

THE CHRISTIAN.

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

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EDITOR:

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

FINANCIAL MANAGER:

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

P. E. ISLAND ANNUAL.

Our Annual Meeting will be held with the Church in New Glasgow (the home of Bro. Donald Crawford,) beginning on Saturday before the second Lord's day in July. It is to be hoped we will have a good meeting, and I think New Glasgow expects a large attendance.

Please look out for the announcement in the papers by Bro. Robert Stewart, secretary. He will kindly arrange about rates of travel, etc., and tell you all about it. O. B. E.

Montague, May 23rd, 1892.

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.

ITEMS AND NEWS.

MANY thanks to many of our subscribers who have sent remittances this month. We are desirous of collecting all amounts due before making our report to the Annual Meeting. *Will our brethren please remember this.*

Good news from Kempt. Bro. William Murray reports eight added to the church.

THE Halifax brethren have purchased a lot, and will start their new meeting house in the near future. Bro. Howard Murray is laboring with them for the present.

BRO. COOKE has held a successful meeting with the brethren at Southville, N. S.—five added.

IT has been definitely settled that the Annual Meeting of the Disciples of New Brunswick and Nova Scotia will take place at St. John.

WE hope the brethren, when they come together at our annual convention, may not forget the claims of our paper. We need many more subscribers. The subscription price is as low, if not lower, than any periodical of the same size. We also want it understood that no salaries are paid, but the balance left, after expense of publishing, is fairly divided and applied to Home Mission work in New Brunswick, Nova Scotia and P. E. Island.

THE old debate as to the respective advantages of read and spoken sermons still goes on. But however much some preachers may prefer the cold, classic, essay style on account of the confidence with which they can go into the pulpit, the popular demand will continue to be for burning words springing up from a heart on fire. The demand has not been, nor shall it ever be, for extemporaneous thought. The preacher is now at a discount who has the idea that he can stand before the people, open the Bible anywhere, select the first text his eye falls upon, and then, depending upon divine inspiration and illumination, preach an edifying discourse. He should carefully study his subject—saturate his mind with it—and then when he rises to address the audience appropriate words in which to clothe his stored up thoughts will pour into his mind and carry his ideas out to his hearers.

SOME people seem to be unable to find anything to do—at least that is the excuse they give for their inactivity. Usually they are like the young man who went to Boston to make his fortune, but wrote back to his family, "I have not yet found anything to do, but of course I have not tried." He who sits with folded hands and placid brow "waiting for something to turn up," is not likely to notice his chance when it comes. If he were to start out determined to turn up something, he would not in many cases come back unsuccessful. Many close their eyes against their opportunities and then solemnly declare that they cannot see them. They remind us of mariners sailing across Lake Superior and mourning because they have no fresh water, when all they had to do was to throw their buckets over the vessel's side and they should have found an inexhaustible supply. The man who really wants to do good will always find more work waiting for him every day than he can compress by most diligent effort into the twenty-four hours. The one who cannot find something to do "for Christ and His church" does not seek. It is true here as it is elsewhere, "He that seeketh, findeth."

AN idea seems to be abroad that in pleading for the souls of men it is wrong to appeal to their feelings. Show them their duty, it is said, and they will do it. But evidently this is a mistake. You can count by the hundred those who have a thorough understanding of the course they should pursue and still refrain from a free, hearty and prompt compliance. Their intellects are sufficiently instructed. What they now need is some power to be brought to bear upon them which will compel them to act. We must "compel them to come in." It may be that the love of Christ will constrain them. Their feelings may be touched and their hearts warmed toward Him by a realistic picture of all He suffered for them. On some temperaments this will act as an irresistible power. They will yield. With others it will fail, but perhaps arguments and exhortations based on the "terrors of the Lord" will prove successful in persuading them to flee from the wrath to come. In some way their sensibilities must be touched. They must be "pierced to the heart," and when this is done they will gladly flee to Christ. The preaching of the apostles was heart-reaching and heart-searching, and we know that they "spoke as the spirit gave

them utterance." This is not a plea for emotional, sensational preaching, where there is more zeal than knowledge; but it advocates that the feelings be enlisted as a potent factor in driving knowledge to action.

Paul declared that he preached not himself, but Christ. A great many of the popular preachers of to-day cannot truthfully say the same. True, they may incidentally mention the name of God, or of Christ, they may casually allude to some of the Redeemer's demands upon us and we may derive some benefit. But too often their great concern is not, How shall I induce these immortal beings to have more love toward God and more faith in His Son? how shall I implant in them a stronger desire for personal holiness? how shall I enlist their co-operation in behalf of our fallen race? The great aim at times seems to be, How shall I convince these people that I myself am some great one? He is a failure as a preacher who is like a stained glass window, which, while beautiful to behold, yet prevents our seeing anything more beautiful through it. Our attention centres upon it alone. The true servant of God is like the most transparent of glass. In looking at Christ through him the medium is invisible, and you see none but "Jesus only." A man in London went to hear the two most famous preachers there. From one he went away saying, "What an attractive speaker he is, his diction is so choice, his delivery so charming, and his gestures so graceful. He is indeed a great man." As he left the tabernacle of the other he said, "What a great God! what a loving Saviour! what a glorious gospel! And how simply the preacher told it all. He must be a good man."

THERE are some unreasonable people in the world. They expect impossibilities, and because they are disappointed become unjust. They settle in their own minds that a certain thing is your duty, and after throwing as many difficulties in the way of its performance, they condemn you on account of your failure. Take this as an example. A good brother goes to church on Sunday morning and occupies the seat nearest the door. By some line of reasoning, satisfactory to himself, he has arrived at the conclusion that it is one of the preacher's most incumbent duties to speak in kindly greeting to everyone in the audience, and he especially must not be neglected. If the minister fails to grasp his hand he is not suited for his high position—he is not sociable enough. Now watch that man. The congregation is singing the closing hymn, but he is putting on his overcoat. The pastor is pronouncing the benediction, but he is bonding to pick up his hat. The awn has been spoken, the preacher and congregation raise their heads, and open their eyes; but lo! our good brother has disappeared. And as he goes away he mutters to himself that they are the most unfriendly people he ever saw, even the minister would not speak to him. And whose fault was it, thou unreasonable man? Was it not as much your duty to give them the opportunity to speak, as it was theirs to take it? And did not your hasty and irreverent departure take all the responsibility of the supposed unfriendliness from their shoulders, and place it upon your own? Do you imagine that it was their duty to climb over barriers to reach you, which you yourself had piled up? Henceforth you will not