

THE CHRISTIAN.

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

Vol. IV.—No. 2.

SAINT JOHN, N. B., DECEMBER, 1886.

Whole No. 38

The Christian.

Published monthly, by Barnes & Co., under the auspices of the Home Mission Board of the Disciples of Christ of the Maritime Provinces.

TERMS: - 50 Cents Per Annum in Advance.

All communications, intended for publication, to be addressed:

"THE CHRISTIAN,"

P. O. Box 106,

St. JOHN, N. B.

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SAINT JOHN, N. B., DECEMBER, 1886.

A REPORT has reached us that Bro. Henry Boone of Keswick, died suddenly at Andover, Victoria Co., N. B., where he had been preaching. We have heard no particulars as yet.

SINCE Bro. Ira C. Mitchell commenced his labours with the brethren in Wellsburg, Va., we learn there have been nine additions—seven by letter and two confessions and baptisms. He is looking forward with pleasure to the coming summer when he hopes to visit the brethren in these Provinces.

MAYOR POWELL, of the United States Geological Survey, says: "During the year 1885, there were recorded the following shocks of earthquake,—Canadian Provinces 8; New England States 5; Atlantic States 9, Mississippi Valley 3; and Pacific Slopes 34, making a total of 59. From 1872-83 there have been registered 364; 174 in the Atlantic Slopes; 67 in Mississippi Valley, and 151 in the Pacific Slopes. So that throughout the United States and Canada one occurs about every 12 days

WITH THIS number each subscriber will find printed on a narrow slip of coloured paper, his or her name and address and financial standing with THE CHRISTIAN. Should you find on the slip Nov. '85, it means the time for which you paid expired with Nov. 1st, 1885; March '86 means time expired with March 1st, 1886; Dec. '87, your time will not be out till Dec. 1st, 1887, you have paid one year in advance and complied with the terms of the paper. Let each subscriber examine carefully his label, and should there be any mistake, write us at once.

THE temperance committee of the Synod of the Episcopal church lately held in Montreal submitted a report which in many particulars is in direct conflict with the sentiments expressed, in our late Scott Act contest, by two or three preachers of said church, during their efforts in opposing the adoption of the Act. In referring to the Act it says: It gives us great pleasure to recognize the fact that great good has resulted to the people in every place where the Scott Act has been adopted and enforced. Trade has been benefited, the morals of the people made better, many homes made happy, and crime

materially lessened * * * We are unalterably opposed to the use of all intoxicating liquors, including wine and beer, and repudiate the principles, teachings and practices of the Association known as the Liberal Temperance Union, believing that the use of the milder intoxicating beverages leads to the perpetuation of the license system

THE OTHER Lord's day one of the preachers of our city worked strenuously, so we are informed, to prove that "into the water," of Acts viii. 38, simply meant, in the Greek, "to the water." If the preacher be correct in this statement, then Jesus was not driven "into" the wilderness, only "to" it, (Matt. i. 12). Jesus did not come "into" Peter's house, (viii. 14), nor "into" the ruler's house, (ix. 23), just "to" the house—stood, perhaps, at the door. The labourers (xx. 2) were not sent "into" the vineyard to labor, simply "to" it—to work outside! The demons (or devils), went *not* into the herd of swine, only "to" the herd! And the swine ran violently down a steep place "INTO"—no, not INTO, only "to" the sea, and was choked or perished on the shore, and not in the waters, (viii. 32), because the Greek word, (according to the above critic), corresponding to "into" in Acts viii. 38, means simply "to." For, let it be remembered, that in these passages we have not in the English simply, but in the Greek the same preposition placing or governing the words wilderness, house, vineyard, &c., in the accusative (objective) case, as *water*, in Acts viii. 38.

RECENTLY in the editorial columns of the *Messenger and Visitor* of this city, we found under "Prince Edward Island Jottings," the following:

On the Island the Disciples have a larger following than in any other place in the Dominion. They owe their existence here largely to dissensions in Baptist Churches in the past. At Summerside, Bedeque, Tryon, Charlottetown, Montague, and East Point, if not in other places, they have churches on the same fields as Baptists. In some quarters, at least, the old prejudices are subsiding, and a better understanding exists. It is a pity they could not give up the idea that a man is not saved until faith has been supplemented by baptism, and join with us in the belief that baptism is an act of obedience for one already saved. We believe, however, that the Disciples will never be any stronger on P. E. I. than now. If they ever can see their way clear to unite with us, several weak interests will become strong.

We are somewhat pleased with the spirit manifested in the above paragraph. When compared with former references to our people, we notice a marked improvement. There is really no unkind thrust, but rather an expression of "pity" There is, too, the absence of that unmanly course, resorted to by so many, of "nicknaming" those they cannot endorse—a course that characterizes its pursuer as being either ignorant of the wishes of those about whom he is writing, or as one influenced by a spirit of maliciousness, a word selected by Paul as fitly representing one of the traits of the heathen world, or in the words of Henry Ward Beecher, "Any man calling any other man or number of men, by any other name than that which they wish, acts not only unchristianly, but even ungentlemanly." We have, however, a few words to offer on the above jotting.

(1) The Disciples have not a larger following on the Island than in any other place in the Do-

minion According to the census of 1881, New Brunswick has twice as many as P. E. I., Nova Scotia three times, and should the number found on the Island be multiplied by 25, there would be a balance in favor of Ontario. (2) If our existence on the Island is due, not to the truthfulness of our position, nor the zeal of the brotherhood, but largely to dissensions in Baptist churches, how are we to account for our existence in other places, and that in larger numbers? For example, in the United States alone we have a membership of nearly 700,000! Will the answer be, "due largely to dissensions in Baptist churches, and your numbers increase proportionately?" If such be the case, what inference is to be drawn as to the value of human creeds as bonds of union; as to the character of the people of which the *Messenger and Visitor* is the mouth-piece? And if dissensions have not existed among the Baptists of N. B., N. S. and Ontario, then we are led to infer from a similar course of reasoning, adopted by our contemporary, that we have really suffered instead of being benefited by such dissensions, for where, (according to the *M. and V.*), dissensions have existed, we are the weakest (3) If we never grow stronger on the Island, (as intimated above), it will be due to the fact not that dissensions have ceased to exist in certain quarters, but that the brethren have left their *first love* and become careless in the cause of the Master. and made, comparatively, no effort to fill the places of those who have faithfully labored in presenting to the people "the faith once delivered to the saints." (4) The feelings of "pity" that come welling up in the editor's breast as he beholds, what he would call—the dividing line between us, are by no means strangers to the P. E. I. Baptist as he looks off in a certain direction and says, "What a pity that Baptist people could not give up the idea of immersion and join in with us in the belief that sprinkling and pouring are baptism!" (5) The idea advanced that "baptism is an act of obedience for one already saved," is not a scriptural one. That Jesus in His great commission supplemented faith by baptism in order to salvation is evident from the words, "He that believeth and is baptized shall be saved." On the day of Pentecost, Peter, in answer to those convinced of the truth and were crying out, Men and brethren, what shall we do? said, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sin, and ye shall receive the gift of the Holy Spirit." Surely their sins were not remitted before the baptism! Ananias to Saul: "And now, why tarriest thou; arise and be baptized and wash away thy sins" From these, and many other passages, we are led to believe that baptism preceded by faith that purifies the heart, and repentance that produces a reformation in the life, and a public confession that Jesus is the Christ, the Son of God, is for the remission of sin. That baptism is only one act of a series, and the *last* act in that series, for salvation or citizenship in the kingdom of God's dear Son.

We have here given but a few reasons out of many at hand for supplementing faith by baptism for salvation, and if time and space permitted, could present the testimony of some of the ablest critics, as evidence for the correctness of our teaching on this point.