

serve all praise for their zeal and untiring efforts to drive from our midst the greatest evil of our age. But the men, claiming to favor the Act, did not work—some afraid it would hurt business, others not sure it would do good, quite a number were not particular which side came out best, while a few stood off *fearful* that the Scott Act would not be carried. It is generally conceded that if the men had worked as faithfully as the temperance women did the Act would have been carried by a large majority.

(4) And last, but not least, either in influence or shame, four men—preachers!! from pulpit and through the press argued, not simply against the Scott Act but against Prohibition, and three of them claimed that *moderate* drinking was Scriptural! We trust the day is not far distant when these men will see the error of their way and acknowledge publicly that they were mistaken. The mere fact of having to a man every rummie advocating the same things (no prohibition and moderate drinking) should cause these preachers to pause and reconsider their statements and ask themselves in the light of God's Word, can it be possible that in such company is to be found the will of God?

From the *Christian Standard* we learn that Bro. R. W. Stevenson, who has been laboring in St. Thomas, Ont., has accepted a call from the church in Mankato, Minn. He will commence work in his new field about the beginning of this present month. We feel confident that his efforts to win souls for Christ will not meet with greater success than that which attended him during his labors among us, nor will he be more highly esteemed and loved in any part of the world than in these parts and especially by the people of his own Province. Bro. Stevenson is aware of this and would gladly labor among them, but the health of his wife is such that he deemed it necessary to seek still further a change of climate. We sincerely hope that the object sought may be attained; and that in their efforts to build up the cause of Christ, they may turn many from darkness to light and from the power of Satan unto God.

Bro. Stevenson will not forget us, but through the columns of the *CHRISTIAN* will every now and again make himself known.

THE *Florida Times-Union* after informing its readers of a business meeting held by the members of the Christian Church (Jacksonville), during which arrangements were made looking to the erection of a house of worship on the lot recently purchased, goes on to say: At the close of the meeting, W. W. Smith, on behalf of the members of the church, handed the pastor a check on one of our city banks as a gift from his congregation, and as an earnest of the Christian love and esteem existing between Mr. Blenus and the members of the church for which he labors. The pastor is just closing his first year with his present charge, but has been unanimously called to remain and has consented to do so.

We rejoice to hear that the cause of Christ is flourishing under the labors of our brother, and we trust that the work will still go on and that the love and esteem in which he is held by his brethren may grow stronger and stronger.

Word has reached us that William Crawford, eldest brother of our editor, died very suddenly at his residence, Middleton, P. E. I., on the 13th of April. Bro. Crawford was in his 78th year and was converted under the preaching of the late Alex. McDonald about forty-four years ago, and joined the Baptist church of which he remained a member until his death. Although not personally acquainted with him, we learn from those who knew him that he had a feeling of love for all that

love our Lord Jesus Christ; and whenever opportunity afforded he not only met with the Disciples but joined with them in the "breaking of bread," that he maintained a Christian life till suddenly called away. May the blessing of God rest upon the sorrowing friends, and the God of all comfort, who comforteth us in all our tribulation, sanctify to them this affliction.

From a correspondent of P. E. I. we learn that Sister Crawford, wife of our editor, has been laid up with bilious fever for three weeks, though getting much better, she is still (April 20th) very weak. We hope soon to hear that she has fully recovered, and able again to assist our beloved brother in his work of faith and labor of love.

The same writer informs us that there is much sickness in and around New Glasgow, and that quite a number of both old and young are dying. Among those mentioned as being sick, but now convalescent, is the name of Bro. James Dickerson—the mere mention of his name calls to our mind many pleasant memories, and we trust that soon he will be able again to take his place in the church and continue to exhibit his interest in the mission work of the Island.

Bro. Ford at the urgent request of his brethren has reconsidered his purpose of leaving his present field, and has decided to labor on with the churches at Tiverton and Westport. The success attending the efforts of our brother has, no doubt, influenced him greatly to this decision.

The brethren of P. E. I. will be glad to hear that Bro. H. T. Morrison, formerly of Summerside, where he obeyed the Saviour, but now preaching in the States, is planning to spend two or three months on the Island during the coming summer.

The Annual Meeting of the brethren on P. E. I. will be held with the church at East Point commencing the Saturday before the second Lord's day in July.

Bro. MURRAY will remain another year with the church in Milton and continue his labors in the northern part of Queens County.

ORIGINAL CONTRIBUTIONS.

SOME CHARACTERISTICS OF PRIMITIVE CHRISTIANITY.

M. B. RYAN.

I propose in this paper briefly to look at some of the characteristics of Christianity as it is presented in the teaching and work of its first advocates; and thus to present the ground and justification of some practices which the majority of men in this day account peculiar.

I. PRIMITIVE CHRISTIANITY ASSUMED THAT GOD'S PROVISION AND WORK FOR HUMAN REDEMPTION WERE COMPLETE UNTIL MAN ACTED IN HIS OWN INTEREST. Hence, instead of praying to God to do something more for man, the apostles prayed to men to be reconciled to God. (II Cor. v. 11-20.) The efforts of Peter on Pentecost and in the house of Cornelius; of Philip in Samaria and in the chariot of the eunuch; of Paul by the riverside and in the jail in Philippi, were all directed not toward God, but toward the people. Instead of praying to God to do something for sinners, they preached to sinners to do something for themselves. The only recorded prayers of the apostles were for blessings upon themselves or for men already Christians. (See Acts i. 24-25, iv. 29-30, and viii. 15.)

The apostles proceeded on the assumption that God is willing to act and ready to forgive. But that He can not save a rational being as you would save a log from the burning; that there must be the assent of the mind, the submission of the will, the outreaching of the heart, the hunger and thirst after righteousness, before God can save and satisfy the soul. And so the apostles went out to preach the word, wield the sword of the spirit, and thus to work these changes in men.

II. WHEN MEN WERE INDUCED TO ACT, AND ASKED WHAT THEY SHOULD DO, THEY WERE TOLD AT ONCE WHAT THEIR DUTY WAS. This is a remarkable feature of early Christianity. Men were directed into a specific course of action. In this connection it is noticeable that they were never told to pray. There is not a case on record where an apostle ever told an alien sinner to pray. And why? Because prayer indicates that you want God to do something for you more than He has already done: while the apostles knew full well that God had done all for the alien sinner which He would do until that sinner acted for himself. So if men wanted pardon, they declared to them the conditions of pardon named in the commission under which they were acting. They commanded them to believe on the Lord Jesus Christ: to repent and be baptized in the name of Jesus Christ for the remission of their sins. This was always done directly. The case was too urgent to be delayed. And so men were directed into an immediate surrender to Christ, in obedience to the conditions named in His proclamation of pardon.

III. NO TEST OF FITNESS FOR BAPTISM WAS REQUIRED EXCEPT FAITH IN JESUS CHRIST AND A MANIFEST DESIRE AND WILLINGNESS TO OBEY HIM. The Pentecostians gladly received Peter's words, and three thousand were added the same day. The Samaritans believed Philip preaching the things concerning the Kingdom of God and the name of Jesus Christ, and were baptized both men and women. The eunuch believed in and confessed the Christ, and Philip immediately went down into the water with him and baptized him. Cornelius and his household were desirous of obeying the Lord; they had their hearts purified by faith, and Peter at once commanded them to be baptized. Saul gave evidence of faith in Jesus, and Ananias said to him: "Why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." The jailor heard the word, believed, and was baptized the same night.

Now it is always safe to follow inspired example. If, then, in my efforts for the conversion of the world, I address myself to men, and endeavour to convince, persuade, and move them, instead of praying to God to be reconciled to them, this is as the apostles did.

If I tell inquiring sinners to believe in Jesus, repent and be baptized for the remission of their sins, I have apostolic precedent for it. I am not thereby unduly exalting man's work: I am not making a hobby of baptism; else the apostles were guilty of the same things. If I baptize men on a profession of their faith in Jesus, I am following close on Philip's footsteps. If I require nothing more of men but a solemn affirmation of their faith in Christ, and of their desire and willingness to obey Him, in order to baptism, it is because I have no apostolic authority for so doing.

If I assure men that when they comply with these requirements they are saved from past sins and are become children of God it is because God has so said in His Word.

By following, closely, apostolic example, our feet rest on the solid rock at every step: we see above the smoke of the battle the banner of our Lord; and above the roar of the conflict we hear His assuring voice.

Williamsport, Pa., April 19th, 1886.