

The Christian.

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EDITORIAL.

CHRIST AS A WORKER.

I must work the works of him that sent me while it is day. The night cometh when no man can work. John ix.

Having the privilege of "looking unto Jesus," we here see him at work doing the works of his Father at the proper time.

In answer to the singular question of his disciples, as to the birth of the blind man, whether it was for his own sins or for the sins of his parents that he was born blind, he told them that it was for neither, but that the works of God should be made manifest in him. From this we learn that what we regard as deepest calamities God regards as highest good, and that the touch of Jesus turns everything into gold, turns our sorrow into joy, and makes of death itself the balmy prelude to eternal life. It is good to be with Jesus on this occasion and behold him who made the world making clay and rubbing it on the sightless eyes of a poor beggar, saying, "As long as I am in the world I am the light of the world."

The work of Christ above everything else stamps a dignity on lawful labor, and is the best illustration of "the work of faith and the labor of love." It is proof of his oneness with God. "My Father worketh hitherto, and I work." It is the pledge and token of his union with his disciples. "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do because I go unto the Father."

Before Christ came his Father did the works on earth. After Christ came he did the works of God. "As long as I am in the world I am the light of the world." When he left the world to go to the Father, he left the work for his people to do, saying, "Ye are the light of the world. A city that is set on a hill cannot be hid." Jesus was so faithful to him who appointed him that every one that saw him saw the Father, and it is his faithful disciples that show Christ to the world, their grand work and highest glory is to make him known to men.

Do the unconverted ask, as did the Jews, "What shall we do that we might work the works of God?" Jesus' answer to them is the best answer to these: "This is the work of God, that ye believe on him whom he had sent." (John vi, 28). Nothing can please God but an obedient faith in his Son and a living union with him. Accept of Christ on his own terms. Do the saved ask the same question, Jesus' answer is "Follow me." "I am the light of the world." "Do all you can under my leadership to induce men to come unto me and be saved." This is his last announcement. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst say

Come. And whosoever will let him take the water of life freely." (Rev. xxii, 16, 17).

This closing cry of the Great Bridegroom should ring in the ears of every one who claims a union in the church, and the question ever be before his conscience, Am I in my life and actions saying to the dying around, Come to Jesus and freely take the water of life? Am I in fellowship with the Holy Spirit of God engaged in a work not committed to angels, but reserved for the Spirit and the bride?

The present number of THE CHRISTIAN treats particularly of the work of home missions, that is of having the gospel preached in our own country. The importance of this work can hardly be over-estimated, and yet how great is the danger of its being neglected. Foreign work depends on the work at home, and those most zealous in the latter are the best supporters of the former. Worldliness and selfishness have always stood ready to stop the benevolence of the church and clog the wheels of its triumphant march. Many of its members, when asked to support its work, feel it to be an irksome dun, and either say or feel that those engaged in raising money for the cause of Christ are never done begging, not considering that God is never done bestowing his gifts. That the very sleep that refreshes us on Monday night is just preparing us for the rest of Tuesday night, and so with all the gifts of his benevolence. But blessed be God, he puts it into the hearts of his people to feel and labor and sacrifice for his cause and thus spread his light and salvation in the world.

When Paul, the aged, was a prisoner of Jesus Christ at Rome, looking forward to martyrdom, he wrote to the Church at Philippi, "For I have no man like minded who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." How his crushed spirit revived when he could point them to such noble exceptions as Timothy and Epaphroditus who cheerfully shared his trials and his work. And when he pointed back to the sacrifice and service of this same church it seemed to him like a heaven on earth. Read carefully this letter to the Philippians, especially the latter part of it, to enjoy a feast of love. And while we are on this subject and "remembering the words of the Lord Jesus, how he said, "It is more blessed to give than to receive," let us read and re-read again and again the eighth and ninth chapters of II Corinthians of the grace of God bestowed on the churches of Macedonia. There was no dunning in their case, but to their power and beyond their power they were willing of themselves, and with much entreaty urged the apostle to receive their gift and take upon them the fellowship of the ministering to the saints. And beyond what the apostles expected, first gave themselves to the Lord and then to them by the will of God. God was so well pleased with their cheerful sacrifice that the Holy Spirit

calls it *this grace*. They know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich; and this was the secret of their noble sacrifice and service, which not only supplied the wants of the saints, but was also abundant in many thanksgivings to God. These were working the works of God while it was day, before the night cometh, when no man can work. "Thanks be unto God for his unspeakable gift."

HOME MISSIONS.

CONTINUED.

ANOTHER POINT OF VIEW.

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It has been my earnest desire for a number of years to see a capable, efficient evangelist employed in our home mission field all the time. Two or three times I have thought that this desire was about to be realized when circumstances would arise that would defeat, for the time, this evangelistic effort from becoming a regular feature of our provincial work, and I have been led to enquire what is the trouble? Why do we not meet with better success?

After giving the subject careful attention and study, I am convinced that the trouble is largely with ourselves, *methods* and our *view-front*. We make spasmodic, half-hearted efforts, not expecting large results, in fact almost anticipating failure, get about what we expected and then are fearfully disappointed that the results are so meagre. We expect too much for too little and look for results too soon.

The business man invests his money today expecting to make a paying profit in six months or a year. The miner delves in the rocks hundreds of feet below the surface expecting in due time to be rewarded with the precious metal for his toil. The farmer sows his seed in the springtime expecting to reap in the harvest time. And we send out a seed sower of the Kingdom expecting him to come back laden with the harvest sheaves immediately and are awfully disappointed if he does not do so.

Less than two years ago it was proposed at our convention to secure the services of Bro. R. W. Stevenson, provincial evangelist, for a time. When I heard of it I was delighted at the prospect of our having what I considered the best equipped and best adapted man among us for this work so soon in the field, and I have never changed my mind in regard to his ability or his adaptability to the work. My regret is that he was not kept in the field. Bro. Stevenson's services were engaged and he was sent first to Charlottetown for a short meeting where he did some faithful work. Then he was hurried to St. John, North End, where he preached the gospel with power for two or three weeks and won six or seven to the Lord. Next he went to