

SERMON.

The Withered Hand. BY REV. C. H. SPURGEON.

"And, behold, there was a man which had his hand withered . . . Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other."—Matthew 11:10, 13.

into the synagogue; and, behold, there was a man which had his hand withered." A mark is set, as it were, in the margin, as to every ereature. I have heard some of if it were a notable fact. That word "behold" is a sort of note of exclamation to draw attention to it. "Behold, there was a man which had his hand withered." There were persons well learned, according to the learning of the day, who came to listen to Christ, but there are no "be-called to it. Go home and go to bed. This is inconsistent, good that the dead are buried; and my reply and said, This is inconsistent, good that to them has been. "You are quite right. Do not do it, for it is evident you are not thine hand." Now, thou knowest that if I called to it. Go home and go to bed. to listen to Christ, but there are no "beholds" put about their having been present. Yet in the synagogue there was a poor the kind, for you own you have no faith in for thy miracle. And if I cannot stretch man whose hand had been withered, and we are called upon to note the fact.

### Patients Welcome.

And to-night, dear friends, it matters very little to the preacher or the congregation that you are here, if you are some person of note or consequence; for we make no note of dignitaries here, and attach no special consequence to any one in this place, where the rich and the poor meet together. But if you happen to be here as a needy soul wanting a Saviour, if you happen to be here with a spiritually withered hand so that you cannot do the things that you would, and you are wanting to have that hand restored to you, there shall be a "behold" put to that, and especially shall it swer that prayer by a promise. Take be doubly emphatic if tonight the Master these specimens. The Lord says, "Make shall say to you, "Stretch out thy withered | you a new heart." That is clearly a comhand," and if the divine power shall restore mand. But, by-and-by, you find the that hand and a deed of grace shall be ac- psalmist David, in the fitty-first psalm, complished. It you are rich and increased saying, "Create in me a clean heart, O in goods and have need of nothing, my God." And then, if you turn to Ezekiel, in goods and have need of nothing, my Master does not want you. He is a physician, and those who practise the healing art look out for sickness as their sphere of | next He sets you praying for the blessing; operation.

I. First, we will say a little about the person to whom the command in our text is addressed. "Then said Jesus to the man, stretch forth thine hand." This command was addressed to a man who was hopelessly incapable of obeying. "Stretch forth thine hand." It was not a sham disease. He had not made a pretence of being paralyzed, but he was really incapable. The hand had lost the moisture of life. The spirit which gave it strength had been dried out of it, and there it was a withered, wilted, useless thing, with which he could do nothing; and yet it was to such a man that Jesus said, "Stretch forth thine hand." This is very important for us to notice, because some of you under a burreal sinners—that those people whom he does save are, in some respects, not quite up, and utterly without strength. Dear hearer, it is exactly to such as you that the Lord Jesus Christ directs the com-

But, mark you, it came to one who was perfectly willing, for this man was quite prepared to do whatever Jesus bade him do. If you had questioned him you would be saved?" and Paul according to the have found no desire to retain that withered hand-no wish that his fingers should remain lifeless and useless. If you had said to him, "Poor man, would you like to have your hand restored?" he would have replied, "Ay, that I would. I wish above there and then Paul said, "Believe in the all things that I could have my hand restored!" But the worst of many unconverted people is that they

Do Not Want to be Healed. do not want to be restored. As soon as a

vation already come to him; but the most of you do not wish to be saved. "Oh," say you, "we truly wish to be saved." I did it because his faith brought the ability. do not think so, for what do you mean by being saved? Do you mean being saved from going down to hell? Everybody, of that stretching out of the hand. "I do not Surse, wishes that. Did you ever meet a understand as yet," says one, "how a man thief that would not like to be saved from | can do what he cannot do?" But you will going to prison or being locked up by the | understand a great many wonderful things policeman? But when we talk about sal- when the Lord teaches you; for the Chrisvation, we mean being saved from the tian life is a series of paradoxes; and for habit of wrong doing; being saved from my own part I doubt an experience unless the power of evil, the love of sin, the prac- there is something paradoxical about it. tice of folly, and the very power to find At any rate I am sure that it is so-that I pleasure in transgression.

able and gainful sins? Find me the me. The man who is seeking Christ can do drunkard who sincerely prays to be deliv- nothing, and yet, if he believeth on Christ, ered from drunkenness. Bring me to an he can do everything, and his withered hand unchaste man who pines to be pure. Find is stretched out. me one who is an habitual liar and yet longs to speak the truth. Bring me one you would not be praising me too much if who has been selfish and who in his very you were to say that I do wish to be saved, heart hates himself for it, and longs to be | and saved in Christ's own way; I would full of love and to be made Christlike.

### Why, half the battle is won. The Initial Step is Taken.

The parallel holds in the spiritual world. The character I have in my mind's eye is the case of a soul desiring to be what I find not." "I would, but cannot, re- once. ent. My heart feels like a stone. I would love Christ, but, alas, I feel that I am fettered to the world. I would be holy,

shalt be saved;" his name is called Jesus, for He shall save His people from their

Who Spoke to Him.

upon the person who gave the command. It was Jesus who gave it. He said, "Stretch forth thine hand." Did our Lord speak this in ignorance, supposing that the man could do so? By no means, for in him is abundant knowledge. He knew that the man's hand was withered, and yet he said, "Stretch forth thine hand." When | in Christ; not in searching scripture, good I read in Scripture the command, "Believe | as the searching of scripture is. "Stretch Note well the expression. Jesus "went | Jesus Christ knows what he is saying. "Go | way by which the healing was to come; ye," said he, "into all the world, and the man did nothing else, and he received preach the gospel to every creature." Yes, a gracious reward. Christ's professed servants say that to bid dead sinners live is of no more use than to shake a handkerchief over the graves in might very fairly have stood up in his place which the dead are buried; and my reply and said, "This is inconsistent, good Mascalled to it. Go home and go to bed. The Lord never sent you to do anything of it." But if my Master sent me as the herald of resurrection, and bade me shake a to do?" Have you not heard some of our handkerchief over the graves of the dead, I friends, who like to make jests of holy would do it, and I should expect that this poor handkerchief, if he commanded it to Christ knows what he is doing when he sends his servants. If he does not send meant to ridicule us. We do not object sends his servants. If he does not send us, it is a fool's errand indeed to go and say, "Ye dead men, live;" but his commission makes all the difference. Did you never notice, dear souls,

Christ's Way of Doing His Work?

His way is this,-first, to give the command, then to help the heart to turn the command into a prayer, and then to anyou get the promise, "A new heart also will I give you," First, he commands you; and then He gives it to you.

"But He is not here," says one; name, He is here. His word is, "Lo, I thine." It is am with you alway, even to the end of the world;" till this dispensation shall be ended Christ will be where the gospel is A great thing shall surely be done unto preached. Where His message is hon- thee. Believe thou now. Thou hast estly and truthfully delivered with the said aforetime, "I never can believe." Spirit of God, there Jesus Christ Himself Now trust Jesus. Sink or swim, trust is virtually present, speaking through the lips of His servants. Therefore, dear Ou Jesus says to thee, "Stretch forth thine

III. It is time for a few words upon another point, and that is upon

The Command itself. The command itself was, "Stretch den of sin think that Christ does not save forth thine hand." That was the very thing he could not do, and thus the command went to the very root of the mischief. so bad as you—that there is not such an As soon as the hand was stretched out it intensity of sin about them as about your | was healed; and the command went directcase, or if an intensity of sin, yet not such | ly to the desired mark. Now, my Lord an utter hopelessness and helplessness as and Master does not say to any of you there is about you. You feel quite dried sinners tonight, "Go home and pray." I sinners tonight, "Go home and pray." I hope you will pray, but that is not the great gospel command. The gospel is, "Believe in the Lord Jesus Christ, and thou shalt be saved." Paul stood at the dead of night, with the trembling jailer, who hardly understood his own question, when he cried, "Sirs, what must I do to practice of some should have said, "We must have a little prayer," or, "You must go home and read the Bible, and I must further instruct you until you are in a better state." He did nothing of the sort, but Lord Jesus Christ, and thou shalt be saved." There is no gospel preached unless you come to this; for salvation comes by faith; but nothing short of it.

That stretching forth of the hand was man trnly longs for salvation, then has sal- entirely an act of faith. It was not an act of sense. As a matter of sense and nature the man was powerless for it. He only I say it was

A Pure Act of Faith.

who can do nothing of myself can do every-Do you wish to be saved from pleasur- thing through Christ which strengtheneth

I think I hear somebody say, "Oh, sir, give my very eyes to love him." Ah, you need not lose your eyes; give him your trust; give him your soul's eyes. Look to him and live. "Oh, that I could be saved," says one; "How I long for it." May the Holy Ghost lead you to resolve in

IV. So I will just lead you on, in fhe fourth place, to notice

ple that Jesus Christ's gospel comes with a force of command. Wilt thou be made whole, my friend? Then thou mayest be.

Dost thou desire to be saved from sin?

Now, observe that this man did not do

That is to such peohand. Christ said, "Stretch forth thine hand. "Mark says "And he did so."

That is to such peohand. Christ said, "Stretch forth thine hand hand so "your old habits, and you shall be at once if you hand so "your old habits, and you shall be at once if you deed; and tree you shall be at once if you trust him. The Lord grant his blessing, Thou mayest be. Dost thou wish to be emancipated from the bondage of corruption? Thou mayest be. And this is the way in which thou mayest be saved—"Believe in the Lord Jesus Christ, and thou say, "We are bidden to trust in Jesus, in the Lord grant his blessing, trust him. The Lord grant his blessing, compelling you again to call.

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but instead of that we will attend the means of grace regularly." Do that by all means, but as a substitute for faith, or it will become a vain confidence. The command is, "Believe and live"; attend to that, whatever else you do. "Well, I shall take to reading good books; perhaps I shall get good that way." Read the good books by all means, but that is not the gospel: the gospel is, "Believe in the Lord Jesus Christ and thon shalt be saved." "But you do not mean to say that you speak against praying, and reading good books, and so on?" not one single word do I speak against any of those things. Let the man search the Scriptures: but, remember, that if these things are put in the place of simple faith in Christ, the soul will be ruined. Let me give you a text: did you ever hear it quoted properly? "Ye search the Scriptures, for in them ye think ye have eternal life; but ye will not come unto me that ye might have life," That is

Where the Life Is-

Notice, that he did not raise any quesnothing, and therefore there is no room forth my hand, how canst thou tell me so grace, declare that we teach, "You can be shaken, would raise the dead, for Jesus and you can't; you shall and you shan't?" to their putting it thus, it it pleases them. We teach paradoxes and contradictions to the eye, it you only consider the letter; but if you get down into the innermost spirit, it is within these contradictions that the eternal truth is found. We know that the man is dead in trespasses and sinssteeped in a spiritual and moral torpor, out of which he cannot raise himself; yet do we by the Master's own command say, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee life;" or, in other words, we say to the withered hand, "Be thou stretched out," and it is done. The blessed result justifies that very teaching which in itself seems so worthy of sarcastic remark.

I look around me, wondering where is the man with the withered hand to-night, hand. To such I would say, in my Masnot here." Verily I say unto you, in His ter's name, "Stretch out that hand of

An Auspicious Moment

Our Lord Jesus never casts away a sinsoul, with the withered hand, to-night ner who trusts in Him. Though you be the most unworthy wretch that ever trusted Him, trust Him now, that it may be told in heaven that there is a bigger sinner saved today than ever was saved before. Such a salvation will make Christ more glorious than He ever was; and if yours is a worse case than He ever touched with His healing hand to this day, well, then, when He has touched and healed you, as He will, there will be more praise to Him in heaven than He ever had betore. O soul, I would I could persuade thee to draw nigh to Him, but my Master can do it.

V. The last thing to consider is

of this stretching out of the man's hand in in obedience to the command. He was healed. I have already tried to set before you the fact that the healing was manifest; it was also immediate. The man had not to stand there a long time but his hand was straightway healed; and yet the cure was perfect, for his hand was whole like unto the other, just as useful as his left hand had been, with all the extra dexterity which naturally belongs to the right. It was perfectly healed, though healed in a moment. You may depend upon it, that it was permanently healed; for, though I have heard it said that saved souls fall from grace and perish, I never believed it, for I have never read of any of the cases which our Lord cured that they became bad again. My Master's cures last forever. I PROVINCE OF NEW BRUNSWICK. remember seeing in the shop windows some years ago, that there was to be had within a "momentary cure" for the toothache. I noticed after a few months that the proprietor of that valuable medicine, whatever it was, had discovered that nobody wanted

A Momentary Cure. and so the word "momentary" was changed for the word "instantaneous," which was a great improvement. I am afraid that some people's salvation is a momen-tary salvation. They get a sort of grace, and they lose it again. They get peace, and by-and-by it is gone. What is wanted is permanence, and there is always permanence in the work of Christ.

O soul, dost thou see, then, what is to be had at this moment of Jesus? Healing for life; deliverance from the withering power of sin through life and through eternity. This is to be had by cheerful obedience to the matchless command: "Stretch forth thine hand," or in other words, "Trust, trust, trust." There can be no difficulty in that; to trust and rest upon one whom you cannot doubt must follow as a matter of course upon your good opinion of him. Your belief that he is your own soul that you will not be saved true is a sort of faith. Throw yourself and yet desiring it. I mean the man who cries in agony, "To will is present with me, but how to perform that which is good I find not." "I would, but cannot, resin any more: being forgiven, and you will henceforth love him who forgives you, and you will receive a new principle of action but, alas, sin comes violently upon me, and carries me away." It is to such peoWe are told that he stretched forth his bands of your old habits, and you shall

CHRISTIANITY IN JAPAN.

Significance of the Fact That There Are

Thirteen Converts in Parliament Since the Mikado, whose authority has continued in Japan for the past 4,000 ears (according to Japanese annals) chose to concede a part of this authority to the people, granting them a constitutional government and the privilege of electing their own representatives in the newly composed parliament, the rise of the christian element among the Japanese has been very marked, and the selection of members of this faith to fill many ot the important offices under the government, has been quite as

In the present Parliament there are thirteen baptized Christians and several others who profess that faith, and have not yet received the rite of baptism. This number, out of a total of 300 composing the Parliament, is a very good showing for the Christians. If this average is preserved throughout Japan it would show that Christianity now numbers over 1,500,000 converts among a people who, twenty years since, had hardly a Christian within their country.

Looking at this in another light it becomes even more interesting, for it has always been claimed that though Christianity made some progress among the lower orders of Japanese yet it made none among the higher. The inference suggested by the number of christians in this, the second elected house of representatives, directly contradicts this theory, for it shows that whereas the percentage of converts in Japan does not exceed 27 in every 10,000, yet the corresponding percentage in the class from which members of the house of representatives are drawn is 433. In this calculation the total number of christians of all denominations in Japan is assumed to things, and to scoff at our doctrines of be 100,000, the number heretofore conceded as belonging to that faith.

## **Notice of Dissolution**

THE undersigned hereby give notice and certify that a certain limited Partnership under the laws of the Province of New Brunswick, conducted under the firm name of "W. C. PITFIELD & Co.," for the buying and selling at wholesale of dry goods and other merchandise, and generally a wholesale dry goods and general jobbing and commission business, which by the certificate of Limited Partnership registered in the office of the Registrar of Deeds of the City and County of Saint John in the said Province, was to commence the Twenty-eight day of December, A. D. 1889, and terminate the First day of January, A. D. 1892, did terminate and is and was dissolved the said First day of January, A. D. 1892.

(Signed) WARD C. PITFIELD. S. HAYWARD.

CITY AND COUNTY OF SAINT JOHN, to wit: or where is the woman with the withered Be it remembered that WARD C. PITFIELD and the annexed notice and certificate, personally came and appeared at the City of Saint John, in the City and County of Saint John and Province of New Brunswick, before me, J. E. Barnes, one of Her Majesty's Justices of the Peace in and for the said City and County of Saint John, and acknowledged the said WARD C. PITFIELD that he signed the said notice and certificate, and the said SAMUEL HAYWARD that he signed the same.

Given under my hand at the said City of Saint John this Twenty first day of December, A.D. 1891. (signed) J. E. BARNES, J. P. City and County of Saint John.

Partnership Notice.

THE undersigned, desirous of forming a Limited A Partnership under the Laws of the Province of New Brunswick, hereby certifiy:

1. That the name of the firm under which such partnership is to be conducted is "W. C. PITFIELD

2. That the general nature of the business intended to be transacted by such partnership is the buying and selling at wholesale of dry goods and other merchandise, and generally a wholesale dry goods and general jobbing and commission business. 3. That the names of all the general and special

partners interested in said partnership are as WARD C. PITFIELD, who resides at the City of

Saint John in the City and County of Saint John and Province of New Brunswick, is the general partner, and SAMUEL HAYWARD, who resides at the Parish of Hampton in the County of Kings and Province aforesaid, is the special partner. 4. That the said SAMUEL HAYWARD has contribut

ed the sum of forty thousand dollars as capital to

5. That the period at which the said partnership is to commence is the Second day of January, A. D. 1892, and the period at which the said partnership is to terminate is the Second day of January, A.D. 1896 Dated this Thirty-first day of December, A.D. 1891 WARD C. PITFIELD. S. HAYWARD.

CITY AND COUNTY OF SAINT JOHN, SS.

Be it remembered that on this Thirty-first day of December, A. D. 1891, at the City of Saint John and Province of New Brunswick, before me, JAMES A. BELYEA, a Notary Public in and for the said Province, by lawful authority duly commissioned and sworn, residing and practising in the said City of Saint John, personally came and appeared, WARD C. PITFIELD and SAMUEL HAYWARD, parties to and the signers of the annexed certificate, and in the said certificate mentioned and severally acknowledged, the said WARD C. PITFIELD that he signed the said certificate, and the said SAMUEL HAYWARD that he signed the said certificate.

In witness whereof, I the said Notary have hereunto set my hand and Notarial Seal at the said City and County of Saint John, the said Thirty-first day of December, A. D. 1891.

(Signed) JAMES A. BELYEA, Notary Public

# Notice.

good will of the business of DANIEL & BOYD, the future business will be conducted at the old stand, Market Square, under the name and style of DANIEL

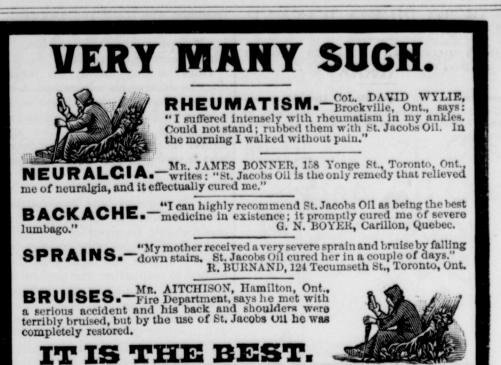
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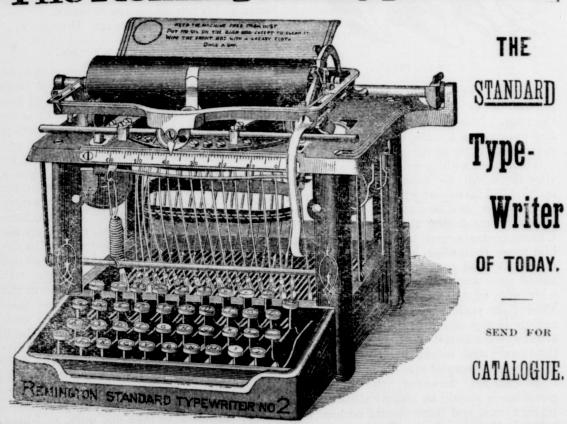
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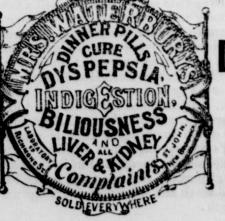


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