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EDITORIAL.

THE FINAL REWARD OF THE WISE.

And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, forever and ever.—DAN. xii. 3.

Daniel was a man greatly beloved and highly favored of his God. He was carried a captive in early life from his own country to experience what the conquered and captivated might expect from unfriendly strangers in a foreign land. When his attractions and superior abilities had gained him a place among the king's servants, it increased his temptations to conform to the custom of this present evil world. But in the midst of it all his life was so pure that no enemy could spot his character. He continued faithful in the worship of the Lord, who endowed him with excellent wisdom, which enabled him to foretell future events, discharge the important duties of his offices and meet every emergency.

When Nebuchadnezzar demanded of the wise men of Babylon to tell him both his dream and its interpretation, or to be put to death, Daniel saved their lives, with his own, by telling him both and showing that proud monarch his guilt and degradation. Neither the flatteries, nor the threats of powerful kings, nor the wily plots of jealous enemies could keep him from the worship of the God of his fathers. In every combat kings acknowledged him the victor and promoted him to the highest positions in their kingdoms.

The history of Daniel is a striking illustration that "The fear of the Lord is the beginning of wisdom, and to depart from evil is understanding." He saw the Saviour's day and told the very year He would be cut off for the sins of others, as well as many other things connected with His work. He was even permitted to gaze upon His second coming, and he "beheld until the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." (Chap. vii. 9, 10.)

When it is remembered that it belonged to Jesus to abolish death and bring life and immortality to light, we may see what great wisdom was given to this prophet when he could describe the resurrection of many that slept in the dust, some to everlasting life and some to shame and everlasting contempt, centuries before He came, who is the resurrection and the life.

Daniel knew to what earthly honor he was raised by his wisdom and faithfulness, and now foretells the everlasting glories that await those who shall prove wise and faithful under the reign of "Messiah the Prince."

As the present is the time for wisdom and work, and the resurrection for reward, nothing can be more important for the children of God than to possess that wisdom and accomplish that work. This wisdom is even higher than knowledge. If we have knowledge we know the will of God; if we have wisdom we make the proper use of that knowledge by doing the will of God. Wisdom is the proper use of knowledge. "The wisdom that cometh from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and hypocrisy." (James iii. 17.) These are the qualities we need to make us wise to win souls. If any of you lack wisdom let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given you. But let him ask in faith nothing wavering, etc., etc. (Jas. i. 5, 6.) We here learn what that wisdom is, which cometh from above and how we receive it by earnest believing prayer. All men famous for heavenly wisdom were remarkable as men of prayer. Look at Daniel, Jacob, Solomon and Paul, but above them all look at Jesus, who spent whole nights alone in prayer. Hear Him always teaching us to pray in the closet, where two or three are met together, and in times of temptation. Hear Him speak a parable to this end that men ought always to pray and not to faint. (Luke xviii.) We are apt to be discouraged when we think our efforts to turn men to righteousness fail. But how can we, looking into the Bible, feel discouraged in praying unto Him who in every way commands and encourages us to pray? What answer can we give Him when we faint? James says, "Ye have not because ye ask not or ask amiss." Are these not the reasons why we have not the wisdom that cometh from above? It is only by Jesus we can pray to God. No man cometh unto the Father but by Him. Could any one give clearer directions, more earnest commands, and greater encouragements to His Father's children to pray than Jesus has given? These things should be continually borne in mind when we feel our insufficiency for the grand work of turning men to righteousness. How blessed to know our sufficiency is of God and to cry to Him for the help He has so graciously promised! Our need leads us like Solomon to pray, "Give me now wisdom and knowledge." (2 Chron. i. 10.) When we reflect that we have three hundred and sixty-five days less for that work than we had in April, 1885, we feel like Moses to plead, "So teach us to number our days that we may apply our hearts unto wisdom." (Ps. xc. 12) How important to try ourselves, and to know ourselves, whether Christ is in us and we have His wisdom or not.

The fear of the Lord is the beginning of wisdom, hence to have this wisdom we must fear the Lord. This fear is that high and loving regard for God's honor and His will and truth, that will not surrender any part of them for any consideration whatever. Daniel and his three friends were sorely tried at this point. If they would give up *only for a time* the worship of God and give that worship to another, the King would befriend them, and they would have the sympathy and applause of the millions around them. If they would not, the hungry lions and the fiery furnace awaited them. They feared God, and worshipped Him, and joyfully accepted the consequences. Paul was tried just here. If he would only preach circumcision along with the cross of Christ, the offence of the cross would cease, so would his beating and stoning and imprisonment, and he would be followed, admired and caressed by many thousands of religious countrymen. But he feared the Lord, and till the last held his determination not to know anything else among Jews or Gentiles save Jesus Christ and Him crucified.

The Gospel is now as it has always been, the power of God unto salvation to every one that believeth, and it is wise to have it proclaimed to the people pure as Christ has sent it to all, although we may thereby incur the displeasure of men. The

very first characteristic of the wisdom from above is *purity*. Those who would win souls must not mix the Gospel with men's wisdom, but keep it pure. Their own souls, too, must be purified by obeying the truth through the Spirit. "First pure" says James, then *peaceable*. Those who would effectually use the pure Gospel must show its fruits—peace, good-will to men. They feel for men's salvation, and will treat them with the utmost kindness. They are gentle and easily entreated, so that the unsaved feel in their company that they are among their best friends. They are friends, because Jesus has saved them, and is waiting to save these also and give them the garments of praise for the spirit of heaviness. Their kind and amiable treatment tends to draw their friends and neighbors to Christ, while their many deeds of self-denial, mercy and good fruits, and their freedom from partiality and hypocrisy distinguish them as the friends of Jesus, who is not ashamed to call them brethren, and to honor them in their work of faith and labor of love.

When we think of our own families, our neighbors, and many around us *who* might be turned to righteousness, who does not feel an anxiety to share in the work? And when we think of the millions in gross darkness who might be saved if they heard the Gospel, who would fail to pray that the Gospel might be sent to such, and feel it a pleasure to exercise self-denial to assist in sending it.

While we earnestly pray that we may have and exhibit the heavenly wisdom, let us look unto Jesus the author and finisher of the faith. How pure and peaceable was His life. How gentle and easy to be entreated. How full of mercy and good fruits! He patiently taught His disciples for years, when their minds were bewildered with the hope of an earthly kingdom. How meekly He reasons with hardened enemies! When accused of having a devil He kindly answered: "I have not a devil, but I honor my Father." How graciously He spoke to sinners: "Neither do I condemn thee, go and sin no more." "Come unto Me all ye that labor, and are heavy laden, and I will give you rest," etc. His whole life is a study; a study to His people; a study to the universe. So far as men subdue self and resemble Christ, they are wise, and in that proportion will they win souls. And when the warfare is over, and faith ends in sight, hope in fruition, and trials in victory, when love is perfect, and the distance between the Redeemer and the redeemed annihilated in the resurrection, and the sight of Him will transform them into His perfect image; then shall they shine as the brightness of the firmament and as the stars forever and ever. D. C.

SOME TIME during the present month the people of the City and County of St. John will be called upon to exercise their franchise either for or against the Scott Act. Four years has intervened since the Act was defeated in the City of St. John by a tie vote. If there had been no question as to the legality of the Act, which has since been decided by the Privy Council in England, it would then have been carried by a large majority. And the tie vote is known to have been brought about by one man in the interest of the liquor party representing himself at the different polling places as a certain individual, voted against the Act, when afterwards it was found out that the party whom he personated was dead or far from home. We are glad to see that one of our daily papers—the *Sun*—favors the adoption of the Act, and says, "The choice is good if the men and women who made it will realize that their work has only commenced when the Act is accepted. In taking the affirmation side of the question the *Sun* assumes that the moral forces of this constituency will be actively and constantly in favor of the Scott Act as well after the canvass is ended as before."

OUR young Sister Munroe, of Kempt, Queens Co., N. S., but now in Massachusetts for a short time, in a private letter says:

"I enjoyed myself very much among the brethren