

THE CHRISTIAN.

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

Vol. VI.—No. 10.

SAINT JOHN, N. B., AUGUST, 1889.

Whole No. 71

The Christian.

Published monthly, by Barnes & Co., under the auspices of the Home Mission Board of the Disciples of Christ of the Maritime Provinces.

TERMS: - 50 Cents Per Annum in Advance.

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"THE CHRISTIAN,"

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OUR Annual Meeting will be with the church at Tiverton, Digby Co., N. S., commencing the first Friday (6th) in September.

DURING the Carnival week the weather was just perfect and the number of visitors ran up into the thousands.

Bro. A. McLean, on Tuesday evening, 30th ult., passed through St. John en route to the States. We were anxious to see him, but unavoidable circumstances prevented us from so doing.

We were surprised and sorry to hear of Bro. Ellmore's sudden return home. We were expecting and hoping to see him in St. John. Let us hope that next time when he comes this way, he will not be in such a hurry to return.

Bro. Braden's sermon on Lord's day morning at the annual gathering of the brethren on P. E. I. was grand. The subject was Faith. 1. What is faith. 2. How produced. 3. Results of faith. If space permitted we would give an outline of this, one of the finest sermons we ever heard on the subject.

There has been two additions by confession and obedience to the Coburg Street church during the last month. The annual excursion of the Sunday-school took place on the 16th ult. Over two hundred of the scholars and friends spent a very enjoyable day at Nauwigawauk.

WHEN applying for reduced rates on trains or boats the agents want some idea of the number of persons likely to travel on their lines, before they are willing to make special rates. Now if persons living in New Brunswick, Nova Scotia, or P. E. Island purpose attending our Annual at Tiverton, would write us at once this post office address, the number planning to go, and whether by boat or train, the result of our efforts to get reduced fares can be announced in the September number of THE CHRISTIAN.

WHILE on a visit to P. E. Island we had the good fortune to meet Bro. Clarke Braden, of Illinois, and to hear him deliver a few of his masterly lectures against Scepticism and Infidelity. Concerning his visit to Halifax, *The Westman*, of Thursday, July 11th, has this to say:

But there cannot be a doubt as to the eminent qualifications which Mr. Braden possesses for the work which he has undertaken. A man of greater ability for the discussion of questions at issue between Christianity and Unbelief has not for some years appeared on any platform of this city. In addition to a thorough mastery of the subject he possesses a fine endowment of forensic power, and consummate skill in holding an audience.

The special value of Professor Braden's contribution to this controversy is in the combination of an exhaustive treatment of profound questions with a popular presentation that the dullest can comprehend; and, at the same time, an extraordinary ease and dexterity in detecting fallacies, substituting the concrete for the abstract, and disposing of side issues without the loss of a thread in the main line of argument.

One of the most effective of the academy addresses was that delivered on Friday evening. The subject was "A Defence of the Law and Work of Moses." An impression of the rhetoric rather than the logic of Ingersoll's paper published in the *North American Review* had not yet been effaced from the tablet of memory, and the writer could but wonder how it was possible in a single lecture to do justice to so vast a subject. But Professor Braden was equal to the occasion. His discussion of fundamental principles was luminous and conclusive. He showed that the Mosaic law was tolerant, free, humane, benevolent, suited to the character and circumstances of the people for whom Moses legislated, and that in many respects it was the basis of British jurisprudence, and still a model for national legislation. Instances were cited and illustrations abundant. Plausible objections to the Mosaic code were shown to have originated in the ignorance of infidel writers. Moses was regarded as the greatest of great men that God had ever made; a scholar, a warrior, a liberator, a statesman, a patriot and sage all in one. To him we were indebted for the oldest history, the noblest and purest laws and poetry of matchless strain. Space fails to characterize the exhaustive treatment of Saturday night's important subject: "Does the Bible sanction chattel slavery, the degradation of women, polygamy? Bible wars and the customs of war? Is the Bible an indecent book?"

After delivering a few lectures in Charlottetown, P. E. I., he visited Summerside, and in the Market Hall, estimated to hold about twelve hundred persons, began a course of lectures. The *Summerside Journal*, of Thursday, July 18th, editorially says:

On Saturday evening last, Prof. Clarke Braden, formerly President of the Southern Illinois College, and author of the "Problem of Problems" and "Ingersoll unmasked," began a course of lectures in Market Hall here, on "Christianity vs. Infidelity or Secularism." The hall was packed at each lecture, and after the first one the platform was occupied by a number of ladies, several clergymen, and members of the Christian church, to which Mr. Braden belongs. Mr. A. Campbell, C. C., presided throughout the course. Mr. Braden is possessed of a very effective and convincing style, argumentative and keenly sarcastic, and he deals telling blows, straight "from the shoulder," against the evil he is combating. He is a rapid speaker, and makes frequent use of those incisive wittisms and practical illustrations in which American platform speakers excel, and which are more effective in a mixed audience than elaborate logical deductions. He treats his subject in a common sense, every day manner that carries the audience with him, and from the first to the last of his five lectures the interest of his hearers never flagged. While he has not, as a correspondent of one of the Charlottetown papers asserts, "literally wiped out the infidels" of the town, he has done much to prevent any further spread of this moral leprosy, and his visit cannot fail to be productive of much good to the community. During the past few days, the town has been in an uproar of controversy and excitement, but the result of it is happily such that

people will settle back into the proper channels, all the more strongly confirmed in their beliefs for this passing breeze, and rationalism, agnosticism, materialism, secularism, or any other of the many forms of infidelity, will find it difficult to gain any greater foothold here, if indeed they do not entirely collapse.

Correspondence.

FROM BRO. MURRAY.

I am home again after an absence of three months. Two months I spent on Prince Edward Island. Our meeting at Montague was too short a time to accomplish the good that was desired. Our hearts were made glad, however, in seeing six obey the gospel, whom we have every reason to believe will be an honor to the Church of Christ. We were here sufficiently long to form a high estimate of this church. Bro. Emery is the preacher here and he has a large church, a large field of labor, and a large place in the hearts of the people. He has been in this field four years, just long enough to lay the foundation for grand success. I would be perfectly safe in risking my reputation as a good guesser in saying that could he continue in this field of labor, he would see a very rich harvest of souls. If Brother and Sister Emery were not so terribly averse to every thing like praise, I would venture to say some splendid things about their labors in this locality. I will say, however, that they made my stay at their home very pleasant and agreeable. The kindness I received from the brethren here at their homes, and their substantial aid and assistance, has filled my heart with the deepest gratitude. I will never forget them while memory retains her dominion in the soul.

Our visit at Lot 48 was too brief to see any immediate good from our labors there. But I saw enough to convince me that we have as good and true brethren here as we have ever found; a fact which must give success to any good man who may settle in this field of labor. We sincerely hope they may find some suitable preacher who will come to stay among them. I am doubly grateful for the substantial favors received from these brethren. We have some warm-hearted and true-hearted brethren in Charlottetown who are very anxious to see the cause of Christ well established in that city. We hope they may succeed in getting a good preacher to labor there. Their only possible hope in building up the cause in that city is in keeping a preacher long enough to establish the confidence of the people in the mission and plea of the Church of Christ. Too many, unfortunately, have the idea that our work is destructive rather than constructive, that we aim to pull down rather than build up. What is greatly needed to disabuse the mind of this false idea is a faithful contention for the truth and not so much battling against error. Truth when seen in an individual life and in church life will destroy error as effectually as light will dispel darkness. Our anxiety should be to establish truth, to present to the world a united, live, working church; knowing that by the church is made known the "manifold wisdom of God."

The church in Charlottetown and Lot 48 church are able and willing to support a preacher all the time. The fact that no church can possibly succeed