

THE CHRISTIAN.

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

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SAINT JOHN, N. B., MAY, 1888.

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THE N. Y. Bureau of Labor Bureau Statistics reports: That during the summer of 1887 in New York alone, wages to the amount of \$2,013,230.45 were lost to strikers, an average loss of nearly \$50.00 to each striker; 8,176 persons lost permanently their positions; 635 establishments were closed and 73 partly closed on account of strikes.

THE Liquor License Act of 1887 became law in our city the first day of this present month. 84 applications for city license were presented to Mayor Thorne. 24, however, were refused. The wholesale liquor dealers have subscribed \$10,000.00 to test the validity of said Act, claiming among other things, that the granting of wholesale licenses is a power not entrusted to the legislature of the province of New Brunswick.

A correspondent in Lubec, Me., writes: Bro. Allen B. Philputt, who is attending Harvard College, Cambridge, Mass., preached for us a week ago last Lord's day (15th of April). He was very much liked and had a full house each time. We have decided to engage him for the months of June, July and August. His labors will commence the first of June. He cannot remain longer, being under obligations to return to the University at Bloomington, Ind., in which he is one of the professors in Greek and Latin.

DR. LYMAN ABBOTT of New York State, ranks among the best scholars and ablest exegetes of his church (Congregational). He is editor of the *Christian Union*, in which there is a column, headed, "Inquiring Friends," and this ever stands open for questions on all sorts of subjects. In this column of February 23rd, 1888, an enquirer signing W. C. M., asks the following question:

"I want a short concise work on baptism, something which will refute the Baptist theory."

To this the Dr. replies:

There used to be such works, but the world has moved and they are antiquated. If the primitive mode of the sacrament is of unchangeable authority, the Baptists have the best of the argument. That this mode was immersion in most cases cannot be gainsaid. The ancient document called *The Teaching of the Twelve Apostles* admits the validity of other forms in special cases. The indefensible point in the Baptist theory, seems to us to be the assumption that no latitude is left to Christian liberty in regard to the mode of the sacrament under the most diverse external conditions. The chapter on

Baptism in "Stanley's Christian Institutions," would be profitable to you, especially as indicating the spirit in which this subject should be treated."

If but a portion of the Western Church, and this not more than four hundred years old, can be called the "World," (the Eastern Church, at no time recognizing any form but immersion), the Doctor is correct in saying: "The world has moved." Yes, it has moved such books out of the way; and is but getting back to the position from which it was first moved.

During the past few weeks a number of the churches have witnessed an ingathering of souls that must have been a cause of rejoicing in heaven and on earth. In Kentucky, at Campbell street, Louisville, there were 23; at Jefferson street, 31. State of New York, New York City, 15; Suspension Bridge, 37; Tonawando, 51. Jacksonville, Illinois, 190. Leavenworth, Kansas, 67. In the State of Indiana, Stockwell, 31; Shelbyville, 31; Andersonville, 42; Columbia, 151; Valparaso, 91; Columbus, 311. Just think of it!—Thirteen churches have within four or five weeks been reinforced by the addition of over a thousand—yea, nearly eleven hundred souls. What is to hinder us from witnessing such results in our provinces? We have the God of heaven as our Father; the same means—the gospel of Christ! Says one: "The laborers are few." Yes, that's true, whether you refer to the scarcity of preachers or to those professing to be within the walls of the vineyard, that answered the call for "laborers." If we were all at work, and always at it, if we would obey our marching orders "go," we, too, would see grand results for our Master. Brethren, let us wake up to our responsibilities, that at last we may not be among the number whose names are blotted out from the *Book of Life*.

THE POPE'S EDIOT.—Mgr. Persicos, after spending considerable time in collecting facts concerning the Irish people, submitted his report to the college of the Holy office. And in view of said report the question was submitted—

"Is it permissible in disputes between land-lords and their tenants in Ireland to use means known as the "plan of campaign" and boycotting.

R. Cardinal Monaco of Rome, writing to the Irish priesthood, says: After long and mature deliberation their eminences, (cardinals of the congregation of the inquisition), unanimously answered in the negative, and the decision was confirmed by the holy father on Wednesday, the 18th of the present month (April). Instructing them to withhold absolution from any one declining to renounce membership in the National League.

What effect this will have upon the leaders of the National League will be watched with interest.

The Saint John Presbytery, in session May 1st, spent more than an hour on the question of wearing the gown. During a somewhat heated discussion such remarks fell from the lips of the disputants: Said one, the gown lent dignity to the wearer; it compelled respect; something inspiring in it; it increased public respect for the body. Another said: The gown was a relic of the dark ages, and was considered by many as one of the rags of Rome. A third preacher thought ecclesiastical millinery a very small matter to legislate about. The ques-

tion being submitted there was a tie vote. The chairman gave the casting vote against wearing the gown.

THE World's Missionary Conference will be held in Exeter Hall, London, England, from June 9th to 19th of this present year. Representatives from all the great missionary societies of the world will meet with missionary workers—native converts and helpers—to discuss the best methods of carrying the gospel to the perishing heathen. This certainly is an important question; and the discussion of the following proposed subjects should be productive of much good. (1) Missionary comity. (2) The place of education in missionary work. (3) The training and support of native workers. (4) The organization and government of native churches. (5) Missionary methods. (6) Union and co-operation in mission work. (7) The missionary in relation to literature. (8) Medical missions. (9) Woman's work in the missionary field. (10) Home work for missions. (11) The relation of missions to commerce.

SECESSION from the Roman Catholic Church. During the week of the papal jubilee, *Paolus Fiori* and *Paolo Loza*, two Catholic priests, monks of the Capuchin order, who had just completed their special training for mission work in the central seminary of the order at Rome, publicly withdrew from the Roman Catholic faith, and on the 7th of March were received into the Anglican communion. And now comes that of Mgr. Bouland. In a long letter to the Pope, dated April 13, 1888, he gives in brief the reasons for his withdrawal.

(1) Doctrinally: The impossibility of accepting the teaching of the syllabus and the dogmas proclaimed at the last Vatican Council. (2) Politically: I can no longer admit the pretensions of ultramontaniam, claiming as it does, absolute authority, not only in matters religious, but also in matters scientific, philosophic, social and political, etc., etc.

(Signed) LEON BOULAND, Honorary Private Chamberlain of His Holiness Leo XIII.; Honorary Canon of St. Michel Archangel, Rome; Honorary Canon of the Metropolitan Church of Rheims, Commander of the Order of the Holy Sepulchre; Member of the "Academie des Arcades," and President-General of the Society of the "Advocats de St. Pierre," in North America, etc., etc.

To His Holiness Pope Leo XII., Vatican, Rome.

N. B. AND N. S. MISSION FUND.

RECEIPTS.

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| Young P. M. Band, St. John, N. B., | | \$2 23 |
| Mr. McDougal, St. John, N. B., | | 1 00 |
| Church, Tiverton, Digby Co., N. S., | | 11 40 |
| Church at Westport, | | 10 00 |

EDUCATIONAL FUND.

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Total, \$38 28

T. H. CAPP,
Treasurer.