

were all these. Infidels took these titles to themselves by impudence and violence. If Christianity were true it and it only must be the basis of all right thinking. And he submitted that it had been accepted as true by the master minds of the world. In defining the term infidel he explained that the man who did not accept the faith of his country was an infidel. In this land a man who did not believe in Christianity was an infidel to that. Taking Christianity on the one hand and materialism on the other he proceeded to state the issues between them. The one affirms the existence of spirit, the other affirms that matter alone exists and through evolution has developed all phenomena. The speaker thought it easier to believe that intelligence had produced matter than that matter had evolved intelligence. In contrasting the creation and evolution theories he said that the latter fails altogether, and anyhow that evolutionists do not state their theory systematically. He said if there were five hundred in St. John who believed in evolution not five of them could tell clearly and definitely what they meant by it. Infidels were the most credulous people in the world. They simply swallowed whatever Spencer, Darwin, Huxley and others throw to them. The evolution theory was not based upon facts. It will explain the variation of species but not the origin of the parent type. Christianity says God made man in His own image. The infidel says he was evolved from a brute. Skepticism was cowardly and would not state issues squarely. Christianity affirms that man is a religious being and the master minds of the world have proved it. The infidel denies it. Christianity bases morality on religion; the infidel does not. What ideas of morality they have, however, they have stolen from religion. Again, Christianity affirms the need of a revelation; the infidel denies it. These issues, he said, were between skepticism and all religions. Then he proceeded to consider Christianity itself, discussing the origin of the Bible, Christianity and civilization, the Bible and science, and the Bible as a revelation from God, as these issues are presented by the two schools of thought. He advised Christians to treat the sin of unbelief as they would treat any other sin. Pitch into it. All the devil wanted was to be let alone. They had the truth—they should give it to the world, and not keep silent when it was assailed. He also advised infidels to be a little modest and have at least a shadow of a suspicion of a possibility that they might be mistaken after all. He confidently expressed the belief that the majority of New Brunswick infidels, while they might have some of Watts' pamphlets, had never read the works of Spencer, Huxley, Darwin and the men they talked so much about. In conclusion he eulogized Christians generally as being more scholarly than sceptics, and before closing called attention to a number of his own pamphlets dealing with Ingersoll and other infidels. Ingersoll he characterized as a man who ridiculed the love of man for woman and told vile stories, besides stealing from an English writer the ideas in his Mistakes of Moses. —*St. John Sun.*

The *Morning Star* argues that creeds may be used chiefly as a convenience, and confesses that the antipathy to them is not altogether groundless. It says:

"On this point Christendom has been so long and so largely, we will not say bound, but burdened, by creeds and confessions made in ages far past, and under greatly diverse circumstances, and long since become practically obsolete, that much evil and very little good has been the result. The creeds of Ambrose or Anselm or Luther or Calvin or Arminius or Edwards may have been very good for them and their associates in their day and in their relations, but may not be suited to ours. Why attempt to retain what is manifestly ambiguous or untruthful? The truth of God is immutable, the Bible changes not; but the views and usages of fallible men do change, improve by study and experience, and so warrant and demand improved expressions. The more we know of God and his truth in our hearts the better will and should be our creed."

TALMAGE ON CREEDS.

We know that Dr. Talmage once preached a great sermon on "Thumbscrews," in which he showed his extreme personal dislike for creeds in particular. Now he speaks of creeds in general, and very much after the manner of Alexander Campbell and other kindred advocates of "scriptural phraseology" as the proper language for one's creed.

"Do not let the Presbyterian church, or the Methodist church, or the Lutheran church, or the Baptist church, or any of the other evangelical churches, spend any time in trying to fix up old creeds; all of them are imperfect, as everything man does is imperfect. I move a new creed for all the evangelical churches of Christendom; only three articles in the creed, and no need of any more. If I had all the consecrated people of all denominations of the earth on one great plain, and I had voice loud enough to put it to a vote, that creed of three articles would be adopted with a unanimous vote, and a thundering ay that would make the earth quake and the heavens ring with hosanna. This is the creed I propose for all Christendom:

A NEW CREED.

Article 1. God so loved the world that He gave His only begotten Son, whosoever believeth in Him should not perish, but have everlasting life.

Article 2. This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, even the chief.

Article 3. Worthy is the Lamb that was slain to receive blessing and riches and honor and glory and power, world without end, amen.

But you go to tinkering up your old creeds, and patching and splicing and interlining and annexing and abstracting and adding and explaining, and you will lose time and make yourself a target for earth and hell to shoot at. Let us have creeds not fashioned out of human ingenuities, but out of scriptural phraseology, and all the guns of bombardment, blazing from all the port holes of infidelity and perdition, will not in a thousand years knock off the church of God a splinter as big as a cambric needle."

The one grand, fundamental article in the creed of Christendom is, *Jesus Christ, the Son of God*. We can easily understand how one might formulate a long creed with more than "thirty-nine articles," each one expressed in exact scriptural phraseology, and at the same time, be very misleading. Such a creed might, for example, exalt into undue prominence things merely incidental and relative, and ignore the most fundamental matters of revelation. Clear, definite and Catholic is this—that Jesus Christ is the Son of God. Then it follows that "whatever He saith unto you, do it." —*Ex.*

Married.

POWERS-BOWEN.—At the Coburg Street Church, at 7 o'clock on the morning of Oct. 23rd, by T. H. Capp, Mr. E. A. Powers to Miss Sophie M. Bowen, both of this city.

STOCKFORD-COCHRANE.—At the home of the bride, Haymarket Square, this city, on the evening of the 16th ult., by T. H. Capp, Mr. James L. Stockford to Miss Charlotte Cochrane.

OUTHOUSE-ADAMS.—At Tiverton, Digby Co., N. S., on the 16th October, by H. A. DeVoe, Capt. Burton Outhouse to Ethel May, youngest daughter of the late Alfred Adams, Esq., of Deer Island, N. B.

Died.

SMITH.—It becomes our sad duty to record the death of our beloved Bro. Hammond J. Smith, of New Glasgow, P. E. I. He died at his father's on the 5th of October. His disease was consumption, although he was afflicted with other maladies which greatly added to his sufferings. Our young brother was an exemplary member of the church for five years, most of which time was spent in alternately teaching school and attending college. He also took lessons from the Corresponding Bible College which aided him much in Bible study. His

mind was wholly set on preaching the Gospel, and much of the year preceding his last illness was spent in the work. He engaged with the churches at Summerside and Tignish in July, 1888, and remained with them four or five months, giving general satisfaction and greatly endearing himself to all the members. But his health failed and he was forced to leave the field. He then came home where he received every attention which loving friends could give as well as the best medical skill. But the disease, which at first seemed by times to be checked, gradually did its work till the last few months when he sank rapidly with much suffering. He was very anxious to live and preach the Gospel, so were all of his brethren that it might be so. But a merciful Father saw differently and took him to Himself. Why it is that one who bade so fair for a life of usefulness should be taken away from a place where preaching is so much needed we cannot tell. But while we wonder let us also adore and remember that "As the heavens are higher than the earth so are His ways higher than our ways and His thoughts higher than our thoughts." (Isa. 1. 9). D. C.

LAWRENCE.—Moses P. Lawrence, in the 54th year of his age, died of pneumonia, Sept. 1st, at his home, North Lubec, Me., and was buried on Wednesday, 3rd. He leaves a wife and six children, three sons and three daughters, and his aged mother, being within a few months of 73, to mourn their loss. Something over thirty years ago Bro. G. Garrity went to Lubec to preach the gospel. At the close of the first meeting Bro. Lawrence confessed Christ, saying he never heard the gospel before, and then and there obeyed Christ in the ordinance of baptism, and according to reports was the first fruits of Bro. Garrity's labors in those parts. The large number of people at the funeral was an evidence of the esteem in which he was held, and the many sorrowful expressions showed that not only the relatives but the community had met with a sad loss. The writer was summoned to preach the funeral service, but not being acquainted with the deceased could say but little concerning the departed, but directed his remarks to the living, to the friends words of warning, to the relatives words of cheer and comfort. At the conclusion of our remarks the Rev. Mr. Bigley (Baptist minister) spoke for a few minutes, saying that he had known Bro. Lawrence for something like fourteen years, that he could testify to his Christian character, and that he had no doubt but at this moment he was with the redeemed in Heaven. T. H. C.

HUTCHISON.—On Friday, October 11th, John Hutchison died at his home, Adelaide Road, St. John, N. B., and on Lord's day afternoon was laid to rest in the Greenwood Cemetery. He had been sick for about a year, and having past by four years the three score years and ten his death was not a surprise. His wife and seven children survive him. T. H. C.

MORROW.—Suddenly, on the 19th inst., at North Lake, Lot 47, Sister Margaret Ann, daughter of the late Andrew Morrow, Esq., and sister of Bro. John A. Morrow, in the 56th year of her age, died, trusting in Him who is able to save to the uttermost. Sister M. was a member of the church at South Lake. Her life was quiet and in reserve. She loved goodness in thought, word and deed. Her death leaves her aged mother in loneliness and sorrow, as well as her brother, sisters and many friends. May the kind Father of all sustain our aged sister until the short time of separation is ended and the loved one is found again in a happier clime. O. B. E.

HANDSPIKER.—At Tiverton, Digby Co., N. S., on the 30th September, Ruth, wife of Ross C. C. Handspiker, in the 59th year of her age.

POWELL.—At Freeport, Digby Co., N. S., on the 26th September, Sister Hannah Powell in the 66th year of her age, leaving an aged husband, five sons and six daughters to mourn their irreparable loss.

The first time Elder D. Crawford passed through Digby County Mrs. Powell went to hear him preach, and being convinced more perfectly that man was accountable to his God for the life he lived, that she readily accepted the invitation of the gospel. She set forth with joy and became a member of the Christian Church at Westport organized by Elder Garrity, received in the church by Elder Knowles about thirty years ago. Since she was married she has been a beloved wife, a loving mother, and kind to all whom she met with, ever ready to support the gospel and entertain preachers and members as far as her means would admit. H. A. DEVOE.