

# THE CHRISTIAN.

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

Vol X.—No. 5

SAINT JOHN, N. B., MARCH, 1893.

Whole No. 113

## The Christian.

Published monthly by Farnes & 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:

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We regret to hear that Bro. Cooke is quite ill in Halifax.

EVERY dollar sent to THE CHRISTIAN helps to "preach the gospel."

Bro. Murray is now in Halifax, and will preach for the church regularly.

We expect to publish in our next issue a picture of Miss Rioch, our missionary to Japan, with a sketch of her life.

THE March Quarterly will be held with the Coburg Street Church, St. John. Bro. Stewart will conduct the meeting.

WE are anxious to have each of our churches report in our columns every month. Will our preaching brethren see that this is done?

WE are sending accounts to all our subscribers, in this issue. We will be glad to have an early remittance. We need the money at once.

DON'T forget to mention THE CHRISTIAN to your friends. You can do a good work in this way. We want five hundred new subscribers this year. Help us.

CORRECTION.— In the invitation song by the editor in last CHRISTIAN for "How sweet his interest," etc., in third line, read "How sweet his entreaty," etc.

WE are glad to publish such good accounts of the opening of the new church building in Halifax. If any have neglected to help these worthy brethren they can encourage the work greatly by sending something to Bro. Henry Carson, Halifax, N. S.

OUR brethren in the West are about building an "Orphan's Home" for the care of destitute children. A lot has been bought in the city of St. Louis on which a fine building will be erected. A large amount of money has already been subscribed. It will be managed by the ladies of the Christian Church.

WE notice with pleasure the interest taken by the St. John Church in their city mission work. The work in the North End of the city is sure to succeed. Bro. Stewart preached last Lord's day, February 26th, to a large congregation of attentive listeners. During the Quarterly one meeting each week will be held in the Temple of Honor Hall, North End.

Well may the person who feels the burden of sins, and hence the need of a Saviour, ask in anxious tones, "What must I do?"

**Giving Freely.** And happy should he be if, knowing the Lord's will, he does it. But

has he no need to ask the question any more? If we judge by the conduct of many we will have to conclude that they have then done their full duty; but God's word teaches us that our constant cry should be, "Lord, what wilt thou have me to do?" If we have presented ourselves as living sacrifices unto him, our time, influence, money,—all our powers, all we have,—are his. Will a man rob God? Not with impunity. We are his stewards, and we shall all give an account. Having first given ourselves, can we withhold anything else? Not if we have sincerely said, "Here Lord I give myself away, 'tis all that I can do." To put it strongly, but not too much so, no one need hope for heaven at last, no matter what his pretensions are, if he is not willing to give according as the Lord has prospered him. It is very true that idolaters and thieves and drunkards shall not inherit the kingdom of God; but it is equally true that there is no open door for the covetous. This fact needs to be branded on the hearts of any who are resting on false hopes. They should be made to feel that it is more blessed to give than to receive. A covetous man was never a happy man. It is almost impossible for the generous giver to be miserable; and if he is, it is because he has no more to give.

The soul of a man in Japan is worth just as much as the soul of a Nova Scotian or New Brunswicker, and no more. Let us not forget

**The Home Work.** that here in our own provinces are thousands who are going to perdition. Let us not shut our eyes

to the fact. It may be said that they do not take advantage of their privileges. May it not also be said that we have not come up to the full measure of our responsibility in teaching them the will of the Lord, and especially in urging them to save themselves from this untoward generation? Have we a right to abandon them till we have so labored that we can say that we are free from their blood? Here are thousands, too, who are standing on a foundation of sand. They are trusting in feelings and dreams and visions. They are sincere. No one doubts that; and if sincerity were all that is demanded, we need not give ourselves any anxiety about them. Do we not owe it to them, to ourselves and to God to teach them the way of the Lord more perfectly, so that they may have hopes that are founded not on feelings, and such like, but on the promises of God. The heathen must not be forgotten; we must not forget them. Neither must we lose sight of the fact that our first duty is to the unsaved man that stands by our side. The work of the apostles was to begin at Jerusalem. They were not then to leap over millions of perishing souls to reach Rome, or Corinth, or Alexandria, or Cyrene. They were to be witnesses first in Jerusalem, then in all Judea and in Samaria, and thus to the uttermost part of the earth. Their work was to spread wider and wider as the rings are formed around the heart of a tree. There are two extremes to be avoided. While we begin in Jerusalem, let us not stop there. While we begin

from Jerusalem, let us not leap at once to the uttermost part of the earth.

As our readers know several of our young men are in the colleges studying for the ministry. We are waiting, almost impatiently,

**Wanted—** for them to complete their course Laborers. and go forth into the harvest.

The toiling days of some of our present workers will, in the natural course of events, soon be over. A sufficient number are preparing to fill their places. Should we be satisfied with that? Not so long as there are scores of places where we have not, but should have, a worker. Among the younger readers of THE CHRISTIAN there are many who would make successful preachers. They have the strength and the ability and the opportunity; and, of prime importance, they have consecrated hearts. They may be looking toward a professor's chair, a lawyer's office, or a doctor's; they may be thinking of becoming merchants, or following the sea, or tilling the soil; they may have mapped out any honorable vocation. But are there not enough to attend to these duties? Is not almost every sphere in which man labors crowded? Should not these young men seek for the place that most needs them? And should they not be urged by every proper motive to give themselves to the work of preaching the gospel? There are children growing up in Christian homes. The parents can give their young minds an inclination in almost any direction. Should not the parents, and especially the mother, so train the children that some of them will have a longing desire to tell the good news to the perishing? Many of the most successful preachers of to-day are engaged in a sacred calling through a mother's guiding in early years.

That the position of the Disciples of Christ is in harmony with the teachings of inspiration and apostolic practice few searchers

**Why the** after truth will deny; and many of **Opposition?** the brightest minds have admitted.

That their aim to restore primitive Christianity, and consequently bring about Christian unity, is a work well pleasing to God, no one who loves the Church will dispute. How, then, can we account for the fact that in many quarters there is such a strong prejudice against us? Why do different denominations at times combine in opposition to us? It must be for the reason that they have erroneous preconceptions concerning us. Surely they think we teach false doctrines and hold to unscriptural usages! We can explain their opposition only on the ground of their ignorance. They have accused us of all sorts of heresies, not knowing, apparently, that we go to the Oracles of God for our warrant for everything we teach and for everything we demand of others in faith and practice. But their ignorance is inexcusable. If they so desired they could easily discover what our position is. If they go to our enemies to find it, they will get only misrepresentations and caricatures. And this is where they usually go. If they come to ourselves, our true position will be learned. And until they find out exactly what we teach they have no right to condemn, as they would have no right to approve.