

THE CHRISTIAN.

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

Vol. IV.—No. 1.

SAINT JOHN, N. B., NOVEMBER, 1886.

Whole No. 37

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.

EDITOR:

DONALD CRAWFORD, - - - NEW GLASGOW, P. E. I.

CO-EDITOR:

T. H. CAPP, - - - - - St. John, N. B.

SAINT JOHN, N. B., NOVEMBER, 1886.

Bro. M. B. RYAN, after a service of five years, has resigned his charge at Williamsport, Pa., and gone to Rochester, N. Y. Glad to know he is coming nearer this way.

Bro. R. W. STEVENSON is now with the church at Mankato, Minnesota. His efforts are being crowned with success. In a letter he refers to having spent in Minneapolis a most delightful time with our Bro. D. O. Thomas, the mention of whose name will awaken in many of our readers pure and holy memories of former days.

For the information of a correspondent and others who may have forgotten what was said a few months since, we repeat. Arrangements have been made with the Guide Publishing Company, of Covington, Ky., so that our friends in these provinces can have at United States published prices any of the books written by our brethren. Any one wishing books, can, by sending to THE CHRISTIAN, Box 106, be supplied without further trouble on their part.

AFTER the present number each subscriber will find, instead of his or her name on the wrapper, their name, address, and a date (showing whether the person is in arrears or has paid in advance for THE CHRISTIAN) printed on a narrow slip of coloured paper. This plan is becoming very common among all classes of newspapers, as it saves time and lessens the chances of mistakes. Should you find on the slip, Nov., '85, it would mean that you owe for one year; Nov., '84, for two years; Nov., '87, you have paid in advance, which on our part, at least, is very desirable and necessary.

ACCORDING to the best German authority the population of Jerusalem is as follows: In 1847 the census gave 17,000; for 1856, 23,324—of which 12,256 were Mohammedans, 7,488 Christians, 3,580 Jews. In 1858 the number increased to 30,000. During the last few years the number of Jews has increased remarkably, the latest census giving a Jewish population of 20,000, the Mohammedans having fallen to 5,000, while the Christian population remains about the same. Common report gives to Jerusalem a population of 40,000, but careful computation will not give more than 35,000. So thus to-day the city of Jerusalem has the largest number of Jews than at any time since its destruction by Titus in A. D. 70.

THE FIRE which broke out on Thursday afternoon (14th ult.) at Eastport, raged furiously for more than ten hours, defying all efforts to stop its progress until it had brought into ashes every place of business with the exception of two small grocery stores in another part of the town. Those acquainted with Eastport can imagine what a sad calamity has befallen the place, when it is known that sixty-two dwellings, one hundred and thirty stores and offices, four hotels, five boarding houses, two banks, eight factories, and seventeen wharves, are all destroyed, entailing a loss of nearly a million of dollars. Over a hundred families are homeless, and a great number thrown out of employment. Aid is being sent them from various quarters, the citizens of St. John contributing about \$5,000 for that purpose.

IN THE *Christian Standard*, of Oct. 9th, Bro. B. B. Tyler in his New York letter gives, briefly, the religious character of Bro. S. MacBride, and the circumstances leading to his leaving the Presbyterian Church. Among other things he says: "Dr. MacBride was trained from childhood in the tenets and practice of the Presbyterian Church; was a student in Union Theological Seminary of this city. His scholastic and theological training were such as the Presbyterians require of their ministers. A little more than two years ago he was a delegate to the Pan-Presbyterian council, held in Belfast. He had Bro. W. T. Moore as a fellow passenger across the Atlantic. They had frequent conversations on religious subjects. After the Belfast council Dr. MacBride made a tour through Egypt and the Holy Land, and while in the lands of the Bible studied the subject of baptism. He returned to London and took rooms in the neighborhood of the West London Tabernacle, on Notting Hill. After hearing Bro. Moore preach a number of sermons, and after repeated conversations, he decided that he had not been baptized, and that it was his duty to be immersed. Accordingly he and his wife were baptized by Bro. Moore on a confession of their faith in Christ. He at once set to work; the immediate result was, more than two hundred persons publicly confessed the Lord Jesus, of whom one hundred and sixty were baptized and united with the church for which Bro. Moore is laboring.

CHRISTIAN UNION is one of the living questions in the Protestant world to-day. The place and time it occupies in Assemblies, Synods, Conventions, Conferences, etc., is a marvel to every one. To some the possibility and necessity of God's people being one is a new idea—a new revelation. The Rev. John Langtry says: "Only six years ago, he was looked upon as practically an idiot, for bringing before the Synod (which now expresses itself favorable to the question,) the question of union." But sixty years ago from the mountain top might have been seen—a cloud, like unto a man's hand, that now fills our very atmosphere. Alexander Campbell and others saw clearly the possibility, necessity and desirableness of God's people being One, and advocated from pulpit and press the only plan by which it could be accomplished. While rejoicing in the movement towards

union, still, the spirit pervading it in many quarters, at least, is not the best. Dr. Stevenson says: We may find the unity desired is that of the bon-constrictor with its victim—come and be swallowed. Or like the old English marriage law, which in principle said when a marriage had taken place "the man and the woman were one and the man is that one." The idea so far is—that possibly a union can be formed upon "things" held in common. Each denomination starting out with a bartering-spirit, seeking to make the best bargain possible, saying to each other—if you insist we'll give up this, if you will that. To form a proper union, such as will be approved of in heaven, it will be found necessary to get right back to the Bible, and let everything go not taught therein. It will save writing and printing the terms upon which the union was consummated. May God speed the day when God's people will present a solid phalanx against the ranks of sin.

AT our annual meeting in Sept., 1883, at Tiverton, N. S., the brethren assembled decided to test, not the numerical strength, financial or mental ability—this was conceded, but the willingness of the Brotherhood in these Provinces to support a paper as indicated and set forth by the editors in its first issue. A paper having for its purpose,—the spread and maintenance of Christianity un-mixed by Sectarianism of any kind; the union of God's people according to the prayer of Jesus just before His death,—to convince the candid and intelligent reader that men can be Christians, love and serve God acceptably without being SECTARIANS,—that the religion of Christ is to save men from sin and its consequences, and to unite them in ONE BODY in Christ,—to encourage and promote the study of God's word by old and young; to strengthen the weak, encourage the strong, and warn the erring—and to aid in pushing forward every good word and work. Three years have now passed away and with this issue THE CHRISTIAN commences the fourth year of its existence, and starts out afresh on its mission of love. God has indeed blessed our efforts thus to advance His cause. Our friends have aided us to fill its pages with useful matter; have circulated it and sent us subscribers. While all this is true, and that our most sanguine expectations have been met—still the capabilities of our brethren have so surpassed our first conception, that we are not satisfied to take as our future standard what we have done ourselves, or what our friends have done for us. The paper is no longer an experiment. From the very start it has been increasing in circulation. It has met every financial obligation, and out of its first year's profits contributed to Mission work in the three Provinces over one hundred dollars, besides sending a number of copies free of charge to persons from whose pathway fortune has, for awhile at least, withdrawn her smiles. Brethren we ask you again, will you still welcome this paper to your homes? Will you circulate it among your friends? Will you not try and do more in the future than you have in the past? And may the God of all grace comfort our hearts and establish us in every good word and work!