

N. B. AND N. S. MISSION BOARD.

THE TREASURER'S ANNUAL REPORT.

The amounts contributed during the year ending with September 9th, 1889, having been acknowledged through the columns of THE CHRISTIAN, and the Auditing Committee, appointed at our recent meeting, in Tiverton, having examined and declared the accounts correct, leave it necessary to give, but in a somewhat abbreviated form, the receipts and disbursements for missionary and educational purposes—from September 3rd, 1888, to September 9th, 1889:

Cash on hand last yr.	\$80 00	Mr H Eldridge,	2 00
Y M Col, Lord's Cove,	43 21	G Leonard, Leonard-	
J. Flaglor, St John,	1 00	ville, D I,	5 00
P Lawson, Grd Manan,	2 00	Church, Lord's Cove,	3 00
Mrs D F Lambert,		A Handspiker, West-	
Lord's Cove,	5 32	port, N S,	35
G Leonard, Leonard-		C McDormand, W'stpt,	50
ville, D I,	5 00	E A Paysen,	15
H Leonard, Fair Haven,	7 00	E C Bowers,	2 00
A Friend, St John,	1 00	Coburg St S S, St John,	13 84
Mrs Mowery, Lubec, Me,	50	J E Edwards receipts of	
Mrs A E Kimble, Boston,	1 00	("The Christian"),	57 35
Y P M Band, St John,	1 05	Willing Workers, West-	
E Christie,	1 00	port, N S,	3 13
G W Archibald, Woon-		Church Tiverton, N S,	5 00
socket, R I,	1 00	Y P M Band, St John,	1 40
Y P M Band, St John,	1 25	Church Lord's Cove,	4 00
G Sprague, Vancobors,	1 00	Y P M Band, St John,	1 15
Y P M Band,	1 35	Y P M Band,	7 76
John W Powell, Free-		Coburg St S School,	10 30
port, N S,	50	Y P M Band, St John,	1 20
Church at Milton, N S,	2 00	Church Lord's Cove,	6 00
Happy Toilers,	2 00	W Murray, Princeton,	
Mrs. Deidrick's SS Class,	1 00	Me,	1 00
W T Nelson, Bridge-		Y P M Band, St John,	1 00
water, N S,	50 00	Church Lord's Cove,	3 00
Coburg St S St John,	10 50	Coburg St S School,	12 00
Y P M Band, St John,	1 97	Bank interest,	1 50
G W Archibald, Woon-		J E Edwards, receipts	
socket, R I,	50	for "The Christian,"	43 00
G D Fullerton, Pictou,	10 00	Church Leonardville,	16 00
James Prince, Bridge-		Women's Mite Soc'y,	
water, N S,	2 00	Cornwallis, N S,	12 00
Happy Toilers, Milton,	2 00	Westport, N S,	15 00
Y P M Band, St John,	1 55		
Mrs H Eldridge, Sandy			
Cove, N S,	2 00		
			\$383 65

THE EDUCATIONAL.

Cash balance from last		Mrs D F Lambert,	25
year.	\$59 33	A D M Boyne, St John,	1 00
Thornton, Princeton,	1 00	Friend, St John,	6 00
W Leeman, Lord's Cove,	2 00	M C Baker, Springfield,	
Wallace Stewart,	5 00	Me,	9 00
Jas Lord, Richardson-		A D M Boyne, St John,	50
ville,	5 00	Mrs S Steele, St John,	5 00
J J Johnston, St John,	1 12	Mrs G Leonard, Leon-	
J J Christie,	4 00	ville,	50
Mrs L Donaldson, Corn-		E C Bowers, Westport,	2 00
wallis,	2 00	A D M Boyne, St John,	50
D McLean, Cornwallis,	1 00	J Flaglor,	1 00
J Flaglor, St John,	1 00	J J Christie,	5 00
A Friend,	10 00	A D M Boyne,	50
Peter McRae, P E I,	1 00	Cassie McRae, P E I,	1 00
A Well Wisher, St John,	3 00	Mrs P McRae,	5 00
Henry Hill, French		A D M Boyne,	50
Village, N B,	2 00	Miss A McNeil, L Cove,	50
A Friend, St John,	4 00	Miss A Welch,	85
Joshua Wallace, West		Mr D F Lambert,	50
Gore, N S,	1 00	T P Lambert,	25
Cash, St John, N B,	3 00	Merchio Laeman,	35
S M LaMont, Lord's		C H Leonard, St John,	5 00
Cove,	30		
B Simpson, Lord's Cove,	1 00	Total,	\$163 70
A C Lambert,	25		

DISBURSEMENTS.

1st Quarter, Sept. Oct. and Nov.—			
To deficit of last year,		\$ 2 55	
P. D. Nowlan, balance duo former			
year,		20 00	
H. E. Cooke, in Kempt, N. S.,		28 00	
H. A. DeVoe, in Tiverton,		20 00	
Educational,		40 36	
2nd Quarter, Dec. Jan. and Feb.—			
To H. E. Cooke, in Kempt, N. S.,		22 00	
H. A. DeVoe, in Tiverton,		30 00	
Educational,		60 72	
3rd Quarter, March, April and May.—			
To P. E. I. Mission Fund,		33 33	
H. A. DeVoe, in Tiverton, N. S.,		30 00	
Educational,		70 78	
4th Quarter, June, July, August—			
To H. A. DeVoe,		30 00	
Miscellaneous expenses,		6 30	
		\$304 04	
Total Receipts, . . . . .	\$547 38		
Expenditures, . . . . .	394 04		
Balance in Treasury,	\$153 34		

Examined and found correct.

H. E. COOKE, }  
D. McLEAN, } Auditors.

Selected.

CARPING AT THE PREACHER.

The practice of carping at one's preacher opens before the average church-member or the average church-goer such possibilities of evil-doing as are practically attainable by the average man or woman through no other method of persistent Devil-serving. And carping at the preacher is a means of evil-doing that is open to a person who is far below the average in any ordinary congregation, as well as to those persons who are far above that average. It requires less ability, and it is likely to compass more harm, than any other form of social sinning.

If, indeed, a person were to proffer himself, body, mind and soul, to the great enemy of all good, and were to ask the Devil in what way he could best promote the Devil's purposes of evil, it is fair to suppose that the Devil would say: "Be a member of the best church that will take you in, and keep up as fair a show of morality as you can. Then find fault with the preacher as often as your neighbors will stand it. Sneer at him; and his sermons as you come out of church every Sunday morning; and if you can attend the second service, do the same thing over again. Tell everybody who will hear you how little real food for your soul you find in that preacher's discourses. Ridicule his manner, if you are bright enough to do that. At all events, find something to carp at. Criticise his sermon-plans; call in question his doctrinal soundness; say that he lacks spirituality and holy fervor; note how frequently he preaches an old sermon (a good way to help you on this point will be to keep a record of his texts on the margin of your Bible); emphasize the fact that there is no originality in his thinking; point out his defects of style, and his lack of order in the arrangement of his discourses. It matters little how you find fault, if only you do find fault; and there will always be some way by which you can have a show of reason on your side. Only see to it that you do something that will draw away the hearer's attention from the truth of the discourse, and from the religious impressions of the day and place. If you will do this, you will be a more efficient servant of mine than if you were a saloon-keeper, or an outspoken infidel, or a thief, or a murderer; for persons of that sort are outside assaunts of the church and its agencies, while you will be a helper of mine inside of the very field which I hate. No matter, by the way, how much of open well-doing, or of large giving, in the direction of church activities, you undertake meanwhile; for one Sunday's efforts on your part in the way of destroying the preacher's influence in your sphere is quite likely to more than neutralize your doings in the opposite direction for a month of Sundays." That certainly might be the Devil's way of counseling a counsel-seeking servant of his, whether it would be or not.

But it may be asked, "Has not a hearer a right to express his opinion of the preacher freely and openly, as he would express his opinion of an author, or of a popular lecturer?" The answer to this question must be emphatically, "No! not if the preacher be in the place of God's representative, at the hour of service, in God's house, and the hearer be, professedly, a servant of God." An author or a popular lecturer stands for himself alone, and his performance is open to the fullest criticism of every hearer alike. He who reads an ordinary book, or who hears a popular lecture, does so without any personal obligation to give the author or the lecturer any deference beyond that which he and his performance fairly command. But he who goes to the Lord's house goes, or ought to go, for the purpose of joining in the worship of God, and of gaining all the good he can from the

teachings of God's truth there brought before him. The prayers, the songs of praise, the reading of Scripture, the words of the preacher, at that time and in that place, ought to be considered in their relation to God and to him who is privileged to be under their immediate influence. He who leads the service in God's house is to be looked at as so far a representative of God; and even though he is an unworthy representative,—as at the best he is sure to be,—his unworthiness is to be lost sight of in the thought of Him for whom he stands, and of the message from his Master which he brings.

It is true that every member of a church and congregation has a measure of responsibility for the conduct of the service of the sanctuary, and for the character and ability of him who conducts those services; and that in the discharge of this responsibility every such person is entitled to his personal opinion on the subject, and to the full and free expression of that opinion at the proper time and place. But it is one thing to express an opinion of the preacher's character and ability, in a conference with those who are immediately charged with the responsibility of continuing him in his position; and it is quite another thing to give an unguarded expression to that opinion at the door of the sanctuary at a time when the words of criticism may do incalculable harm to those who are in peculiar need of the very help the preacher's words may have proffered, while it can do no possible good whatever; while, indeed, they are not intended to do good in any way to anybody. And it is this latter sort of criticising and carping that is an effective mode of Devil-serving; that, and only that.

What would be thought of a person who should express to a sick man, in the very crisis of his disease, his own lack of confidence in the skill and fidelity of a regular physician, at the very moment when the doubt thus injected into the patient's mind might be the means of preventing a recovery, that otherwise would result from that physician's statement of the case? Yet there are persons who are just thoughtless enough, or just wicked enough, to do a thing like this. Even they, however, are an improvement on the man or the woman who, on coming out from the house of God, deliberately whispers into the ears of sin-sick souls words in distrust or in censure of the messenger, who has there brought them God's message, with all its possibilities of their spiritual cure. It would, of course, be proper to supplement the counsel of the physician in the one case, or the teachings of the minister in the other case, with wiser counsel, or to call attention to a yet wiser counsellor, in either case, if he be available; but merely to carp, or to criticise, or to inject doubts about the counsellor, would seem to be an act as bad in its spirit as it is unwise in its performance. Yet how many persons there are, of good moral character, and of fair Christian professions, who do a thing of this sort Sunday after Sunday, year in and year out!

As a rule, it is the least intelligent hearer who is readiest to find fault with the preacher; and without exception it is the man whose spiritual tone is lowest who is unable to get any good from the average discourse of the average preacher. He who is open-minded and broad-minded, and who is full of the spirit of Christ, will be likely to perceive elements of strength and gleams of important truth in a discourse which is obviously lacking in uniform vigor, or logical consistency, or freshness of thought, or finish of style, where an inferior hearer could not see them. Moreover, he knows that, because of the variety in the tastes and attainments of hearers, the very things that would delight him in a discourse would render it unsuited to the needs and preferences of many another; while that which is distasteful to him in the preacher's words and ways is likely to prove a peculiar attraction to others, whose claims on the