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

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ITEMS AND NEWS.

H. W. STEWART preached last Lord's day at Keswick, N. B.

AN Endeavor Society has been organized at Silver Falls.

SOME articles sent for this month's issue have been crowded out. They will appear next month.

WM. MURRAY has left Lototo, N. B., and has accepted the call of the Portland, Maine, church.

E. C. FORD is with the Halifax church. He will shortly assist the Summerville church in a protracted meeting.

C. H. DEVOR, of Salom, Indiana, is now in St. John, and is preaching for the church and the North End mission.

THE brethren at Silver Falls, N. B., have their meeting house framed and boarded in. They will have it completed next month.

ON October 27th a very successful concert was held by the scholars of the St. John (North End) mission school. The concert was held under the management of Miss Allic Wilson, one of the teachers. About sixteen dollars was collected at the door.

THE annual meeting directed its secretary to telegraph greetings to the G. C. M. Convention when in session at Chicago. The following answer has been received.

Dear Bro. Barnes,—During the sittings of our General Convention at Chicago, a telegram was received from the annual meeting of the Disciples of Christ of Nova Scotia and New Brunswick, bearing to us Christian greetings in behalf of the brethren in Christ of those provinces. I was requested to respond in behalf of our Convention. Allow me to assure you, therefore, of the joy with which the above named message was received and of the earnest desire on the part of our brethren in the United States for the continued prosperity and happiness of the Disciples of Christ in the provinces. We pray to God that the churches there may be more and more firmly established in the faith, and that under their faithful teaching of the gospel to the people multitudes may be added to the Lord.

Fraternal and truly,

J. H. HARDIN,

Gen. Sec. to G. C. M. Convention

The idea which led to the adoption of an annual thanksgiving day was a good one, for it found its origin in a strong feeling of dependence upon Him from whom comes all our blessings.

This day is very different in its design from the festival days that crowd the calendars of ritualistic churches; and while an annual day of thanksgiving is not binding upon the church of Christ, as the great annual feast days were upon the Jews, it does seem that there is something in a national thanksgiving day that commends itself to the most spiritually minded. But the primal idea in the custom seems, in these later days, to have been displaced, and instead of the day being one of thankfulness, it becomes, in many cases, one of dissipation. It is looked forward to as a day of pleasure—a good chance to go hunting or fishing, a good time to let revelry run riot. This may result from the fact that with the diffusion of gross materialistic ideas, there has come a growing sense of man's independence of a Creator—a feeling that what he has belongs to him entirely as the result of his own toil. God he does not regard as a Co-partner. Let man stand face to face with his own insufficiency and he cannot be ungrateful. He will be compelled to inquire whence these blessings came, and he will never find the source till he finds it in God. But a national thanksgiving day points to national blessings—an abundant harvest, the maintenance of peace, freedom from pestilence and such calamitous visitations. God would be pleased to see a nation giving thanks, but a hypocritical thanksgiving is offensive. But even though the government appoint a day and the nation, as a whole, observe it, we must never forget that to each Christian there comes each day the divine admonition, "Be ye thankful," and with it also comes these words, "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God."

A working church with a lazy preacher will be able to show better results than a working preacher with a lazy church; for

Working Together. In one case an individual tries to carry along a multitude, in the other the multitude tries to urge him on. Unless both work together their progress will be retarded. Herein comes an allegory that is not altogether a fable. A score or so of men had a large, heavily laden wagon which they wanted to place on a mountain plateau. They desired some one to assume the responsibility of guiding it upward while they put forth all their strength to push it along. At last one man volunteered. He seized the shafts; they all pushed with a will. Every thing was going splendidly. By and by he thought that something was wrong. The wagon seemed to drag, so he thought he would look back to discover the cause, and there, seated upon the wagon enjoying themselves, were three or four sturdy fellows. Not only had they ceased to help, they had begun to hinder. Still the poor man who had assumed the responsibility of guiding the wagon is not discouraged. The other men are working and he will pull more himself. Upward they go. Again things seem to drag. What is the matter? Another crowd has concluded that it is easier to ride than to shove, and so they have jumped into the wagon

too. Things begin to get more discouraging. But the remainder continue to push. Once in a while, however, some of these prove untrue, and long before the plateau is reached the worn out loader has but three faithful helpers. Will we blame them if they abandon an impossible task? Suppose, on the other hand, that the guide had become careless—that he had run the wagon against stones and trees, into crevices and gullies, or that he has pitched the shafts upon the ground and sat upon them. Will we condemn the toilers if they very plainly tell him that he will have to try and do better?

We are usually responsible for the impressions we make. Those whom we impress are not always responsible. If a father

Wrong Impressions. tells his child a lie, he is guilty of sin; but the boy in believing has not become a sharer in guilt. Or

to put it milder: If a person misdirects a traveller, we would not be disposed to blame the latter for going in the wrong direction, provided he could not well have found out his mistake; and if the person who pointed out the wrong road was the master and the traveller was his servant going on his business, by no rule of justice could the former blame the latter for the mistake, nor for any loss that might accrue. Make an application of this principle. If a stranger goes into a church and hears the preacher discourse on baptism—its importance, etc.—he would not be surprised. But if Sunday after Sunday he should attend the same place of worship and find the same theme occupying the attention of the preacher and people, to the exclusion of the other commands of God, no one can blame the visitor if, on leaving the place, he carries with him the idea that he has found one Church that trust in baptism for salvation rather than in Christ; and no one can find fault with him if he tells of his discovery. It may be that the preacher said about baptism only what was true, but he made a false impression which he should have guarded against, and could easily have done. Emphasize baptism. To be baptized is a command of God to a believing penitent. To obey is man's duty. But it is only one link in the chain by which we can reach the promise of God's forgiveness, and it is not more important than the others. Take another case. Suppose one of God's children to have a hobby. Suppose it is in reference to the restoration of the Jews, or to the present state of the righteous dead, or to the exact nature of eternal punishment, or to the final home of the blest. His view in these particulars may be true, but it may be false. Grant that it is true. Should a Christian devote his time to these speculative questions to the exclusion of the proclamation of the gospel? and more particularly when they gender strife and nullify the church's power to do good in saving the souls of dying men. It is within the privilege of any man to have his opinions about such matters, but is it wise on his part to give his opinions a prominence that he does not give to gospel, which is God's power unto salvation? And if the world, or if other congregations, get wrong ideas about a church where speculative topics receive an undue proportion of attention, who will be responsible? and if the church dies, whether shall we look for the cause? There are some problems we will never solve here. But we know the world is dying by millions. We