

THE CHRISTIAN.

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

Vol IX.—No. 6

SAINT JOHN, N. B., AUGUST, 1892.

Whole No. 110

The Christian.

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

TERMS: - 50 Cents Per Annum in Advance.

All communications, intended for publication, to be addressed:

"THE CHRISTIAN."

P. O. Box 106

ST. JOHN, N. B.

EDITOR:

DONALD CRAWFORD, - - NEW GLASGOW, P. E. I.

FINANCIAL MANAGER:

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

NOTICE.

The Annual Meeting of the churches of the Disciples of Christ in Nova Scotia and New Brunswick, will be held with the Coburg Street Church, St. John, N. B., commencing on Friday, the 2nd day of September, 1892. J. E. BARNES, Secretary.

SPECIAL NOTICE.

All those who intend coming to the Annual in St. John are requested to send a Postal Card to George F. Barnes, Box 83, St. John, who will send them the address of the person who will entertain them during the meeting.

SPECIAL NOTICE.

Our subscribers will confer a favor if they will kindly forward their subscriptions in time for us to acknowledge before the annual meeting. We are desirous of placing a good report before our brethren at the annual.

We propose to issue our next number a week earlier than usual in order to make definite announcements of our Annual. Contributors and correspondents will please send copy not later than 15th August.

PROGRAMME OF THE ANNUAL MEETING

to be held with the Coburg street Church, St. John, N. B., commencing on Friday evening September 2, 1892:

FRIDAY Evening at 7.30 o'clock, Devotional Meeting. Address of Welcome to our visitors—H. W. Stewart, St. John.

SATURDAY Morning at 9 o'clock, Prayer and Social Meeting—E. C. Ford, Nova Scotia.

" Morning at 10 o'clock, Business Meeting. Reports of Churches, finance and other reports will be presented.

" At 3 o'clock, Business Session, Reports of Committees, etc.

" At 7:30 o'clock, Devotional Service—W. H. Harding, N. S. Address by Miss M. Graybiel, J. H. Bardin and Howard Murray.

SUNDAY At 7 a. m., Prayer and Social Meeting—R. E. Stevens.

SUNDAY At 11 a. m., Preaching—H. Wallace. Communion Service—O. B. Emery presiding.

" At 2 p. m., Sunday school—Address by J. H. Hardin, of Missouri.

" At 3 p. m., Preaching—D. Crawford, P. E. I.

" At 7 p. m., Preaching Annual Sermon.

" —J. H. Hardin. At 8 p. m., Devotional Meeting—W. H. Harding, leader.

MONDAY Morning at 9 o'clock, Devotional Meeting—H. A. Devoe, N. S.

" At 10 o'clock, Our Mission Interests—Address by J. H. Hardin,

" At 3 p. m. Women's Foreign Missionary Society. Addresses by Miss Graybiel, missionary from India, and others.

" Evening at 7.30 o'clock, Devotional Meeting—H. E. Cooke, N. S.

" Evening at 8 o'clock, Addresses on Home Missions by the Preachers in attendance.

E. C. FORD. } Committee.
J. E. BARNES. }

It is hard to convince an ungodly man of the truth of the Bible. He does not want to believe it, because on every page it condemns his manner of life. Every time he does wrong he sees it raising a warning hand which threatens to become a punishing one, if he does not change his course.

The Bible. If he can but persuade himself that it is a myth, a dream, or an idle speculation, it is easy for him to laugh at its threatened punishment and its warning hand. He welcomes, with the utmost cordiality, everything that tends to diminish his faith in the Bible as God's revealed will, and gladly gives two dollars to hear Ingersoll's lecture on the "Mistakes of Moses," when it would be nearly impossible to induce him to go to hear the most talented of men give a free exhibition of the mistakes of Ingersoll. When a person is willing to square his life by the Bible, he will not find it difficult to accept it as true.

No book is read so much as the Bible, and none is so little understood. Even those who are desirous of finding out the will of the Spirit are often lost in labyrinths of thought.

Not Understood. Instead of the teachings of the Word being so plain that a wayfaring man need not err, they seem so mysterious that the wisest of men cannot find them out. But this is not because the Book is dark, but because their eyes are blind. So long as people insist upon looking at truth through colored glasses, it will appear paradoxical and at times contradictory; and they will continue to wonder how it is possible for those who go to the same source for truth to come back with such a diversity of belief.

When will intelligent men and women learn to treat the Holy Scriptures with a wise discrimination? When will preachers know better than to send poor anxious souls to Job or the Psalms or Proverbs to find out the **Rightly Divide.** way of life and salvation? Not until they learn rightly to divide the word of truth. The Old Testament is as much God's word as the New, but that does not mean that it is

just as important. God created the moon as surely as he did the sun; but while the latter shines with an undiminished and native brilliancy, the former gives forth only a borrowed light. We see the truths of the Old Testament mainly by the light that is now reflected by it from the New. The Old has served its day and passed away. We are not now under the law, but under Christ. God himself showed the apostles that they were no longer to hear Moses and Elias, but only His beloved Son. "This is My beloved Son, in whom I am well pleased; hear ye Him." He is our law-giver, our prophet and our king.

The New Testament is not an aggregation of good things, thrown together without arrangement or design. To all who think it is, it is a sealed book, but whoever understands its New structure sees in it a beautiful progressive harmony and adaptability.

It looks like a magnificent building and not like a lot of builders' material scattered some here, some there, and some yonder. Nothing contributes so much to a ready and correct understanding of this part of Divine truth as to prayerfully study it with the knowledge that the Gospels are primarily intended to convince the world that Jesus is indeed the Christ; that the main purpose of the Acts of the Apostles is to show how men and women became Christians; that the Epistles are to set forth how the disciples should conduct themselves in the kingdom of God; and that Revelations is to make known the future struggles and final triumph of the church. Fresh light flashes from every page when we read with these distinctions in mind.

LEARNED MEN still show their ignorance by calling the first day of the week the Sabbath; and they seem determined to cling to their errors as though it were an axiomatic truth.

The Lord's Day. When they set the example we need not be surprised that their followers speak about Sabbath schools and Sabbath desecration, etc., etc. Even among those who, for the most part, have learned to employ scriptural language, we sometimes find a few, who, so far as we can judge, do not know that the Sabbath was the seventh day and the seventh day was and is Saturday. Not until the first day of the week can be the seventh, will it be possible for it to be the Sabbath day. Christ kept a perfect Sabbath in Joseph's tomb, and on the first day of the week he came forth in triumph, and that day, which is pre-eminently the Lord's Day, has been set apart by His disciples as holy unto Him. And it was not to be so much a day of rest as of holy activity. There remaineth a rest for the people of God, but it is when we cease from our labors as God did from His.

The wise man said, "The day of death (is better) than the day of one's birth," but the majority of people seem to differ from Solomon, notwithstanding his admitted wisdom. Birth-Commemorations are celebrated with joyful acclamation, but families do not come together on the anniversary of the day when a chair became vacant in the circle. And no departing one ever requested that they should.