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THE CHRISTIAN.

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

Vol IX.—No. 5

SAINT JOHN, N. B., MARCH, 1892.

Whole No. 101.

The Christian.

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P. O. Box 106

St. JOHN, N. B.

EDITOR:

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

FINANCIAL MANAGER:

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

The direction label on the wrapper of your paper gives the date to which your subscription is paid. If it is not correct please advise us at once.

We understand that Bro. Hiram Wallace will preach for the Halifax brethren for a season. Bro. Wallace can do a good work in Halifax.

The new church building at New Glasgow, P. E. I., is nearly completed, it is said to be the best house owned by the Disciples in the provinces.

The regular quarterly meeting will be held with the Coburg Street Church, St. John, commencing Lord's day March 6th.

EVANGELISTS Hall and Hutto are to hold a series of meetings with the church at Toronto, in the near future.

The original contributions in this issue will be found specially interesting, some of them are a little lengthy, but all are worth a careful reading.

We ought to have at least five hundred new subscribers this year. Brethren, help us to get them. We can do it.

AMONG our exchanges we notice a bright little sheet from Aberdeen, South Dakota, called *The Doer*. It is full of good reading and bright hints on Christian work. We notice that Bro. J. B. Moore, formerly of St. John, is the elder of the church at Aberdeen, and is doing a good work for the cause of Christ in that city.

THREE of our churches in New Brunswick are without preachers. Here is an opportunity for some of our preaching brethren who want "something to do."

THE brethren at Gulliver's Cove need assistance to finish their house of worship. In another column will be found the amount received during the past month. More money is yet needed. Brethren, hurry up, so that they may get their house finished before the next annual meeting.

WANTED.—More church news. We would like to have a report from each church in the provinces in every issue. Will our preaching brethren and agents see that this is attended to?

OF late death has been busy among the most prominent of our church workers. We have read with sorrow of the death of Bro. Longan; but he went when his work was done. Death found Bro. Gilbert conducting a protracted meeting and snatched him away in the prime of life and the height of his power. But no event has come with such sudden and painful surprise as the death of Sister Williams. In 1886 she and her husband, Bro. E. T. Williams, gave up all the comforts of civilization and went as missionaries to China. Their labors were successful and their influence continually increasing. But Sister Williams' condition became such that she needed the attention of a skilful physician, and in January they returned to this country. On the 10th of February she wrote a letter to her two little boys, which was to be opened in the event of her death. The first sentence is this, "As I expect to-morrow to go through an operation, which might possibly terminate fatally, I feel that I must leave you a message of loving counsel." On the 11th the operation was performed, and on the 12th her spirit went to God. Thus God calls away His workmen, but He will carry on His work. Seeing that the people were indifferent to the needs of the foreign field, He has preached this stirring sermon; and if, as a consequence, the church is aroused to its responsibility, and the collection to be taken up in March is commensurate with its ability, then her death will prove even a greater blessing than her life could have been.

THERE are always men looking for something to do, and work waiting for someone to do it; and nevertheless men remain idle and work undone. Here is a two-fold evil, and there is a cause somewhere. The evil will be removed only when the work and worker find each other. There are churches without preachers, and preachers without churches; and whatever be the cause the result is that many who should be engaged in preaching the gospel have, after "having put their hands to the plow," turned back, and are now engaged in secular affairs; and churches which should be acquiring an increasing power in the community are in many cases losing what they now possess, are becoming smaller and smaller, and apparently will before long exist only in history. It is sad that it should be so. But there is no logic so irresistible as the logic of facts, and this proves that in numerous instances churches that once were strong and active have become inert and inane, and so far as we can see for no other reason than that there was no one connected with them who gave all his time to "preaching" the Gospel and "teaching" the disciples to observe all the commandments of Jesus. Here and there you may find a church which has grown in numbers and usefulness without a regular minister; but they are as rare as snow in June and strawberries in December. You have yet to find the church which, so situated, has made great and permanent progress, and judging from the past it is not rash to say that you never will.

IN these provinces we have no preachers who cannot find churches, but we have churches that cannot find preachers. Where shall they look and find? The past has proved that it is useless to depend upon our brethren in the United States. At present they are so absorbed in their home work

that they hear not our cry, "Come over and help us." For the immediate future, at least, our only hope seems to be in our own young men. And the questions now confronting us are, How shall they be induced to become sowers of the good seed of the kingdom? and to make these provinces the fields in which they will sow? We have hosts of talented young men in our churches to-day. They aspire to become successful farmers, princely merchants, cultured professors, skilful artisans, brilliant lawyers, or trusted physicians. But there are farmers without a market, merchants without purchasers, teachers without pupils, artisans without contracts, lawyers without clients and physicians without patients. But where is the preacher who has not more than he can do? "The harvest truly is plenteous, but the laborers are few." In view of these circumstances young men should ask themselves, In what way can I best serve my God? and having found the answer, let no consideration of ease, wealth or worldly renown cause them to follow any other course. But when they have so decided let our churches show not only that they are anxious to profit by their labours but willing also to support them while they work. Are the churches ready to do this? If so we think the young men will be forthcoming. But if the churches are not ready, they will continue to look in vain; "for the laborer is worthy of his hire," and "they that preach the gospel shall live of the gospel."

John the Baptist—what element in his varied character do you most admire? He was unceasing in his activity, unchanging in his earnestness, unbending in the presence of wickedness, undeterred in the midst of danger, and unwavering in his loyalty to God. He had a great work to do and he did it with all his might. Thousands flocked around him and he became the most popular man of the time. Jesus came to divide the honors. The people began to leave John and follow Him. But no spirit of jealousy is seen in the Harbinger. He does not become cool toward Jesus. But rather he points away from himself to the Messiah, and says "Behold the Lamb of God." "He must increase, but I must decrease." He was glad to see another doing a work which he could not do, and he aided Him all he could. Jealousy among Christian workers is a most pernicious thing. It drives religion from the soul and lets men perish in their sins. There are those who want all the glory and honor themselves. If they are not permitted to do a certain work, they do not want to see it done. Indeed you would sometimes think that they would rather see souls go to perdition than that other hands than their's should lead them to God. If they do not feel that way, then their actions make a false impression. That good be done, ought to be the prayer of all. The question how it is done, or by whom, is a very insignificant one. The plan which will best accomplish the work is the Lord's plan. The man who can do it is the Lord's man. And when any one is engaged in a good work he should have the encouragement and support of all who approve of the object in view. All should be zealous for God, but never jealous of one another. "He that soweth and he that reapeth may rejoice together." "Other men I bored and ye have entered into their labors." The spirit of Moses should be the spirit of all God's people. "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put His spirit upon them."

Querist's Column.

[All matter intended for this column should be addressed to E. C. Ford, Port Williams, Kings County, N. S. Questions touching the meaning of scriptures will be gladly received.]

Q.—How do you explain Isaiah xlv. 7? H. E. C.

A.—The prophet is here speaking of the "evil" of war and disaster, by which God sometimes punished the people. We are not to understand that God is in any sense the author of moral evil, for with such He cannot be tempted, "neither tempteth He any man." James i. 13.

Q.—Why was it that Michael, the archangel, when contending with the Devil about the body of Moses, dare not bring a railing accusation against him? H. E. C.

A.—This is confessedly a difficult passage to understand. But among the several attempts to explain it, which we have seen, perhaps the following is the most reasonable: When Moses was wanted at the transfiguration, Michael, the archangel, was sent for him. But the Devil still had the power of death, and disputed the right of the archangel to take the body of Moses. All the reply that he could make was, "The Lord rebuke thee," or, in other words, this judicial question will be settled when the Lord shall triumph over death "and destroy him that had the power of death, that is the Devil."

Q.—To what does the Apostle refer when he says: When that which is perfect is come? I. Cor. xiii. 10. H. E. C.

A.—Evidently to the state of eternal blessedness, when "that which is in part shall be done away." Now, we see through a glass darkly; but then, face to face. Now we know in part, but then shall we know even as also we are known." This is the state of perfection to which we all should aspire.

Q.—Was Judas present when the Lord's supper was instituted? H. E. C.

A.—From Matt. xxvi. 26-50 and Mark xiv. 22-26, we learn that the very last thing our Lord did at this feast of the passover was to institute what is afterwards known as the Lord's supper. Both of these inspired historians agree that when this was done, "they sang an hymn and went out into the Mount of Olives."

From John xiii. 18-30, we learn that while they yet lingered around the passover table, that Jesus predicts His betrayal by Judas, and points him out to the other disciples by giving him the "sop," which, when he had received, he went "immediately out." As soon then as "he was gone out" Jesus began to talk to His disciples concerning Himself. Verses 31-35. From the fact, then, that the very last act of our Lord on this occasion was to institute the Lord's supper, after which they sang an hymn and went out to the Mount of Olives; and also from the fact that Judas went out and left the company while they yet lingered around the table, it is very evident that he could not have been present when the Lord's supper was instituted.

News of the Churches.

St. JOHN, N. B.

The anniversary of our Sunday-school was held on Wednesday evening, February 17th. There was a large attendance. Bro. H. W. Stewart presided. The programme was an excellent one and thoroughly enjoyed by all. It was as follows: Chorus, by the school; recitations, Eddie Munford, Gracie Flaglor, Willie Gibson; solo, Martha Morton; recitations, Edith Hazelhurst, Ella Lowry, Elsie Blackadar, Evelyn Stockton; solo, Maggie S. Barnes; recitations, Bell Wilson. Winnie Flaglor; solo, Mabel Belyea; recitation, Wentie Wilson;

solo, Nellie McKinnon; recitation, Mary Bissett; chorus, by the school. Collection. Organ solo, Maud McKinnon; chorus, by the school; recitations, Mary E. Barnes, Nellie Flaglor, Zela Morton, Bertha W. Barnes; reading, Mabel Boyne; duett, the Misses Simpson; solo, Mr. Geo. Dishart; reading, Mr. J. Barry Allan; solo, Miss Hattie M. Clark; reading, Mr. Perry Stackhouse; chorus, by the school. After the programme had been concluded, the children were escorted to the Sunday-school room, where they were given a bountiful supply of refreshments, which were provided by the teachers and friends of the school. The silver collection amounted to \$15.00.

The brethren and sisters at Silver Falls have regular prayer-meetings every Friday evening. A few weeks ago some of our brethren made them a visit. There is a good interest manifested. A large number were present and took part in the meeting. We hope these visits will continue and that their numbers will increase, and in the near future we may have a church there.

CORNWALLIS, N. S.

Owing to the good condition of the weather and roads, and it may be to a greater degree of spirituality on the part of many, our regular meetings have been better attended during the early part of this winter than ever before in my recollection during a corresponding time of the year.

A few weeks ago some of the sisters, thinking a donation party at the parsonage would be next in order, appointed a night and made all the necessary preparation, but with the arrival of the evening came one of the big storms of the season, so that a few only availed themselves of the opportunity of realizing how good it makes one feel to make a little sacrifice, even in the face of a storm. However, a number came the next evening, and a still larger number a week or two later, altogether contributing to our preacher about sixty dollars in cash, besides other useful articles.

One by one, and sometimes in whole families, our members keep slipping away to some other part of the country, usually over the line into the neighboring Republic. This time it is one of our best and strongest young men, Bro. Rufus Jackson, clerk of this church and chairman of the Home Mission Board, who informs us that he expects to leave us soon.

As our memory runs back over the sixteen years we have been connected with this church, what a long list of names we can recall of those who have entered the ranks, and by their presence and earnest consecration in all good works have caused us to look to the future of our work here as being bright with promise, on account of their zeal and earnestness. But now, as we glance over the names of our working force, how many of those dear ones are missing?

Some have gone to lands far distant
And with strangers made their homes;
Some upon the world of waters
All their lives are forced to roam.

Some have gone from us forever,
Longer here they might not stay;
They have reached a fairer region
Far away, far away.

R. E. S.

Home Mission Notes.

Hazel Green, Ky., D. S. Coombs, 80 additions; Lexington, Mo., Martin and Easton, 252 additions; Parkdale, Ind., J. C. Ashley, 58 additions; Mt. Oreb, O., B. C. Black, 112 additions; Jefferson, Iowa, H. C. Patterson, 108 additions; Caldwell, Kan., Martin and Ridenour, 109 additions; Norman, Oklahoma, Jones and Douthit, 120 additions; Bethesda, Tenn., J. W. Rogers, 58 additions; Eureka, Ill., Hall and Huth, 187 additions. The above nine short meetings resulted in over one thousand additions. We hope and pray this wave

will roll eastward and that we will have a grand ingathering in our provinces.

We are now corresponding with some evangelists and hope to secure one before long. We act as promptly as possible, but we have had several long waits for answers and that is the reason we have not yet secured an evangelist. Sister McDougall's good example will, we hope, be followed by many in Hants Co. W. F. Leonard kindly remembers the fund.

East Ferry has asked us to send Bro. Devoc there to hold a meeting; we are now arranging for it.

The appeal from Gulliver's Cove should be answered. When you read this sit down and enclose \$1.00 or more to H. A. Devoc, Tiverton, N. S.

Personal work is necessary to succeed in bringing men and women to Christ. You may have good preachers, with worthy elders to assist them; you may have an efficient missionary board, with many earnest, consecrated helpers; you may have soul-stirring evangelists; but in order to do all that can be done every member of the church must exhibit Christ in their daily life and conversation. They must show Him in their talk, in their manner, in their eyes, in their hands and in all that they do; then shall others see our good works and glorify our Father in heaven.

RECEIPTS.

| | |
|-------------------------------------|----------------|
| Previously acknowledged, | \$170 67. |
| Southville— | |
| Per Elder Steele, | 2 00 |
| Maitland, Hants Co.— | |
| Mrs. D. S. McDougall, | 1 00 |
| St. John— | |
| Y. P. Mission Band, | 1 55 |
| W. F. Leonard, Montreal, | 4 00 |
| Westport— | |
| Per Miss Howard, | 1 40 |
| Per Miss Porter, | 2 00 |
| Milton, per Miss Freeman, | 3 60 |
| Cornwallis— | |
| Per Miss S. Ford, | 5 70 |
| Total | \$191 92 |
| | J. S. FLAGLOR, |
| St. John, N. B. | Secretary. |

Foreign Mission Notes.

Knowing that the sisters in our provinces would like to know something more of the O. C. W. B. M. and its past history, the secretary wrote, asking a number of questions, and in reply received the following:

In June, 1887, about twelve sisters met in Guelph and organized the O. C. W. B. M. At the first anniversary of that meeting there were but eight auxiliaries; there are now twenty-three, with a membership of over 400.

Previous to organizing, there were a few sisters in several of the churches doing the same work in a quiet way. At first our efforts were confined to the weak churches in our own province. We then extended to Minedosa, Manitoba, where we established a mission church, sent a missionary, and are still supporting him with the aid of the church there. As a C. W. B. M., we have as yet done nothing for foreign work.

At our last convention, held in Toronto, we felt that the time had come when we should reach out helping hands to our poor down-trodden sisters in heathen lands, who never heard the name of Jesus, who are living such sad, hopeless lives, and daily going down to death and the grave without God and without a hope for the life beyond.

A call was made for pledges in order to raise a fund for sending out a missionary to some foreign land. In about twenty minutes there were \$145 00 pledged. The sisters entered into the work enthusiastically. A sister was appointed in each church to solicit aid in this home church. We have a fund from the children's work of \$183.00, drawing interest until we secure a suitable person to send to the foreign field. I hope someone may be found before long. If we could realize our responsibility, in view of all that the Gospel has done for us, and of all the comforts and privileges which we in this Christian land enjoy, we would surely rise to the need, remembering that God has made of

one blood all nations, that Jesus died for them, and that He calls in tender tones, "Go teach ALL nations." How can Christians think calmly of an approaching judgment so long as they neglect this command?

At the next annual we hope to have the O. C. W. B. M. changed to the Canadian C. W. B. M., this will include all the provinces. Manitoba has expressed a willingness to become auxiliary. This will unite our forces in the five provinces. The new board will consist of the president and secretary from each province, with an executive situated in some centre where business can be transacted. We shall expect representatives from your provinces at the next annual, which will be held at Bowmanville in June next.

M. A. SINCLAIR,
Assist. Cor. Sec. O. C. W. B. M.

REPORT OF FOREIGN MISSION WORK.

Sister L. Hupman, of Summerville, N. S., writes:

Our little church is only four years old, yet it feels that it is a glorious privilege to be able to help in this foreign work. We cannot organize, but we take up a collection for this work the first Sunday in every month. We were greatly blessed and strengthened by the meeting held here by Bros. H. and Wm. Murray.

This report is very encouraging. We hope to hear similar ones from the rest of the churches.

"Missions and missionaries," said Alexander Campbell among the last things he ever uttered, "are essential elements of the divine economy of the universe. The second Adam was the Prince of missionaries as well as the Prince of peace. He made the longest journey to reach his missionary field ever made by any missionary, and that over can be made while the present universe continues: He descended from the heaven of heavens to a small city in Judea called Bethlehem. At majority this great missionary, shortly after his baptism, commenced his ministrations. To cultivate and exhibit a missionary spirit is the superlative, if not the paramount duty of every man and woman in the present kingdom of the Lord Jesus himself, the Christed missionary of Jehovah Elohim. The missionary field is, indeed, as broad and as long as the terraqueous globe. Every unconverted human being on this earth, capable of understanding and believing the gospel, is found in the missionary field. Hence the Lord himself commanded his prime missionaries to traverse the whole world, and to preach the gospel to whole human race."

So spoke one of the greatest of leaders, and teachers, when he was president of the American Missionary Society.

It makes us feel stronger when we remember that such men as he upheld by word and pen the cause of missions.

"In Japan the twenty-seven Protestant missions have a total adult membership of 28,977. This does not include those who attend church, but are not members. About 5,000 members were added to the church rolls during the last year, and from present indications it is expected that 7,000 will be added in the year 1891. Of the 300 members of the new Japanese parliament, which was elected last July, twelve are professedly Christians. There are 527 Protestant missionaries in Japan. The first arrived in that country less than six years ago.

A summary of the number of missionaries in foreign countries supported by Protestant societies in the United States, together with the number of churches, native communicants and contributions for the year of 1890, shows the following totals: Two thousand three hundred and fifty missionaries, 2,721 churches, 276,187 native communicants, of which 25,933 were added in 1890; \$524,527 contributed by natives, and \$3,877,701 contributed in the United States. A nearly complete list of the Protestant missionary societies in Great Britain, and their work in foreign lands, shows a total of 2,965 missionaries and 348,081 native communicants. The Protestant Canadian missionary societies supported thirty-three missionaries, while their native communicants number 8,172."

MRS. J. S. FLAGLOR,
Sec. to C. W. B. M. of N. B. and N. S.

RECEIPTS.

| | | | |
|--------------------------|------|------|---------|
| Previously reported, .. | .... | .... | \$29 59 |
| Westport— | | | |
| Per Miss M. Howard, .. | .... | .... | 2 56 |
| Per Miss S. Porter, .... | .... | .... | 1 00 |
| St. John— | | | |
| Church, ..... | .... | .... | 10 00 |
| Per Mrs. Flaglor, .... | .... | .... | 4 40 |

| | | | |
|-------------------------------|------|------|---------|
| Cornwallis— | | | |
| Per Miss M. Reid, .... | .... | .... | \$1 85 |
| Summerville, Q. Co.— | | | |
| Per Mrs. L. Hupman, .... | .... | .... | 1 00 |
| South Range— | | | |
| Mrs. and Miss Sabeau, .... | .... | .... | 1 00 |
| Southville— | | | |
| Per Mrs. J. A. Gates, .. | .... | .... | 2 00 |
| Montague, P. E. I.— | | | |
| Per Miss C. Stewart, .. | .... | .... | 3 00 |
| Halifax— | | | |
| Sister Wisdom, .... | .... | .... | 1 00 |
| Lord's Cove— | | | |
| Sister Frank Richardson, .... | .... | .... | 1 00 |
| Total, .. | .... | .... | \$58 40 |

SUSIE B. FORD,
Treas. C. W. F. M. S.

FROM THE FOREIGN FIELD.

(Notes from Miss Johnson's letters of Tokyo, Japan).

AKITA, Akita Kan., November 6th, 1891:

I came up here on an evangelistic tour. Left Tokyo, October 14th. I have visited a town in the silver munes, and I am the first foreign woman who was ever there. I was in company with our Japanese pastor of the Akita church. The meeting was a grand one. Bro. Taito (our pastor) talked forty minutes and I talked twenty-five minutes, and then, when the meeting was closed, great numbers came up to talk about Christianity. They stayed until half-past twelve, and the next morning they came early to invite us to stay another evening at least. However, we had made an appointment in a town twenty miles from there and had to move on. We promised to send them a Japanese man and teach them the scriptures and stay in the town all winter. We had good meetings every night, and I received such a warm welcome in Akita that it seemed like returning to my home (having lived there three and a half years). I wonder if there will be more joy among my loved ones in America when I meet them than was manifested by the little band of Christian women here. They are so very grateful for patient teaching and help over hard places. The people of Japan are turning to the Gospel for comfort and help.

TOKYO, December 11th, 1891:

I want to get a school started and I want funds for that purpose. It is for poor children. There are hundreds of children in this great city who are unable to attend school. I can easily get fifty from any one district and a Japanese teacher will give them reading, writing and arithmetic, and I can visit them daily and teach the scriptures. Such a school-building, teacher, books, etc., will cost about ten dollars a month, and I am sure there is no cheaper or better way to train children for Christ's kingdom than by patient, daily teaching. I will appeal to societies to help me. I shall use whatever you send for this purpose and get as many more as possible. Not one, but several is needed. The Board would probably send me the funds necessary if asked, but it would only delay our chapel, and we must have that as soon as possible.

I mention these schools that Miss Johnson wants to get started in Tokyo. How would the ladies like to work for this, or to help with it, through the Foreign Board? As you have chosen Japan for your foreign field, I am going to help her somewhat if I can. I think it would be the means of doing great good. Think over it, please, prayerfully.

New York. O. M. PACKARD.

GULLIVER'S COVE BUILDING FUND.

| | | | |
|------------------------|------|------|--------|
| Tiverton, N. S.— | | | |
| Mrs. W. Outhouse, .... | .... | .... | \$1 00 |
| A Friend, ..... | .... | .... | 1 00 |
| Sandy Cove, N. S.— | | | |
| Mrs. Capt. Larey, .... | .... | .... | 1 00 |
| New York— | | | |
| O. M. Packard, .... | .... | .... | 1 00 |
| Total, .. | .... | .... | \$4 00 |

H. A. DEVOR,
Treasurer.

We hope to have this house finished and dedicated with an organized body of worshippers, contented with and contending for "the faith once delivered unto the saints," meeting regularly within its walls before we meet at our next annual. Brethren, help us. H. A. D.

The worldly spirit asks, "What can I get for myself?" It therefore drinks the cup of water. The Christian spirit asks, "What can I do for another?" It therefore gives the cup of water to another. Here is seen the radical difference between the world and the church. The one is ever seeking its own good, but the other is never seeking to do others good. Herein is the fulfilling of the scriptures: "Look not every man on his own things, but every man on the things of others." "Let no man seek his own, but every man another's wealth."

"I was hungry and you fed me" Here is the assurance of our future reward. Not because we were feeding ourselves but feeding, and helping and encouraging others. Our prayer should be "Oh feed me, Lord, that I may feed Thy hungry ones with manna sweet." The church of Christ is more than an ark of safety. It is designedly an institution for soul saving, for man making and reconstructing the deranged condition of society. Let every one ask, Why am I a church member? If he can say, it is to help and save others, then he is in his proper place, but if it is simply to be saved he is out of place. He only can be saved who is saving others.

Testimony to the Bible from a skeptic: The leading skeptical statesman of America, Thomas Jefferson, was wise enough to make this confession: "I have always said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands." The words explain the source of America's prosperity. The Christian statesman, Edward Everett, said: "All the distinctive features and superiority of our Republican institutions are derived from the teachings of Scripture."

"The altar that sanctified the gift." It is not the amount we give, but the purpose with which, and to which, we devote the gift, which determines its value. The alabaster box of spikenard had inherent preciousness, but when broken on Jesus' feet to anoint him for his burial it became valuable beyond words. The widow's mites were inherently worth but a farthing, but the holy self-denial, the consecrated purpose, which dignified the gift, made them grow into shekels of the sanctuary; the "altar" transformed the copper into gold when the mites were laid upon it.

Married.

MCDONALD-McCASSIE. — At East Rawdon, N. S., January 20th, 1892, by J. B. Wallace, Mr. Stillman McDonald, of Nine Mile River, to Mrs. Sadie McCassie, of East Rawdon.

Died.

HURST.—Brother Robert Isa Hurst died of la grippe at his home in Brockton, Mass., on the 20th of January, aged 63 years. He was born at St. Mary's, Nova Scotia, and came with his young family to Summerside, P. E. I., about thirty-six years ago. This he made his home and followed the sea until he removed to Brockton six years since. He rose to the command, then to the ownership of the vessel he sailed. A Brockton paper says of him: "He was a well-known and highly esteemed employe at D. S. Packard's factory, occupying a responsible position in the counting room." In his youth Bro. Hurst joined the Baptist church at home. But for years, being young and amid temptations, he was not in communion with any church. I met him and wife at Summerside when I first began to preach to the people of that place. Very few attended with any degree of regularity. Among the few I always noticed these strangers, and soon a friendship was formed which has steadily increased till the present. After a while Mrs. Hurst was baptized and joined the church, after her the captain cast in his lot, then the children one by one. His last illness was only of a few days continuance. When he asked his daughter what the doctor thought, and was told that he had but little hope, his answer was: "It is as I thought, I am glad that long ago I made my peace with God, and I trust I am ready." And he talked with his wife of his death as he would of going on a journey. His six children were all about him, and they, with their mother in the midst of their sadness, are comforted with the assurance that he died in the Lord. D. C.

POWERS.—In the same city of Brockton, Sister Mary S. Powers died on the 26th of January, aged 47 years and 10 months, leaving a husband and two children to mourn their loss. She was the daughter of the late Charles Stevenson, of New Glasgow, and from early life a consistent member of the church in this place. Her health has been poor for some years, but she passed peacefully away to be with her Saviour. D. C.

The Christian.

ST. JOHN, N. B. . . . MARCH, 1892

EDITORIAL.

ADAM'S DEATH.

The discussion in THE CHRISTIAN, on the penalty of Adam's sin, I do hope will result in good to both readers and writers, and in injury to none. The kind spirit manifest on both sides I trust will continue, and as this is a matter of opinion rather than of faith, its proper discussion can increase our knowledge of the Bible and the great subject of man's salvation, while an honest diversity of opinion need not disqualify us for the service of God nor the exercise of brotherly affection for each other. Our opinions often change on important subjects by further examination, and we are glad of the change. In the unity of the Spirit there is one faith, though there may be different opinions.

To me it would be very pleasant to agree in opinion, as I do in faith, hope and love with Bro. Ford, whom I so highly esteem for his works sake, especially his general management of the *Querist Department* of THE CHRISTIAN, but having objections to his views, and those of other excellent brethren with him on this subject, I deem it a duty and a privilege to state these objections for all to consider, hoping that truth, on whatever side it may be found, will prevail, and God be glorified thereby. I know nothing of Bro. Ernest Crawford's starting this matter, and have not rendered him the least assistance since; though I think it a proper matter for examination.

As space in this paper is small, I will only offer some objections to the views set forth:

Obj. I. Giving to the word *die* a meaning it has not in all this book nor in general use. *Died* and *die* are used in Genesis over fifty times, and in every other place with the meaning the dictionaries give them, and as they are generally understood among men. I object to giving them a different meaning here. I know that in the New Testament different meanings are often given to these words, and it may be a few times in the Old. Other words as well as these are sometimes used figuratively, but words that express law are used in their plainest meaning. I know of no greater cause of error and confusion than to deny to words in which God declares His laws their plainest meaning. Jesus wisely asked the crafty lawyer not what the law meant but "What saith the law?" When God mentioned tree to Adam He meant tree, eat He meant eat, and when He said die He meant die. How can law be understood or obeyed if not expressed in plainest words?

Obj. II. Making a consequence of sin the penalty of law. Every evil doer is corrupted in mind by what he does and to the extent of his known crime. A thief is corrupted by stealing, and a murderer by his crime has his enmity to law and justice increased, but what law, human or divine, would be satisfied with the corruption of its violator? Every just law has its penalty independent of the injury the sinner does to himself. And the Adamic law is not satisfied, or in any way honored by the corruption and alienation of its transgressor; he must suffer death no matter what injury he did to himself; law and justice as well as himself are interested in his crime and both must be satisfied.

Obj. III. The attempt to sever the human race from what was threatened to Adam for eating. Holding that threatening to be alienation from God and not physical death, and denying that infants are alienated from God but admitting that they die a physical death in Adam—they seem to contend that it was when Adam was driven from the tree of life that the race was in him and died rather than when he ate the fruit. Bro Ford says in his letter, "I

this banishment the race is necessarily involved, for if Adam could not eat thereof and live, neither could his descendants, hence physical death is more immediately connected with banishment from the tree of life, and is thus the remote and not the direct consequence of Adam's sin." Further on when speaking of "as in Adam all die" his remarks are to the same effect.

Will our brother tell us how the race was necessarily involved in this banishment from the tree of life and how physical death was more immediately connected with it than with Adam's eating the forbidden fruit. Who ever heard of the race having access to the tree of life and being driven from it? The race was in Adam when he sinned and for that sin "all die." This was before the banishment, Adam was not banished to change his condition but to prevent a change. He was the same guilty dying sinner before as after his expulsion from Eden.

If it was not the sin of eating the forbidden fruit that caused the physical death of Adam and also of the human race then no one has told us or can tell what the sin was that caused the death of all. Nor will any reasoning set aside the fact that whatever death was meant in the penalty, that death passed upon all men, that it reigned even over them who had not sinned after the similitude of Adam's transgression. Although all did not sin as he did, yet all must suffer death as he did. The race was in the loins of Adam when he ate, as truly and in the same way as Levi was in the loins of Abraham when Melchizedec met him (Heb. vii; 10). And the race shared the consequence of his sin in the same way that all the passengers in a burning ship in mid-ocean sink along with the guilty wretch who set her on fire. Thus the innocent can share the consequence of sin along with the guilty.

Now the scriptures declare plainly and repeatedly that death passed upon all men, and that death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, etc. As in Adam all die, etc. Believing this to be the same death threatened to Adam, I can see physical death passing on Adam the very hour he ate, and also on his children as soon as they are born, and a merciful Father through "the seed of the woman" sparing Adam and his children from day to day till they might learn not how to evade death but how to meet and conquer this enemy through Him who has met and conquered death. But if I believed the penalty not to be physical death but to be alienation from God, then I must believe that little children are God's enemies contrary to all that Christ and His apostles have said of them. But I feel glad to learn that although death comes upon us through Adam's sin nothing but our own sin can make us enemies of God.

Obj. IV. To the reason given for denying to the word *die* its current meaning, and the one it bears in every other part of Genesis. This should be carefully examined as it is the main if not the only pillar on which the theory rests. Every advocate, I remember, uses it as an end of all strife, an argument as unanswerable as demonstration itself. Here it is: *Thou shalt surely die* did not mean death in its ordinary sense. FOR ADAM DID NOT DIE THAT DAY BUT LIVED OVER 900 YEARS AFTER, AND THEN DIED.

Although this argument is used by excellent men, I cannot regard it as very reverential or sound. It appears like an attempt (unintentional of course) to limit the Holy One to a line of conduct to which He has not bound Himself. In threatening evil-doers, He leaves Himself honorable scope for the exercise of mercy, but with them no scope is allowed in Adam's case. What the Lord threatened Adam must be carried out to the letter, and since he lived 900 years instead of dying that day, death must mean something else. Would they

contend that the Lord meant something else, when He said to Hezekiah "thou shalt die and not live" because Hezekiah did live fifteen years after? (Isa 38) But, says one, the cases are not parallel. But they are parallel in this respect and the law that would bind the Lord in one case would bind Him in the other. The Lord whom it pleased to lengthen Hezekiah's life fifteen years beyond the specified time, could and did lengthen Adam's 900 years beyond the day he sinned. His way, which is so much higher than ours, he was pleased to explain in the 18th chapter of Jeremiah, and to illustrate in many cases in the Bible. He has not dealt with Adam nor with us according to our deserts. "But," says one, "we are told why He lengthened Hezekiah's life, but we are not told why he lengthened Adam's." This does not change the facts, but only shows that in Hezekiah's case details are given, but are not given in Adam's. The entire history of the first 1,600 years of time is given in eight or nine chapters, leaving no room for details. Other objections to the theory must remain for future examination, so that the reader may see the views I, in common with many others, hold on this subject. And let it here be noticed that in consequence of the extremely brief history of the fall, much of what we hold respecting it must be inferred from the few historical facts given, and from New Testament teachings. So that after all our efforts to have these inferences fairly drawn, and well confirmed by gospel light, we are liable to err, and should not be too positive in our conclusions. I feel therefore a desire to have my positions strictly tested by the word of truth, and hope that Bro. Ford will leave no stone unturned in their examination.

I will begin this synopsis by the following reasons for holding the Adamic penalty to be physical death.

1st. Every reference to Adam's sin I remember in the New Testament speaks of it as the cause of physical death.

2nd. Every sacrifice for sin had physical death in it, and without the shedding of blood there was no remission.

3rd. Jesus the great sacrifice for sin, takes it away by suffering the most dreadful physical death. He saves us by His own blood.

I understand that the sentence, "Thou shalt surely die" or as the margin gives the Hebrew, "Dying thou shalt die," passed on Adam and Eve on the very day they ate that fruit. That in the morning they were an innocent living pair, and in evening they were a guilty dying pair. That they received the death wound that would never leave them till their bodies went back to the dust. And that Cain had also the death wound as soon as he was born. That Abel had the same and that all of Adam's offspring has the same, from birth till death, and that like Adam they only live from hour to hour by Divine permission.

It may be that Adam offered sacrifice. Both his sons did. Abel offered a more excellent sacrifice than Cain, and what is still better he offered it by faith, and best of all God accepted his sacrifice, testifying of it that he was righteous. Still though righteous, the sentence for him was out, "dying thou shalt die." It may be that God accepted the life of the lamb instead of the life of His true worshippers, while by faith they looked to the Lamb of God. On the very day that man had sinned, deliverance was intimated through the seed of the woman, who in the New Testament is called the Lamb slain from the foundation of the world. In another place He is called, "the Lamb of God which taketh away the sin of the world." Not the sins of the world, but the sin of the world. That sin which brings all the world into the grave shall be taken away, when all that are in their graves shall hear His voice and shall come forth unto the two resurrections John v: 28, 29.

The virtue of Jesus' death goes back to Adam's time, and through it God could be merciful to him and to the race who need His salvation. We may therefore understand how God could spare Adam's life so long, and how He will yet make all alive who died in Adam.

Another matter and I will close this long article.

In the Saviour's teaching He often used the words *life* and *death* sometimes meaning *physical* life and other times *spiritual* life. Careful attention to the subject in hand, and the parties addressed, will help us to understand His meaning. To inquirers for salvation as in the 3rd of John He uses *life* in a *spiritual* sense with eternal added to it. In the 5th of John his enemies accuse Him of Sabbath-breaking because He had cured a man who had been helpless thirty-eight years. He defended His action as not only good, but also a proof that He had the miraculous power of God, and mentions a still higher proof at the 25th verse, that the time had come when the dead would hear His voice and live. He reaches the climax at the 28th and 29th verses, by declaring that His voice would call all that are in graves to the resurrection. I regard this as a description of what Jesus had power to do by speaking. He had healed the man, was calling back the dead such as Lazarus, the widow's son and the ruler's daughter, and would call all out of their graves.

But at the 24th verse is another case (call it 2nd). In this Jesus uses *life* with everlasting attached meaning *spiritual* life. It was necessary for the one who had it to believe in God who sent Jesus. Not so with either of the three in the first case. They had only to hear the voice of Christ. In the second case no particular time is mentioned: at all times, and in all places, he that heareth Christ's word, and believeth on him who sent Christ, hath everlasting life. But in the first case each has a particular time. There was a time when Christ healed the infirm man, a time when he raised dead persons, and there will be a set time for the resurrection. Each case has its peculiarities.

In the 11th of John, Jesus talks to *Martha* about life and death. She was deeply grieved about Lazarus' death. Jesus says, "thy brother shall rise again." She replied, "I know he will at the resurrection." Jesus then told her more than she ever knew about the resurrection, who was the cause of it, and what would happen to believers at it. These he divides into two classes, one class would be in their graves, and the other living at the time. Hear His sublime words, "Jesus saith unto her, I am the resurrection and the life. He that believeth in me, though he were dead yet shall he live, and whosoever liveth and believeth in me shall never die. Believest thou this?" This then is the blessed destiny of all who believe in Jesus, whether in their graves or alive when Jesus comes. The living ones will not go before the dead. The dead in Christ shall rise first, then the living shall be changed, and all shall meet the Lord in the air, and be forever with the Lord.

Original Contributions.

WE MUST REAP AS WE SOW.

It is plainly seen in both nature and in grace, what the harvest will be. It is a mistake to suppose that we can reap only as we sow. Often we hear it said that "God will have mercy." This is true, but His mercy is manifested in the rich provisions of the Gospel. Surely His mercy is unbounded in the great scheme of redemption. But to suppose His mercy is extended in the salvation of man who rejects His offers of mercy, is an unfortunate mistake. Whatever God does for man, is done through the Gospel, as "it is the power of God unto salvation to all who believe it." There is no account of reformation or salvation in death or the resurrection, only what takes place in the body. Whatever the Gospel has made us here by our faith and obedience, such will we be in the future. Our reaping must be according to our sowing. But says one, "our cup will be full in the next world." That depends upon our faithfulness here. What do we mean by our cup being filled. If you

mean to say that if a man has two talents and he gains with them only one talent his cup of happiness will be full, I will object. The Bible teaches us that if we improve the talents we have we will be happy in the future, but it does not teach us that the man who gains only one talent with his two will have his cup of enjoyment full.

Right here is where we make our desire and wish the rule of Bible interpretation. When we come down to the close of life and look over the past, we see where we have been negligent, and indifferent, and have not been as faithful in sowing as we ought, but we trust in the mercy of God to forgive our failures and give us a harvest of rich, ripe fruit of labor, that we have never done. So my brother, your future will be just what you make it. It you fill the capacity of your opportunities you will have the fullness of enjoyment. But you can never reap what you have never sown. It is so easy for us to neglect the work of God, and be satisfied with half work and half heart, just enough work to secure an entrance into the everlasting kingdom, and then draw on the mercy of God to make up the deficiency by making every one filled with happiness who gets but standing room inside the city. We heard a good brother once say, "that his great anxiety was to keep out of hell." We will never be troubled with hell in the next world if we keep hell out of us in this world. Let us learn this lesson, that, "now is the day of salvation," that whatever God does in the salvation of man, is done now. He has given the Gospel to us that it might work in us now, a nature and character capable of enjoying that which He is preparing for us in the future. "The way to heaven is heavenly." The more heaven we get into us now, the greater will be our heaven in the future. H. M.

WHY DO PREACHERS PREACH?

As I sit down today to write to the readers of THE CHRISTIAN, there is a subject uppermost in my mind—a subject of importance to all who may read these lines. Why do preachers preach? Why do people listen? You may think this a very trifling matter to be concerned about: but if you will have a little patience with me I will try to show you that it is no trifling matter.

By a careful study of the word "preacher" I find it to be a translation from a Greek word which means "a herald" or "proclaimer." In early Greek writers such as Homer and Hesiod, we find the word used to denote a person of some importance. He summoned the assembly; kept order in it; separated the combatants in the arena, and had special charge of the arrangements at sacrifices and festivals. By some their office was deemed sacred, and they were thought to be under the special care of Jupiter. Hesiod, who lived about B. C. 800, tells us that Mercury was the herald (*Kerux*) of the gods. In later times the herald was used chiefly as a messenger between nations in time of war. In New Testament Greek, we find this word, or one of the family to which it belongs, is used to denote the preachers or public teachers of the gospel. From the foregoing you will get some idea of what was the original work of preachers. I do not intend to enter into the analogy; every fruitful mind will find some beautiful thoughts by a close comparison, but some one will ask; Are we not all preachers? to this I answer no, not in the true sense of the word. We are all workers together for the advancement of our Master's Kingdom and any one who has the ability and talent if he can gain the confidence of the people, may preach; but we are not all preachers any more than we are all elders or deacons. It is true that our actions manifest to the world something of what is in us. It is also true that our example may be more influential than many a sermon; but we find this is not included in a strict analysis of what a

preacher is. We have known men who were preachers who lacked the consistent life. Of course I do not want you to think that I am advocating the establishment of sacerdotalism—just the opposite. Just before I answer the question, let me state what I believe to be two facts. (1) That there is more preaching to professing Christians than to non-professors. (2) That the majority of sermons preached last year by the majority of preachers have been forgotten by the majority of people ere this. However humiliating it may be I think we must acknowledge the truth of these things. I think you will commence to see the reason for the question, Why do preachers preach? Just think of a preacher standing up week after week; warning the church to make their calling and election sure; of the danger of neglecting salvation, exhorting them to continue faithful and refrain from evil things and do good. And then to think that some of those very people will continue week after week doing things that are wrong and treating the preacher as though he were a liar, and the Bible as of no account, and that they could do about as they liked, or leave undone that which they ought to do.

Then think again of the many who attend the preaching who are not Christians; who are warned to flee from the wrath to come; who are told of the awful fate of the finally impenitent, and of the uncertainty of life. The love of God is told in tender tones, the finished work of Christ is explained, offering mercy and pardon to all. But alas! They treat the message with indifference. They will not heed the message. How many preachers have gone home after preaching, with a heart almost bursting; they have presented Christ in all His power to save, the invitation was given, nobody responded. Oh! how discouraging. This happens over and over again. Do you wonder then at my first question, why do preachers preach? Let me briefly give you a few reasons why. (I) They have faith in their message. They have the assurance that their work will not be in vain. That the word of the Lord will not return void, but will accomplish that whereunto it is sent. Let me illustrate from my own experience. Trusting in God, something over three years ago I began to preach the gospel. I preached in most of the churches in Nova Scotia, New Brunswick and Prince Edward Island. In nearly every place some were obedient to the Master, while others were encouraged. Since I settled here, messages like the following have come to me: "My dear husband, in dying, remembered you and spoke of you until the last." Another writes "Our daughter died happy, trusting in Jesus. She seemed to think that you had been sent here to lead her to Christ." These with others of a like nature coming from people who had confessed Christ under my preaching cause me to continue in the work. (II) We hope for the best. We hope there may be influences for good from our preaching that we cannot see now; sowing the seed we shall not fail to hold out our hands. We will plant and water the seed, God will give the increase. We hope to hear the Master say "well done" when we come bringing in the sheaves. We hope to shine as the stars in the firmament. (III) We love to tell the old story of the cross. We love God and we want others to love Him. We love mankind and want them to be saved. We are quite willing to bear reproaches and suffer wrong and be misrepresented, if like one of old "we can but save some." My article is getting long enough, but I have not said all I want to say. There are other reasons that you may think over at your leisure for preachers preaching. I do not aim to exhaust my subject, I only wish it to be suggestive to preachers and people. All being well I shall next month take up the other question, "Why do people listen?"

W. H. HARDING.

Summerside, P. E. Island.

SELF-EXAMINATION.

The object of self examination is that we may be conformed to the image of the Son of God. Schools are examined to raise them to the true standard and to make them do better work, that the greatest advantages may be realized. Just so if we examine carefully ourselves by the word, we shall reach a higher life, a closer union with our Living Head, a deeper interest in the salvation of humanity.

Paul says: "Examine yourselves," etc. (II. Cor. xiii. 5). Let us now try to obey this injunction for a few moments. "Love is the fulfilling of the law." "Perfect love casteth out fear." "He that feareth is not made perfect in love." The good one help us to have that love, which is the greatest and most desirable attainment in the world. If we have the true love of God in our hearts we will, with our families, neighbors and enemies, be truly kind-hearted and long-suffering. Instead of cultivating an envious, boastful, vain spirit, we will take delight in another's righteous prosperity. We will be so humble-minded that we will esteem others superior to ourselves, and in us there will be left no room for pride. The sly jest, the deceitful wink of the eye, the secret ruining or undermining of others, are the works of darkness, which have been put off. The noble, respectful, straightforward conduct is now the marked characteristic. The soul thus filled with love will ever be seeking other's good, unmindful of self. His whole energies are enlisted for God, so that he is not disquieted by the most trying circumstances. He neither imagines evil in others, nor does he delight in sin in any of its forms. The truth is the food, the life, the great joy of his inmost soul. His love leads him rather to cover faults instead of delighting to expose them. Faith with him is a living principle, it leads him to a willing obedience. He heartily accepts the whole word of revelation. His hope is indeed an abiding anchor to his soul, and he is holding the rejoicing of it firm unto the end. With this holy love in his soul he, with Christ-like fortitude, endures all things that his Heavenly Father permits to befall him. For he understands that "God is faithful and will not suffer him to be tempted above that he is able, but will, with the temptation, also make a way to escape, that he may be able to bear it." (I. Cor. x. 3).

Now, dear reader, let us be aroused to greater consecration and be determined to fear the Lord and serve Him in sincerity and in truth. Let us be of good courage to keep and do all that our Loving Father and Blessed Redeemer has commanded. For we, like Paul, can do all "things through Christ who strengtheneth us." If we thus follow our glorious leader we shall never die. For thanks be to the Lord. Jesus said (John viii. 51): "Verily, verily, I say unto you, if a man keep My saying, he shall never see death."

MARIA E. GATES.

Woodville, Digby Co.

DEATH.

This little word is fraught with a depth of meaning to every person. It presents a thought that is destined to be a reality to every individual. All alike are subject to death. The king who sways his sceptre over millions of the human race, and the peasant with naught that he might call his own, fall before this terrible destroyer. Although almost six thousand years have passed away yet that eternal edict from the lips of the Lord God to Adam hangs over us. How awful, yet just, was the punishment. Behold the scene, man moulded and fashioned by the almighty hand after his own inconceivable image, placed with a chosen helpmeet in the Garden of Delights, filled with trees of delicious fruit suited to the appetite of his pristine state; given access to that tree whose fruit would

preserve a perennial manhood—a life eternal with his God, and given also the seals of his governorship over all creation. Was not this pristine glory of man truly expressive of the goodness of Jehovah? All other works bear unmistakably the royal stamp that speak them his, but this surely transcends them all. But alas, there was one restraint to his liberty. "But of the tree of knowledge of good and evil thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." "Who first seduced them to that foul revolt? The infernal serpent; he it was," etc. Satan transformed into a serpent possessing all the subtlety of hell, with his envious and polluted tongue persuaded, the "mother of mankind" to disobey, thus engendering sin and death. Oh Adam! what a legacy to your innocent offspring,—a legacy of death. Does our hope end here? Thanks be to God, no. Man by the inexorable laws of Divine justice was doomed to death, but the almighty uttered a prophecy in the fulfillment of which millions now rejoice, "The seed of the woman shall bruise the serpent's head." Vague and meaningless no doubt was that prophecy to Adam, but as the long train of ages glide away, by the wisdom and power of Jehovah it becomes more and more distinct until the "seed of the woman" as the Son of righteousness with healing in his wings, himself enters the drama of earth's history to restore fallen humanity. Behold the mercy, condescension and love of God, the almighty maker of the universe, he who fills immensity with his presence, granting "peace on earth, goodwill toward men," How? Divinity is incorporated with humanity; what condescension; the Beloved Son despised and rejected by those whom he came to save, after having put off the glory He had with the Father before the world was. What love! The eternal word becoming flesh—our Prophet, Priest, and King. What for? To break the bars of death by granting repentance towards God. What mercy! Oh! fellow traveler to that great beyond, these divine attributes are incomprehensible to finite minds. Now we may only enjoy the facility of their reality, but then we shall comprehend their ineffable grandeur when the shackles of earth have been exchanged for the robes of heaven. N. S.

CHEERFUL GIVING.

The contributors to THE CHRISTIAN, while writing on every other Christian obligation, have been so comparatively silent on the duty of cheerful giving, that I have become rather anxious to say a few words about it. Putting this desire into execution by means of this article, while it may not do any good to others, will be a great relief to me.

As, no doubt, all our churches in these provinces are meeting their present financial engagements in a fairly prompt manner, and may not see any necessity for doing more, they may ask, "why write about giving?"

It is just this feeling, of having done all that is necessary, that I fear may exist, and not any lack of love, liberality or interest.

We, as all true Christians, have an earnest desire to see the Gospel touching the hearts of the people, turning them to Christ, and triumphing over sin. In addition to this, having, what has been called our distinctive plea, and which we hold to be indisputable and all-convincing, we should be pressing it upon the people with all earnestness; knowing, as we do, that it removes many stumbling blocks from the sinner's way. For this the time is singularly opportune. Many of the time-worn dogmas of the creeds are becoming obsolete. or being discarded altogether, and people are awakening to the fact, that creed-embellished religions are too complicated for the "wayfaring man." As a people free from this encumbrance, we have a great advantage, and a greater responsibility, in evangelistic work, and it becomes our duty

to be alive to the responsibility, press the advantage, and push on the work with all vigor. When we look back over the history of our church for the past twenty years, while we may see nothing to discourage us, we cannot see the progress that should have been made, or that can satisfy us. Our position remains unknown to a large majority of the people. Naturally we ask, "why has not the progress been greater?" Has our position ever been successfully disputed? No! Have not our brethren been earnest and faithful? Yes! Can we doubt, that if our mission board had been possessed of ample funds, a much greater success would have been achieved? We must conclude, that it is our manifest duty to provide the funds to carry on the work with greater energy. Our pledges of service to Christ must be redeemed. Unquestionably, the cause of the limited progress in the past, has been the lack of funds. If this conclusion is correct, and I think it cannot be contested, if we wish to see the cause prosper, then we must make a greater effort, and more sacrifices, than we have in the past. If all has been done that can be done, then are we free from responsibility, but, if not, we cannot escape our duty.

Some may say, "that the church is become a begging institution, and presents the Bible with one hand, and the plate with the other." No false assertions like this need deter us. The shame of it is, that it should be necessary to ask the help required for a good work. The need being shown, the means should flow in freely without solicitation. We, as Christians, attribute all the blessings we enjoy to the mercy and beneficence of God, and we give Him thanks and praise for them. What He gives is His, loaned for our use, and we are His, and show our gratitude to Him by using some portion of the blessings He gives us, to the glory of His name. What portion must depend entirely upon our love for Him, and our gratitude for the blessings He bestows. And what portion we withhold will depend upon our love for the treasures of this world. This freedom of will, so characteristic of the Gospel of Christ, no true Christian will abuse.

It may be said, that if we call on the brethren for more money for our mission work, the regular subscription for the churches will suffer. This must not be allowed to happen, and I think we need not anticipate such a result. I have the faith in the brethren, that when they see the necessity for this additional effort, and realize their responsibility, that not only will they come forward cheerfully and liberally, but that the spirit of giving having entered into them, they will give more freely to the regular subscription for the church. The history of the church that went into debt, or impaired its usefulness, by giving to mission or other good work, has not yet been written. "The Lord loveth a cheerful giver." The better kind the Bible treats with a significant silence. Yours, LAYMAN.

"THE FIRST MAN IS OF THE EARTH, EARTHY."

I COR. XV: 47.

It may be possible that the above quotation, with the clause that follows in close connection therewith, if accepted and properly understood by many of the perplexed ones of earth, would have an influence in clearing away many perplexities, and give a better understanding of our relations to the present, and also to the future.

We are told that the human head of the human family was created out of the dust of the ground, and he was caused to live. "God breathed into his nostrils the breath of life and man became a living soul." Adam was made to live, but the question is yet asked: of what nature was the life of which Adam was made to partake? Was it an immortal

life? Again, if so, how was it possible for an immortal life to be touched by the blighting hand of mortality and die?

Questions arise in the mind of childhood, nor will they permit themselves to be stilled by the superior wisdom of manhood. They may be supposed to come somewhat in this form: Suppose everything had gone the other way; that Eve had not been tempted, or, had not yielded; if those who are now called our first parents had not sinned, what would this earth have been? What would have been the history of the race? Would there have been a human race, and if so, what would have been its nature? What its development? What its destiny? Or, would the first pair have remained in the Garden of Eden, solitary and alone, with an everlasting existence, knowing not good from evil, nor understanding even their own nature?

It appears to me that to suppose anything in the arrangement, different from just what we have, would spoil the whole arrangement. It would rob man of his experience, which is of some value, although that experience causes his joys to be sometimes touched by sorrows.

Therefore, I have long since come to the conclusion that man is of the earth, earthy. He is in keeping with his environments—in harmony with all his surroundings.

Look around, then, on the animal and vegetable world. In your observation what do you behold? You see life. You also see death. In both the animal and vegetable worlds we see something corresponding to, "first the blade, then the ear and then the full corn in the ear." But look a little longer, after the corn is full in the ear, and what do you see? You see death. In every instance where growth ceases, death begins. Therefore, all around you there is the bud, development, maturity and then—death. Find an exception to this rule if you can. Is man an exception? You must surely answer: No! Just as soon as the bones reach their highest point of hardness, the process begins of returning to the dust from which they were taken. "Dust thou art and unto dust shalt thou return." "The first man is of the earth, earthy." Instead then, of supposing it unnatural for man to die, as some do, I have long ago come to the conclusion that it is just as natural for man to die as it is for "a corn of wheat," or a mushroom; that when created if left to the natural course of events, his body, under the withering hand of time, would "wax old," and droop and die; and if kept alive beyond a natural development, ripening and then fading; it would not be by any arrangement in his nature, but rather by the supernatural, or by the interference of a higher power. The foregoing thoughts will doubtless conflict with much of the current thought of the "religious world," and also the graphic description by Milton of the fruit of that forbidden tree, "whose mortal taste brought death into the world, and all our woe." O. B. EMERY.

(To be continued.)

KEYS OF THE KINGDOM.

MATT. XVI. 18, 19.

BY H. E. COOKE.

Notwithstanding all that was spoken by the prophets previous to the incarnation of "Jesus of Nazareth," there were various ideas entertained by various classes of the human family (especially by the Jewish nation) concerning His Messianic mission. From the time the tidings of His arrival was first announced by the angelic host to the eastern sages, "that in the city of David a Saviour was born, which was Christ the Messiah," from that very night inquiry and investigation began concerning Him. The Jewish nation was indeed looking for the Messiah, but they greatly erred in their expectations of Him. Various ideas were entertained by them concerning His appearing. They were looking forward to the

time when He would arrive in kingly pomp and prestige and take the reins of ecclesiastical and political sway, and by His rule the subjugation of all nations would be inevitable. But when their anticipations were frustrated, they were in a state of chaos over the matter. They seemed to be unable to arrive at a definite conclusion. But, after learning some of the facts concerning the birth of Him who was reported to be the king of the Jews, and when it was made sufficiently known to reach the ears of Herod the King, the fear of a rival stimulated him to unsheath his sword. But heaven protects the newborn king. God's plans were not to be thwarted by the petty decree of the blood-thirsty Herod. God had sent His Son to be known, that those who were willing to know and receive Him might be saved, and thus He protects Him from the murderous attack of the king. We pass over a few of the eventful years in the life of the "Son of God," while the commotion aroused among the Jews at His birth was beginning to assuage, only to arise with augmenting intensity. The time was fast approaching when He who was the object of contempt and derision would walk the streets of Jerusalem and Judea, and not only reprove them of their hard-heartedness, but by mighty signs and wonders convince them of His Messiahship. From that eventful night in Bethlehem's manger, until He was announced by "John the Baptist," there is nothing of note in the life of Christ, save His interview with the "doctors in the temple." Still the Jewish nation slept on regardless of their best interests. But as soon as John enters the borders of "Judea" and announces the reign of heaven is at hand, all the region around about "Judea and Jerusalem" was again in commotion. Some rushing with anxious, hopeful hearts to receive the message with joy; others in rage and derision, pronouncing anathema upon him who would insult Cæsar by making himself king. Again the inquiry began, and from mouth to mouth it flew. But notwithstanding their clamour, John fills his mission and proclaims Him the "Lamb of God," the King of the kingdom of heaven. Shortly a striking scene is enacted from the banks of the Jordan, when the stranger, king of the kingdom of heaven, goes slowly down from the river bank, led by John, His messenger, and there in the crystal tide He sets forth the action and institution of Christian baptism. And coming up out of the water in the presence of a vast multitude, the divinity of Christ and His Sonship to God the Father is demonstrated by the descension of the "Holy Spirit" and the voice of the "Most High," "This is My beloved Son, in whom I am well pleased." Notwithstanding the many infallible proofs manifested to convince the populace of His Messiahship, still their hatred and curiosity was not appeased. Still they haunted Him with all manner of unnecessary questions; oftentimes sought to insnare Him by their subtle knavery, little thinking that their hearts were an open page under the scrutiny of His divine eye. Yet all this did not retard the progress of His mission. He went from town to town, from city to city, and by mighty works convinced the people of His mission as the "Son of God." At the time He propounded the words that furnish the foundation for our remarks (Matt. xvi. 18, 19), He had been teaching on the coast of Magdala. He had, while there, encountered strong opposition with the Sadducees and Pharisees. Though He did among them things none other did, or could do, they still requested a sign of His Messiahship. But knowing their intentions, He did not satisfy their request. When He had come into the coast of Cæsarea, Phillipi, He said to His disciples, "Whom do men say I am?" Not that He did not know just what men thought of Him, but for the purpose, no doubt, of trying the faith of His disciples. The Sadducees and Pharisees had been doubtless tampering with the disciples, seeing they were illiterate men, and Jesus, knowing the influence had been to darken their minds, He desired to try them on this account. We noticed when He asked the first question they were all ready to answer. But when He put them to personal test, "Whom say ye that I, the Son of Man, am?" it was a general question, put to the twelve as one. But as far as we know they were all quiet, with the exception of Peter. As far as we know Jesus only received one confession from the twelve disciples. Peter alone answered: "Thou art the Christ, the Son of the living God." Jesus commended him, and it was a personal commendation, proving it a personal confession. Jesus said: "Thou art Peter and upon this rock I will build My church." Not on "Simon Bar-Jona," but upon Him—the heaven-born object of Peter's confession. *My church*, says the Saviour. No where else in the four Gospels can we find the repetition of these words. He continues: "And the gates of hell shall not prevail against it." The powers of death, or the unseen world, shall not overthrow it, for it shall rest on "Christ," the rock of Peter's confession. "The rock

of ages," hewn out of the mountain of "God's eternal power." He still continues His address to Peter. "I will give unto thee the keys of the kingdom of heaven," or church. We understand the keys represent authority delegated to Peter. Christ was to receive "all authority in heaven and in earth." (Matt. xxviii. 18). The keys simply mean Christ's endorsement to Peter the right to work for Him. And thus authorized, " whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven." From these passages of Scripture many ideas have generated. Some of our friends tell us that Peter received superior authority over his fellow disciples, but in the light of revelation it is fruitless to argue from such a standpoint. Peter was the only one of the twelve that confessed the Saviour. As far as revelation goes, the rest were silent. Jesus never commends until He is confessed. It is incumbent upon those who would be acknowledged by the "Lord Christ" to confess His name and His authority. Even so it was in the case of Peter. Christ addressed him personally on that account. He assures Peter that he should have a part in the great work, in spreading the claims of heaven and establishing the "church of Christ" on earth. The descension of God, in placing divine power in men to do His work—"We have this power, or treasure, in earthen vessels," says the Apostle Paul, that the glory might be of God and not of men. God conferred the power to the Son; the Son to the Apostles. (Isa. xxii. 22). "And the key of the house of David will I lay upon His shoulder. So He shall open and none shall shut, and shut and none shall open." Christ was to handle the keys, or have the right to give them to whom He chose. He chose more workmen than Peter. (Isa. ix. 6). For unto us a child is born, unto us a Son is given; and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. All power is given unto Me in heaven and in earth. Go ye therefore and disciple all nations, baptizing them into the name of the Father, Son, and Holy Spirit. Matt. xxviii. 18, 19. So the keys promised to Peter previous to the death and resurrection of our Lord was taken from the ring and distributed to each of the Apostles, for the commission was addressed to all of them that were on the mount with Him. A key is for the purpose to lock or unlock, to loose or to bind. The disciples were endowed with divine authority, or the "keys of the kingdom." At Pentecost the "Holy Spirit" made a key of Peter's tongue, by which to open the door of Judaism, and liberated (loosed) three thousand souls one day; loosed them from the power of sin and darkness and bound them to Christ. Philip's tongue was a key controlled by the "Holy Spirit" when he opened up the light of the Gospel, which liberated the Ethiopian Eunuch from the prison house of darkness, error and superstition. Loosed from sin and darkness and bound to Christ and heaven. Again, the tongue of Peter was a key possessed by the hand of the "Spirit of God," that unlocked the prison doors of sin and broke down the middle wall of partition and made the Gentiles free. (Acts x.) Loosed on earth from sin and bound to Christ. "Whatsoever thou shalt loose on earth shall be loosed in heaven, whatsoever thou shalt bind on earth shall be bound in heaven." Whatsoever thou shalt do on earth shall be done in heaven. (Luke xi. 2). Whatsoever work ye perform on earth, through the Holy Spirit, it shall be acknowledged in heaven. Hence, "Whatsoever ye bind on earth shall be bound in heaven; whatsoever ye shall loose on earth shall be loosed in heaven." Paul's tongue was the key by the spirit power of God to open the door (of salvation through Christ) to the Gentiles. "To turn them from darkness to light, from the power of Satan unto God." To bind them to Christ and the church on earth, and to write their names on the "Lamb's book of life" in heaven. Loosed on earth, loosed in heaven; bound on earth, bound in heaven. What ye do on earth shall be done in heaven. What ye do on earth shall stand approved before God the Father in heaven. "As My Father hath sent Me, even so send I you." (John xx. 21). Greater works than these shall ye do, because I go unto My Father." (John xiv. 12). The firm of J. R. Brocklebank, London, England, send an agent to "Nova Scotia." What business that agent transacts in "Nova Scotia" will stand legitimately approved in the office of "J. R. Brocklebank, in London." Why? Because he is legally authorized by the firm so to do. Jesus Christ after He came from among the dead, became the leading member and manager of the great firm composed of the Father, Son, and Holy Spirit. "All authority is given unto Me," said Jesus, "in heaven and in earth." Even so He has sent His agents (the Apostles) into the world to do the business of heaven's great banking company. Therefore, what you do in the world shall stand approved in heaven. Every deposit you make on earth, in the church or kingdom, shall be credited upon the pages of God's eternal ledger in heaven.

H. E. COOKE.

Westport, N. S., January, 1892.



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