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

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The Annual Meeting of the Churches of the Disciples of Christ of New Brunswick and Nova Scotia, will take place at Milton, with the Church at Milton, N. S., commencing Thursday, August 30th, 1894.

J. E. BARNES, *Secretary.*

With this issue we send bills to all subscribers who are in arrears up to 1892, and we expect they will all remit promptly. To those who are not so far behind this will be a reminder. Our aim is to have every subscriber paid in advance.

BRO. FORD reports a good interest in the church at Cornwallis.

THERE is yet time to send your subscription before the report is made for the Annual.

BRO. WEAVER has resigned his work with the Montague and East Point, P. E. I., churches.

BRO. STEVENS will soon resign his work at Lord's Cove to enter the Bible College at Lexington, Ky.

A CORDIAL INVITATION is extended by the Milton church to the churches to send representatives to the Annual.

BRO. M. B. RYAN is reported to be visiting at his old home in Hants Co., N. S. We hope he will be at the Annual.

AFTER you have read your paper, you can help the good work by lending it to your neighbor and asking him to subscribe.

THE church at Halifax is having good meetings and a good interest. They speak highly of Bro. Rowland's work.

BRO. W. S. LEONARD has been preaching during his vacation for the Churches at Leonardville and LeTete, with additions at the latter place.

ARRANGEMENTS have been made with the different Railways and the Bay of Fundy S. S. Co'y. for Return Tickets at one and one-third Fare for return trip on presentation of Certificate from the Secretary of the Annual Meeting.

The writer once heard a veteran preacher say that he counts among his most successful meetings one that resulted in a

A Cause of Weakness. decrease in the membership of the church for which he preached. The church had been dying.

A worm was eating away at its heart. There was no fruitfulness and not even an abundance of leaves. The most needed thing was not to increase the numbers of such a church, especially if the additions should become like many already there. But no meeting that had been held in several years had brought life to the church. The inconsistency in the lives of many of the leading members had made it a by-word and a reproach. It had no power for good in the community. The light that was in it was darkness, and in that darkness many were being lost. The preacher addressed himself to the church. He sought to bring them to see plainly that to be a follower of Christ means to seek to be like him in character; and thus he brought many from their wanderings back to Jesus. They were stumbling blocks no longer. But many were incorrigible. They had chosen their own way and had determined to walk therein, even if it led to woe. They would not walk worthy of the gospel, and the only thing for the church to do, having unsuccessfully tried to win them back, was to withdraw fellowship from them. This was done and so the church lost in names, but in nothing else. The cause of weakness was removed. The church was no longer a butt for the ridicule of the world. It began to stand in that community for truth and righteousness. It was loved by the members and respected by the world and soon those that loved the Lord and wanted to be his disciples came and united with it.

At times searching for flaws is a duty. Hence we have inspectors of ships and inspectors of boilers and inspectors of bridges

Searching for Flaws. —men who are on the outlook not for good but for evil. Any neglect on their part may bring

incalculable loss. Flaws covered often mean disaster open to the whole world. Blemishes should be pointed out that they may be removed. They should not be sought from pleasure. The doctor does not probe for a bullet because he likes to see the wounded man wince, but because he wants to remove it. But there are those who search for evil because they delight in its discovery and they tell it for the sake of telling—not for the sake of warning the public of, or in the end benefiting the culprit. If they know anything bad about a person they will seize upon that and hold it up that the world may gaze and wonder. They satisfy the longings of a depraved heart. They are the police continually on the outlook for evil. They want nothing to do with purity and honesty. Like buzzards they seek for carrion all the time, and their scent is so trained to its detection that they can find it in the midst of a flower bed. They will swoop upon a man of general excellence, a Christian of honorable report, or a preacher of upright walk. But their virtues they care nothing about. They never see them. They want one imperfection, and if it is just bursting through the surface they will soon be exhibiting it upon the mountain tops. A cow in the field has more sense than they. She does not hunt around for thistles. When they come j

path she passes them by in her anxiety to find grass, and in due time the husbandman comes along and cuts them down. Searching for flaws is a very different occupation from dealing with them when they thrust themselves in our way. It is the former which is here condemned, and the spirit in which it is too often done.

The envious person is invariably an unhappy, and very frequently a useless person. He does little himself of practical import-

The Spirit of Envy.

ance and feels injured when his example of inactivity and obstruction is not followed by others. Their determination to do, often brings to him protracted spells of misery. Their success in an enterprise makes his grief poignant. He lies down in the road of progress and is trampled on. He rises with indignation as he sees braver and more earnest spirits who instead of waiting for him to move have marched on leaving him where he was. He would bring them back if he could. What right have they to go unless he leads! He cannot bear to see others doing what he has not been able to do; or to see others sharing in the honor of an enterprise. Where is the spirit of Moses who wished that all the Lord's people were prophets? Where is the spirit of John the Baptist who pointed the people away from himself to One who was greater and more worthy? Where is the spirit of the American statesman who said that if he had none of the power which could rise mortals to the skies, he thanked God he had none of the spirit which would seek to bring angels down? Where is the spirit of the inventor who vainly tried to make a new and intricate machine, but gave hints and assistance to another who undertook the work, and when success was achieved congratulated him upon it? Such a spirit is only too uncommonly seen; but the spirit of envy stands at nearly every turn. She cries out: Bring down those who are up, and keep down those who are down; and the proclamation comes back saying: Do nothing yourself, and do not let any one do more than you do. If that spirit should prevail, Satan shall surely conquer.

In desiring to hear or tell some new thing, the Athenians were not peculiar either to their city or to their age. Through-

After Some New Thing.

out the world, and at all times, the same spirit may be found. People get tired of the old and cast it aside as they do old clothes. They want the latest fashions in morals and thoughts, as well as in garments, and they pick up opinions and ways because they are new. They pick them up quickly lest others should anticipate them. The world is going wild to-day. It is in a wild chase after wild notions. Speculation is rife. New theories are being brought from their nests where thousands more are being hatched, and thence scattered over the world. These chimerical creatures are forcing themselves into the church and forcing out the gospel of Jesus. The gospel is too antiquated for some of our visionaries of to-day. They have no use for the old vine; they say the new is better. They would feed a dying world on chaff and a church on sawdust. They would search heaven and earth for the newest chaff and the freshest sawdust. And if the church be knowing and the world sagacious a little gospel would be found to make the feed in the palatable.