

THE CHRISTIAN.

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

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WE WISH our readers A Merry Christmas and A Happy New Year.

BRO. WILLIAM MURRAY is now laboring with the church at Kempt, Queens Co., N. S.

THE *British-American Citizen*, of Boston, states.

"That an eminent Roman Catholic priest, Father Rafael Zafra Mendez, has left the Roman Catholic Church and become a preacher of the Gospel in its purity. He was a Jesuit, a professor, a missionary in Africa. He is well known in Madrid as an eloquent preacher. The story of his life and conversion is just given to the public."

BRO. LHAMON'S article, "A Creed that does not Need Revising," is a timely one and should receive a careful reading by all. The failure of human creeds to produce the desired results has at last arrested the attention of Councils, Synods and Assemblies and set them discussing the question of revision. Some one might say, Have we not the newly revised version of the scriptures? If the Bible be your creed is not such a revision? The reply would be: Yes! to some. Such might appear to be a parallel case to the efforts to revise the various creeds. But let us remember that the purpose of the revisors of the Bible is not to change the original but to take out of our version such portions as are not warranted by the original. The discussions and resolutions, concerning human creeds are to improve the originals (and not their version) by expunging what is false and inserting omitted truths.

SCOTT ACT.—Three attempts have been made by the rum-sellers of Fredericton, N. B., to repeal the Act. On Thursday, the 28th ult., the last effort was met with a greater defeat than either of the others. And since then a fund of something like \$3,000 has been raised for the enforcement of the Act.

The Rev. Jos. McLeod, D.D., editor of the *Religious Intelligencer*, is a fearless advocate of the Act and is unrelenting in his efforts to suppress the rum traffic. He seldom over misses a chance to give the rum-sellers their just deserts,—as witnessed the following from his pen after the battle:

We have intimate knowledge of the C. T. Act elections in this city. This was the most keenly contested one of the four. The feeling was intense. Both parties realized how much was at stake. The rum men knew themselves face to face with the severest penalties for violation of the law. They

put themselves and all the peculiar influences they can command into the fight, determined to repeal the Act. They were desperate. They did their most and worst. They lied, they appealed to personal sympathy, they sought to bribe with money and rum, they threatened, they did everything they could. They expected to win. But truth and righteousness were too strong for them.

BAPTISM.—Canon Lidden of England, and one of the most eloquent and scholarly preachers of the Church of England, preached recently a sermon on "The Likeness of Christ's Resurrection." During his discourse he showed that Christ died upon the cross, and that a convert to Christianity should truly die to sin. The Saviour was buried, and of this the apostle traced the token in the ceremony, AT THAT TIME UNIVERSAL, OF BAPTISM BY IMMERSION. He said:

The baptismal waters were the grave of the old nature, while through those waters Christ bestowed the gift of the new nature. As Jesus, crucified and dead, was laid in the grave of Joseph of Arimathea, so the Christian, crucified to the world, through the body of Christ descends, as into the tomb, into the baptismal waters. He was buried beneath them; they closed for a moment over him; he was "planted." St. Paul would have said not only in the likeness of Christ's death but of his burial. But the immersion is over; the Christian is lifted from the flood, and this is evidently as correspondent to the resurrection of Christ as the descent had been to his burial. "Buried with him in baptism wherein ye are also risen with Him."

BEFORE another issue of our paper we shall have entered upon another year. At the close of each year it appears as if another leaf in our life had been turned over and that a blank page was before us. How much we may be permitted to write upon that page we know not. We do know, however, that life as a book is not a large one—on an average it has but sixty-six pages. Here and there you find one with a hundred, but how seldom do you find one with a hundred and sixty? How many pages of our life have we turned over? Do you know how many are in your book? No! No one can tell. It may be, yea, it is certain that some of us will soon be looking upon our last page. How sad if, the others spotted, besmeared and characterized by ill-formed letters and crooked lines, our last should present no better appearance. Oh! let the words of the apostle ring in our ears—"See that ye walk circumspectly, redeeming the time." Let us with the spirit and with the understanding say to each other in the language of Charles Wesley. "Come, let us now our journey pursue, and never stand still till the Master appear." That each day may see "Some work of love begun, some deed of kindness done, some wanderer sought and won."

SOMETHING like a year or two ago, Judge Drake, at the Northern Presbyterian General Assembly, moved a resolution against the validity of Romish baptism, and supported the resolution with what at the time would be called a vigorous speech. A writer, however, in the *Catholic Review*, in an almost merciless manner takes the Judge to task, as the following will bear witness:

Up to the thirteenth century both the Greek and the Latin churches used immersion in the solemn administration of baptism. In fact our Lord and His apostles baptized with this rite. Christ Himself was baptized in this way by St. John. Why, then, do Presbyterians baptize by aspersion, since

our Lord's practice is against it? Will the Judge tell us why his sect has given up the scriptural mode of baptism, which the Baptists logically preserve? The Catholic church, as the *infallible custodian* of the matter and form of the sacraments, claims the right to interpret them and modify them with accidental conditions. No such claim is made by the Presbyterians. May we not justly, therefore, tax Presbyterian baptism with being invalid? judged by this Judge himself, since it is not administered as St. John the Baptist, as our Lord and His apostles, and as the whole Christian church generally administered it, up to the thirteenth century, that is by immersion? Is there not apostasy here? A change in the mode of baptism was made in the Latin church in the thirteenth century. As we have already hinted, the Catholic church claims the right to modify in accidentals the matter and form of the sacraments.

DOES remission of sins come before or after baptism; or when has a person the assurance that God has for Christ's sake pardoned his or her sins? are questions that are of daily occurrence. C. H. Spurgeon, of London, England, in a sermon on "Pricked in their Hearts," Acts ii. 36, 37, while discussing the effect of Peter's discourse on the people at Pentecost, said:

Observe that, as the result of Peter's sermon, his hearers felt a mortal sting: "They were pricked in their hearts." The truth had pierced their souls. When a man finds out that he has done a fearful wrong to one who loved him, he grows sick at heart and views his own conduct with abhorrence.

As a consequence of Peter's sermon, preached in the power of the Holy Spirit, these people exhibited obedient faith. They were roused to action and they said, "Men and brethren, what shall we do?" They believed that the same Jesus whom they crucified was now Lord of all, and they hastened to be obedient unto Him. When Peter said "Repent!" they did repent. Then Peter said, "Be baptized, every one of you, in the name of Jesus Christ for the remission of sins." Take the open and decisive step; stand forth as believers in Jesus and confess Him by that outward and visible sign which He has ordained. You slew Him in error; be buried with Him in truth. They were baptized into the sacred name. And then, Peter could tell them, "You have remission of sins; the wrong you have done to your Lord is cancelled; the Lord hath put away your sin forever."

And if you will now come to Him repenting and believing, and will confess Him as He bids you confess Him in baptism, then you have full remission, and you shall be partakers of His Holy Spirit.

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