

I. BECAUSE HE KNEW WHEREOF HE SPOKE.

His teaching was not speculative—it was plain matter of fact. Consequently, it was such as could be known to be true. Now, any man can speak with authority that which he knows to be true. What he has seen with his eyes, heard, felt, experienced, this he can authoritatively tell. The things which Jesus taught were all of this character. "Verily, verily, I say unto thee, we speak that we do know and testify that we have seen, &c." *John iii. 11.* Christ could speak with authority about God, for He was God's Son, and knew the Father and came out from the Father. He could speak authoritatively about man, for He was the Son of Man, and needed not that any should testify of man for He knew what was in man. He could speak with authority about the plan of redemption, for He was the Executor of it. He could speak authoritatively about human duty and human destiny, for God had appointed Him to be the Judge of the quick and the dead. Whatever He touched in His teaching was familiar to Him. Hence, He had no need of corroborating His statements with the authority of others.

II. BECAUSE HE WAS GOD'S APPOINTED TEACHER.

"This is my beloved Son in whom I am well pleased. Hear ye Him." *Matt. xvii. 5.* He had as much right to speak with authority as Moses or any of the prophets. Nay, more! For was He not as much above Moses as the son is above the servant? And had not Moses himself predicted His coming and commanded the people to hear Him? And was it not in the presence of Moses the Law-giver, and Elijah, the representative of the prophets, that God called attention to Jesus on the mount of transfiguration, and said: "Hear ye Him!" The consciousness of this fact, that the Father had sent Him, and that He delivered the Father's message, was the secret of Jesus' magnificent bearing as a public teacher. He feared no man, however great. He sought the sanction and sympathy of no religious teachers, however eminent. He had His commission from heaven and His doctrine was of God. Hence, both His manner of teaching, and what He taught, filled His hearers with wonder and astonishment.

1. The authority of Christ's teaching brings a great blessing to the world. It gives us assurance in His teaching. If it were mere speculation we could have no confidence in it. If it were the teaching of a person who did not know what he affirmed to be true, we could not accept it heartily or trust ourselves to its guidance. But since Jesus speaks with the authority of knowledge and under the commission of heaven, we can put implicit trust in all His statements, and rest on His teaching as on an immovable rock. In a world of uncertainties, what a blessed boon is this certain truth of Christ.

2. The authority of Christ's teaching imposes a weighty responsibility on the world. This is no idle tale, told for the amusement of men. It is a solemn, but glorious message, proclaimed in the name of God, and involving man's destiny forever. Man cannot treat this teaching lightly with impunity. The teaching of Christ will confront an assembled universe at the judgment. "The words that I have spoken, the same shall judge him in the last day." *John xii. 48.* My friend are you ready for that hour?

HOME MISSION.

When told I must write a few thoughts on this subject for our next missionary meeting, I at first concluded mine was not the pen to attempt such a task, but it is said second thoughts are best, and my second thought was this: I am deeply interested in this mission work, and in order for us to make it a success, each member must do their best to make it such, and when asked to read, write or sing, must make the attempt, even though they

fear failure. So with this brief apology, I will try and collect my thoughts and present them to you, hoping they may benefit and encourage you all.

This nineteenth century has been called a missionary century, for never before have Christian hearts been so thrilled with the love of Christ and the desire to proclaim that love as at the present time, and churches all over the land are awakening and we are seeing grand results. And glad are we that our own little church here, in St. John, is not behind in this glorious work, as our Mission Bands can testify. We have our Ladies' Missionary Society for the older members of the church; our Young People's Mission, for the younger brothers and sisters who are anxious to help, and then the Little Workers, who have so willingly given the work of their hands to this service. In forming these mission bands and giving our mite, are we not glad to think we are workers in the Lord's vineyard, helping those who have devoted their lives to this service. The grand old commission which fell from the lips of our Saviour so many years ago, "Go ye into the world and preach the gospel to every creature," is still as imperative and binding as then. When a dear friend dies, how careful are we to carry out their slightest wish, so when our Friend, who is above all friends, asks us to do this for Him, shall we not lovingly do all in our power to spread the story at home and abroad? If we feel that we are not fitted to go into the mission field, yet by giving of our means and thus enabling others to go, we are surely doing God's will and pleasing Him. He has said, "But to do good and communicate forget not, for with each sacrifice God is well pleased." We may think our little service may not amount to much, but we have all heard of the little boy who could pull five pounds. A ship has been launched and it struck on the ways, the men got ropes and all took hold and pulled with all their might, but the ship did not move. A little boy who was eagerly watching them, called out, "I can pull five pounds, I know," and he caught hold, and sure enough his five pound pull started the noble ship and she was successfully launched. No doubt, his eagerness to help inspired the men to redoubled efforts, still the little fellow had the happiness to know he helped. So, if we, in our mission band, help those in the church, who are struggling to push the work along, will not our hearts be made happy as we utter *we helped*, and will not they redouble their zeal and energy when they know the young people of the church are earnest and eager to do what they can. Some time in the near future I hope to tell you of the result of our mission work. We have quite a fund on hand now, and just as soon as we can find the right man to put in the field, we will do so, and then I am sure we will work all the harder to keep him there. There are some in our land who have not yet given their hearts to the Saviour, whose cause they are working for. I have heard workers in the church, who are not Christians, compared to Noah's workmen. They helped to build the ark, yet were not among the saved. We hope and pray such may not be the case with any of our loved members, but that all may be His publicly avowed workers, and all unite at last in praising Him before the great white throne. And now, a bright and happy New Year to one and all.

M. S. L.

JANUARY ITEMS OF THE CHRISTIAN REVIEWED.

Noticing some communications in THE CHRISTIAN for January, we call attention to several things, as deserving more than a passing notice.

Bro. Howard Murray has, in his article, reminded us, by referring to several passages of scripture, that Christians and churches, in apostolic times, contributed of their means, to sustain evan-

gelists who were preaching the gospel to others. These scriptures show that the parties contributing, know to whom, and for what they were giving—that they gave to the men doing the work—not to a middle party to be expended at discretion.

In showing that Paul was working as an evangelist at Corinth, he is made to say, by mistake of the type setter, that Paul was "under wages." This is too bad. "Under wages" implies being hired to preach the gospel. Paul never was under wages, or hired to preach; nor was any other preacher of the gospel in his day. Paul was not "an hireling;" he took "wages," or more accurately, "contributions" to supply his wants. The hireling system did not exist until the "Man of Sin" appeared. As Bro. M. has pointed out, there is something said, in these scriptures, about "collecting and appropriating monies for the support of their home church." Their recorded work was that of evangelizing. Churches, when set in order, were to edify themselves, and sound out the word in the regions beyond, instead of giving their money to hire somebody to edify them.

Bro. W. J. Messervey has given six reasons for the "Blessedness of Giving," summarized as follows:

1. "It kills out the covetousness of the human heart."
2. It is blessed to give, because God bountifully bestows upon the bountiful giver.
3. "Because it secures spiritual prosperity."
4. Because, "what we bestow upon earth shall be rewarded in heaven."
5. "Because, we thereby become allied to God and His cause." We become, "co-workers together with Him."

6. It is blessed to give while we live, so that the lawyers will not get it after we are dead, and the fruit of our labors be perverted.

Bro. Harding makes some mention of the work in which he is now engaged; the great need of evangelistic work; the scarcely perceptible gain in permanent growth during the past ten years, and hopes to have the hearty co-operation of the brethren throughout the provinces, in the work of "turning the tide," which he has entered into with such vigor, and is prosecuting with such success.

We join in this hope, Bro. Harding as an evangelist in this field, is the right man in the right place. Now, let us do as Bro. Murray has shown us those primitive Christians did, when Paul was doing the same kind of work,—let us send him our contributions to sustain him in the great work. His address is 19 May Street, Halifax, N. S. And now, as Bro. Murray has shown us the propriety of giving, Bro. Messervey the blessedness of giving, and Bro. Harding the necessity of giving, let us "freely give," "that the word of the Lord may have free course and be glorified."

Bro. Crawford's editorial, we heartily endorse, as excellent and well timed. We want—the world needs—more plain talk like this: the reason for our existence as a people; the work, and the necessity for the work in which we are engaged; our distinctive plea for union on the Bible alone—for a restoration of apostolic teaching and practice. This plea must be pushed more constantly and persistently than ever before the world. We are glad that the editor of THE CHRISTIAN has come forward on this line, with "more to say in a future number."

We have long standing calls, from different quarters, for the use of our pen, and being scarcely able to keep "up to time" with our own work, we cannot be expected to write as much and as often, for as many other papers, as we would like to do.

D. McDougall.

Of the 114 counties in Missouri 65 have no saloons. Six years ago there were about 5000 saloons in the State; now there are less than 3000, of which St. Louis has 2000. Local option has done it.