

Again, in the forty-seventh verse the Kingdom is compared to the drag-net, not the s^on. According to the view we have already taken, and contrasting the language of Christ in His interpretation of the parable (thirty-eighth verse), the field is the world. Therefore the Kingdom of the Heavens in this case was compared to the world. Hence we come to the conclusion that the good seed produced in the field, or from the field, comprise the professed Church of Christ. But here we enter into difficulty and some one replies: The sons of the Kingdom are the sons of the world. But not so, as we understand it, but they are sons produced from the world, or, if you please, good seed produced from the field.

After the seed that was sown sprang up and brought forth new seed, we cannot say that the new seed is in the field, that is, under the soil, but rather, while the old seed lies decayed under the soil, the new seed is above the soil in a new element altogether.

But here we come in contact with another objection. What about the stalk? You have not got your new seed free from the rudiments of the old seed. This objection is but a vague one, which I will attempt to answer further on. First let me say: Let us view the field as being the human family and their intellectual capacity to receive knowledge; the sower the Gospel preacher; the Gospel, or Word, the seed. The Word is heard, believed, planted by conformity to the demands of that which they have heard. As the seed must conform to the laws of nature, being planted beneath the soil, coming in contact with the laws that govern the natural kingdom the result is new life. Even so with those who hear the Word (good seed). They become obedient to the laws that govern the spiritual kingdom, and the result is new life, spiritual life. This new life is the gift of God or the Holy Spirit—not the Holy Spirit, but His gift. Acts ii. 38; Rom. vi. 23. This new life dwells in the heart and in the understanding, but still connected with the old body (or stalk, if you please).

But in the parable in question there is a hamstring time coming. As the farmer gathers in his wheat from the field, and separates the wheat from the stalk, so will it be in the end of the world; we shall be gathered into the garner of God, free from the rudiments of earth or earthy nature. Matt. iii. 12.

But I have not said much about the tares. Well in coming to this point I expect to come in collision with many objections. In the first place let me say that he who sows the good seed does not sow the bad. There are two distinct sowers; but they are both sowing in the same soil (or field). The seeds were different. Some argue that the seed that produces the tare is degenerate seed of the wheat. But this is a conjecture. The Greek word *zizania* (says Bruce Pr. T. of L.) is one for which it is difficult to find an English equivalent—the nearest approach to it is *darnel*. But he further says there can be no doubt as to the kind of plant it is employed to designate. It is a plant so like the wheat that in the early stages of its growth the two can hardly be distinguished. Also Thompson in his work, ("Land and the Book," p. 421), argues against the idea that the seed that produced the tares were degenerate seed of the wheat. If the tares be the result of the degenerate seed of the wheat, how came the devil in possession of them previous to the sowing of the wheat? There must have been a wheat harvest previous in order to get the bastard seed. But some argue the enemy or devil from the beginning was in possession of the bad seed. If this be the case, how are we to harmonize the idea of their being counterfeit Christians? We must come to the Christian dispensation, after the establishing of the Christian Church at Pentecost, before we can count on counterfeit Christians. We find by critically examining the

parable that the wheat and the tares both sprang up together; therefore we have the tares and the wheat, the bad seed and the good, the Christian and the counterfeit Christian, at the same time.

But here another objection, that the seed sown at the first played the harlot, as it were, and produced the bastard seed. But I say no, it was not the good seed produced the bad, or the tares; they were the product of a separate and distinct seed, sowed by the enemy (devil). But we find tares in the church to-day, argues another. Well, it is not my intention to argue from this standpoint just now. But I would just say, if you find a tare in the church to-day, it comes there through the same medium the wheat does or it cannot gain access to the church. In order for a bad man to enter the Church of Christ to-day (its fellowship, I mean), he must submit to the rules of the church and pass through the same initiation. And these demands are the demands of the sower of the good seed or Christ the Head of the Church. But can we see in the parable where the tares complied with any demand or mode of the sower of the good seed in order to gain admittance to the field, save that the enemy did it *incognito*?

Now I must stop for this present time. I hope some one will give us some ideas on the subject, and remember I want the readers to bear in mind what I have said in the beginning. H. E. COOKE.

Jews of the Churches.

NEW BRUNSWICK.

ST. JOHN.

Sister Miles has gone to New York on a visit. Sister Richardson, of Deer Island, who has been attending our meeting, returned home last Thursday.

We have been holding special service every evening since the 17th of March. The meetings have been well attended. Three additions to date. Bro. J. A. L. Romig, who has been holding a meeting at Bangor, Michigan, is now with us, and the meetings still continue with unabated interest.

NOVA SCOTIA.

SUMMERVILLE.

Bro. Wm. Murray and the writer have been here two weeks trying to hold evening meetings. We have been contending for the truth and against mud and furious storms. Bro. William does the preaching and I do the listening. Both of us are working hard. So far we have succeeded in getting a hearing about every other night, and then under difficulties. We baptized four yesterday and we had a crowded house last night. If we can be favored with weather and passable roads we will look for others to accept of Christ. We will wait, work and pray and hope for grand success.

H. MURRAY.

TIVERTON.

During the month of March we have had some good and interesting meetings up to date.

Three believers in Jesus as the Christ have put Him on by baptism, at Tiverton, and three others at Freeport. Besides these, six backsliders who have not walked with the church for years have come back to their Father's House and expressed their determination to continue faithful to the end, by God's help.

We were glad to welcome Elder John Peters and dear Ezra Bailey, of the Westport church, among us last week. They, with several other brethren of the above named congregation, spent two evenings with us. Come again, brethren.

There is much severe sickness yet in our midst, but we hope, with the approach of summer, that disease will be less common. H. A. DEVOR, March 24th.

P. E. ISLAND.

MONTAGUE.

The tea, social and donation at the residence of O. B. Emory, pastor of the Church of Christ, on the evening of March the 4th, by the members and friends of the church, was most enjoyable, and Bro. E. desires to say that, from a financial standpoint, very profitable to him; but, notwithstanding the substantial nature of the benefits derived, the expression of good will is more highly prized than all.—Com.

Married.

STEWART-CAMPBELL.—At Montague Bridge, March 24th, 1890, by O. B. Emory, Mr. Robert J. Stewart and Miss Sarah Campbell, all of Montague, Kings Co.

Died.

McKAY.—On the 17th February, at New Glasgow, in his nineteenth year, Howard T. McKay, after an illness of five months. His disease was consumption. Our young brother obeyed the Saviour when he was fourteen years of age and was enabled to maintain the character of a true Christian till death. He was studious and talented and fully intended to spend his life in preaching the gospel, and gave promise of great usefulness in the work. But he was cut down and passed peacefully away about four months after the lamented Hammond J. Smith. Howard was a grandson of Chas. Stevenson, who died on the 17th of January, and nephew of D. C. McKay, who died in Auburn, N. Y., six years ago. It is only by looking at the unseen that the family of the deceased and the church can feel willing to part with one so amiable and so promising, and at a time when such appears to be so much needed. But "the Lord giveth and the Lord hath taken away; blessed be the name of the Lord." We give in another column an essay he wrote a short time before his death, which he sent with this modest request, "Please correct all errors, and if fit send to CHRISTIAN." Howard." It is given exactly as he wrote it. He sent with it another piece which he signed over his own name, "My first attempt at poetry." We intend to have this poem, slightly revised, in the next CHRISTIAN. D. C.

CHING.—Brother John Ching came to P. E. Island in the year 1831 from Devonshire, England. He travelled over the Island until he became acquainted with almost every part, and finally settled down on a farm at Red Point. He was industrious and genial, and so prospered in business and gained the good will of his neighbors. In 1834 he was united in marriage to Mary, daughter of the late Sampson Rose, Esq., of North Lake. In time, seven sons and one daughter blessed their union, of whom six sons remain to cheer mother in her loneliness and affliction. She is totally blind. Much good and no evil has been said of Brother and Sister Ching and their excellent family. They are all Christians. Bro. Ching was in early life a zealous Methodist, but when he had an opportunity of "learning the way of the Lord more perfectly," he soon came to the obedience of faith. He was baptized by the Rev. John Shaw over forty years ago, and finally united with the Church of Christ at South Lake, where he did much to help, and cheer other pilgrims in the way. He died at a good old age (eighty-six) February 10, 1890, and rests from his labors. "It is well." He was afflicted for years but never despondent. Not only patiently but in bright anticipation, he waited until the charge came. O. B. E.

NORTH.—At Centreville, Kings County, N. S., March 12, 1890, after a short sickness which he bore with Christian resignation, Bro. Stephen North, aged 72 years. Thus another of the older members of the church here has passed over the river. Only a little over a year ago Sister North died, leaving her aged husband alone in the world. But he was not left to suffer this loneliness long, and is now reunited in the spirit land. Bro. North fully realized that his end was near, and told me that he had every confidence in Christ, and went down to his death leaning on the great and precious promises of the gospel. E. C. FORD.