

# THE CHRISTIAN.

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

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## The Christian.

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ST. JOHN, N. B., MARCH, 1887.

THE stormy weather preventing the return of certain mail matter, has delayed our paper a few days.

BRO. FORD's report from Tiverton is very encouraging. May his efforts at Westport be crowned with similar results is our desire.

BRO. MURRAY is with the brethren in Halifax. The brethren seem delighted with his preaching, and hope to see much good resulting therefrom.

AN article has been withheld from this issue because the name of its author is unknown to us. Will the brother please send his name and at the same time state the subject of the article sent.

THE excitement of the election has about subsided. It is frequently said that "war is demoralizing." Yes, and so is a modern political campaign. War may destroy men's lives, but a political campaign destroys their consciences.

THE last Lord's day in January, T. DeWitt Talmage (Presbyterian), immersed in the Brooklyn Tabernacle, where he has a baptistry, a great number of persons who had expressed a desire thus to obey Christ.

A BROTHER who generally takes a deep interest in political affairs writes us that he has been so engaged in the Lord's work, and in trying to save souls that he has had no time to think of politics. Good. May it ever be so.

IT is quite common to hear persons exclaim, when answering the call for money for church or missionary purposes—"Well, here is the widow's mite." We look at it—yes, there is the mite sure enough. But where is the widow? If every mite represents a widow one might conclude that with but few exceptions only widows contribute.

AN INFIDEL as he passed an earnest Christian young man, said to another, "There is an argument I cannot answer. I have, as I think, fairly met and answered every other argument. But that young man's consistent life is something which I do not

pretend to answer." Yes, it has been truly said the strongest argument for the truth of Christianity is the true Christian, the man filled with the spirit of Christ.

WE have three or four good young men who are desirous of giving their whole time and talents to the Lord. There are others, too, that would do so but for the want of means. If our brethren and friends would club together in sending money for this purpose we could soon have in our midst a number of worthy men as preachers, without having to send abroad for them.

Does some ask—how could the money be raised? Very easily. Let that brother give up his tobacco; that sister the gew-gaw on bonnet or dress and set apart the money thus saved for the above purpose. Said a brother not long since, On our little Island alone there is spent annually over \$15,000 for tobacco. We would like to hear from the brethren on this question.

SOME one at or not far from St. George, Charlotte Co., N. B., has undertaken, in an article sent us, to prove from Scripture—salvation by faith alone. When looking over the long list of passages given, we said, "Why didn't he send us a Bible and thus save time in copying?" Our correspondent, at the hour of writing, was evidently out of humor, for many of his expressions are unchristianlike and untrue. Many of the passages have no bearing whatever on the proposed subject. When quoting certain texts he will add, "Not into water,"—showing clearly that while trying to prove the above doctrine, he was anxious to make a point or two in favor of sprinkling or pouring being baptism. Up to the present writing, enquiry at St. George has failed to find a person by the name attached to the article.

THE Presbyterians of Auburn, N. Y., are greatly agitated by the action of one of their preachers. A correspondent signing himself "Presbyterian" thus writes to the *Daily Morning Dispatch* of the above city:

"EDITOR DISPATCH:

"Sir,—Presbyterian circles have been greatly agitated for the past week on the question of baptism. The question at issue is, Was the Rev. Mr. Hughey justified in baptizing by immersion, in the baptistry of the First Baptist Church, two candidates for membership to the Westminster Presbyterian Church? And is the Rev. Mr. Hughey sustained by the Synod of the Presbyterian Church by so doing? There are diverse opinions amongst the members in regard to the matter.

"Will the clergy of the Presbyterian churches of the city please speak out on this matter and help still the tumultuous throbbings in the hearts of Presbyterians of Auburn.

"PRESBYTERIAN."

The following morning (Tuesday) appeared this reply:

"EDITOR DISPATCH:

"Sir,—The question, 'Was Rev. Mr. Hughey justified in immersing believing candidates, at the First Baptist Church?' agitating Presbyterian circles, is one that merits attention. Was John justified in immersing Christ in the river Jordan? Evidently he was. Was Philip justified when the eunuch said, 'See, here is water, what doth hinder me to be baptized?' and they both went down into the water, both Philip and the eunuch, and he baptized him? Evidently he was. Are the min-

isters of the Greek Church, who ought to understand the meaning of the Greek word 'baptize,' never sprinkling but immersing, justified? Evidently. On Bible grounds and on no other should Christians stand. Rev. Mr. Hughey is justified in enabling those immersed to say with Paul to the Roman brethren, 'We were buried, therefore, with Him through baptism into death.' Moreover, the Westminster Church must congratulate itself on having a minister who would rather obey God than man—rather have the approval of Christ than to escape the possible censure of a Presbyterian Synod—thinks more of the Word of God and its teachings, over eighteen centuries old, than a human creed, containing man's opinions, only three hundred and thirty years old, and who loves souls more than he loves the praise of man. May Auburn have more such preachers. As to the statement that 'baptism is the only difference between the evangelical churches,' let 'Presbyterian' attempt to commune with his brother Baptists and his eyes will be opened.

"CHRISTIAN."

BRO. Isaac Errett and Z. T. Sweeney, to whom reference has already been made, left New York by the steamer *Umbria* of the Cunard line, Saturday, January 22nd, at 3 p. m., and arrived at Liverpool on Sunday, January 30th, at 3 p. m. Thus the distance of 3040 miles was made, deducting the fifteen hours' detention at Sandy Hook, in 177 hours. The swiftness with which these steamers speed their way through the waters of the ocean may be imagined when we take into account that notwithstanding adverse winds and weather, they average over seventeen miles an hour.

To those not seeing the letters of travel by Bro. Errett to the *Christian Standard*, a few extracts will be of interest. Speaking of the arrival at Liverpool, and mentioning the names of certain brethren standing on the wharf, he says,—

"All these had been waiting for us for hours, and it was a joy to meet them and to be received by them with great cordiality and kindness. Monday morning (31st) we were off to London by the Midland route. It was a bright day and a delightful ride. . . . Although this is not the proper time to see the country in its living beauty, we were charmed with the outlook. In some places along the Wyo the scenery was grand, and all along through Derbyshire the continually varying undulations of the farming land kept up a lively interest. . . . Thursday night we went to hear C. H. Spurgeon. . . . The tabernacle is said to accommodate 6,000 persons. If so, there were more than 3,000 present. . . . The sermon was on prayer, "Two men went up into the temple to pray." It was a plain sermon under three heads: 1. The value of public worship; 2. Going on a definite errand—to pray; 3. We may go on an errand and fail to perform it. . . . If we were asked for our opinion as to the secret of Mr. Spurgeon's power in the pulpit, we should find our answer, so far as we can form an opinion from one sermon, that the secret is to be found in the character of his audience and the wise adaptness of his preaching to their capacity and circumstances. . . . Mr. Spurgeon understands his people; he does not talk over their heads; he gets at them where they are. . . . We noticed that most of the people had Bibles, and turned to the lesson and read along with the preacher. The entire simplicity that characterized all the services, as well as the house and its equipments, and the reverential manner that marks English people much more than it distinguishes Americans, had to us a special charm. Friday afternoon we paid a visit to Westminster Abbey. . . . In the evening to the House of Commons, in the magnificent Parliament building, and listened to an interesting discussion concerning the proposed withdrawal of the British troops from Egypt. On Monday (February 7th) we start for Paris.