

THE CHRISTIAN.

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

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St. John, N. B.

EDITOR:

DONALD CRAWFORD, - - - NEW GLASGOW, P. E. I.

CO-EDITOR:

T. H. CAPP, - - - - - St. John, N. B.

BRO. H. MURRAY is preaching on Deer Island.

BRO. P. D. NOWLAN and family have removed to River John, Pictou Co., N. S.

THE brethren of P. E. I. will notice that their Annual Meeting will be held at New Glasgow, commencing the 2nd Saturday of July.

THE Committee of the citizens of St. John has appointed three days, 19th, 20th and 21st of the present month, for the celebration of the Queen's Jubilee.

BRO. GATES wishes us to remind the readers of THE CHRISTIAN, that the Quarterly Meeting will be held with the church at Southville, Digby Co., N. S., beginning the first Saturday in July.

The Rev. Mark Guy Pearse, a leading English Methodist, who is now on a visit to America, stated in a recent lecture in this city, that in the heart of London, England, there are two million six hundred thousand who never attend a place of worship, and for whom no effort is made to save.

We have received a copy of *The Workers*, a weekly, edited by our beloved brother, R. B. Neal, of Louisville, Ky. It is an eight page paper—20x13. It is full of interesting matter, and deals vigorously with the liquor traffic, in order to destroy its roots and branches.

THE recent floods along the St. John River did much damage—carrying away barns, bridges, etc. At Indiantown, the water was about ten feet above the ordinary spring tides, and about sixteen or seventeen inches higher than the noted flood of the cholera year, 1854.

ANOTHER move towards primitive Christianity. The Atlantic missionary informs us that the Boston Baptist ministers at a recent Monday meeting took strong ground in favor of baptism being performed immediately after the sinner confesses his need of a Saviour, his faith in Christ and his determination to follow Christ. The only good excuse for delay was in cases where there was a doubt as to the

candidate's sincerity. Said one of the speakers, when the sinner expresses a desire to be a Christian tell him what to do;—tell him the first step. He cannot take the second step until he has taken the first, and baptism, not morality, is the first step in the Christian life after one's heart is changed. Indeed baptism was represented as the scriptural profession of faith.

TO ANY one desirous of throwing obstacles in the way of Christian work, we suggest that as soon as possible, he or she commit to memory, and with their present methods put in practice the following principles, found (with the exception of a modification or two) in the church news.

How to run a church down.—This is easy. Any who chooses can do valiant work in this line.

1. It can be done by being irregular at divine service, thus letting people see how little you think of the worship of God.

2. By sitting bolt upright during prayer time, so as to advertise to others the fact that anyhow you are not a sinner, and have no faults to confess.

3. *By snubbing strangers*—this plan always works admirably.

4. By differing from everybody else in the church, on every conceivable point, and holding on to your preference in spite of everything.

5. By never doing any Church work and by always finding fault when you are asked to help.

6. By never contributing one dollar, and by saying the preacher is always begging—this succeeds invariably, even when every other effort may fail.

THAT Prohibition is practical and beneficial is seen from the facts presented by the Governor of Iowa. Here is what he said about Prohibition in that State:

1. In eighty out of ninety-nine counties of the State Prohibition is enforced. 2. In the remaining nineteen counties it is partly enforced. 3. No property has been depreciated by its enforcement, as saloons make room for better and more legitimate business. 4. The enforcement of the law has had a noticeable effect upon the population. 5. The effects of Prohibition upon the general welfare and habits of the people are decidedly wholesome. 6. Prohibition sentiment is on the increase.

BRO. TIMOTHY COOP, of Southport, England, is dead. By frequent visits to the United States, his deep interest in the cause of Christ, and unbounded liberty in supporting the same, made him widely known and beloved by the brotherhood throughout the states—yes—and everywhere else.

Bro. Charles Louis Loos, writing to the *Christian Standard*, says:

A telegram from Wichita, Kansas, announces that Timothy Coop died in that City on Sunday, the 15th inst., (May,) at four o'clock in the morning.

The news of the death of this excellent man, whose name has, for many years, become so familiar and so dear to our brethren all over the United States, and in all lands where our people and our missions are found, will be received with the profoundest sorrow. There is not a man among us anywhere that within these last years has so endeared himself to all of us who take an interest in missions as Timothy Coop, for his extraordinary in-

terest in this great work of the church, an interest manifested by the most abundant and large hearted liberality.

He was prosperous in the affairs of this life. He became what we would call a wealthy man. We believe from much that we have observed in him, that he had excellent abilities as a business man. But Bro. Coop always attributed his success in his various business enterprises to the blessing of God, and in this he was right. His income became large. But he held himself to be but a steward of the Lord, and so conscientiously and diligently he kept giving out as fast as the stream kept pouring in. When men spoke to him of his unusual generosity in giving, his familiar answer was: "The Lord shovels it in, and I shovel it out." These simple words expressed his whole understanding of this matter. We have known many generous hearted men, but Timothy Coop has been a phenomenon among us. May his spirit descend on many others!

Dear CHRISTIAN:—While awaiting for the train running between St. John and Vauceboro, at Hoyt station, a short time ago, I met a brother of the Free Christian Baptist Church, a preacher.

In the course of conversation he asked, to what religious body do you belong to? Having told him, he made the remark that there were but few of our people in New Brunswick. And in speaking about our people on Deer Island, Charlotte County, he made the statement that a whole congregation of our people there some time ago, had gone over to the people he belonged to, at the same time asking me if I had not heard of it. I replied I had not.

Now, Bro., my object in writing is to ask you if the statement is true, and if true, what brought it about, and if you think it will be right to reply in the CHRISTIAN, it would please others as well as myself. Your's, W. M.

The above note from our highly esteemed brother, reminds us that some time ago, while in conversation with a friend, a similar question was asked, to which we gave a verbal reply. The Baptist preacher, unintentionally, however, is mistaken in his assertion. The following extracts taken from a letter by Rev. G. A. Hartley to the *Religious Intelligencer*, of December 18, 1885, will furnish an answer to the above question.

It is known by some of our ministers and people that for many years there has been at Chocolate Cove, Deer Island, a church belonging to the Old Christian Connection, as it was called. For many years it was a large and strong church, belonging to the Passamaquoddy Conference. It had, however, during the past four years, considerable trouble, in consequence of which, and of deaths that have taken place, the membership had been so reduced that they found themselves unable to support a pastor and had become rather disheartened. For some time some of them had been thinking that union with some other body of Christians was necessary to their existence, they being the only church of this denomination in this province. By such an union they believed they would get more care and pastoral oversights, so that they might live and grow. About that time Deacon George Fountain, the leading man there, on his sick bed, spoke to Bro. J. N. Barnes about it, and desired to see me in reference to what could or should be done in the matter. I had some knowledge of the situation of things, and so soon as the word reached me, left home hoping to see the Deacon, on reaching home found he was dead * * * After this good man who had so long led the flock was laid away in his grave we got a meeting of the church members * * * The result of that meeting was that by a unanimous vote of the church they became a Free Baptist Church, to be received into the Seventh District at its next annual meeting.