, but faith, hope, and love remain. Jesus is with His Father, and true believers are still at work working for Him, and will be, until He comes again to reckon with all. If we are His servants He has left us our work. We are constantly called to His labor, and to gather sheaves for the eternal harvest. While the Judge standeth before the door let us ask ourselves the solemn question, What part are we taking in the Master's work? Let us not dwell on the discouragements, but open our eyes upon the grand opportunities of doing good work for eternity.

I. In preaching the Gospel to every creature we can have a part. We can either go ourselves or encourage and sustain those who preach. Are we doing what we can in this?

II. We are exerting an undying influence for weal or woe on our families, friends and neighbors. Their souls are as precious to Jesus as ours, and He knows what we are doing for them.

III. In ministering to Christ's brethren. Some of these are hungry and naked. Do we feed or clothe them, or leave them to suffer in want? Some of them are sick and may not need our money but long for sympathy and cheer. We may remember when we were sick and lonely how much we prized the visits of friends who felt for us and comforted us with good news, or the kind words of the Saviour. Shall we neglect others who suffer, while our record for the final judgment is fast filling up? "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me." (Matt. 25) Like children we are apt to aim at things beyond our reach to the neglect of simple duty. He who knows the future as the past contrasts the case of those who come to judgment. "Many will say unto me in that day, Lord, Lord, have we not prophesied, and in Thy name have cast out devils, and done many wonderful works." In

these wonderful works they gloried; but they pass for nothing, and they must hear the sentence, "Depart." Others who loved the Lord delighted in doing His people good. These acts became as natural to them as the air they breathe, and were nearly as soon forgotten. But they were remembered by Him who forgets not a cup of cold water given to one of His, and on His account.

IV. We can work for Jesus in seeking his erring ones. These, like the poor, are always with us. But how apt they are to be forgotten. We may speak freely of their faults; but who goes anxiously, prayerfully and lovingly after them to bring them back to God. When the like is thought of in comes the cruel mutterings of unbelief, "Am I my brother's keeper? They have the same opportunities I have; it would be casting pearls before swine to attempt to restore them," etc., etc. Hear Jesus' loving words by His apostle, "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins." (James v. 20.) All because "Thou hast ascended up on high, Thou hast led captivity captive, Thou hast received gifts for men, yea, for the rebellious, also, that the Lord God might dwell with them." (Ps lxxviii. 18.)

THE CHRISTIAN is the name of a paper issued by the denomination known as the "Disciples of Christ," edited by Donald Crawford, of New Glasgow, P. E. I., and published monthly by Barnes & Co., St. John, N. B. It is an eight page paper 10 by 13 inches, price 50 cents a year. We have read the editorial of the December number and the article editorially commended on, "What shall I do to be saved." We can see nothing unevangelical in these utterances and if they are a sample of the views of this body on repentance, faith and baptism, we see no need of their separate existence as a denomination. Nine-tenths of all Baptists would accept the views set forth. We have always understood "the Disciples" to hold to peculiar and somewhat unevangelical views as to these subjects, and we are glad to hold forth the hand of fellowship to all who hold and practice what is fundamental in the teaching of Christ and the constitution of his church. We further believe that all separations among Christ's followers not necessitated by loyalty to truth are injurious, and efforts to remove them ought to be made.—*Christian Visitor.*

Thanks to the editor of the *Christian Visitor* for the friendly notice of THE CHRISTIAN, and we can assure him that the articles referred to are in perfect harmony with the teachings of the Disciples of Christ.

BRO. ISAAC ERRETT, editor of the *Christian Standard*, has been sick for some time, but we are glad to learn he is now on a fair way to recovery.

A PRIVATE letter from Bro. Keathcart, informs us of his safe arrival home on Nov. 13th, that his wife is somewhat improved in health. And that in all possibility he will soon be in these parts again.

FROM the *Christian Standard* we learn that Bro. Pattie, though unanimously requested to stay another year, has determined to sever his connection with the church, New Cumberland, W. Va. He has decided to remove to California and there make it his permanent home. He thinks the climate better suited to his health, and is desirous of engaging in horticultural pursuits.

IF any of our readers have spare numbers of the December issue, they would confer a great favor by returning them to this office.

WE call the attention of our readers to the circular on Mission Work, on page 7, sent us by the Cor. Sec. It is full of interest and will pay perusal.

ORIGINAL CONTRIBUTIONS.

ANOTHER YEAR.

Gone! yes, another year has passed away, and now, with former years, lies forever in the vaults of eternity. On its pages are indelibly written the thoughts, words and deeds of all who lived during its stay with us on earth. We are now on the threshold of another year. What a time for reflection! A time for solemn sober thought! The time to renew, with a strong determination, that, aided by God, we will carry out our oft-repeated but broken vows. This is the projected time of reform, not only of the living but, sad to think, of many now in that country from whose bourne no traveller returns.

Pitiable, indeed, is the state of that man in whose heart does not beat, at this time of the year at least, a desire to improve on the past. Past redemption is that one, I was going to say, and so near the truth is it that I need not recall it, who, having carefully surveyed the past and the present, is satisfied with the efforts put forth, his moral and religious standing, that he feels no need nor cares to see a chance wherein to improve. But I indulge in the hope that few, but very few, of our readers belong to this class of high flown perfectionists, and that we all realize that a change, either for the better or the worst, has taken place in our character during the past year.

Change—did I say? Yes! Have we been laboring under the idea that no change has taken place; that we are just the same to-day as a year ago? Oh! let us be careful lest we make a mistake, the evil consequences of which will not be known until it is *too late*. Remember, every year, every day, yea, every hour, is borne down with privileges and opportunities for doing good. The more faithful we are in utilizing them the happier we are; our characters will be strengthened and ennobled; our associates will be blessed; God's name will be honored; and our reward in heaven increased. But if we spurn them and cast them behind our backs as unworthy of notice, or because they cross our path of convenience, or interfere with some anticipated pleasure, we are then doing wrong, and rest assured that the evil results will be felt, not only in time, but throughout eternity; for these duties never leave us as they found us. These things being so, should we not, as the merchant calls it, "Take stock," or, as the mariner would say, "Take our bearings." For while our frail bark has sailed over many a shoal, and passed safely rocks unseen, and weathered many a cape, the voyage is not finished, and there are shoals and breakers ahead. Now let us ask ourselves a few practical questions and be profited thereby.

- (1) What have I done during the year for the cause of Christ, the best of all causes?
- (2) Am I sure that the past year is the best year of my life? If not, why not?
- (3) When under the pressure of hard times, feeling that retrenchment was necessary, where did it commence and end?
- (4) Do I feel satisfied with my year's labor, knowing that it would have required *quite an effort* on my part to have discharged more faithfully the responsibilities that were resting upon me?
- (5) Have I done anything during the year for the support of the *Truth*?
- (6) Has the missionary cry from home and abroad, "Come over into Macedonia and help us," met with no response from me?
- (7) How often have I met with the people of God? And when thus privileged was my presence a blessing or a hinderance—a hinderance, either by finding fault, without suggesting a better order than the one complained of, or by advocating some preference and holding it up as a matter of conscience? Some may reply, Well, I have not met with the

Church for some time. Why not? Too far away? Oh no! Well, we have no preacher—or—I don't like the preacher;—the brethren have not treated me very well;—the Sundays have been kind of wet;—the horses and I work so hard through the week we need rest and must have it, you know;—and it is the only time we have to visit and to entertain our friends.

Now, my beloved brethren, without saying one word as to the example you are setting your children and the evil influences you are thus throwing around them, a good illustration of which can be found in the November number under the heading "Why he dropped his Sunday paper," are you perfectly satisfied with these excuses? If so, we had better write them down on paper, or commit them thoroughly to memory, lest we should forget some of them when the Saviour asks, "Why did you forsake the assembling of yourselves together? Did you not know that those who waited upon the Lord renewed their strength? Did I not promise that were two or three were gathered together in my name there I would be in their midst?" Just imagine your coming up to the Saviour, who knoweth all things, the very thoughts and intents of the heart, and saying, "Yes, Lord, we understood all this and more, but here are our reasons for not doing what you required." This picture is not over-drawn, for we are told "that we must appear before the judgment seat of Christ that every one may receive the things done in his body according to that he hath done, whether it be good or bad," and "To him that knoweth to do good and doeth it not, to him it is sin."

But I must stop. This article is longer than intended, and may be too long for the size of our paper. It has been quite a task not to develop more fully many of the questions suggested and to keep back many others that crowded upon the mind while thus writing. I would say, however, in conclusion: Let each one of us strive not only to be "diligent in business, but fervent in spirit, serving the Lord." That in planning for future prosperity we take into account the cause of Christ. Hoping that we all may be profited by the consideration of these and kindred questions, and that the God of peace that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work, to do his will, working in us that which is well pleasing in his sight through Jesus Christ; to whom be glory forever and ever, Amen.

T. H. C.

A PLEA FOR THE PREACHER.

I wish to say a few words to the brethren who read THE CHRISTIAN in behalf of those who "minister to them in holy things." Some—I might say many—have an idea that the preacher's position is a peculiarly pleasant and easy one; in fact, that he has very little real hard work to do, and that he lives upon the fat of the land. They see him, during the week, going about from house to house visiting the members of his congregation, and on the Lord's day they listen to the words of wisdom that fall from his lips; but they have very little idea of the large portion of his time taken up by the former, nor of the hours of patient and brain-wearying study required to produce the latter. Besides this, dear reader, you should take into consideration the many disappointments he meets with in his labor or love. He sees some of his finest pulpit efforts fall upon heedless ears, apparently producing no good effect whatever. His most fervent prayers on behalf of his people remain unanswered, and no doubt he often feels like giving up in despair of doing them any good, and leaving them to get to heaven as best they can. But he remembers that although Paul may plant and Apollos water, it is

God who giveth the *increase*, and he buckles on his armor afresh, determined to labor on, and pray on, if peradventure he may finally present them faultless before the throne of the heavenly grace.

Now what I desire to impress upon you is that you should show a greater appreciation of the faithful efforts of those who labor so lovingly in your behalf. There are many ways in which you can do this. Perhaps not the least important one is to see that your pastor's mind is not unnecessarily troubled as to what he shall eat, what he shall drink, and wherewithal he shall be clothed. His mind being free from pecuniary cares, he will be in a better frame to study the Word, and to bring forth therefrom, for your benefit, things both new and old. There was considerable force in the remark once made by an English clergyman that he could always preach better when he had a sovereign in his pocket. You can also encourage your pastor by giving prayerful attention to what he says. If he sees that you appreciate his efforts in your behalf, he will be nerved to do his very best to interest and benefit you. Do not be afraid to let your pastor know that you appreciate his efforts. When, at the close of the services, he descends from the platform to take you by the hand and enquire after your welfare, whisper in his ear that you have enjoyed the sermon and that you intend to profit by it. You will be surprised how much good that will do yourself as well as the preacher; for it is a law of our nature that the giver is blessed as well as the receiver.

There are many other ways in which you can encourage your pastor; but I am encroaching on THE CHRISTIAN'S valuable space, and must therefore leave you, dear reader, to your own reflections, hoping that what I have written may not be without some slight influence upon you, and that His name may be glorified thereby.

St. John, N. B., Dec., 1883.

W. H. E.

THE CHRISTIAN'S HOPE.

"Our knowledge of that life is small;
The eye of faith is dim;
But 'tis enough that Christ knows all,
And we shall be like Him."

We may be charmed with the beauties of nature and the glories of earth; we may experience much happiness in the exercise of Christian virtue and duty; we may take intense delight and comfort in the enjoyment of the many temporal and spiritual blessings kindly bestowed upon us here by an indulgent Providence,—yet the highest pinnacle of earthly happiness possible to attain is but a foretaste—a mere taste—of the future bliss for which the Christian hopes. Without this hope, where is the blessedness of existence? "Born to trouble as the sparks fly upward," like Job we might well curse the day of our birth. Constantly reminded on every side that this is not our home; seeing the transitory and fleeting nature of all things earthly—

"The wink of an eye, the draught of a breath,
From the full bloom of health to the paleness of death;"

We might wish to live here always; or that the dark night of oblivion had long ago covered us.

Having this hope we bless God for our existence. Created in His image; endowed with many attributes of His own glorious character, we thank Him that this is not our home. We wish not to live here always. "O! who would live always—away from his God—away from you heaven, that blissful abode!"

"The Bible reveals a glorious land,
Where angels and glorified spirits dwell;
Where pleasures ne'er end, at God's right hand,
And anthems of praise forever swell."

Though the storm of adversity howls, and the tempest of the dark night of death overtakes us; "let the hurricane roar;" let the jaws of the deep swallow us, or the clods of the valley cover us—we hope—that is, we expect and desire—these "vile

bodies" raised and made "like to His glorious body," and to possess an everlasting inheritance in this heavenly land. Knowing that our earthly house of this tabernacle must be dissolved, we expect a building of God, an house not made with hands, eternal in the heavens. Realizing that here we have no continuing city, we hope to view the jasper walls of that city whose builder and maker is God; to enter through its pearly gates, and walk its golden streets. In that celestial city—where there shall in no wise enter any thing that defileth or worketh abomination or maketh a lie—we hope to walk with the "nations of them which are saved," in the light of the glory of God and of the Lamb forever. In that beautiful place, where all tears are wiped away, where there is no more death, neither sorrow, no crying, nor any more pain; but all is light and life and joy and beauty—we hope to glorify God and enjoy Him forever.

Where is the reason for this hope? What are we, and what have we done that we should deserve this? O! nothing at all. It is God's free gift. "The gift of God is eternal life through Jesus Christ our Lord." The Christian's hope is built on the promise of God. He has promised eternal salvation to all them that obey him."

"Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city."

D. McDougall.

Riverside, Dec. 3, 1883.

GONE!

The Old Year 1883, with all its opportunities. How the years do hurry us on. One year less of mortal strife and sorrow; one year nearer to heavenly joys. "We take no count of time save from its loss." 'Tis then we are startled and amazed at ourselves that we have made so little progress in the path that leads to God. In looking forward we see much to do, but in looking back we see little done.

Many peaceful, happy homes have received some token, during the old year, from the messenger over the river, by which they know they, too, must soon go. Many who commenced the year with us are gone.

"Look where we may, the wide world o'er,
Those lighted faces smile no more."

Listen as we may we shall never hear their voices on earth again. They have reached the shining shore before us and are waiting and watching for our coming to welcome us when the "sunset gates unbar." But we will not dwell here at the waters of Marah, but pass on to Elim and rejoice that the beginning of another year is given to us.

The pages of the Old Year are written, the records of which are before God. Of all the wrongs we plead His mercy; and with thankfulness and gratitude we lift our hearts to Him, that amid all the changes of life His love toward us is unchanged; that although another year is gone we are still permitted to live on. By the grace of God we will plume our faith for the onward flight into the blessed future. Time is made illustrious by its sacred relations to the future. Out of the fleeting hours of 1883 come sacred tender memories and experiences and associations that are momentous.

There are grand possibilities before us. Let us take the pages of the New Year, or what of them may be granted to us, and by our consecration and concentration shape them well, and enrich them, and return them to God, written all over with deeds of duty and love. Our years at most are few. Time passes swiftly. While the past urges us to diligence, the future calls to earnestness. A few more years and we shall be where time will be no more, and where all the shadows of time will have passed—where we shall see God face to face and shall know even as we are known.—And then!

H. MURRAY.

THE FAMILY.

The following Acrostic (not before published) was written on the death of a beautiful child, who preceded a sister and mother a few years to "the better land."

Just as the sun his journey ends,
Or March the thirtieth day,
His eyes are closed on weeping friends,
Nor will his spirit stay.

He spent but two short years with us --
Only the bud was given;
We laid his little form in dust,
And now he blooms in heaven.
Released from earth, its tears and toils,
Dear Howard, sweetly rest

Beneath a Father's radiant smile,
And on a Saviour's breast.
Grieved though we are, we'll think of thee,
Now present with the Lord;
And hope, through Jesus' grace to be,
Like thee, to bliss restored.

D. C.

"LUCK."

"Just like his luck!" half of the boys said, when Charlie Foster won the State scholarship.

They made the same remark when his name had been sent in by the principal of the school to the superintendent as his best scholar. In all likelihood these same old school-fellows will keep on saying, "Just his luck!" if Charlie ever becomes a judge or a senator, or if he marries happily, or makes a fortune. Every step upward is attributed by some men and boys to that unknown quantity called "luck." And curiously enough, just as "Like his luck" is used to account for the success of one's friends, so "Just like my luck" is used to explain our own failures.

"It is just my luck! There was not a single question about anything I knew. I had crammed up the State, square root and the conjugations; and I was asked about mountain ranges, compound interest and the fifth declension. I always was unlucky!"

In all this talk about "luck" is there not a good deal of inconsistency? We never employ the word to account for our own successes or somebody else's failures. When the said Charlie Foster misses a catch at baseball, or catches a crab in a race, we do not cry, "How unlucky he is!" but, "What a muff that Charlie Foster is!" And when we ourselves manage to get on the roll of honor, we resent with virtuous indignation any congratulations on our luck. "Luck, indeed!" we growl; "there was no luck at all. It was just hard work, and nothing else."

Moreover, this talk about luck is unmanly, not to say cowardly. To trust to luck is a confession that one can not do anything by one's own labor or one's own intellect. It is really, my boy, an acknowledgment that you have no independence of character, no strength of will, no patience, and no perseverance. It is a sure confession of carelessness and idleness. "I'll study this thing or that thing, and trust to luck for the rest," you say, and the result is you are nowhere in the examination.

So in everything we undertake. If we neglect to take ordinary pains, if we omit ordinary prudence, no luck ever saves us from disaster.

Trusting in luck is a very different thing from trusting in Providence. Providence aids those who aid themselves, and just in proportion as they work honestly and conscientiously. Luck is a kind of capricious spirit which is expected to set at naught all the laws of nature for our advantage, or to our disadvantage, without the slightest apparent reason why it should intervene at all. If there is such a thing that can either make or

mar us, our first duty is not to be its slave, but to make ourselves its master.

Lucky people are those who have thoroughly trained themselves for the battle of life. They have eyes open to perceive a coming danger; and have learned how to avoid it; they recognize a difficulty, and know how to overcome it; they see an opportunity, and know how to make use of it; and they are ready, with all their faculties alert, to seize it before it has gone forever. "Practice makes perfect."

There is nothing brilliant or showy about practice and training, and therefore we have not noticed them. But they are there, nevertheless. To all of us, every day of our lives, opportunities present themselves which pass without our heeding, or, if we see them, without our having the courage and skill to avail ourselves of them. We let them fly, never to return, because we are not ready, and then we cry, "Just like our luck!" As Shakespeare says:

"The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings."

Away with your notions of luck. Be manly and trust to work. Do your duty, and let luck do its worst.—*Harper's Young People.*

FRIGHTENING CHILDREN TO SLEEP.

A lady overheard her nurse girl the other night talking to the little child she was putting to sleep, and among other legends of the nursery in which she indulged was this:

"If you don't go right to sleep this very minute, a big, awful bear, with eyes like coals of fire, and sharp, white, cruel teeth, will come out from under the bed, a-n-d e-a-t y-o-u a-l-l u-p!"

The poor little thing nestled down under the clothes, and after a long season of terror fell asleep to dream frightful dreams of horrid bears eating her up.

That night, when the stolid nurse had composed herself in her own comfortable bed and put the light out, there came a sudden rap at the door, and the voice of the mistress called loudly through the panels:

"Maggie! Maggie! for mercy's sake get up as quick as you can. There's a fearful burglar under your bed, and as soon as you get asleep he's coming out to rob and murder you!"

At the word burglar she sprang screaming from the bed, tore open the door and fell into hysterics into the hall. The lesson was even more instructive than the mistress had designed; but when the girl's fears were calmed she said to her:

"You did not hesitate to tell my little delicate child, who could not possibly know that it was a lie, a cruel story of a bear under her bed; now when I treat you to the same kind of slumber-story, you are nearly frightened to death. To-morrow you can go into the kitchen and work—you are not fit to care for little children."

How many children are there who, every night of their lives, are frightened to sleep!

WHAT GOVERNORS COST.

The two highest salaried governors of the States are those of New York and Pennsylvania, who receive \$10,000 a year each. The next highest are those of California, Nevada and Illinois, who get \$6,000 each. The governors of Colorado, Indiana, Kentucky, Missouri, New Jersey, Virginia and Wisconsin are paid from \$1,500 to \$4,000. The lowest salaries paid are to the governors of Vermont, New Hampshire, Rhode Island and Michigan, who receive but \$1,000 each. No wonder Governor Begole, of Michigan, begs from the railway companies one of those little red pocket-books for himself and "Mrs. Begole."—*Chicago Herald.*

FOREIGN CHRISTIAN MISSIONARY SOCIETY.

George Darsie, in the annual address emphasized the thought that what our people need first and foremost on the missionary question, is *light*. The dying words of Goethe, "More light, more light," express the need of the hour. Competent judges believe that the only thing necessary to interest the entire brotherhood in this cause is a knowledge of the facts. This statement has been prepared with this thought in mind. Its aim is first to set forth what has been done by the Society; and secondly, to outline the work of the present year.

I. What has been done since its organization in 1875. Eleven missions have been established under its auspices. These missions are located in England, France, Denmark, Turkey, India, Japan, and on the Isthmus of Panama. Since the Convention, Garabed Kevorkian, was sent to Tokat, in Asia Minor. He is a physician as well as a preacher. The total membership under its care is about 1,300. It has five chapels in England worth in all \$80,000. Its receipts from the first amount to \$97,000. Last year they were over \$25,000. Several of these missions will soon be self-supporting, and will become sources of revenue. The efforts put forth thus far have been signally blest. The results have far exceeded all expectations.

II. The work proposed for the present year. It is briefly as follows: 1. To send three evangelists to England. 2. To strengthen our present missions in France and Denmark. 3. To send a physician to India. 4. To build a home, costing about \$4,000, for our missionaries in India. 5. To establish one or two new missions. We may have to revise and enlarge our plans as we go on. Our policy from the first has been to follow the leadings of Providence.

To carry out these plans we will need a dozen missionaries. We will need besides \$60,000. We can afford to raise this sum, and at the same time give double as much as in any previous year for all home enterprises. The Disciples of Christ ought to pay \$0.10 a member, when the Methodists pay \$0.20, the Baptists \$0.40, the Presbyterians \$1.00, the Congregationalists \$1.20, and the Moravians \$5.19. It should be borne in mind that only one-fifth of the sum pledged at the Convention is payable this year. This is a very small part of the amount that will be needed.

There are now one hundred great societies in existence. They spend annually \$7,000,000. They have 2,000,000 converts under their care. They have translated the Bible into the language of four-fifths of the race, and yet it is the conviction of some of the wisest and best men living that the Christian world is only *playing* at missions. The American people pay more for dog tax than for the conversion of the heathen. They pay more for liquor weekly than for missions annually.

From our doctrinal position we ought to lead the world in missionary activity. We believe, as no other people, that faith comes by hearing, and hearing by the word of God. We believe that men can not believe in him of whom they have not heard; that they can not hear without a preacher. With us it is a cardinal maxim that in conversion the spirit operates through the truth. To be consistent we ought to surpass all others in zeal and liberality. We are not doing a tithe of what we are able to do. As a people we are not giving as the Lord has prospered us. Very many are doing nothing at all. May the day come speedily when our efforts will be commensurate with our numbers and resources. This cause needs the hearty support of every member of the brotherhood. May we not ask for yours?

(We will give the Constitution of this Society in our next.)

Articles from Bros. Murray and Emery have been crowded out, but will appear in our next issue.

CURRENT EVENTS.

DOMESTIC.

Among the many reports, during the past month, of disasters at sea, none were more sadly received by the people of St. John and Halifax, than the loss of the Princess Louise with eight of her crew. She was a new vessel, just launched at Maccan, and was being towed to Halifax to be rigged, by the Government steamer *Newfield*. When off Point Priu, Digby, during a terrible gale accompanied with a snow storm the steel hawser broke and the helpless ship was soon driven on a lee shore and was broken up on the immense rocks.

Sir Charles Tupper has resumed his duties as Minister of Railways and Canals. While passing through Montreal on Monday, Dec. 24, he was interviewed by a reporter, and gave most encouraging accounts of increased good feeling in the Old Country towards Canada.

Sunday (Dec. 23) was one of the coldest days that has been experienced in St. John for years. In the city it was $19\frac{1}{2}$ below zero; at Mount Pleasant 22 below. According to the notes of our esteemed citizen, J. W. Lawrence, Cold Friday was on the 8th of Feb., 1861, the thermometer registering in the morning 20 below zero, and 10 below throughout the day with high wind.

NEWFOUNDLAND.

St. Johns, Nfld., Dec. 26.—A formidable riot occurred at Harbor Grace this evening. The Orangemen of the city turned out in procession with regalia and flags. They were attacked by the opposite faction and three men were instantly killed and several mortally or severely wounded. The riot is not yet quelled. Detachments of infantry, cavalry and police are being dispatched by train and steamer to the scene of the disturbance.

A reliable agent at Harbor Grace wires (Dec. 28th) that the disturbances originated on Monday evening by threats of the Roman Catholics to obstruct the procession of Orangemen the following Wednesday. Considerable street brawling occurred on Monday, but nothing serious. Tuesday passed peacefully. On Wednesday the Orangemen met at their hall and proceeded in procession to the Westend Church. On their way back from service they were attacked by an armed mob with guns, hatchets, and pickets. The Orangemen halted, whereupon seven sealing guns, loaded with heavy shot, were discharged into their ranks. Four men fell to the ground and expired almost instantly. Eighteen were wounded—five fatally. The Orangemen fled and showed no fight. Two Roman Catholics were accidentally killed by their own party. The city is now quiet, but serious disturbances are expected at the obsequies of the dead Orangemen to-morrow. Thousands of men are arming all around Conception Bay. Six arrests have been made.

GREAT BRITAIN.

The storm in England, Ireland and Scotland on December 11th, was very severe. Telegraph lines thrown down; huge trees torn up; great destruction of property and loss of life. In Liverpool cabs in the streets were overturned.

LONDON, Dec. 17.—O'Donnell, the murderer of Carey, was hung this morning as the neighboring clocks were striking eight.

EDINBURGH, Dec. 21.—The ten Glasgow dynamiters were found guilty of the charges brought against them. Five were sentenced to penal servitude for life, and five to seven years penal servitude.

Lord Lorne, in a speech delivered in Birmingham paid a high tribute to the Dominion of Canada. He said, among other things,—it was only necessary for Englishmen to know Canada, to feel for her that love, sympathy and friendship which, inherent in all true Britons, binds the Empire into one indivisible brotherhood. He expatiated upon the progress made by various towns, instancing Pictou, N. S., which, he said with its cheaper labor, will soon rival Glasgow, Belfast and London as an iron and shipbuilding port.

FOREIGN.

A London despatch, dated Dec. 20, says: Steamer "St. Augustine," from Manila for Liverpool, was burned on Sunday last in the Bay of Biscay. The

passengers and crew, numbering eighty souls, took to the four boats belonging to the vessel, and succeeded in leaving the burning steamer without mishap. The fourth boat containing fourteen of the crew, fell in with a passing vessel, and its occupants were taken on board and landed at Dartmouth. The other three boats have not since been heard of.

CONSTANTINOPLE, Dec. 23.—The fire at Galata broke out in a German-Israelite school house. The flames spread with such rapidity as to prevent the majority of the children from escaping. Many were thrown or leaped from the upper windows into the blankets held in the street below. Many were in this way injured. Nineteen charred bodies have so far been recovered. Thirty persons altogether are missing. The directress of the school, seized with fright, threw herself from a window and was killed on the spot.

CAIRO, Dec. 27.—A female slave, who was captured by El Madhi after the slaying of the Kababish chief, her master, and who recently escaped from El Obeid, reports that El Madhi is in great fear and has sent his family to a place of safety, and that the neighboring tribes have refused to help him.

An emissary of El Madhi has been arrested at Minieh, which is about 40 miles above Cairo. He declared that it was his intention to proceed to Cairo and Macca,

Dec. 21.—Admiral Poyrou has received the following:—

SONTAY, Dec. 18.—Sontay is ours. The outer enceinte was carried by assault on Sunday at 6 o'clock in the evening. The attack began at 11 o'clock in the morning. An assault was made at 5 o'clock in the evening by the foreign legion, together with the marines, infantry and sailors. The flotilla assisted in the bombardment of the place. The citadel was evacuated, during the night, by its defenders, and was occupied on the morning of the 17th without fighting. We do not yet know whether the Black Flags will rebel. The Annamites and Chinese have fled. It is impossible to learn their losses. We lost about 15 killed, including one officer, and 60 wounded, including five officers.

UNITED STATES.

Eight persons were killed by the snow-slide at Mendota mine, Col., on the 24th ult.

At Silverton, Col., a terrific wind storm set in on the 19th ult., and raged furiously for six days, proving the most disastrous to life ever known. Of the five persons who were seriously injured at Virginus mine on Friday, three have since died, making a total of nine persons who lost their lives by this accident.

Yesterday a miner was buried in a snow slide at the head of Clement Creek.

Yesterday two men were caught in a snow slide near Ironton; when extracted they were frozen from the waist down, the flesh opening in seams; they cannot recover.

Three thousand employees of the National Tube Works Co., of McKeesport, Pa., have decided to accept a reduction in wages of from 12½ to 25 per cent. after January 1st.

The officials of the Local Miners' Organization deny the report of an intended strike of 20,000 miners in Westmorland, Blair, Clearfield, Bedford, and Huntingdon Counties. They say that there are not that many miners in the district and that they are too poor to stand a strike.

The Mormon Church is not only rapidly growing in Utah, but in Arizona and Idaho, while missionaries are at work all over Europe and the United States. The Church contains the President, 12 apostles, 15 patriarchs, 3,885 sentinels, 3,153 high priests, 11,000 choirs, 1,500 bishops and 4,400 deacons.

The National Republican Convention for 1884, for the nomination of a Presidential candidate will meet in Chicago on the 3rd of June next. It was in that city that Abraham Lincoln was nominated in 1860, and renominated in 1864; also General Garfield in 1880. In reference to this last nomination, in view of the scenes following, some painful reminiscences will doubtless be recalled.

The toast to the Queen at the New York Chamber of Commerce Dinner on Evacuation Day was as follows:—"The Queen of Great Britain! The many virtues of her life have won the hearts of the English-speaking race, her reign will mark an epoch in history more memorable than that of England's Virgin Queen or that of the illustrious Isabella of Spain, who pledged her jewels to furnish the means by which Columbus gave this continent to the world!" The toast was drunk standing amid cheers.

RECEIPTS FOR DECEMBER.

W. F. Leonard, 50cts., J. W. Grant, 50; Philip McIntyre, 50; Mornton Mills, 50; H. Allen, 50; E. F. Hampton, 50; Mrs. J. C. Leary, 50; Capt. J. Leonard, 50; Elder G. Garraty, 50; G. W. Elston, 50; Robt. Cunningham, 50; Mrs. J. W. Graham, 50; LeBaron Betts, 50; Elias S. Flaglor, 50; J. S. Flaglor, 50; Blisha Burbidge, 50; Chas. Burbidge, 50; A. J. Jackson, 50; A. LeCain, 50; J. T. Carpenter, 50; Jas. Wilson, 50; W. F. Hughes, 50; Robert Thomson, 50; J. G. Nowcomb, 50; F. W. Chipman, 50; Mrs. Isaac Reed, 50; Cyrus Webster, 50; Mrs. Levi Loomer, 50; Mrs. Cyrus Webster, 50; Stephen North, 50; Jacob Lockard, 50; Benj. Borden, 50; D. McLean, 50; Blisha A. Burbidge, 50; William C. Jackson, 50; Mrs. Jos. Jackson, 50; G. Burbidge, 50; Henry Burbidge, 50; William Hutchinson, 50; Mrs. Eaton Rockwell, 50; Henry Dickey, 50; Levi Clark, 50; Jas. Harris, 50; Henry Loomer, 50; Joseph Goodwin, 50; Joseph W. Wood, 50; Henry Power, 50; T. H. Blenus, 50; Mrs. H. Eldridge, 50; Mrs. Geo. A. Morehouse, 50; Wm. Jackson, 50; Mrs. A. Gregor, 50. James Stevenson, 50; R. T. Macoubery, 50; Geo. F. Houston, 50; Thos. G. Percy, 50; Archibald Warren, 50; James Dickieson, 50; Garraty Murray, 50; John Lord, 50; Mrs. B. Craig, 50; Malcolm McDonald, 50; George McKay, 50; Thomas Seaman, 50; Mrs. Wm. Houston, 50; John Houston, 50; Norman Gilles, 50; Alexander McKay, 50; Mrs. E. Callbeck, 50; Mrs. A. B. Ludy, 50; Ernest D. Crawford, 50; Obadiah Barteaux, 50; Arthur Harris, 50; Thos. Gates, 50; Jas. E. Miller, 50; James Conley, 50; A. H. Leonard, 50; Mrs. Daniel Wilson, 50; George Leonard, 50; Joseph Palmer, 50; Miss Emma Johnston, 50; Charles Bailey, 50; Fred Stevens, 50; John Vaughan, 50; Levi Minard, 50; John Uhlman, 50; John Anthony, 50; Mrs. John A. Harvie, 50; Frank J. Wolaver, 50; Sarah Brison, 50; Mrs. Charles Sanford, 50; Henry Hill, 50; Mrs. S. Snodgrass, 50; Reuben Robee, 50; Peter McKee, 50; Daniel McLean, 50; Mrs. Wm. Whitehead, 50; Miss Hattie Welsh, 50; Henry A. McNeill, 50; Miss Helena M. Lambert, 50; Miss Lizzie E. Bacom, 50; Josephine Stuart, 50; O. B. Emery, 1.00; D. P. Lambert, 1.00; Miss Hannah H. Smith, 50; Jas. L. Leeman, 50; Miss Mary A. Lord, 50; John Smith, 50; James H. Ward, 50; John Ray Lord, 50; Robert W. Byers, 50; Thomas K. Parker, 50; Henry Smith, 50; Aaron Cook, 50; Miss Laura A. Caulder, 50; Mrs. Lottie Penery, 50; Thomas L. Moses, 50; Mrs. Laura J. Richardson, 50; James Richardson, 50; Geo. Richardson, 50; Geo. W. Lord, 50; Isaac Richardson, 50; James M. Lord, 50; Mrs. Bertie Wetmore, 50; Mrs. Mary E. Stuart, 50; Mrs. Addie Parker, 50; Miss Henrietta M. Lord, 50; Thomas C. Gardiner, 50; Bugby Morang, 50; Miss Ina Welch, 50; T. Lincoln Richardson, 50; A. Havelock Wilson, 50; Miss Hampton, 50; Mrs. Henry Robertson, 50; Joshua Hooper, 50; Peter Hooper, 50; Luther Cook, 50; John Cook, 50; Archie McLease, 50; Hugh Curry, 50; Vere Beck, 50; Mrs. W. H. Banks, 50; E. M. Sipprell, 50; Isaac Linkletter, 50; Mrs. John McGregor, 50; Mrs. Robt. Johnston, 50; Mrs. M. Owen, 50; Mrs. Jarvis, 50; Mrs. Geo. Peavoy, 50; Mrs. Milton Barnes, 50; James Hyland, 50; Edward Wallace, 2.00; J. J. Christie, 50; James Lawson, 50; William McKenzie, 50; John Brown, 50; Geo. W. Fullerton, 50; David Fullerton, 50; A. Crocker, 50; Mrs. S. Spinney, 50; Albert C. Lambert, 50; James Hooper, 50; Thomas W. Lambert, 50; James E. Simpson, 50; Henry Cook, 50; James McAuley, senr., 50; Miss Bella Stewart, 50; Geo. Stewart, 50; Alex. McInnis, 50; Daniel Forbes, 50; Mrs. Benj. Stewart, 50; Mrs. Jackson, 50; Duncan McGregor, senr., 50; Charles Stewart, 50; John McDonald, 50; Judson McDonald, 50; J. G. McLeod, 50; William Young, 50; Robert Purves, 50; John A. Diamond, 50; Duncan Scott, 50; W. S. McKie, 50; John Kennedy, 50; James Kennedy, 50; Robert Boyver, 50; Mrs. D. Ferguson, 50; John Dewar, 50; Mrs. Joseph Clark, 50; Mrs. S. Dockendorff, 50; Walter Simpson, 50; Humphrey Arthur, 50; E. B. McCabe, 50; D. McDougall, 50; Jacob Ling, jr., 50; W. J. Simpson, 50; C. F. Simpson, 50; Mrs. William Francis, 50; D. McKay, 50; Mrs. M. McDonald, 50; Jacob Ling, senr., 50; Stephen Boyver, 50; Miss Hannah Clark, 50.

Bros. O. B. Emery and D. F. Lambert have subscribed for one copy each, for gratuitous distribution. A good example for others.

SUBSCRIPTIONS FOR P. E. ISLAND MISSION FUND.

EDITOR CHRISTIAN.—Sir,—The following is a list of paid in subscriptions to the P. E. Island Mission Fund, which you will please publish in your next issue.

Mrs. Bishop, \$1; Mrs. Way, 1; Thomas Beattie, 5; Mary Anne Jely, 2; Mrs. L. Hurst, 5; Mrs. Wright, 2; Mrs. Squarbridge, 1; Mrs. Siliphant, 4; Mrs. McKee, 5; Elia Crawford, 2; A. Friend, 5; T. H. Capp, 10; Reuben Robblee, 5; John Crawford, 10; J. Tuplin, 10; Isaac Linkletter, 10; Major Linkletter, 5; James Linkletter, 5; Montague Linkletter, 4; Albert Forbes, 1; Henry McGregor, 5; Mrs. Henry McGregor, 2; John McGregor, 4; Mrs. John McGregor, 3; Chas. Stewart, 10; Alex. Stewart, 4; Mrs. J. McAulay, 1; Louisa Boyver, 2.50; J. F. Baker, 10; Mrs. D. Ferguson, 1; James McCallum, 5; Mrs. D. McCallum, 1; James Beales, 10; Joseph Campbell, 5; D. McDonald, 5; D. Campbell, 5; D. T. Campbell, 1; N. Gillis, 1.50; G. Houston, 5; Bessie McGregor, 1; Mrs. A. McGregor, 2; James Dickinson, 7; Alex. McKay, 1; G. Stevenson, senr., 3; Arthur Dickinson, 5; J. Houston, jr., 4; J. Houston, senr., 5; C. E. Simpson, 5; Malcolm McDonald, 1; Geo. McKay, 1; Ben. Rainor, 1; Thomas Seaman, 5; William Callack, 8; John Lord, 15; John J. Crawford, 5; R. Stevenson, 10; Stephen Boyver, 10; Frank Boyver, 10; Duncan McGregor, 5; Mrs. William Miller, 4; John Rogerson, 2; D. McKay, 10; D. Crawford, 20; East Point Church, 33; Total, \$247.00.

Deposited in Dominion Savings Bank to the credit of P. E. Island Mission Fund, \$347.00.

FRANK BOYVER, Treasurer.

P. E. ISLAND, Dec. 17th, 1883.

MARRIAGES.

FANJOY-COATES.—On the 12th ult., at 201 Duke street, by T. H. Capp, William Fanjoy of St. John, N. B., to Miss Nellie Coates of Corn Hill, Kings Co., N. B.

DEATHS.

OLDRIEVE.—At his son's residence, in the City of Portland, N. B., on the 15th ult., Bro. William Oldrieve, in his 79th year.

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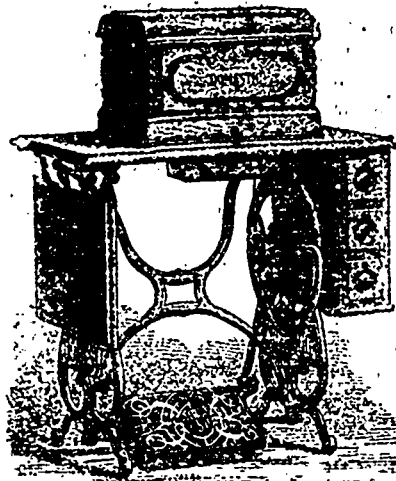
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