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THE CHRISTIAN.

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

Vol. VII.—No. 1.

SAINT JOHN, N. B., NOVEMBER 1889.

Whole No. 73

The Christian.

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

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“THE CHRISTIAN,”

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CO-EDITOR:

T. H. CAPP, - - - - - ST. JOHN, N. B.

FINANCIAL MANAGER.

J. E. EDWARDS, - - - - - ST. JOHN, N. B.

WORD reaches us that Bro. and Sister Garrity have arrived safely at Chico, California.

BRO. WILLIAM MURRAY is now with the brethren on Deer Island, N. B. The brethren in these parts are determined to have him labor in the provinces.

WE REJOICE to hear of the success that has attended the efforts of the brethren at Kompt. May the good work go on and the present results be but the first fruits of a grand harvest for the Master.

MR. BURR ON PROBATION. — During the past month the F. C. Baptists held their conference at Hampstead, Queen's Co., N. B., and in the afternoon of Wednesday 9th, the committee on licentiates reported (Mr. Burr having sought admission into the body):

“That W. K. Burr, M. A., Ph. D., be given authority to labor in our churches for the present—with a view to being received regularly into the ministry—if his labor among our people is mutually satisfactory.”

DURING the past month we had the pleasure of visiting the brethren of Deer Island, and of preaching at Lord's Cove and Leonardville. There, as in many other places, a preacher is needed all the time—one that will labor with them in word and doctrine, that will go from house to house bearing with him messages of peace and love. The people of the Island are a fine people and the possibilities of good are almost infinite.

We spent a day or two with the brethren in Lubec, Maine. Here, too, is a place for a preacher, and every effort is being made by them to get one.

THE EDITOR has called the attention of our readers to the fact that with this number THE CHRISTIAN is six years old. Yes, our paper has now an experience of six years, and with this number starts out upon the seventh. That mistakes have been made we are not so conceited to deny; that others might have done better in its management we'll not question, until we are not slow to affirm that much good has been accomplished in that it has awakened and fostered in the respective congregations of our brotherhood an increased interest in each other, and thus draw them closer together for a work that could not be done while standing apart. We have purposely

avoided giving publicity to local difficulties—things so eagerly sought and enjoyed by a certain class of readers—believing that to pandor to this unhal- lowed craving more harm than good would result. Now and again we have toned down expressions of a personal character written by some kind brother while earnestly attacking a false position or de- fending one he thinks assailed unjustly. As in the past so in the future, we purpose to present to our readers a clean paper.

MOST of our readers have learned ere this that in the early part of the past month the citizens of St. John were terribly excited over the fact that an attempt had been made by some one to poison at least four families of our city preachers. On the morning of the 2nd the postman delivered at the home of the Rev. Dr. Macrae (Presbyterian) a small package, which, upon opening, was found to contain an assortment of candy. Mrs. Macrae ate some and in a short time was taken suddenly ill. The doctor was called in but in a few moments she was dead. The symptoms of poisoning being apparent the candies were examined and found to contain strychnine. Similar boxes were sent through the mail to the Revs. de Soyres (Episcopa- lian), Dienstadt (Methodist), Shaw (Baptist). The narrow escapes the members of each family had was marvellous. On the Saturday following, at 3.30, p. m., Wm. McDonald, a clerk in T. B. Barker's (druggist), was arrested on suspicion. Since then the coroner's jury has brought against him a verdict of murder; and now the case is before the police magistrate prior to its going to the grand jury.

Dr. Macrae and family have received the heart- felt sympathy of all who know him—yea, of all who have read the sad story. And the universal desire is that justice may have her sway. And amid such circumstances we are made to realize “How a great matter a little fire kindleth;” how easily faith, the foundation of society, is shaken; that even in one there lies the possibility of trans- mitting, through the ordinary channels of good, death in the guise of a friend. Yet, how thankful we all should be that the results, sad as they are, were no worse.

BRO. BRADEN has come and gone. While here he delivered eight lectures, commencing Monday evening, 14th Oct., and ending with Sunday evening following. The subjects of the lectures were:

- I. A Statement of the Issues between Chris- tianity and Infidelity.
- II. Has Christianity Paid Mankind what it has Cost the World?
- III. The Relation of Christianity to Political, Social, Domestic, Intellectual, Moral and Religious Life.
- IV. A Defence of the Old Testament.
- V. A Defence of the Law and Work of Moses.
- VI. Does the Bible sanction Chattel Slavery? Does the Bible sanction the Degradation of Women? Does the Bible sanction Polygamy? The Laws and Customs of War of the Bible. Is the Bible an Inde- cent Book?
- VII. The Great Ideas of Christianity.
- VIII. Can Progress Outgrow Christianity?

These lectures must result in good if in no other way—than producing a confidence that the apparent difficulties and discrepancies in the Bible can be met; in showing the possibility of meeting and so

overwhelmingly, too, the most stubborn objections of the infidel; that the knots so skillfully tied and presented can, after a little reflection, be untied, and that to the satisfaction of all lovers of the truth; by demonstrating the fact that he who rejects the Bible, because of such difficulties, will find himself in a labyrinth of greater ones. Bro. Braden gives no uncertain sound. He tells very decidedly what he is. To use the words of Paul, “He is of the tribe of Benjamin, an Hebrew of the Hebrews,” so that a Pharisee of the Pharisees could find no fault with him in his presentation of the truth.

Concerning these lectures the *Messenger and Visitor* (Baptist) has this to say:

Prof. Clark Braden has been favoring this city with a course of his interesting and instructive lectures. Among the subjects discussed were “The statement of the issues between Christianity and Infidelity.” “A defence of the Old Testa- ment,” “The Relation of Christianity to Political, Social, Domestic, Intellectual and Religious Life,” “A Defence of the Law and Work of Moses.” The closing lecture of the course was given at the Institute on Sabbath evening to a large audience, subject, “The future of Christianity.” Prof. Braden is thoroughly at home on all these themes, so that he can handle them in a masterly manner. He leads his audience at a rapid pace to a clear comprehension of the character, methods and points of attack of the so-called free thinkers upon the religion of the Bible, and of their complete failure at every point. In all the attempts of in- fidelity to reconstruct and build up an exalted manhood, the Bible is before them and has long since presented all the principles and prac- tices by which this can be done. Prof. Braden deserves the highest praise and co-operation of all lovers of the higher type of free thought and righteousness. His influence upon the young people of this day must be helpful to them in all their purposes of successful life.

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

RECEIPTS.

Balance from last year,	\$153 34
Collection at Tiverton Y. M.,	12 59
W. B. Murray, Swampscott, Mass.,	2 00
Mrs. F. Lambert, Lord's Cove, N. B.,	2 00
Church, Lord's Cove,	3 07
Mrs. F. Richardson, Richardson, D. I.,	1 00
L. A. Lambert, Lord's Cove,	2 00
J. C. Wilson, Kempt, N. S.,	25
Mrs. J. C. Wilson, Kempt, N. S.,	25
H. E. Cooke, Westport,	50
Y. P. M. Band, St. John, N. B.,	1 20
Milton Church, N. S.,	5 00
Mrs. C. Jarvis, Moncton, N. B.,	50
G. W. Archibald, Woonsocket, R. I.,	50

EDUCATIONAL.

H. Murray, Milton, N. S.,	\$3 50
Mrs. D. McDougall, Selma, N. S.,	1 09
A Friend, St. John, N. B.,	3 00
Mrs. J. H. Ward, Lord's Cove, N. B.,	25
Mrs. A. Garrison, Chocolate Cove, N. B.,	25
Mrs. P. Sullivan, Fair Haven,	50
P. Sullivan, Fair Haven,	1 00
Mrs. H. Leonard, Fair Haven,	25
G. Leonard, Leonardville, D. I.,	50
W. Murray,	3 50
Mrs. F. Lambert, Lord's Cove,	2 00
Herbert M. Leonard, Leonardville,	50
J. A. Gates, Woodville, N. S.,	1 00
L. A. Lambert,	1 00
Mrs. C. Jarvis, Moncton, N. B.,	50
Church Cornwallis (per E. C. Ford),	5 00

\$207 95

T. H. CAPP,
Treasurer.

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		

T. H. CAPP, Treasurer.

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 assauntants 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

preacher are quite as good as his own. Only the narrowest mind can hold up its own standard of a good discourse as the one true standard; and only an unlovely spirit can carp at a preacher because his discourses fall short of the one true standard. Those who have narrow minds and unlovely spirits can be discerned through the comments they make on the preacher as they leave the house of God and find their way to their own houses, week after week, in every community.

It is probably true that in no other one way is so much harm done in the ordinary congregation of Christian worshipers, as by this practice of carping at the preacher. Many a good impression made on a hearer in the hour of worship is dissipated, in his mind, before he reaches his home, by the sneers or the censures indulged in against the preacher by some member in the church, whose influence against the truth is thus made to transcend by far all his influence for good in his whole life work. There are homes in which the children grow up chilled toward, or embittered against, the truth, by means of their parents' uniform habit of carping at the preacher, under whose ministrations in the pulpit the parents and children sit together. And every person who thus carps is a sufferer in his personal character by the evil course in which he indulges; so that his spiritual life is dwindling at the very time, and through the very means, by which he injures the souls of his fellows and gladdens the heart of the Devil.

Think of this, every one of you! If you cannot be an active officer in the church, if you cannot teach in the Sunday-school, if you cannot bear a part in the social prayer-meetings of the congregation, if you cannot give liberally to all the beneficences which are pressed upon your attention from the pulpit, and if you cannot enjoy the preaching of your pastor on your own account, see to it that you do not harm your fellows and harm yourself by carping at the preacher. And if, indeed, you do all these good things, see to it that you do not more than neutralize your well-doing in them all, and prove a curse instead of a blessing in your congregation, by carping at the preacher.—*S. S. Times.*

ELDER W. W. EATON.

It is not often that we are called upon to chronicle the demise of one so eminent for piety, intelligence and steadfast devotion to, and long service of, the Master, as the one whose name heads this article. Father Eaton was a man of patriarchal mien and bearing, and at the same time possessed of an exceptionally sweet, gentle, patient, humble, trustful, hopeful and lovable spirit. While it has been our privilege and pleasure to know Bro. Eaton personally only about one year, the impressions made upon us during that time are confirmed by all who have known him. It may all be summed up in one word—Christian. He was pre-eminently a man of God, "an Israelite, indeed, in whom was no guile." His very presence was an inspiration, and his daily life a psalm of praise.

When such an one has entered into his rest, how truly appropriate is the sentiment:

"How blessed the righteous when he dies!
When sinks a weary soul to rest;
How mildly beam the closing eyes,
How gently heaves th' expiring breast.

Life's labor done, as sinks the clay,
Light from its load the spirit flies;
While heav'n and earth combine to say,
How blest the righteous when he dies!"

When such an one comes to the close of his earthly course, his setting sun is radiant with heavenly glory, while his strongest trials are past and his real triumph is begun. Death is but the gateway through which he passes, to be "at home with the Lord," and to be at rest from the trials and sorrows of earth till the time when he shall

enter upon the full possession of his heavenly and incorruptible inheritance awaiting him at the resurrection of the just.

The subject of this sketch was born in Cornwallis, Nova Scotia, Feb 16, 1811. Was educated at Maine Wesleyan Seminary. He entered the ministry when about twenty years of age, and started the first Christian or Disciple church in the Provinces, at St. John, New Brunswick, in his twenty-third year. He was professor of English literature in Bethany College, Va., two years—1842-44. He then served as pastor of the church at Salem, Mass., one year, and thence to St. John, N. B., where he served the church from 1847 to 1853, and while there established churches in different parts of the provinces.

In 1853 he removed to Pittsburg, Pa., and started *The Sower*, and was also pastor of the church in that city. He removed to Cincinnati in 1855 and consolidated *The Sower* with *The Christian Age*, and continued in charge till the breaking out of the War of the Rebellion. He then went to the front as correspondent of the *Cincinnati Gazette*, and in 1864 entered the army as chaplain, in which capacity he served till the close of the war.

From 1866 up to the present time he has had editorial charge of the *St. Louis Home Journal*, *St. Louis Commercial Gazette*, and has served as a correspondent of several other papers.

He was a clear and vigorous writer, a logical and impressive speaker, and was most fervent and reverent in prayer. He was a constant attendant upon all the services of the church, and was never so much at home as when in the assembly of the saints. His earnest, edifying and lucid talks in the social meetings, and his fervent prayers, will long be remembered by the members of the Central Church.

He has been a resident of this city some twenty years, and leaves behind to mourn their loss his aged, beloved and saintly companion, two sons and a daughter, and a large circle of brethren and friends.

The funeral services were from Central Church last Lord's day afternoon, and were conducted by the pastor, Bro. W. F. Black, who, in his usual eloquent and impressive way, dwelt upon the blessedness of the righteous dead and the saintliness and worth of the departed brother. His mortal remains were laid to rest in the beautiful cemetery of Oakwoods.

"As a shock of corn cometh in its season," so he was gathered by the great Husbandman, fully ripened and ready for the heavenly garner.

"Let me die the death of the righteous; and let my last end be like his."—*Chicago Christian Oracle.*

News of the Churches.

NEW BRUNSWICK.

ST. JOHN.

COBURG STREET CHURCH.—Lord's Day Services at 11 a. m. and 7 p. m. Sunday School at 3.15 p. m. Young people's meeting Tuesday evening at 8. Prayer meeting Thursday evening at 8.

Two additions by confession and obedience since last report.

Bro. Braden preached for us last Lord's Day (Oct 20th) morning and evening. The church was crowded in the evening, when Bro. B preached an eloquent discourse on "Faith."

The Young People's Mission Band, and the Women's Missionary Aid Society are still actively engaged in their respective work, and hope to give ere the year closes a good report of their doings.

During Bro. Capp's absence on Deer Island, Bro. W. Murray preached for us two Lord's days. We were all glad to see and to hear him. He is ever welcome to our homes. His sermons were very interesting and helpful.

NOVA SCOTIA.

KEMPT.

I arrived here in company with Bro. I. C. Cushing on the 11th of September. On the 15th I preached at three different stations, on the 16th we began a meeting at Lake May. I preached each night in the week with the exception of Saturday, and the result was ten additions to the church. The following week I was joined by Bro. Howard Murray, of Milton, but a rain set in and two of our appointments were cancelled. On Wednesday, the 24th, we held a meeting at Harmony, where we greatly enjoyed an encouraging discourse from Bro. Murray. On Thursday we were at Lake May and our meeting was a grand one. Bro. Murray returned on Friday to his home much encouraged with the work. I still continued the meeting on Friday and on the 28th I baptized two more—making twelve in all. The county exhibition coming on I was obliged to postpone for two evenings. I begin again this week and will continue as long as the interest continues. The church here need help in the way of a preacher. It is now in a prosperous condition considering all and should be aided to the best advantage. We have some noble brethren and sisters here, and they are determined to labor for the prosperity of Zion. I hope to still further report good meetings.

Yours in the one faith,
H. E. COOKE.

KEMPT.

Bro. Cooke has just closed a very successful meeting at Lake May, four miles north of this place, resulting in sixteen additions—eleven by baptism, one by letter and four from the Baptist church. Bro. Cooke seems to be the right man and in the right place here. He hews close to the line but he does it in such a manner that all accept it as being just right.

Bro. Cooke has been with us five weeks and has in that time preached twenty-eight sermons, attended one funeral and done all the visiting his time would allow—in fact he has made us all glad. Among our additions there are several heads of families which makes the cause look very bright and prosperous. The cause in Kempt has for several years been in an almost dying condition, and would have died had not it been for the untiring efforts of Bro. H. Murray which has opened for him a permanent place, not only in our homes but in our hearts also. At present old members that have long been standing back are coming up and helping us in the work of the Master.

I would just here speak of our dear old Brother White—his work will never die. He has long borne the heat of the day and has never been found wavering in the least. From our dear old brother, who is the only elder of the church now living, we have in our darkest times always received words of comfort and the best of counsel. During our meetings he was ever at his post. It was cheering to hear him and also to see him wending his way to and from the house of God, leaning upon his staff that age has compelled him to use.

On Friday night, after our preaching and social meeting in which twenty-five took part, the church remained and appointed, or set apart, Bro. Harvey Ringer and Bro. Zenas Hanley as deacons, which was done without a dissenting voice with Elder White presiding. The church has in our two brethren everything that is required for deacons in order to advance the spiritual interest of the church. During our meetings Bro. Elder H. Murray visited us, his presence and words of counsel cheered us on our journey. Words cannot express the good we received, both spiritually and socially, from Bro. Murray's visit. He always makes us feel glad and does us good whenever he comes. We are all wishing that Bro. Wm. Murray will come with us and labor and help to carry on the good work of the Master. Bro. Cooke leaves us soon for his work with the Westport church.

Yours in the same faith,
ISRAEL C. CUSHING.

The Christian.

ST JOHN, N. B. NOVEMBER, 1889

VOLUME VII.

THIS number of THE CHRISTIAN begins its seventh volume. It has now been six years before the public, and it appears to be the will of the Lord that it should still live and prosper. For this we are thankful to the Giver of all good.

The difficulties of publishing a religious paper in a small community have been so keenly felt by all engaged in such an enterprise that comparatively few of such papers have lived over a few years.

The following objects in starting THE CHRISTIAN have been kept before the minds of its conductors, viz.: To make it plain to the reader that the Gospel system given by Jesus Christ to the Apostles, for all the world is perfect and has in it all that the world needs. That a man can be a Christian without being anything else and a church can be a church of Christ without being anything else. And that the union of all that love our Lord Jesus Christ in sincerity is practicable as well as desirable. This THE CHRISTIAN has advocated. It has also endeavored to foster in the mind of the reader a love for the Bible and a desire to study it. Bible themes have been constantly kept before the reader to induce him to prove all things and hold fast that which is good. THE CHRISTIAN has labored to stir up a spirit of Christian liberality in supporting the cause of Him who gave Himself for us and to foster a desire in the minds of all to be ready for every good work. It has also sought to promote peace and love among the Disciples of Christ as well as a love for all men. His disciples are urged by the Saviour as well as by every motive of His holy religion to love one another. Knowing how easy it is to find fault with each other it has been an object to guard against so unlovable and ruinous a spirit.

Will the friends of Jesus assist in this work? 1st. By writing for THE CHRISTIAN. 2nd. By circulating it among the people, and last but not least by earnest prayer to God that it may be kept from evil and prove a blessing in spreading the truth of the Gospel.

EDITORIAL.

PAUL'S URGENT APPEAL TO HIS ROMAN BRETHREN.

"Now, I beseech you, brethren, for the Lord Jesus' sake and for the love of the Spirit, that ye strive together with me in your prayers to God for me, that I may be delivered from them that do not believe in Jesus, and that my service which I have for Jerusalem may be accepted of the saints that I may come unto by the will of God and may with you be refreshed." (Rom. xv. 30, 31, 32.)

This passage awakens many useful thoughts on the subject of prayer. It shows that Christians have the great privilege of asking of God what they need and what is according to His will. Although God could if it pleased Him bestow His blessings on His people without their praying for them, yet He has graciously chosen to be inquired of by the house of Israel to do it for them. (Ezek. xxxvi. 37.) To invite His people to come boldly to a throne of grace to ask and obtain His favor through Jesus Christ is God's way of bestowing His blessings and also removing from them the

spirit of fear, and giving them the spirit of adoption whereby they cry, Abba Father. It is no small privilege thus to approach the one God through the one mediator between God and man, the man Christ Jesus. He has both the nature of God and man, and as such stands between the two. He is our brother, and by the blood of His Cross he reconciles us to God, and being reconciled we draw nigh to God by His loving mediation. To receive God's gifts in this way is much better than to receive them without prayer, as it purifies and elevates the creature to thus commune with the Creator, and it honors the Father and the Son and the Holy Spirit.

It is true now as in the Apostle's day that we know not what we should pray for as we ought, and while we ask the Lord to teach us how to pray it is well that He has given us so much instruction both in what He said and what He did Himself to guide us in the matter. He tells us how to regard men when we pray. *If ye have aught against any man forgive him.* He tells us how to regard God. *Believe that ye receive these things that ye ask of Him, and ye shall have them.* He taught that men should always pray and not faint, that they should ask the things they know to be right, and never cease asking till they receive them. He spent the whole night in prayer to God. But this was in private. We never hear of Him making long prayers in the hearing of others. The Pharisees made long prayers before men. The heathen thought they would be heard for their much speaking. Jesus condemned both and charged His people not to be like them. To hear a long prayer from one that leads others does not stir up the spirit of prayer, but kills it, because it generally indicates coldness and formality instead of warmth and earnest pleading. "When we remember that God is in Heaven and we on earth our words should be few and well ordered."

We should not rush unthinkingly into the presence of God, but remember how solemn it is to speak to the Searcher of all hearts. We should know what the things are which we want before we ask them, and have faith and hope fixed on them. We will notice

HOW PAUL URGED HIS BRETHREN HERE,

He besought them for the Lord Jesus' sake and for the love of the Spirit. It was customary for him to earnestly seek the prayers of the brethren for himself and his grand work. The majesty and glory of his work in preaching among the Gentiles the unsearchable riches of Christ on the one hand and his own weakness on the other caused him often to exclaim, "Who is sufficient for these things?" and while the only answer that could satisfy him was "Our sufficiency is of God," he sought the prayers of the brethren to mingle with his own before the throne. None of those he addressed held so high a position as he did, being an Ambassador of Christ, but they all were kings and priests to God, and he was glad to have their united prayers for himself and work. Thus he asks the Ephesians, "Pray for me that utterance may be given unto me that I may open my mouth boldly to make known the mystery of the Gospel," &c. (vi. 19.) And the Colossians "withal praying also for us that God would open unto us a door of utterance to speak the mystery of Christ," &c. (iv. 3.) And to the Thessalonians, "Brethren, pray for us." (1 Thes. v. 25, and II Thes. iii. 1.) "Finally, brethren, pray for us that the word of the Lord may have free course and be glorified even as it is with you. And that we may be delivered from unreasonable and wicked men," &c.

So we learn that it was common for Paul to desire the prayers of the brethren. In this case, however, there is a more earnest and emphatic appeal. "I beseech you, therefore, brethren, for the Lord Jesus' sake and for the love of the Spirit." Why so very urgently beseech them on this point?

May it not arise from the fact that the brethren in general, or at least in many cases, are more liable to forget in their prayers the men that are engaged in preaching the Gospel than they are to forget other persons and things for which they ought to pray, and that Paul and his fellow-laborers were not an exception. This seems to account for the earnestness of the appeal.

When churches engage men to devote their energies in preaching the Gospel they are apt to forget these men in their prayers. This does not always arise from want of affection for the preacher or an interest in his work. They are glad when he is successful and grieved when his labor seems a failure. But it arises from our aptitude to trust in men rather than in God. Churches want eloquent preachers, men of grand utterance, who will draw the people, draw them first to meeting, then draw them to Christ. Who is it that gives men utterance, gives them power to draw the people? Is it not God? And why should we hope for so much from men and so little from Him? Does He not choose the weak things of the world to confound the things that are mighty? Can any man come unto Jesus without the Father who hath sent him draw Him? Experience shows that it is not those who are accounted the greatest preachers who are most successful in winning souls and building up the church. God alone knows how many faithful preachers, who feel insufficient for the great work and are crushed with opposition and discouragement, would rejoice and be glad to know that their brethren were sympathizing with them and earnestly praying for them that utterance might be granted to them and that the word of God might have free course and be glorified in their field of labor. Such men can enter into the urgency of Paul's appeal to the brethren at Rome.

We next consider

HOW PAUL WANTED THEM TO PRAY.

"That ye strive together with me in your prayers to God for me. Strife seems a strange concomitant of prayer, yet they often went together. There are times when every thing and every person seem to frown upon the child of God as if determined to drive him from the throne of grace, and he must either strive in prayer or not pray at all. Jacob strove in prayer when he wrestled with the angel who was about to throw him off as the day was breaking. When the blind beggar was charged to hold his peace he cried so much the more "Thou Son of David have mercy on me." The woman of Canaan strove in prayer for her daughter when she was again and again repulsed, till at length Jesus exclaimed, "Oh, woman, great is thy faith, be it unto thee even as thou wilt." Paul and Silas had what tried their faith at Philippi. Day after day they preached the Gospel without a soul manifesting the least interest in them or the Gospel, except the maid possessed with a spirit of divination, who cried that these men showed the way of salvation. In grief Paul expelled the spirit, and for so doing was falsely charged of crime and was, without trial, beaten with many stripes. When the jailor received the dreadful charge to keep him and Silas safely and thrust them into the inner prison, and made their feet fast in the stocks, they wrestled with the rulers of the darkness of this world and strove in prayer at midnight. They were more than conquerors through Him that loved them, and before the sun arose that was to witness their execution there was joy among the angels of God over a whole household of sinners that repented. Paul earnestly desired that his brethren, whose faith raised them above all the discouragements of earth, should strive together with him in their prayers to God for him.

But Paul made the matter very clear to his brethren by stating very distinctly

WHAT THEY WERE TO PRAY FOR,

so that all could unite in the same petitions and confidently expect their prayers granted. There were three petitions as follows:

First. That he might be delivered from unbelieving men in Judea. He was going to Jerusalem confidently expecting what the Holy Spirit in every city testified, that bonds and afflictions awaited him. He was quite willing to meet and endure Jewish rage. But as it had not been testified that he would die at Jerusalem, and having a great desire to live and labor longer for Christ, he asked them to pray with him that he might be delivered from his would-be murderers.

The second petition was that the service he had for Jerusalem might be accepted of the saints. He had taken a leading part in raising money from the Gentile churches to relieve their Jewish brethren in the predicted famine, and he had greatly rejoiced when these churches willingly and liberally contributed to this fund. He expected grand results when the Jewish Christians, who had a prejudice against the calling of the Gentiles, would enjoy their bounty and thus witness the signs of God's grace in their liberal distribution. (See II. Cor. viii. 9.) Still he had his fears that their deep prejudice would prevent them accepting these gifts and would cause them to indignantly repulse both him and his money. In the face of these fears he hoped for better things and desired them to pray with him that his services might be accepted of the saints.

His third petition was

THAT HE MIGHT COME UNTO THEM WITH JOY BY THE WILL OF GOD AND BE WITH THEM REFRESHED.

This had been with him a long and deeply cherished wish, and although he had often been disappointed he still strove in prayer to God that he might yet see these beloved brethren and be with them refreshed. We see nothing selfish in these petitions. He prayed not to be relieved from persecution, want or trouble of any kind. He sought no increase of miraculous power, but only to live and labor for the benefit of others and the glory of Christ. He asks the churches to pray for all saints and for him also, only that Christ might be glorified in him whether by his life or his death. What a privilege for the church to unite their prayers with such a man.

In closing we may notice that these prayers were answered, although it might not be in the way they were desired. God is not only faithful to his promise, but he is altogether wiser than we are. Paul was delivered from the unbelievers in Judea—Roman soldiers took him out of their hands when about to kill him. But his life was not spared to go about and preach the Gospel as he had done before, but to be chained and imprisoned and followed by enemies determined on his death. So that from the time of his benevolent visit to Jerusalem till he suffered death by Nero he had little if any of his former liberties.

Again, the service he had given Jerusalem was accepted of the saints. God granted the prayer of that petition and his heart rejoiced.

And he *did* go to Rome by the will of God, not, however, as he expected to. He did not go on his journey by Spain as a travelling missionary, taking in different fields of interest until he reached the long desired city. But after years of gloomy imprisonment and "many tears and temptations which befell him by the lying in wait of the Jews," and through perils by the land and on the sea, he reached Rome in chains. God's way of answering Paul's prayer was different from what he expected and much better. Had he gone to Rome as he did to other places as a poor preacher of the cross it is not likely that Caesar's family would ever have heard the Gospel. But his chain brought him before the Emperor, and when the Apostle sent to

the Philippians the warm salutations of "all the saints," he adds "chiefly they that are of Caesar's household." (Phil. 4-22.) Thus in God's purpose royal ears heard from the accused prisoner the Gospel which proved the power of God unto their salvation, and in eternity will he clearly see that God's "ways are higher than our ways, and his thoughts than our thoughts."

Original Contributions.

GIVING.

It was decided at our annual meeting that something should be written on this important subject in every number of THE CHRISTIAN during the year. There are many reasons why all who love the cause of Christ should contribute towards the work that is now carried on in our Provinces.

1. The success attending the efforts of the past show clearly that our contributions have been paying investments. It is safe to say that no greater and better work has ever been accomplished for the same amount of expenditure. The work in Queen's County the last month is an evidence of this. If we wish to do good and help the Lord in the great work of salvation here is your chance, when you may be assured that every dollar scores a victory.

2. Every dollar contributed goes directly to the work. There is no "middle" man who receives a cent for his labor, or even for his expenses. The Mission Board is working freely and willingly. Any one who may think the mission board not a good "plan" must admit that it is a *cheap* plan. As soon as a better and more successful plan is found to accomplish the work it will be adopted, but till then let us do all we can to help the cause by sending our means where we know it will be profitably and successfully expended. Any one, even the little boy or girl, can send their mites directly to Bro. Capp and receive an acknowledgment of the same with many hearty thanks. What a grand thing it would be for those who are separated from church privileges to save their mites and send them to Bro. Capp for this good cause. Think of it, dear reader, you who are feeling like doing something for the greatest and grandest cause on earth, and let your thoughts ripen to actions and send the mission cause a donation. It may cost you a sacrifice. So much the better; it is just what you need. Giving to others is God's way of getting for ourselves the highest good. The cheerful liberal giver not only helps the cause but he helps himself and makes himself rich.—riches that will never rust nor decay. We often say it is better to give than to get, but to give is to get, and to get something much better than we give. Life is made up of giving and getting. The world says get all you can and give as little as possible. But our religion teaches us that the richest souls are they who are willing to be poor to make others rich. When we are thus living to do good God gives to us more and more of His good gifts so that we are always full. God teaches us in nature and in grace that if we truly give it shall be given unto us again.

3. The many places now in our Provinces that are calling for help make the duty of giving imperative and second to none. We have a number of churches that are faithfully working to stem the current of opposition. They *must* have help or they must fail. A little help now will put them in a position where they can sustain themselves. There are other places where we have a few scattered brethren where a good work could be done. But this all takes work, and work must be rewarded. We expect to do a much greater work this year than ever before, which, of course, will cost a greater sacrifice. We want those who have been working in this good cause to work harder this

year; and those who have not been doing anything for missions to unite with us and make this year the grandest success of our history. I do not believe the reason that many have not given their means to this good cause is because of no interest in the work, but rather a failure to bring the work of missions prominently before them. We are determined, therefore, to write and talk the matter until ALL can see and feel the magnitude of mission work. We invite careful and brotherly investigation of this work, and if any better way can be found to build up the cause of God we want to know it. Send us your sympathy and your words of encouragement, and don't forget to send your dimes and dollars, and see if the Lord will not pour you out a blessing that there shall not be room enough to receive it. H. MURRAY.

EXPERIENCE AND OTHER THINGS.

No. 4.

In 1866 I went to Nashville, Tenn., thinking self and sons would enter into business; remained in and about Nashville and Franklin College two or three weeks, saw a good many brethren, preached to the congregation in the city, presided over by Bro. P. S. Fall,* who was the first Baptist preacher in Kentucky who accepted the ancient Gospel and order of things as presented in the *Christian Baptist* by A. Campbell and others. Bro. P. S. Fall, if living, is a highly educated Englishman, whose sister is Mrs. Fanning, wife of the late President Talbert Fanning, owner of Franklin College. Mr. Fanning presided over the male and Mrs. Fanning over the female departments. I had a very happy sojourn there, preached three or four times in the college chapel, and at the conclusion of the last discourse, when Bro. Fanning gave the invitation, five came forward and confessed their Lord, among the number being a young lady of more than ordinary qualifications and highly respected by all. She was head teacher of the ladies' department. I left there greatly rejoicing.

Just here I desire to mention that my son, John Ancory Ash, on a visit to the college the next Fall or Summer following my visit, which was in March, 1866, before he left for home, was immersed by Bro. Fanning.

On my way home I left Cincinnati by a railroad, direct to Cleveland, where I remained over night and next morning took cars for Ravenna, Ohio, where there resided my old friend and brother, Almond B. Green; going all that round-about way from my direct route to Detroit purposely to see my much respected brother and sister Green and spend a Lord's day with them and worship together as we had done so many times. On Saturday I arrived there, found him and wife well but very much depressed by the death of their only son of about seventeen years old. He died very suddenly and was unconscious from the first, and what pierced their hearts so deeply was he died a *sceptic*. It was a sad meeting. Their sighs and tears were really heart-breaking, and added to that the piercing thoughts of the future. I had been long acquainted with them and loved them as children of the Lord most dearly, and him as one of the highest order of preachers of the ancient gospel and order of things on the "Western Reserve," and added to this his wife and mine were cousins. Bro. Green had made sundry visits to Canada to attend our old-fashioned June meetings, patterned after the Ohio yearly meeting. He was always our principal speaker. His preaching was of the highest order, so much so that A. Campbell always, when present, desired Green to precede him.

Bro. Green began to preach in Summit Co.,

*In 1823 Mr. Fall fully understood and accepted the principles of the reformation while he was laboring in the city of Frankfort, Ky.

Ohio, and was hardly able to read the New Testament and hymns. He was a poor laboring boy. I would like to see the college-bred preacher now that could stand equal to Almond B. Green in his prime. Knowing all these things so well, and having spent the month of September, 1856, with him at four of their annual meetings on the "Western Reservo," and having heard A. Campbell and many other grand preachers, no wonder that I desired to see and be with him on a Lord's day.

Well, I was with him on that occasion for the last time; my sympathies with them in their bereavement were worked up to the highest tension. I tried to soothe their sorrows but really I had but little ground to work on. The Lord's day came, but Oh! what a re-action. I had shed many tears of sympathy with them, and now the time had come for me to shed bitter tears of regret. That scene can never be erased from my memory or feelings. I went to the chapel with them before the meeting commenced, they were to sing two or three pieces. Lo! and behold up tolled a melodion or organ. Green came to me and said, Their singing was not good, and they had got that in to keep them to the tune. He wanted me to preach for them. I said no. He might as well have asked the angel Gabriel to come down from heaven, for my heart was so sadly pierced and stricken with grief too deep for words. I quietly sat there. He made no apologies, nor did he try to soothe my sorrows. I cast no reflections, nor did I tell him my fearful thoughts as I looked down through the years as I have since seen them. The end is not yet, but he has gone from the scene of action. When they stood up to sing and play I sat weeping; when he was preaching I was weeping; when they sang and played again I was weeping; when he asked me to preside at the Lord's table I said no and sat weeping. I cannot keep tears from flowing now.

Should I attempt to detail all the reasons for my sad feelings on that, to me, miserable occasion, would require more space than is profitable. I saw that if he (A. B. Green) continued in that course of action it would lead him somewhere where I should not like to follow. The beginning of sorrows was now set in. Follow Ravenna up from that time till now and see the fruits of their actions.

Contrast many of the churches of Ohio in 1856 and now. Then our great desire prevailed to do all good and lawful things, to spread the Gospel over the land. Unity prevailed. They were of one heart and one soul. Brotherly love prevailed. Sectarianism was at a great discount. The love of fun was not among them. The scores of schemes to get money for sacred purposes were not known. Well, I shall not attempt to specify, they are too numerous. And what shall I say? Are they sinful? Yes! and that is putting it as easy as I can.

The present Philander Green, of Kent, Ohio, is a half brother of A. B. Green, a brother whom I saw in Ohio, in 1856, and who is in the old paths, and such a pungent writer in the *Christian Leader*, knows of the truth of what I am writing and who deeply deplotes the apostacy of so many.

JOSEPH ASH.

Correspondence.

FROM THE HUB.

Dear Christian, —As you reached me this morning and I eagerly scanned your pages, not omitting a single article, my comment was, "That to me is very interesting, and I shall try and assist in making the next one so to others.

The work in Boston is going gradually forward. In addition to his work at the tabernacle, Bro. Darst is conducting what promises to become an important mission in North Somerville whither I accompanied him yesterday after Sunday-school. He preached in the mission chapel to a large, inter-

ested and very intelligent appearing audience. At the close of this service we repaired to the Baptist Church on Summer street to attend to the ordinance of Christian baptism. The large company marching in procession through the streets for fully a half mile made quite an imposing appearance. The Baptist friends showed us every kindness, having their house lighted, heated, and the baptistry in readiness for our use. Six candidates were buried with their Lord in baptism, five young ladies and one young man, who is at present a student at Tufts's college. Bro. Darst has been holding evening meetings here for two weeks and will continue this week also. After the baptism we returned to the tabernacle where Bro. Darst gave us another grand discourse (making the third for the day), at the close of which we repaired to the vestry to witness another immersion. The Boston church now numbers about three hundred and twenty-five. While many of these are scattered abroad, living at a distance and cannot attend the meetings regularly, yet, as a whole, they are an earnest consecrated band and fully realize that a great work lies at their door, that of marshaling the scattered and disorganized forces of God's people under the blood-stained banner of King Immanuel, wearing his name and implicitly obeying His commands in preference to any other King, Priest, Potentate or power. That this work may go triumphantly forward until the knowledge and the glory of the Lord shall fill the earth, even as the waters cover the great deep, is the prayer of your brother and co-worker.

R. E. STEVENS,
No. 91 Camden St., Boston.

October 7th.

NOTES OF TRAVEL.

My last notes were written from the almost extreme south end of New Brunswick; these are written from the almost extreme north side of Nova Scotia. From the "Quoddy" Bay to Northumberland Straits is quite a journey, and no doubt some of my readers would like to know something about that trip.

I remained on Deer Island three Lord's days, preaching for the church at Leonardville and Lord's Cove each Lord's day. I held a few meetings during the week but did not make any protracted effort as it is a very busy time with the people there just now. This island wants a preacher all the time and I do hope they will soon secure one to work with them so that the cause may be built up on the island. I will not take time to tell of all the adventures I went through while there, how I nearly upset myself out of a boat, and how I tried one day to go to Eastport when it was blowing a gale of wind and the rain was just pouring down. How it did rain and blow! We made a brave start, but, alas! like many human undertakings, it failed — we had to turn back. But we tried it another day and this time succeeded. I left Eastport, Me., Thursday, October 3rd, and arrived in Halifax next morning at ten o'clock. I remained over Lord's day with the brethren here, preaching morning and evening. I was glad to see some in attendance that I had not seen for a long while. The brethren seem encouraged through the efforts of Bro. Clarke Braden, and it is to be hoped that they will not lose what little advantage they may have gained. I am deeply interested in Halifax. It was there my first work for the Master was done. It was there amidst discouragements of various kinds I grew and gained strength. It was there I learned how to surmount difficulties and how to study God's word. I hope yet to see the church grow and become strong.

Sunday, October 13th, found me in West Gore. I preached here in the morning. In the evening I preached in Upper Rawdon. I also preached twice during the week at West Gore.

On Wednesday, 16th, an ordination service was held at West Gore in which the writer of these notes occupied a conspicuous part—but others will write of that. Friday morning, October 18th, found me on the cars en route for Pictou. I then took the stage for River John, a drive of about twenty miles, where I am at present. I have not been here long enough to know anything much about the church. The numbers are small and opposition is strong. Still, I am here, and I have the same Gospel to preach here as elsewhere, and I hope and pray that I may prove the savor of life unto life to some, for it is the "power of God unto salvation." We had eleven preachers at our "annual," ten of whom will spend their time in the two provinces. Now, if each proclaim this Gospel faithfully during the coming year, our progress should be marked. Let us preach and talk and write and do all we can to win souls and build up churches. The old adage, "example is better than precept," will work well in this case. The day has gone by for paying a preacher because he is a preacher. The men who succeed to-day are the ones who work as well as preach and pray. We have decided at our Annual that each preacher should contribute an article to THE CHRISTIAN, advocating "missions and mission work." This is not my article on that subject, but just a word to the preachers on the subject. Let us have some good meetings to report each month; let us show the brethren throughout the provinces that we mean business, that we are not preaching for money alone but working for the Master. Let us show that we are "workman that needeth not to be ashamed," and with each article on mission work let us have reports of successful meetings. Brethren, let us try it! Let us make this the most successful year we have ever had in these provinces —with our increase of help we ought to do well. There are so many places that need help, places where the cause is going backward, other places where our plea is not known. Let us inspire the hearts and minds of the brethren with renewed confidence in our ability as workmen and then our appeals will be heeded.

I have just been informed of the death of Bro. H. J. Smith, of New Glasgow. He made his first effort to preach the Gospel about the same time I did. He has now passed away. I may soon go, you may soon go, my brother. Oh! let us work now with all our might because our Father may call us home. Do not leave anything undone, "For what shall it profit a man if he gain the whole world and lose his own soul."

W. H. HARDING.

River John, October 20th, 1889.

Miscellaneous.

PROF. CLARK BRADEN

ON THE ISSUES BETWEEN CHRISTIANITY AND INFIDELITY.

Quite a large audience was in attendance at the Institute Oct. 14th to hear what Prof. Clark Braden had to tell them concerning Christianity and Infidelity. H. J. Thorne presided, and remarked in introducing the lecturer that he had come here in the interest of religious truth.

Prof. Braden said he had always felt a desire to visit St. John, for his father had come here in 1821 on board the warship "City of Londonderry," and spent several months here, and had often spoken of the city afterward. In beginning his remarks the speaker remarked that there was going on a great conflict in the world of thought. He wished to state in the first place that he would not apply to his opponents the terms liberals, free thinkers, rationalists, etc., which they arrogate to themselves. If Christianity were true then Christians

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 untrue? 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 *hensive*. 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.

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