

The Christian.

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EDITORIAL.

JAMES EUSTACE BARNES.

In the death of James Eustace Barnes a faithful follower of the Lamb has been called from his labors to his rest. The grief of parting from loving friends is much assuaged by lively remembrance of their virtues, and although there is danger of dwelling excessively on these virtues and ignoring the weakness and imperfections which stain the lives of all, yet it is a wise decree that the memory of the just shall be blessed. If he who is the Judge of all, and is Truth itself, could point to "an Israelite indeed, in whom is no guile," he can also show us here and there persons whom he has so redeemed and trained and honored as to make it difficult to exaggerate their worth. It is because he knows our frame, and remembers that we are dust, that he pities man and enables him to rise above selfish meanness and take rank among his own nobility.

Bro. Barnes was widely known both in the church and out of it, and known only to be respected as a man of truth and firmness. His superior judgment was seen in his business. He could foresee and shun an evil while others passed on and were punished. He thus prospered in business. That foresight and judgment enabled him to be a wise leader in the church of Christ and accounts largely, under God, for the wonderful success of the church in the City of St. John. The church lay very near his heart and for it and its members he watched as one who must give account.

My first acquaintance with Bro. Barnes was in the summer of 1850, while spending a few weeks in St. John. He was then a healthy, blooming, modest young man, quite active in Sunday-school work, and led the music in church. While earning money at his trade he was noted for Christian liberality, not only in supporting the church, then comparatively young and weak, but also in his private donations to worthy persons and objects. These things adhered to him and grew till the last. He was a successful Sunday-school teacher and superintendent, and in this way did great and good work for the Master. His liberality in church work is described by the members as unbounded. He was deeply concerned for the spirituality and growth of the church, and did all in his power for the prosperity of the cause, both at home and abroad.

It was his lot to be united to a faithful, Christian lady, who was always ready to encourage and aid him in every good work. Her love for Christ and her interest in his cause, was a constant inspiration. As they aimed not to live for themselves but for Christ and his cause and people, their commodious house was the home of travelling

Christians. Many a weary stranger was entertained and made happy there. One incident is related as an index to our brother's character. A minister and his wife were entertained during their stay in the city. On leaving Bro. Barnes accompanied them to the station, slipped into the office and bought a ticket for each. This was done quietly and easily, as if it were only one of the luxuries of his life.

During the last twenty-five years I have frequently been invited by Bro. Barnes to labor a month or more for the church on Coburg Street, and every time the pleasure I enjoyed with brethren so kind and united, has been enhanced by my sojourn with his estimable family. My last visit was two years ago. As usual, he met me at the station to see that I was safely conveyed to his house. I was startled with the changed appearance of his face since we parted four years before. Since then he had lost his beloved wife and his grief was silent and deep, and beside this wasting disease was effectually doing its work. But his was a tribulation that worketh patience and experience and hope, and he was joyful in the midst of it all. As in times past, his great anxiety was for the cause of Christ, and how to best promote it was the question before us night and day. My last visit with him and his Christian daughter will always be gratefully remembered. His last words before we parted, when I mentioned his kindness, were, "It is no more nor as much as you would do for me."

His family who highly revered him, and whom we trust are walking in his steps, have met a great loss indeed. The church of which he was an elder has also sustained a great loss; so has the cause in these provinces. He was the wise and sympathizing friend of all.

He was largely instrumental in starting THE CHRISTIAN, and how much he has done to sustain it and make it a blessing, is known only to him who "is Lord of all." Let all who mourn his loss "know that he died at his post." Let it be the prayer of all that the God and Father of our Lord Jesus Christ will raise and qualify others to take the place of the worthy dead.

[A photo-engraving of Bro. Barnes, which was to have accompanied this article, has been delayed. It will appear next month.]

THE NATURAL AND THE SPIRITUAL MAN.

We have been asked to throw some light on these words of Paul: "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he can not know them, because they are spiritually judged. But he that is spiritual judgeth all things, and he himself is judged of no man. For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ." (I. Cor. iii. 14-16).

In the Commentary of Jamieson, Fausset and Brown, we have those words: "Natural man—literally a man of animal soul. As contrasted with the spiritual man, he is governed by the animal soul, which overbears his spirit, which latter is without the Spirit. 'He that is spiritual.' The spiritual is the man distinguished above his fellowmen, as he in whom the Spirit rules. In the unregenerate, the spirit which ought to be the organ of the Holy Spirit—and which is so in the regenerate—is overridden by the animal soul, and is never called spiritual." This is one view, and a very common one; but there is good reason to doubt its correctness. The words, *psuchikos*, natural, and *pneumatikos*, spiritual, are wide enough in their scope of meaning to allow this interpretation, but they will also allow, without any strain, an interpretation much more in harmony with the connection. We understand that the natural man of this passage is the uninspired man, whether regenerate or unregenerate; and that the spiritual man is the inspired man.

Paul has before his mind the fact that divine truth came to be known to men, not by *discovery*, but by *revelation*. Mere natural men, no matter how wise, were unable by their searching to come to a knowledge of the truth which God had been keeping hid for ages. They had not sufficient power of discernment. "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe." (i. 21, 22). Paul as a spiritual man—a man inspired by the Holy Spirit—could say: "My speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."

Had the truths which Paul preached been reached by human discernment or research, there would be danger that the faith of those who believed would stand in the wisdom of men and rather in the power of God. The truths which Paul preached had been kept hid from the eyes of all human discoverers. They came to Paul by the revelation of the Spirit, who searches the deep things of God.

"Things which eye saw not, and ear heard not, And which entered not into the heart of man, Whatsoever things God prepared for them that love him,"

God revealed unto his apostles by the Spirit.

While natural men could not reach these truths by searching, after they have been revealed unto the apostles, and made known for the enlightenment of all men, they are within the reach of all.—*Christian Standard*.

In the true Christian though "weeping may endure for a night joy, cometh in the mornin'." A sweet smile of hope and love follows every tear, and tribulation itself is turned into the chief of blessings.