

THE CHRISTIAN.

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

Vol. VI.—No. 1.

SAINT JOHN, N. B., NOVEMBER, 1888.

Whole No. 61

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.

All communications, intended for publication, to be addressed:

"THE CHRISTIAN,"

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THE BRETHREN of Cornwallis, N. S., have purchased a house for a parsonage.

WE ARE glad to know that Bro. Howard Murray, on behalf of our Mission Board, has undertaken to work up its finances.

THE sermon on page 2 was delivered by Bro. C. S. Blackwell, and appeared in the *Chicago Herald* of September 17th of the present year.

THROUGH an oversight of the proof reader, the poem which appeared in the October issue was somewhat mutilated, and therefore in justice to its author we publish it as it should have been.

THE BRETHREN of Lubec, Me., have succeeded in obtaining the services of a brother Watkins. We welcome him to those parts, and hope that in the near future we'll have something from his pen for the columns of THE CHRISTIAN.

BRO. MINNICK, formerly of Lubec, Me., but now at Norfolk, Va., writing Oct. 18th, gives us some interesting items of his present work. His kind suggestion and promise concerning our paper show, that though absent in body, his spirit is with us at times, which leads us to hope that ere long we'll have continually with us his both body and spirit.

WE INTENDED giving an account of our trip to P. E. I.; Lubec and Portland, Me.; Boston, Swampscott and Worcester, Mass.; but other duties made it next to impossible to have it ready for the October issue; and now it seems too late. We enjoyed our visit to Boston very much. And in Brother and Sister Darst earnest Christian workers, and from all quarters we heard in their favor nothing but praise and expressions of love.

TO THE QUESTION suggested by one of our correspondents, Why can't the Baptist and our people unite? we answer, Whatever difficulties are in the way they have been put there, not by God, but by man. We need no basis of union beyond what is already furnished in God's Book. Any other basis of union has necessarily in it the seeds of its own dissolution. If we are wrong let us give up the wrong. If we have erected a line fence let us tear it down. And if our neighbors are in error let us insist that they should do the same. But neither of us should compromise what we understand to be

the truth for the sake of mere organization. We should be willing, however, to talk kindly and lovingly upon points of agreement as well as disagreement, and like the Bereans of old receive the word with readiness of mind, and search the scriptures daily whether those things are so.

BRO. MESSERVEY, in his reply, presents three wrongs: (1) *In himself*—for writing in such a way as to leave a false impression upon our readers (2) *In the co-editor*—for publishing the bunglesome statement. (3) *In the brethren*—especially his recent critics, for their hitherto unexcusable silence.

The manly confession of No. 1 was just what it should be; and will, no doubt, be received in the same Christian spirit in which it was given—so that any further reference to this will be unnecessary. As to No. 2, Well, if that will help the burden off some one else's shoulder—all right. For the misleading phrase failed to catch his eye until it was too late for correction. But what about No. 3, will these brethren acknowledge their wrong and forthwith show signs of repentance by sending every now and again something for THE CHRISTIAN.

QUESTIONS come frequently to us: Why not make THE CHRISTIAN larger? Why not make it a semi-monthly? Our answer is: This we are willing to do as soon as the brethren assure us that they are ready to give the support such a movement would demand.

The brethren who contribute to the paper require not our thanks, no more than we do theirs. We look upon this as the work of the Lord; and in His name and for His sake we labor on. Therefore we boldly and confidently, too, ask our friends every where to help us in this work. This they can do by sending articles, items of church news, paying promptly their financial dues, and getting new subscribers.

DR. JOSEPH PARKER, of City Temple, London, during his recent visit to Boston, said in a public address: "Christianity has suffered more from theologians than from infidels. Many men who have been called infidels have had no warfare with rightly understood Christianity, but with what appeared to them to be an irrational, false and vicious philosophy. I would not sign a creed that any man has written. What right have we to write down words and say that they are everlasting, unchangeable. I should call such a dogma a Popish dogma, were it not an insult to the Pope. If any theologian says that men have light enough to be damned by and not light enough to be saved by, I know not that the fire of hell is hot enough to burn such blasphemy. Some churches require that their creeds shall be resigned every five years. They had better be revised every five years."

A CERTAIN CRITIC commenting on Henry Ward Beecher's sermon against laziness in the church, says: "It requires something more than the eloquence of a Beecher to exorcise this evil spirit. It is one of the kind that goeth not out but by fasting and prayer. There are some churches too lazy to live; there are others too lazy to die. A lazy church is a selfish church. It exists especially for its own comfort. What it wants every Sunday is not an organ blast from a gospel trumpet, but a

pleasing dose of soothing syrup. Occasionally, such a church snores a little in its sleep, to let us know that it is still alive. Now that the old-fashioned supply of judgments, shipwrecks, fires, epidemics, etc., can no longer be applicable to lazy churches, some other method must be devised to awaken them. The most direct way is to appeal to their consciences; but, unfortunately, when the intellect and heart of the church are asleep, its conscience is very likely to be in the same condition.

SOMEWHAT SIGNIFICANT.—About a year ago there was a ripple of excitement in Boston over the arrest and imprisonment of W. H. Davis, for preaching on Boston Common without a permit—a thing almost impossible to obtain. About the time of our visit to Boston he was released from his ten months' confinement, and on the Lord's day morning of our meeting in Worcester occupied the pulpit of Bro. Darst. Since our return home, we see in "an exchange" some facts reported by W. L. Hastings, Mr. Davis's companion in tribulation, that are, as we say above, somewhat significant. Here they are: "Death has laid low the chairman of the committee which assumed control of the Boston parks and forbade the preaching of the gospel in them; the district attorney who prosecuted Mr. Davis; the Irish Roman Catholic rum-seller, who was most interested in passing the gag ordinance; Judge Baker, who pronounced the four sentences against the preacher in one trial, giving the highest possible penalty under the law; all are gone to answer before a higher tribunal for their persecution of a servant of Christ." All are gone.

OUR READERS, especially those whose privilege it was to attend our last Annual, and are aware that an effort was put forth to help the brethren at Princeton, Me., will be pleased to learn the following facts, presented in a letter from our highly esteemed and beloved brother, William Murray, written from South Princeton under date of October 22nd:

Dear Bro. Capp,—Perhaps you will be pleased to hear from the "Foreign Mission." [An allusion to a little pleasantry on the part of some of the brethren at the meeting]. Well, I am enjoying at this moment good health; but we have been troubled very much with rainy weather. There have been four baptized, and one, that for a season wandered away, restored to the fellowship of the brethren.

Last evening three more made the good confession and to-day will be buried in baptism. . . . To some this may appear small, but to us it is otherwise. We thank the Lord for what he has done for us; and we'll labor on and trust Him for greater results. Pray for us. I remain as ever, your brother in hope,
W. MURRAY.

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