

THE CHRISTIAN.

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

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SAINT JOHN, N. B., JANUARY, 1887.

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SAINT JOHN, N. B., JANUARY, 1887.

We wish all our readers a HAPPY NEW YEAR.

The brethren in Halifax seem deeply in earnest. May God's richest blessings still attend their efforts to win souls for Christ.

Rev. G. H. ROUSE, of the Calcutta Baptist Mission, says: It will take just one hundred and eight years to Christianize India as England is Christianized, if the past century's rate of progress is maintained.

GLAD to see that Bro. and Sister Emery have been kindly remembered by the brethren at Montague. Such acts go a long way to encourage the preacher, they awaken a new interest in the members, and even good feelings in those who have never started heavenward.

A NOTE from our esteemed Bro. A. LeCain, of Kentville, N. S., informs us that again he is passing through deep waters of affliction. Only last July his mother passed from time into eternity, and now a brother has been taken away by death. Amid all this, Bro. LeCain recognizes the hand of God, and from Him receives that comfort which He alone can give.

C. H. SPURGEON, in one of his sermons, is reported as saying: “The Gospel is not: he that prays shall be saved; that is not the Gospel. But go into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved. Surely you have not the impudence to ask God to make void His own word. But how shall I know I am saved, says one. Hast thou believed? Hast thou been baptized? If so, thou art saved.”

THE *Messenger and Visitor*, of Dec. 22nd, makes an attempt to answer two, of five objections made by us in our December issue, to certain “Jottings about the Disciples of P. E. I.,” that appeared in the *Messenger and Visitor* of a recent date. The promise, “We shall refer to the remainder of THE CHRISTIAN's references again,” causes us to pause in our comments. But in the meantime we, too,

would kindly ask our contemporary to reconsider his first reply of nine lines to see if it isn't possible in it to find four, if not five mistakes.

A PREACHER, feeling his inability to meet all the demands made by his parishioners, thus expresses himself at the Lichfield Conference: “Claims upon the clergy were increasing, and, as it was, a parson was expected to know everything, to do everything and to be everything—an eloquent preacher, a fluent speaker, a diligent student, a convincing controversialist, a learned theologian, a perfect organizer, a successful catechist, a ready debater, a good man of business, a diligent visitor, a lively conversationist, a skilful hand at lawn tennis and a finished beggar.”

How strange! The papers of Montreal give an account of a case that has lately been decided in one of its courts. It appears that a gentleman attended service in the Roman Catholic Church of St. Ann's, and during his devotions knelt on one knee. A policeman noticing this, ordered the worshipper to kneel on both knees. The worshipper refusing to comply with the mandate, was arrested. The gentleman then brought suit for damages, but the case was decided against him, on the ground that the regulations of the church required the posture demanded by the constable. The higher court has granted a new trial, because said regulations was only verbal.

AT a public meeting, recently held in one of our city churches, the Rev. L. G. MacNeil (Presbyterian), while discoursing upon the teacher and the teaching that convinces men, said, (among many other good things), “to preach the Gospel effectively, you must know the Gospel; the Gospel is something higher, broader and grander than Presbyterianism, Methodism, or any other ism.” If this statement be true, and we believe it is, what are we to infer. For the Gospel is not above Christianity—Christianity then is something higher, broader and grander than sectarianism, and therefore the isms, forming no part of Christianity, should at once be set aside in order to give room for that which is so much better.

SOMEWHAT PUZZLED.—Now and again we receive a note with “Please stop my paper.” The Treasurer, Bro. J. E. Edwards, looks over the list and then says, “Was there any money?” At times the reply is “No!” “Why HE OWES for two years!” Another note: “The new system of directing THE CHRISTIAN is a good one, but don't you think it would be an excellent plan to stop the paper, when the time for which the subscriber has paid, has expired?” Another, (the paper for some reason unknown to us having failed to reach the subscriber). “Why have you stopped my paper; is it because the 50 cts. was not forthcoming?” Our readers will see our difficulty. But they can help us in this matter. Let those who are in arrears send the amount at once. And those wishing it stopped at a certain time, make it known; and those having complaints, write us immediately.

ON Thursday evening, 23d ult, we started for prayer-meeting. On entering the house of worship we found but few present, but as the hands on the clock indicated the appointed time, the people

came dropping in until there was quite a large gathering. The meeting was a good one, quite a number taking part. At the close of the meeting, the brother presiding requested the brethren to be seated a few moments for the transaction of a little business. This was a surprise to me. And while trying to take in the situation of a meeting being called, of which we had received no previous notice, our young Bro. Ellis Barnes came to the front, and having made a neat little speech, called us forward and presented us with a purse containing \$53.00 as a Christmas present. What we said in reply, judging from our confused feelings, was not, perhaps, very edifying. If we could have had but a few moments to have recovered ourselves, so as to give expression to all we felt, it might have been a good speech.

THE *Reporter*, published at Fredericton, N. B., gives no uncertain sound in reference to the benefits of the Scott Act. That the Act is a good one, is evident wherever the people give it a chance. A carriage is of but little use without a horse to draw it. A wheelbarrow is worthless unless there is some one to push it. So with the Scott Act, and in fact every law, the people must push it. See that it is respected. Here are the words of the *Reporter*: “Occasionally some fool may be heard to say that there is as much drinking in Fredericton as ever, although the statement has not been heard for a month past. Does the oldest inhabitant remember of ever having seen the town so full of strangers at Christmas times without considerable drunkenness and fighting. We trow not. Well, we have just come through a week of excitement, with the streets just blocked with strangers, without any drunkenness or even loud talking. That much abused Scott Act is entitled to the credit for such a state of things.”

In the *Independent*, of Dec. 9th, are the following questions, by an Episcopal minister, on the subject of union. If these and kindred questions were thoughtfully and prayerfully studied, by the Christian world, in the light of God's Word, soon there would be not simply organic union, but that for which our Saviour prayed, that they may be one as we are one:

“I wish to ask, in the midst of cries for church unity and proposed methods for securing it, if

“1. Jesus, or the apostles, ever proposed any other creed for the church than the Gospel itself?

“2. By what authority does a church make any creed, formulated by uninspired men, a test of fellowship?

“3. If creeds, in other than Gospel words, are deemed essential to Christian or church unity, how does it happen that during the first centuries—the only time the Christian church ever was one—there was no other creed than the Gospel?

“4. Can there be found any better generic name for those of “the household of faith” than the one adopted by apostles and the entire primitive church? ‘And disciples were first called Christians at Antioch.’

“5. After all the speeches, discussions, resolutions, etc., etc., concerning church unity, in the conventions of church bodies during the current or past years, has there yet been taken a single practical or possible step toward church unity?”