

THE CHRISTIAN.

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

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P. O. Box 106,
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EDITOR:

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

CO-EDITOR:

T. H. CAPP, ST. JOHN, N. B.

An association has just been formed in St. John, for the purpose of enforcing existing laws respecting the Lord's day, and to secure, if necessary, additional legislation.

The daily papers, by making reference to certain evils in our city, have called out several articles, setting forth the necessity of establishing in our midst a reformatory.

Through an exchange we learn that Bro. Ira J. Mitchell, who a year ago left P. E. Island to labor for the brethren at Wellsburg, W. Va., has moved to Washington, D. C., where he has an appointment in the Interior Department, but that in connection with his official duties will labor with the church at Rockville, Md.

The Scott Act in Charlottetown has been in operation for six years. During the past month an effort was made to set it aside, but the Act was sustained by a small majority. There are many reasons for its being nearly defeated—reasons well known to those particularly interested in its defeat, which, if accomplished, would have furnished them with many a laughable story for coming days and nights.

While referring to this a few questions may not be out of place. Who were anxious for the repeal? Who sent for King Dodds? From what class of people was the money to come? Who formed their committees? Character of the men who stood around the polling place on election days for repeal? Had they not, to say the least of it, the appearance of being, if not brothers, first cousins of those stealing votes, and seeking to drag from every hole and corner, men to vote against the Act. Were they the true guardians of the citizens' rights? Were they composed of men known and revered for their soberness, righteousness and godliness? Those who have had any experience in such campaigns, will answer the last two questions with an emphatic No! and in response to the former ones will as truthfully say: with but mighty few exceptions—the rum-sellers and their allies.

When inclined to oppose the Act let us consider, if its adoption increases the sale of liquor, why do the rum-seller oppose it? Have they for once in their history become anxious that restrictive measures should be thrown around their nefarious

traffic? Is it not because its adoption makes their soul-destroying business illegal? Yes, it is this fact, and not that the sale of liquor is increased, that urges them to use every means for its repeal.

The brethren of Boston have sustained a great loss in the death of John Alonzo Heney. Bro. W. H. Rogers, in the *Atlantic Missionary* of Nov. 23rd, in a long letter, writes thus:

He was a manly man, open-hearted and sincere; enthusiastic but clear-headed; hopeful though always counting the cost. It was so natural to fall back on Bro. Heney, Garrison, Flower and Smythe rendered valuable, yet indispensable service, but without the part which Bro. Heney bore, there would have been no church in Boston to-day. . . . As treasurer I know that, again and again he has paid for extras and incidentals and made up arrears out of his moderate income of which no account was made in his reports. Bearing the heaviest of the anxiety and sometimes over-burdened with a sense of responsibility, he never, to my knowledge, uttered a discouraging word. . . . "I want to go to my kind heavenly Father" he says. "I do not wish to get well." "I want to see my Blessed Saviour." "Bro. Harris and Bro. Smythe will be there to say, 'Welcome! Welcome!'"

N. B. AND N. S. MISSION BOARD.

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T. H. CAPP,
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THE LORD'S SUPPER.

Some time ago, in conversation with an F. C. Baptist preacher, he said, "Well, last night I gave my people a discourse upon the Lord's Supper, and I told them that according to the best authority the early Christians met every Lord's day to break bread," to which we responded, "Why, that is one of the things for which we, as a people, have been contending these years." Said a Baptist preacher upon that question, "I have never entertained a doubt but what weekly communion is the more scriptural order."

The foregoing calls to mind a letter written by Bro. Garrison, while he had charge of the work in Boston, and was accustomed to meet in the weekly Conference of the Baptist ministers of that city. In the letter referring to this conference, he says: "The ministers were discussing this week the order of the primitive worship, and among other things, I said, 'The Lord's Supper should be restored to its place in the weekly worship, it was Spurgeon's idea and Dr. Judson's also,' and not one minister dissented from the position taken."

The following testimony will be of interest and profit we trust, to those who have never studied the subject, and have been contending that meeting monthly, quarterly or yearly for celebrating the Lord's Supper, has equal, if not more authority in and out of the Scriptures than for its weekly observance.

If time and space permitted much more might be given. But here are the words of REPRESENTATIVE

men—men differing from each other on many other points of doctrine, but on what is commonly called "weekly communion" are a unit. Let us read and weigh carefully their remarks:

Prof. A. J. Schom, a German-American scholar, (1826-1881), in an article for "The American Cyclopaedia," says:

"Communion was generally very frequent in the first ages, but became gradually rarer. In the fifth century several ecclesiastical writers complained of the remissness of Christians in this respect."

The "Richmond Dispatch" of Virginia, gave, a short time since, a synopsis of a sermon delivered at Grace Episcopal Church, by its pastor, the Rev. Mr. Jackson. Here are a few extracts:

"To-day I desire to announce to this congregation, that henceforth on every Lord's day, opportunity will be given to partake of the Lord's Supper. It was the custom of the primitive church immediately succeeding the time of the apostles, to celebrate the holy communion weekly. The testimony of Justin Martyr, writing in 150, is conclusive on this point. On these two propositions I securely rest. The practice of the apostolic and primitive church is that to which it is the whole design of the reformation to return. With the warrant of sacred Scripture, with the warrant of primitive custom, and with the warrant of the church's provisions, I feel that in inculcating frequent communion, I have sure ground on which to stand. Wesley, I imagine, had no Roman tendencies, yet he and the Oxford band, who gave rise to the Methodist fraternity, were accustomed to celebrate the Lord's Supper on every Sunday. Calvin had no Roman tendencies, and yet he has recorded his declaration that the communion should be celebrated at least every Sunday."

William King, *Episcopal*, Archbishop of Dublin, (1650-1729), in a discourse concerning the invention of men in the worship of God, says:

"It is manifest that if it be not our own faults, we may have an opportunity every Lord's day when we meet together, and therefore that church is guilty of laying aside the command whose order and worship doth not require and provide for the practice. To know therefore how often Christ requires us to celebrate this feast, we have no more to do but to enquire how often Christ requires us to meet together, this is at least every Lord's day."

Rev. Thomas Scott, *Episcopal*, (1747-1821), in his essay on "Baptism and Lord's Supper," and published in 1823 by C. Wood, of London, says:

"It is evident, both from the Scriptures and the earliest records of the primitive church, that this ordinance was administered to the professed disciples of Christ in general, every Lord's day at least."

And in his commentary on Acts xx. 7:

"Breaking of bread or commemorating the death of Christ in the eucharist was one chief end of the assembling; this ordinance seems to have been constantly administered every Lord's day."

Phillips Doddridge, D. D., *Independent*, (1702-1751), in his "Family Exposition" on Acts xx. 7:

"It is well known the primitive Christians administered the eucharist every Lord's day."

Dr. James McKnight, *Presbyterian*, (1721-1800), in commenting on Col. ii. 16, says:

"They set apart the first day of the week for public worship, and for commemorating the death and resurrection of their Master, by eating His supper on that day, also for the private exercises of devotion. This they did, either by the precept or by the example of the apostles."

Dr. John Mason, *Presbyterian*, (1770-1829), in his letter on frequent communion:

"It is notorious that during the first three centuries of the Christian era, communions were held with the frequency of which among us we have