

give him a drink of water. She invited him into the house. While she was getting the water he was amusing the children and mending some of their toys. In this way the hatred and prejudice of the lady against book agents was somewhat removed; then was his time to talk book. Here was wisdom, and also his success. Had he talked book at first he would have been left standing at the door. Why is it that the children of light do not learn this important lesson? Many seem to think all that is necessary is to talk book—to “preach the word” without any consideration whatever of the prejudice or circumstances of the person. The result is, in many cases, the intensifying the prejudice of persons, and unfitting them for the reception of the truth from others. Let us not in any way impair the soil into which we are to sow the seed, but rather first cultivate and improve the soil, and then our sowing may be profitable. It is a very easy matter to talk a person down and to show him his errors, but to talk him up and get him to love the truth is not so easy. We need wisdom to know when to keep silent. “Silence is golden,” and often the best speech we can make.

GOOD ADVICE.

To trust in the Lord for our strength and support is “good advice,” and much oftener given than taken. The preacher, especially, is supposed to need this advice. They allow themselves to be troubled about the carnal things of life. Their business is to preach the gospel and care for the church, and leave the matter of support to the Lord. A good deacon who kept a grocery store, from whom his pastor got his supplies, met the pastor one day, and while in conversation with him, remarked that he ought not trouble himself about his living but go on with his good work and let the Lord provide for his temporal wants. “Well,” says the pastor, “this is good advice and I will try to profit by it, and not give myself any more anxiety about the matter.” The preacher went home and told his good wife that when she went to the deacon’s store after provisions to take no money, but to get what was needed without paying for it. She did so for a number of weeks. The deacon met the pastor again and says to him: “Do you know that your wife has been getting provisions from my store a number of weeks, and not paying for them?” “Yes, indeed,” says the pastor, “I told her to do so. You see, Brother, I concluded to take your advice and trouble myself no more about such worldly things.”

THE LOST PRAYER-BOOK.

The *Christian at Work* tells a story concerning a preacher who had so far lost his energy that his labors were not as fruitful as in former years. Dissatisfaction arose among his people to such an extent that a committee was appointed to ascertain if possible the reason of his unsuccessful efforts. They asked the preacher frankly what he thought was the cause of his failure. He told them plainly he had lost his prayer-book. They were much surprised at this, as they were not aware that he used a prayer-book. “Yes,” he said, “I have enjoyed the benefits of one for many years until lately, and I attribute the lack of success to the loss of it. The prayers of my people were my prayer-book, and it causes me great grief that they have laid it aside.” It may be this is not the only preacher who has lost his “prayer-book.” It is very certain no preacher can succeed without it. If the prayers of the church are lost every attempt to advance the cause of Christ must fail. The first and only thing to be done is to restore the prayer-book. Whatever permanent, healthy success is attained it must be through the co-operative prayers and labors of the church. The great evangelist, Moody, will never undertake to reach the impenitent world unless he can secure a number to co-operate with him in their prayers. The spirit of prayer is the true starting-point of successful labor. Every church

has the power within herself to move the arm that gives success. Let the churches take this subject into serious consideration, and during the months of March and April make a special united effort to revive the work in their midst. At the prayer meetings, let this one special purpose be the burden of your prayers. If the church is too scattered to meet at the house of worship, let the few in their own locality meet at some of their homes. These cottage meetings, where two or three meet for prayer, are often the best. We need not expect much unless we ask for it. “He who asketh receiveth.”

H. MURRAY.

SERMON.

Delivered by Ira C. Mitchell, at the Annual Meeting of the Disciples of Christ of P. E. Island, at East Point, August, 1886.

In the report of this meeting contained in *THE CHRISTIAN* for August, it was stated that this sermon was “new.” I herewith furnish for publication the substance of it, and surmise that some of the aged readers will recollect having seen something very much like it in an Old Book.

1. And since you are Christ’s, then are you Abraham’s seed and heirs according to the promise. Gal. iii. 29.

2. I will give unto thee and to thy seed after thee all the land in which thou art a stranger for an everlasting possession. Gen. xvii. 8.

3. The promise that he should be the heir of the world was not to Abraham or to his seed, through the law, but through the righteousness of faith. Rom. iv. 13.

4. By faith Abraham sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundation, whose builder and maker is God. Heb. xi. 8, 9.

5. Blessed are the meek for they shall inherit the earth. Matt. v. 5.

6. Nevertheless we, according to His promise look for new heavens and a new earth wherein dwelleth righteousness. 2 Peter iii. 13.

7. And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And I, John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow and crying, neither shall there be any more pain, for the former things are passed away. Rev. xxi. 1, 2, 3, 4.

EXHORTATION.—If you like the inheritance and are satisfied with the little delay not to become the children of God by faith in Christ Jesus, be baptized into Christ and put on Christ. Gal. iii. 26, 27.

GOD OWNS HIS OWN.

Under all circumstances it is blessed to know that God owns His own. This is made known to us in various ways. In reading the late *CHRISTIAN*, especially the notes of the different district churches, my heart was made to rejoice. Although absent from them I was present in heart.

The heart-felt communion experienced by the true follower of Christ when hearing of the welfare of his brethren is a grand evidence of the vital union of His members on earth and of the church with Him, its Head. We know we have passed from death unto life because we love the brethren. Hence in thought we are carried beyond the veil: to the time when Christ who is the head of His Church shall be no more separated, but we shall be

all gathered in, no more to be parted from Him. Though death has for many long years separated Christ from His Church, yet the grand evidence remains that He has burst asunder the bands of death, and those who have been conformed unto His resurrection by being planted in the likeness of His death, shall attain a glorious resurrection at last, and dwell with Him forever. The very thought that we shall one day be formed in the like image of Him, who has redeemed us, should inspire every disciple of Christ to do and dare, and stand up for the faith once delivered to the saints, knowing assuredly that Christ, the Captain of our salvation, will lead His people to victory through the merits of His shed blood. Having faithfully accepted the gospel call, we know full well that we are united with Him; that if we walk in newness of life faithfully awaiting His coming, that union will remain throughout the endless ages of eternity. Had we not been obedient to the Gospel call we could not have the earnest of the Spirit that we enjoy. We have entered into membership with our glorious Lord. By denouncing the world and worldly speculations, ideas and creeds, we have cast our anchor within the veil. We have dug deep and laid our foundation on solid and substantial material,—Christ,—and the gates of hell shall not prevail against it.

H. E. COOKE.

DISOBEDIENCE.

We learn that the Lord said to Jonah: Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before Me. But instead of going he disobeyed by fleeing unto Tarshish from the presence of the Lord. While on board, the Lord sent out a great wind into the sea, and there was a mighty tempest so that the ship was like to be broken. The men on board were seized with alarm; they cast the rich lading of the ship overboard, and called upon their gods for deliverance. But amid all this trembling and alarm, there was one that was still unmoved. The conduct of the rebellious prophet excites our wonder as to why he disobeyed God. But while we condemn the conduct of Jonah we are pronouncing judgment on ourselves. How striking the resemblance between the sleeper in the ship and the careless sinner, who remain indifferent to the awful realities of the eternal world: yea, much more astonishing is the course of dying men who disregard the warning,—to flee from the wrath to come and lay hold of the hope set before them in the Gospel. The loud thunders of Sinai were ever proclaiming,—the soul that sinneth it shall die. And yet sinners will go on in their way of living amid all the dangers that surround them and say—Soul, take thine ease; thou hast much goods laid up for many years. While the storm rages they are fast asleep.

Another point of resemblance in the sleeping prophet and impenitent soul is found in their disobedience. While Jonah was wasting his time sleeping in a ship of Tarshish he should have been at Nineveh denouncing the judgment of God against sinners. God had commanded him to do so but he disobeyed the Divine command. Unbelievers of every class are involved in the same sin, they are commanded to “Awake out of sleep.” God has spoken to them, warning them of their danger, and has promised rich reward for obedience. Will not God follow you as He followed the sinning prophet with His anger? Now, while time and opportunity permits, listen to those sweet invitations of God’s word. Ho, every one that thirsteth, come ye to the waters. Come unto me all ye that labor and are heavy laden and I will give you rest. The Spirit and the Bride say, Come. Submit to the Divine authority and obey from the heart that form of doctrine once delivered to the saints—that ye may enjoy the peace and happiness there is in the service of God.