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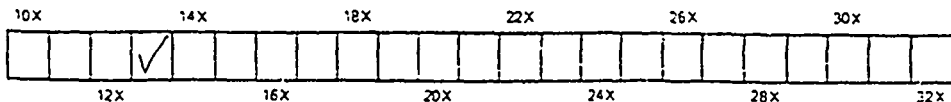
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# THE CHRISTIAN.

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

Vol. VII.—No. 8.

SAINT JOHN, N. B., JUNE, 1890.

Whole No. 80

## The Christian.

Published monthly, by Barnes & Co., under the auspices of the Home Mission Board of the Disciples of Christ of the Maritime Provinces.

TERMS: - 50 Cents Per Annum in Advance.

All communications, intended for publication, to be addressed:

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OUR COMING ANNUAL will be held with the church at Milton, Queen's County, N. S.

WORD reaches us that our young Bro. Ellis B. Barnes will be home in a week or so. We shall be glad to see him and hope to find plenty of work for him.

WE are pleased to learn that Sister Sophie M. Lamont, now attending the school at Fredericton, N. B., has succeeded so far in her examination as to gain a teacher's first-class license. Our sister has frequently helped in our missionary and educational work and contributed to our paper.

THE church at Leonardville is coming out grandly from her recent troubles. The clouds have broken and are clearing away; and like the ship that has weathered the gale, with here and there a rent sail and a broken spar, is viewed and pointed to with pride, so with the church at Leonardville. A short time ago while there one obeyed the Saviour, and at our last visit of three days two more confessed Christ and was buried with Him in baptism. That God may bless these brethren and allow no apple of discord to be thrown into their midst, is our prayer.

WORDS of warning given by a former correspondent in the columns of our December number, 1887, is somewhat significant. Read them. Ponder them. Do they not state truthfully what has been and will be?

Where, too, are the different ones that have been sounding the alarm that the reformation that we are engaged in is a failure? Those that have left the ranks of the Christian Church and united with other bodies have, in most instances, made shipwrecks of their faith, and lay strown like wrecks along the distant shore.

THE words of Joseph Parker, the great London preacher, are seasonable, and are like apples of gold in pictures of silver. Hear him:

We want no sickly sentimentalism in the pulpit, but sturdy blows dealt the world, the flesh and the devil. We want men with strong convictions—men who believe something and who are not afraid to advocate what they believe. There is no impertinence equal to the impertinence of standing up to teach others when we are not sure ourselves. We do not want to know about the preacher's mental indigestion; we do not want to hear about his internal neuralgia; we want to know what God says. \* \* \* The trumpet has its place in the church when the minister is sent from Christ to tell the

terms of emancipation. But we are getting more and more afraid of the trumpet. We like the flute or the harp, instead of the blast that tells of battle and of conflict. If the preacher questions, “Is the enemy a person, or is the enemy an influence?” then, indeed, the enemy says, “Go on,” but I want no little fledgling trumpet to stand up and argue whether there is a devil or whether there is a general feeling of miasma in the air. Let those men preach who can preach. I would rather have them like the men of old who have seen the enemy and thrown an ink-pot at him, instead of men who don't know whether there is a personal devil or a diffused influence.

WHEN seeking to steer clear of a certain shoal or rock, be careful that you do not run on another. When driving through a narrow pass, keep a close watch on both sides, lest while avoiding the dangers on one side you fall into a greater one on the other side. If this principle had been observed by the professor referred to in the following item no chance would have been given to Newlet to perpetrate such a joke on his professor.

A good story is told of a certain Presbyterian professor in a college, who was also a minister, who labored hard in the pulpit to prove that *baptizo* meant to pour and not to plunge. In the class of the professor there was a wag who was called upon to translate a passage from one of the Greek authors. The passage gave an account of a man who became so enraged with another that he seized a red-hot poker and *ebaptize eis ophthalmon*. Newlet the wag, with a mischievous twinkle of the eye but with a grave manner, translated it thus: “Seized a red-hot poker and sprinkled it into his eye.” “How is that?” said the professor. “He sprinkled it into his eye,” repeated Newlet. “But,” said the doctor, “*ebaptize* does not mean to sprinkle.” “Well, sir, it did mean to sprinkle on last Sunday night,” replied the mischievous fellow, amid the suppressed laughter from the class, who keenly relished the joke. The doctor looked grave, and was silent a moment, and remarked, “You may translate it plunge here, sir.”

BRO. IRA C. MITCHELL is now with the church at Mansfield, Ohio. In a kind letter, he refers to the pleasant time spent in these parts, wishes to be remembered to the brethren, and promises to contribute to the columns of THE CHRISTIAN. Accompanying his letter was a card having on the one side his name, place of residence and time of services; on the other a concise statement of “Our Aim” as follows:

1. To hold forth the pure Word of Life free from the opinions and inventions of men, and to worship God according to His own appointment.
2. To teach sinners the way of salvation in the very terms used by the apostles of our Lord.
3. To exemplify the practicability of Christian unity through the apostle's word, for which the Lord prays. John xvi. 20, 21.
4. To maintain a church of Jesus Christ without human creed or human rules and without a denominational name or other barrier to the union of all believers, terms of fellowship which shall be as broad as the conditions of salvation, and identical with them.
5. To co-operate, as far as we can, with all who love the Lord in every good word and work, while earnestly contending for the faith once for all delivered to the saints, and holding fast to the form of sound words. Jude iii. 2 Tim. i. 13.

We invite the co-operation and sympathy of all who approve these principles.

MANY of our readers have learned ere this that Bro. George Garraty has joined the ranks of those no longer on earth. Though not acquainted with him in his earlier days, we have learned from many

that few men could or can handle the word of God with better effect than could the subject of these few lines. He was a man of fine appearance, of a good voice, had a convincing style, and, according to report, was especially qualified for pioneer work. A few facts no doubt will be of interest.

It was on the morning of September 21, 1889, that Bro. and Sister Garraty left St. John for Chico, Butte County, California. A letter from his wife dated May 7th, 1890, says, “Mr. Garraty died at 6.40 this morning after an illness of nine days. The burial will take place at three o'clock to-morrow from the church at this place.”

In conversation with him a short time before his leaving St. John we gleaned from him the following:

George Garraty was born 23rd of August, 1810, in Lincoln, about seven miles from Fredericton, N. B. His father, Joseph, was of Irish parentage, whose birthplace was up the Washademoak, and was a shoemaker by trade. In 1815, while in New York and on a trip up the North River, was drowned. His mother died 1856. In the afternoon of April 18th, 1832, in the Parish of Lincoln, Bro. G. Garraty was baptized by Elder Nutt, and on the following Lord's day evening preached his first sermon. About a year and a half after, circumstances occurred that somewhat changed his views of Bible teaching, and were given by him thus: “While in St. John, at the Christian Church on Charlotte Street, I heard W. W. Eaton. Still the first man that shook me in my belief was Hunter of Eastport. I was on Deer Island and there heard of this preacher, so when at Eastport I called to see him. Having knocked, the door was opened by the gentlemen himself, and I made the remark, ‘I have heard of you, sir, and have called to talk with and confute you, for I have been told that you deny the Spirit and preach salvation by water.’ Extending his hand he said, ‘Come in.’ After a while, being seated, he handed me the New Testament and had me read the second chapter of Acts. Looking into my face and seeing that I was somewhat troubled, that truths unseen by me before were breaking in upon me, said, ‘I dare you to preach anything else.’ And from that day till this, June 22, 1888, I have preached nothing else.

“A year and a half was spent up the St. John River in evangelistic work, having the oversight of no special church. In the winter of 1840, starting one morning in a schooner from St. John, but on account of contrary winds did not reach Digby, N. S., till the night of the following day. It was at that time that I paid my first visit to Cornwallis and there met Bro. Howard. In the spring following I visited Milton, N. S., and walked across the country back to Cornwallis, and after holding a two week's meeting returned to St. John.”

There are other items of interest, but at this writing are not within our reach. An additional fact or two is thus given by one of our dailies:

For about fifteen years he ministered to the congregation of Disciples in this city, and during that time he took a deep interest in all religious discussions. A few years after the fire he was obliged to give up his charge owing to failing health. His first wife was a sister of Senator Glazier, and after her death he married a Mrs. Jones of Keswick, York County. Two daughters survive him. One is the wife of Mr. James Wilson of Portland.

Bro. Garraty's friends will extend to Sister Garraty their sympathy in these her hours of bereavement.

## Selected.

## SALVATION.

The preaching of the Gospel is a proclamation of *salvation*. From the first the announcement to men has been—how they might be saved.

What is this salvation a salvation *from*? When a man asks to be saved, what is he to be saved *from*? From *what* is a man's soul to be delivered by his Saviour?

We fear the common answer is, *from punishment*. We even fear that the pulpit, very often, conveys that answer, unconsciously to itself, to the ordinary hearer.

Salvation means to most, we think, *salvation from penalty*. When they are saved, they are saved from pain. Christ came to deliver, in the common mind, from the punishment due to sin. And since the many consider salvation to be only a deliverance from punishment—and since this world (they are taught) is not a world of retribution, but a world of probation—and since only in the other world real penalty and real reward come—it therefore results that salvation, being a deliverance from punishment, is a thing which belongs solely to another existence. It comes after a man has died. It consists in his not going to hell.

With this as the view of salvation, it is impossible not to be confused on the very first principles of Christianity. Faith, repentance, duty, hope,—all are referred to another life. Religion is valuable, as providing for one's well-being *there*. The Gospel is postponed, as to all its highest benefits and blessings, to another existence. Salvation is future, and not present. The warnings and exhortations of Revelation are misinterpreted by this false first idea. A man mistakes his real danger, and runs into it while seeking to avoid an imaginary danger.

Salvation is deliverance from punishment, but as a secondary result. First of all, it is deliverance from sin. Salvation from penalty follows as a result of being saved from transgressions. The Saviour has this name, because He comes to "save His people from their sins." The Gospel is a proclamation of deliverance from a present curse. It has reference to this life and this world. It is the preaching of some blessing which is to be possessed *here and now*. And that is salvation and deliverance, in body, soul, and spirit, from iniquity, from transgression, from rebellion against God.

It is not punishment that ruins a man, but the sin that entails the punishment. It is not pain that destroys, but the transgression which brings the pain. It is not misery from which a man need cry to be delivered, but from the rebellion against God which has brought that misery.

Salvation, then, is salvation from sin—deliverance out of it—victory over it—mastery and conquest of the enemy inside a man, which is eating his life out.

It belongs to this life and this world. It is to be prayed for, sought for, worked for, and fought for, *here*. In this world, a man may be saved, nay, *must* be, if he is ever to be saved anywhere. He is in a state of salvation, a saved and delivered state, in this visible world: or he has no assurance of such a state in any world.

First of all, we need to be clear on this. Error here will produce error in all our thoughts of practical religion.

Where the main aim and end of Christianity is taken to be simply deliverance from penalty—where it is valued solely as offering the means of escape from penal suffering—we have postponed repentance, deferred amendment, blundering death-bed preparations. And then we have, again, that wonderful and sickening sight of men—who see no value in the life and the death of the Lord to men, except to assure them against the consequences of their sins—turning round and declaring there are no such

consequences—and, as there is no damnation, there is consequently no salvation.

The shallowness of Universalism has had its success solely because men have supposed salvation to be deliverance from punishment, and from a particular kind of punishment too,—punishment after death. It has been received because the popular pulpit has preached a salvation which is not that of the Gospel,—a salvation in sin, and a salvation *from* punishment. The matter is just reversed. God proclaims salvation in terms precisely contradictory. His salvation is *from* sin, while, as in David's case, it may be *in* punishment. A man may be—nay, often is—saved *in* punishment, and even *by* punishment. He can never be saved in sin, much less can he be saved *by* sin.

We press this. It is the shallowness of modern preaching,—this gospel of escape from pain. It is the shallowness and deadness of modern religion,—this selfish gospel of deliverance from suffering. It has divorced religion from every day duty, and from common life. It has turned her out of the counting house and the market and the shop. It has made her a mere insurance against some vague future suffering. It has represented her to men as a plan of escape from future flame. It has allowed them to go all their lives, lost and ruined, living in a present damnation, and yet hoping for a salvation that is to come.

Pain! Surely, in the light of Christianity, no man can hold pain accursed. The "Man of Sorrows" led a life of pain. His religion is the very sanctification of pain. Its very centre, as a practical thing, is the blessedness of pain—that sorrow and agony borne, that others may not bear them; that misery and anguish drunk to the dregs, that others may be spared them—is the road, forevermore, to peace and blessedness.

With Gethsemane and Calvary before a man, it is hard to see how a Christian can imagine that the whole purpose of his life is to shun suffering; and that the eternal purpose and value of his faith are, that by it he escapes pain.

We must go back to the first principles here, more clearly than we have yet done. The old Gospel of salvation *from sin* must be preached with more care and more pronounced distinctness, because of this terrible confusion of the popular pulpit.

To deliver men from the slavery of sin—to deliver them by pain, and through pain—came hither the Holy One. To make possible and to proclaim the salvation of a man from the rot that rots his heart out, from the bitter ruin that overwhelms his soul, from the sin that poisons him by inches, body, soul, and spirit,—to do this our Lord came. He knew the enemy. He knew the curse. He did not mistake causes for effects. He came to "save His people from their sins." That salvation was through untold agony to Him: and must be, to the end, through bitter anguish to them. He proclaimed no reversal of the moral laws of the universe. He did not make it possible that a man be lost in sin, and yet saved from the penalty of sin. He divorced not ruin from ruin's causes. They are forever bound together by the laws of God's unchangeable nature.

We therefore preach *salvation from sin*. We tell men that the Lord came hither, and took our nature, and lived and died and rose to make it possible for a man to be delivered from this curse and ruin which is bound up in his nature.

That curse and ruin every man knows is there. Its existence is no part of the *peculiar* revelation of Christianity. Persius, the heathen poet, recognized its existence as readily as St. Paul. Christianity only finds it there; takes it as it is, teaches its nature, and makes salvation from it possible.

The man that accepts this salvation enters on a course of warfare with this curse. He undertakes a life-long struggle with it. He knows it will ruin

him utterly, to the last fibre of his nature, if he do not get rid of it.

Therefore he accepts the preached salvation, and in Christ's name and way stands up like a man and faces his enemy. He is sure to meet trouble, sure to encounter pain, sure to suffer anguish. A suffering Christ has sanctified all these to salvation's uses. But in these—neck-deep in these—he is a *saved man*. Already no is delivered from the power of sin; and, every day, he is becoming more and more delivered, through the faith and by the power of the Lord.

At the start, then, when a man accepts the offers of salvation, and desires to embrace them and be saved, let him be distinctly taught that it is a present world's work and business on which he is entering. It involves deliverance from hell, necessarily, of course, but because it takes for granted deliverance from sin.

It is something, also, which he has to win himself by downright work. It is God's free gift in Christ; that is true; but like all God's free gifts—the sunlight and the summer rain and the fruitful field—can only be made an individual blessing, a personal possession, by a man's own effort. Therefore, salvation for any single soul is to be wrought out by that soul's own toil and tears. On the anvil of holy resolution a man beats out into shape the work of his life; and the sweat rains on the hot iron, and the breath comes sobbing, and the muscles strain, and he longs for the evening hour of rest; but he, and he only, can do this which the Great Master has given, this special work,—the working out of his own salvation with trembling and fear.

The proclamation of salvation, the good news of God, this is it,—that a man *now* by Christ's Birth and Life and Passion, by his Resurrection, Ascension, and gift of His Holy Spirit in His own Church and Kingdom, can be saved from the slavery of sin, and can work out his own deliverance more fully every hour he lives.

And first, to understand the rest,—Salvation means work—hard work, and present work—work in *this* world. It belongs to us here. A man's evidence that he will be saved when he is dead is that he is now saved while he is alive.

## WEEKLY COMMUNION.

DEAR SIR,—This question has agitated the church for many years; and I think it is a question of more importance than many suppose.

There is a principle involved in it. Is apostolic practice our guide, and a binding rule, or is it not? If not in this, how can apostolic practice bind us in other things? For example, what have we for the weekly observance of the Lord's Day, if apostolic practice is no authority for weekly communion?

May we not observe the Lord's Day only monthly or quarterly as well as the Lord's Supper? Where are our omissions to stop? If Paul were asked whether he approved of monthly or quarterly communion, he would be likely to reply, as on another occasion, "We have no such custom, neither the churches of God." In his view the absence of apostolic practice or the example of the churches as established by the apostles ought to settle all such questions.

I do not stop to prove the apostolic practice. I think it is conceded, by all who have examined this question, that weekly communion was the invariable practice in the apostolic churches, and for many years after the death of the apostles. This being conceded, we ask, what authority is there for abandoning apostolic example in this case? If we abandon it here, have we any just right to complain of those who depart from it in other things? If apostolic practice is not binding on the churches in every age, then are the churches left without inspired rule or precedent in things ecclesiastic. We might have inspired doctrine; but, in church

order, every man may follow his own taste or preference, provided he violates no moral precept; and, should every church thus follow its own preferences, rather than the precedent set us by the inspired founder, would the apostle be able to say to these churches, "I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them." If, in such matters, we have no divine rule or precedent, we can never expect union or uniformity in practice. As a departure from apostolic precedent has caused disunion, to will adherence to this departure make the disunion perpetual. This question has long occupied my thoughts. Why do many of God's servants, some of them eminent for spirituality of mind, prefer monthly to weekly communion? The answer which I have arrived at is this—the Lord's Supper has not assigned to it its proper place in relation to the other teaching in the church. It is disassociated from that teaching. In no church but one have I seen it obtain its proper place, and that church was the first Baptist church with which I was connected. I refer to the church of which the late Dr. Carson was pastor. In that church it was not attended to in a little service by itself, as in the common practice. It was made a part, and the great central part, of the Sabbath teaching. There was no severing of it from the other teaching of the sanctuary, and no dismissal of any portion of the audience before its observance. Whatever might have been the subject of discourse, and few men carried their audiences over a wider or more varied field than that most able expositor of the divine truth, he never carried his out of sight of the grand central truth symbolized in the last supper of our Lord. This was ever felt to be the grand centre of all divine teaching, so that you always felt that the observance of this ordinance was an appropriate wind up of the teaching which went before, and the constant presence of this grand central symbol had its influence in causing all the varied teaching of the sanctuary to radiate from and terminate in Christ crucified. Any teaching which does not preserve its proper relation to this great central truth is out of place in the Sabbath instructions, and there is no greater safeguard against losing sight of this relationship than by giving a prominent place, and in close relationship to the other teaching of the sanctuary, to that divine symbol, which embodies the grand central truth of Christianity, around which all other truths should revolve as around their proper centre. This, I am persuaded, was the practice in apostolic teaching, when they met with the disciples to break bread.

On the other hand, let the teaching of this divine symbol be entirely severed from the other Sabbath teaching, as in the common practice at present, and it loses its proper effect upon the other teaching, as well as loses in a great measure its own proper interest, in the heart and mind of the believer. Sever this symbolic teaching from the other teaching of the sanctuary, as is now commonly done, instead of making it, as the apostles did, a constituent part of that teaching, and I can easily sympathize with Dr. Clarke in his preference for monthly communion; but restore it to its proper central position and I feel assured that he would feel with me that every Sabbath would not be too frequent for its observance; and, by thus observing it, we would have the satisfaction of feeling that we were "keeping this ordinance as Paul delivered it."—*Canadian Baptist*.

### Died.

PALMER.—On Thursday evening, 21st ult., in this city, at his home, 52 Patrick Street, Bro. Joseph Palmer, in the 60th year of his age, of pneumonia. His illness was of short duration, still his sufferings were severe. No one had any idea but what with care on his part he would be soon well again, so that the announcement of his death caused astonishment to all knowing him. He has left a wife and five children to mourn the loss of one who was dear to them. T.H.O.

### News of the Churches.

#### NOVA SCOTIA.

##### TIVERTON ITEMS.

I am glad to be able to report my family fully recovered from the effect of their recent illness.

It was indeed hard to part with our two loved children and lay them away in death; but God has strengthened and sustained us through it all; and now the blessed hope of one day meeting them in a world where sickness and death cannot come encourages us to look upward and fight onward.

The brethren and friends at Tiverton have always shown us the utmost kindness when not in affliction; but only when under its rod did we learn how deeply their hearts are stored with the true spirit of kindness and Christian love.

Our meetings are still well attended, yet we have no additions to report as the result of our labors since our last report, still we are sowing and trusting that the seed will yet spring up, grow and ripen as true wheat; and finally be gathered into the eternal garner of Heaven by the angels of God.

During the last three months, I have made three visits up Digby Neck, remaining over Lord's day each time at Gulliver's Cove. Here we find (as in many other points in our Province) evidences of past success that attended the labors of Bro. J. A. Gates, which always bring regrets that our Bro. is not still constantly engaged in the calling in which he has accomplished so much good in the past.

Of Gulliver's Cove and the prospect of building up the cause at that point and others on Digby Neck, I will write at another time.

I find that wherever the *THE CHRISTIAN* is taken in these parts that Bro. Cooke's article on "*Wheat and Tares*," with the comments by other writers on the same, found in the last number, have caused considerable interest to be expressed on behalf of its readers. From personal acquaintance with Bro. Cooke, we know him to be a man who is not content to work merely on the surface. God's word contains two kinds of Scriptural food. The *milk* of the word, for babes and those not able to digest the stronger food, and the *meat* as food for those who have grown to be "strong men and women in the Lord." Both pervade the entire volume of Holy writ, while the plan of salvation is so plain that the way-faring man though a fool shall not err in the simplicity of its requirements, still behind it lie the great mysteries of Godliness which even angels desired to look into. Even among Paul's letters to the churches are said to be "some things hard to be understood" and are so declared by the inspired Apostle Peter.

A man may draw from the surface of his farm by agriculture the means of sustaining life, and yet possess beneath the surface in mineral wealth the means of enjoying all of its luxuries and enriching many others, but never digs deep enough to reach it.

As all who have written upon the subject of "*Wheat and Tares*" do not agree in all points advanced, I may be pardoned from differing from some of the ideas expressed.

One brother writes, "I also understand that such of the world as heard the Gospel and understood and brought forth fruit, etc., compose the children of the kingdom. It is also evident that while this work of building up the kingdom is going on, some bad material, the tares is you please, find their way into the kingdom. The wood, hay, stubble, is built on the same foundation with the gold, silver, precious stones.

These tares, as the wood, hay, stubble, got in, just as did the wheat, that is into the visible church. They heard and outwardly obeyed, so that at the sowing time no one but God could see the difference,

but when the seed sprang up and began to bring forth fruit, then the tares were not so much like the wheat."

According to this idea two kinds of crop come from the one sowing of the one seed, and whether the crop shall be *wheat* or *tares* depends not upon the seed but upon the nature of the soil into which the seed falls. We can not see how a *tare* can come into the kingdom as a *tare*, as the result of the same seed and same sowing by which others come in as wheat. Suppose a farmer took wheat to sow in his field, desiring a wheat crop in the fall, it would not be necessary for him to examine the soil for fear he might sow it where it would produce barley.

The Saviour speaks clearly of two sowers, two kinds of seed, and the two sowing times, the last one by the evening, *while men slept*, and right where the wheat had previously been sown.

This brings us to another point in this interesting subject not yet touched upon by any, but as I have taken enough space already, I will await the coming number for June, hoping then to see more from the pen of others on "*Wheat and Tares*."

HUBERT A. DEVOE.

##### KEMPT.

I am here for a few days and Bro. William Murray is in my place at Milton. I was with Bro. William last Lord's day and during the week, as he did not go to Milton until the last of the week. I noticed last Lord's day that there were thirty-two at the Lord's table. Besides this there were twenty Disciples in another locality who are members of the church, who were not able to get to meeting. These, with some others who could not be present, show a very favorable condition of the Lord's day worship. We can safely say there are sixty who are at the Lord's table when opportunity offers.

On Tuesday evening we attended prayer-meeting at Grafton; here we had quite a number out and a good meeting. We have a number of young sisters here who are grand workers and an honor to the cause of Christ. We had eight to take an active part in the meeting. This is somewhat remarkable, it being the evening of the political "bugle call." (I hope the compositor will be very careful on this word "bugle," and not make me say "buddle call.")

On Wednesday evening we attended prayer-meeting at Kempt. Here we had a larger number out, and thirteen who were active in the worship.

We went to Northfield Thursday evening and attended the prayer-meeting. Here we had eight to help us in the meeting, besides a large number who were quiet. These are the regular prayer-meetings of the week in this church in these different localities, which show at least thirty members who are active in the worship. There are churches that are much stronger that cannot give so favorable a report in this feature of worship.

The Quarterly is to be held here the second Sunday in June. We hope to see a number of the visiting brethren present. There are a number of brethren who can come here in less than a day's drive. We shall look for them and take good care of them when they come. Of course our preachers will be here.

There has been one baptism at Milton since last report. We are happy to say that the cause in this county is in a very healthy and encouraging condition. H. MURRAY.

##### P. E. ISLAND.

A number of days and nights were spent this spring in preaching at Bradalbane Station, P.E.I., where we have no church, and fourteen persons were baptized. D.O.

## The Christian.

ST. JOHN, N. B., . . . . . JUNE, 1890.

## EDITORIAL.

## FREE FROM RIGHTEOUSNESS.

For when ye were the servants of sin ye were free from righteousness. Rom. vi. 20.

Perhaps there is not a stranger anomaly in the Bible than the expression "free from righteousness." How can anyone be at liberty to do wrong and be free from right doing? An outlaw may engage in every crime within his reach, but he is not free but a fugitive from justice. We can scarcely meet a man who will affirm that he is free to injure others whenever he has the opportunity, but the apostle says, "Ye were free from righteousness."

The word of God often addresses men according to their own estimation of themselves, and reasons from what they assume as true to convince them of their errors by their own admission. When the Pharisees and Scribes murmured at Jesus for eating with sinners and giving so little attention to them, who in their own opinion were so righteous, He met them on their own ground. He told them that when one of them lost a sheep he would leave all the rest and hunt for it, and would rejoice more when he found it than over all the rest that went not astray. "So," said Jesus, "there is more joy among the angels over one of these lost sinners when he is found than over ninety and nine of you righteous persons who went not astray. By this means He showed them their error and deep depravity in blaming Him for seeking lost sinners, and desiring a Messiah like themselves, who cared so much less for lost souls than they did for lost sheep (Luke xv.)."

In this place the apostle describes the state of his brethren before their conversion to Christ. They were in sin and the servants of sin. They could not serve two masters. If bound to serve sin they were free from righteousness. At their conversion they changed masters. They gave up sin and became servants of God. Both in those days and now men who are servants of sin declare openly that they are free from righteousness. Not that they are at liberty to wrong their fellowmen, but they are at liberty to wrong the Son of God though He has given Himself to save them. Ask an unconverted man the following questions and he will give about the following answers:

"Do you go to hear the gospel?"

"I go sometimes when convenient and sometimes I do not. I am free to go or not. I don't profess to be a Christian."

"Is it not right to go always when it is possible?"

"O yes; but I am free as I am not a Christian."

"Do you assist in paying the expenses of the Lord's cause?"

"O yes: I do something in that way, for my wife is a member of the church and the children like to go, and I pay on their account; but I am free myself and under no obligation, although the thing is right and proper enough."

"Are you in the habit of praying in the closet and in your family?"

"No."

"Is it not right to do so?"

"Yes, it is right; but I am not a Christian and hence free to omit it."

So with other Christian duties. The man who is not a Christian says and feels that he is free from their observance. He carries with him the constant impression that he is rejecting Christ—is not under His government—will not have Him to reign over him and is free from righteousness. How absolutely necessary, then, it is for all men who hear the gospel to believe in Christ and submit to Him, to cease to do evil and learn to do

well, to be freed from sin and become the servant of God. If the Son shall make you free ye shall be free indeed (John viii. 3).

Paul asks his brethren what were the fruits of their former service. How did they feel in remembering that the strength which they had received from God was spent against Him and in the service of that enemy who was forging chains to bind them in everlasting darkness? The wages would surely come. Christians should constantly remember that they have, by the Son of God, been made free from sin, free from its service as well as from its wages, and have become the servants of God and are to have the fruits of holiness here and in the end everlasting life. God's claims bind them and will come up for consideration in the day of judgment. The cause of Christ is loudly calling for aid and on them to give it. His gospel is to be preached among men and they are to see that it is done. His needy brethren are to be attended to and they are called to see that this is done. His people are to be the light of the world—the salt of the earth—and in order to be this they are to be holy and without blame before Him in love. Brethren, beware lest any of you take the opposite side and feel and act as if you were at liberty to do what is right when it is suitable but not bound to do it by the high authority and complete ownership of the Son of God.

## Original Contributions.

## MORE LIGHT.

I do not wish to encumber the pages of our valuable paper by a fruitless contest of words to no profit, but as I have introduced a subject, and called for some reasonable hints in the way of broadening its premises, and to throw more light thereon I feel it my duty to answer in brotherly kindness the contribution to the same in the May number of THE CHRISTIAN. I wish to state that my elucidations (hastily written) may not have been as clear as they should, and as there seems to be a misunderstanding, calls for my second letter on the subject. It is not my intention to enter into controversy with Bro. Harding, for the simple reason the time can be better occupied. But as he has led me in the way of reply, I wish to say first that many of the references made and questions asked in my former letter was not for the purpose of predicating my own personal views and must not be held as such. Bro. H.'s exposition is, to my mind, more difficult to comprehend than the parable in question. When certain premises are taken up for treatment, either orally or by pen, the deductions therefrom should have some direct bearing upon the subject at issue. But I fail to see it in Bro. H.'s remarks. In beginning his letter he was about to treat of the Kingdom, but unfortunately he stops to inquire if I know that Wilson is wrong in the translation of Matt. xiii. 24 (Empt. Diaglotte). (Well, I feel somewhat delicate in criticising a man who claims to know more than myself). And he further adds that Wilson was a materialist and that he did not believe in future punishment. All this has nothing to do with the subject at issue. These were Wilson's opinions, and they were his property; they will not alter the Greek text a particle. If it were a question of rhetoric, rather than logical reasoning, our mental visions might give birth to, and our tongues express many things that might look plausible. But the question at issue demands thought and reason.

Bro. H. says there is a misunderstanding of the term Kingdom of Heaven. I agree with him—they are sometimes misunderstood; and in this we find the cause that led Bro. H. into a mistake. And for a solution of them he refers us to Daniel ii., which, to my mind, confutes the very proposition

he is endeavoring to establish, when he came to the conclusion the Kingdom of Heaven is the man. If this be so, Daniel made a mistake, for he spoke of a kingdom to be set up not a man. I look at the stone of Daniel and the man of the parable as one. The stone of Daniel is the corner stone of Paul. The foundation of Paul (1 Cor. iii. 11), upon which rests the church. The sower of the parable sows the seed; we see in this a foundation work which produces fruit, forms the church through the instrumentality of the sower.

Again, I look at the stone of Daniel as the king to reign over and stand at the head of his church. In like manner the man of the parable is master of his vineyard. Now if the stone of Daniel and the man of the parable represent Christ in figure, how can Bro. H. harmonize the fact that the man is the Kingdom, when he plainly affirms that the church is the Kingdom? But, says our brother, Christ and the church are one. I admit this is true; but how do we understand them to be one? On what conditions are they one? The Apostle Paul tells us that the Church is a building fitly framed together. Christ is the head. Looking at this allegorical structure with the mind's eye, it forms a living body, *spiritually*. But we want a definite idea of this union. This union is effected by conformity to law (spiritual law). For instance: two persons enter into matrimonial contract. They comply with the marriage law, and are said to be one flesh. How are they one flesh? Materially? No. But by reason of the contract they have legitimately entered into. Even so the union existing between Christ and the church is by reason or virtue of conformity to spiritual law or the claims of the gospel on the part of those who form the church. What, then, shall the conclusion be? Shall I say Christ is the church and the church is Christ? This would be tautology. But we conclude it takes both to comprise the church and we cannot separate them and have a church. Hence it took the man of the parable, a field, and some seed to complete the parable Christ holds up as a figure of the Kingdom of Heaven, or church if you please. Bro. H. says we misunderstand the term Kingdom of Heaven, and refers us to a prophetic symbol by Daniel, and then strikes out on a mission and leaves us to paddle our own canoe. We are aware, Bro. H., it is the duty of the church to spread the gospel, but what has that to do with the definition of the term Kingdom of Heaven? What do they mean? he interrogates, and still leaves us in the dark. Well, what do they mean? We will hear Bro. A. Campbell on the definition of the term *Basileion ouranon*—reign, or Kingdom of Heaven. Also hear Dr. Campbell: The reign of heaven is at hand (Living Oracles, App. p. 82). Now let us hear Bro. A. Campbell on the parable in question: The Kingdom of Heaven may be compared to a field in which the proprietor has sown good grain. He does not say the Kingdom of Heaven is compared to a man in which the proprietor sowed good grain. Hear him again. "Jesus answered and said unto them, He who sowed the good seed is the Son of Man. The field is the world—people. The good seed are the sons of the Kingdom and the darnel are the sons of the evil one, and the enemy that sowed them is the devil; the harvest is the end of the world or conclusion of this state, and the reapers are the angels." Now, Bro. H., notice the language has direct reference to the conclusion of this state or Reign of Heaven, spoken of in the parable: And the Kingdom of the interpretation is the Kingdom of God to come, or at least after the resurrection of the just, and the unjust, the wheat and the tares: Identical with Matt., xxv. 31-34, Concerning the sheep and the goats, also with the first verse of the same chapter concerning the ten virgins—Note the adverb of time, then—qualifying the verb *shall*. When? At the end of this state or Reign of Heaven. Again, in the parable

we have the *type*; in the interpretation of the parable the antitype. Again, Bro. H. would infer that all the tares are in the church. What about the goats spoken about in Matt., xxv). Do you think they will be all church members. Does it not strike you that all evil is the work of the devil, and the fruit of his seed sowing. Don't you think that the tares will comprise the class on the left hand of God. Do you not see in this company all who have rejected the counsel of God; and gone down to the grave regardless of the future. Those who were never in the church will be tares in the last great day. But does not Christ say He will gather them out of His Kingdom? Yes! When? At the end of this state or reign of Heaven. How do we know this? Because He says He will send forth His angels to do the work; hence it will be after the resurrection. What Kingdom shall he gather them out of, the type or the antitype? Then shall the Kingdom, etc., (Matt. xxv. 1.) At the end of this state, the period stretching from the establishment of the *reign* at Pentecost until the resurrection morning. Christ in the parable was holding up to the human mind a type of the real, and as such I view it. We understand a King must ascend his throne before he reigns in power. When Jesus finished His work on earth He ascended to His throne in Heaven. Glorified and crowned He sits in His reign. I would like to ask Bro. H., if Christ is not Lord of all (Acts. x. 36). As Christ sits in His reign to day He is over the entire destiny of the world—*The Reign of Heaven*. Therefore at the end of this reign there will be found more tares who were never in the church, than that were. Bro. H. tells us at his writing he had before him six authors. Well that should be sufficient authority to define the term Kingdom of Heaven. But with all these he did not answer one of my questions. He does not say the tares are the product of the good seed or not. He makes two distinct sowers, but gets all the products into the church. He seems to be oscillating, and I cannot contrive on which side of the subject he is. Now it is evident if I sow oats I will reap oats, if I sow wheat I will reap wheat. If I sow tares I will reap tares. If I sow to the flesh I will reap corruption. If I sow to the Spirit I will reap spiritual fruit. If we sow spiritual seed the yield will be spiritual. But where the tares come in, is where the seed of the *word* takes no root, and therefore the same evil remains, the tare if you please. All evil men are tares before hand, and unless the good seed enter and take root the old seed remain, If the good seed takes root, it will purge out the bad. *A little leaven leaveneth the whole lump*. Look at the parable of the sower; can you say those who bore no fruit were in the Kingdom? How are tares produced, by feeding upon the seed the Devil has cast out. The Devil sowed the first crop of tares in the Garden of Eden, and the tares has been growing ever since, and he is still sowing. But Christ in His death has bruised His seed, and where the seed of Christ takes root the seed of the Devil must die. If man will receive the good seed the result will be good. If Bro. H. will get his mind as clear from gloom as when he reported the additions at Westport, he will not require so many authors to support him in the definition of the term Kingdom of Heaven, and also to be able to tell us where the skins were imported from to clothe our first parents, and what amount of duty paid on them (*ad valorem*.) I am afraid Bro. H. has got out of his adjustment with his natural environments, and it is he that has gone speculating, and he has not as much as found a shadow, save a stock. Now Bro. H., I would not strike so quick and hard as you did at Wilson. Let us look before leaping. Wilson may have believed the world was made of brass, but that would not throw us off the track in finding the interpretation of the term Kingdom of Heaven. The only difference I see, he renders the term

Heaven in the *plural*—*Heavens*. Well I find Paul speaking of three Heavens; perhaps Wilson had reference to this. What does Bro. H. make of the false prophets and teachers spoken of by Peter? I find he makes them tares in the church. Here he strikes another death blow at the very proposition he is endeavouring to vindicate. Bro. H., do you get all systems of so called religion into the Church of Christ, if so you have a conglomeration to perfection. But does not Christ say, let both grow together, proving that they are in the Kingdom. No indeed, but growing in the *field*. Therefore, if the tares are growing in the church that Bro. H. designates Kingdom, the field and the Kingdom are one. Now I see the tares growing in the field, and they were growing so close together (all the difficulty was under the soil) to root up a tare would be to spoil the wheat. So if the tares are in the church, and the church and the Kingdom are one, the field and the Kingdom are one also. Now to conclude, if the tares and the wheat are growing in the field, and you say they are in the church, please discriminate between the Kingdom and field. I view the field as being identical with the Reign of Heaven, in which the church is growing *wheat* side by side with the *tares*. But, if you make the Reign of Heaven identical with the church of Christ, then the field and the Kingdom are one.

H. E. COOKE.

#### MAJORITIES AGAIN.

I see that Bro. Ford, in the May number, has accepted my rule in regard to majorities but thinks there are exceptions to the rule. He thinks that in some cases a measure may be lawful but not expedient. He in this agrees with Paul that whatever is expedient is right to follow; that there may be some things lawful but not expedient, and such things we should not follow. This we think is sound. But the main question is, *how and who* are to settle what things are expedient. Bro. Ford thinks that in some of these expedients it should be left to the wisdom that is from above, that is, in our hearts, and to the common sense in our heads. But a second thought will show that this does not settle the difficulty, for the question, who has this wisdom and common sense? must be settled. What I consider wisdom and common sense may not seem so to others. Suppose a good Bro. considers it wise and sensible to have communion in the evening, but quite a number of other brethren think it unwise, who is to settle which is wise and sensible? Here is where we say the only possible way to settle the question is by a majority. We are therefore left to our former rule and conclusion, i.e., there is no way to settle the question that is expedient but by the majority. There are of course differences that do not involve a question—cases where the persons, few or many, are willing that others should have their own way, in such cases majorities are needless, but in cases where our differences form an issue then there must be a settlement and we have never seen or heard tell of a case of like nature settled in any other way than by the minority submitting to the majority.

H.M.

#### WHY YOUNG CHRISTIANS SHOULD WORK.

When a young Christian first feels "the new-born joy of sins forgiven" and enters the service of Christ, the first great desire is, How I would like to get others to accept this glorious salvation that is open to them. Their heart is aflame with love to the Saviour who has so mercifully forgiven their sins, and the selfishness of the human heart is so overcome by the love of Christ as to lead them to earnestly wish for the salvation of others. This is as it should be. This heaven-born desire should be cultivated by exercise and prayer. Give it free

course. Engage earnestly in the service of that Master whose whole work was the salvation of men. Do not put this feeling down as "an ill-timed enthusiasm brought on by excitement," but use it to the glory of God. "Herein is my Father glorified that ye bear much fruit. Christians should all be active workers for Christ.

1st. Because He worked for them. This is the motive from which should spring every effort put forth for God. It is the love of Christ which should constrain us, not the hope of heaven nor the fear of hell.

2nd. Because it is such a help, particularly to young Christians, to be actively engaged in the work of the Master. It strengthens their Christian character. It causes them to take a deeper interest in the Lord's work generally, and consequently greater good is done, both in the vineyard and to themselves.

3rd. Because there is such pressing need in the conflict for every soldier of the cross.

And O! brethren and sisters, is not this sufficient reason for active work. When thousands are dying around us every day, dying the eternal death, dying unprepared to meet their God, how feeble and insufficient are our mightiest efforts! The harvest is ripe all around us, and so few to help gather it in. We cannot all be preachers, but we can all be workers in some other way. And shall we see any friends die, to rise up in judgment to condemn us, when we might have saved them by our prayers, entreaties and Christian example? If we keep our light shining before men they will see our good works and glorify our Father who is in heaven. Does anyone say they can save no one? Can they not pray? Can they not at least ask some of their friends to be Christians, and then pray and water the good seed? What earnest, faithful continued prayer, coupled with faithful work, was ever unsuccessful in the salvation of a soul? None! "Whatsoever ye shall ask the Father in my name He will give it you." O, if Christians were only as active as the devil, how different would be the state of the church and world! It was while men slept that the enemy sowed the tares; therefore Christians, for God's sake, for the sake of your own soul and the souls of others, *don't go to sleep* in the harvest time. Get in your work ahead of the devil, ask God's blessing on that work and He will give the increase. If you save only one, and that one save a dozen, and those dozen a hundred, then indeed will the good seed sown in your heart bring forth fruit, thirty, sixty or an hundred fold.

C. E.

#### THE CHURCH—HER PECULIAR MISSION.

In the eyes of some, who are wise in their own conceits, and dogmatic in their profound ignorance, the church now exists without excuse. They profess to have discovered that humanity no longer needs her blessing. In other words, the world has outgrown the church as a child outgrows its garment. As modern naval inventions have rendered useless more ancient armament so has modern political, social and moral facilities rendered useless the church. Their reasons for so claiming are legion, but we shall at present mention these.

1. It is claimed that the government insures us freedom and protection in our political life; this the church cannot do, therefore we do not need the church in order to secure our political liberties. But they have overlooked the fact that as men obey the teaching of the Bible they are protected in these privileges. These rights did not originate with the laws of government, nor in man's brain; they originated with God. The teaching of Christ, which is the true teaching of the church, has been and is the leaven that is changing the kingdoms into governments where rights are respected. The most favored government on earth has not, as yet,

reached the sublime height the Bible confers upon men. While the church and state are as distinct as east from west, yet the stability of the state depends on the purity of the church. The purpose of the church is not to insure political blessings, yet the government cannot afford to dispense with her salutary influence. As men are governed more by principle and less by force, they will need more and more the teaching of Christ to guide them. Hence we draw the conclusion that now and in years to come the government will need more and more the blessed teaching of the church of Christ.

2 Again, it is claimed that we have so many charitable institutions where the lame and the halt and the blind are cared for, that we no longer need the church in this work. There are our "lodges", our "orders," our "fraternities" and innumerable societies where the needy are provided for. As much of the church's work was to aid these distressed ones, and they are now cared for outside the church, hence we no longer need the church. We are most happy to admit that much want is avoided and suffering relieved by the ministrations of these "lodges," "orders," and "fraternities." But in these orders you will find many devout Christians; the church has a large share in these charities. Whence did these institutions arise? Are they older than the Book that teaches "Thou shalt love thy neighbor as thyself?" But suppose we should grant all these enemies to the church claim for these charitable institutions, would it leave the church without work? By no means. But unfortunately for the superior claims made for these orders they begin at the wrong end of humanity. They black-ball those they do not desire, while the church of Christ never refuses to take a man because he is a pauper or a vile sinner. The church takes hold of those whom lodges refuse to admit.

This one fact is sufficient to show that those who urge such objections against the continuance of the church of Christ have totally misconceived her chief aim. While feeding the poor, visiting the sick and clothing the naked, is a glorious work to be done by the church, yet, this is not her chief work. No sane man would think of honoring George Washington as the model husband, while doubtless he was a good husband, yet there were then and are now many his equal in this particular; we honor him as the "Father of his country." This is his peculiar distinction. But to feed the poor and clothe the naked is not the peculiar work of the church. Because she cares for the destitute is not the reason we reverence her.

3. A third reason adduced for not needing the church is that now we have such a moral system that a man can attain the same moral excellency outside that he can inside the church; and as morality is the highest virtue developed by the church we have no reason to perpetuate the church at such an immense cost.

That the facilities in developing our moral natures are superior to those enjoyed by the ancients, none will deny; that men can and do attain eminence in morals outside the church we readily grant; but that the moral excellency of such are superior, or equal to those within the church we deny. In the ancient moralists many delight, but their teaching was far above their practice. Where Seneca's moral teaching reach the sublimest heights his practice descends to the lowest licentiousness.

The teachings of our noblest moralists of the day are far superior to their lives. This cannot be truly said of Christ. As the tallest Alpine peak towers above the ant hill in the valley so does Christ's moral teachings tower above the moral teachings of men. Christ did not teach one thing and practise another. His life was a complete exemplification of His loftiest principles.

The moralist outside the church has stolen the moral teaching of Christ and parades it as an earthly product. He also refuses to acknowledge the reflex influence of Christianity upon himself. If the church of Christ should suddenly become inoperative, we would witness a rapid decline in morality. Morality alone will never purify a state, neither will morality alone keep a moral state moral.

Suppose that we should admit that a man can live as moral outside the church as he can inside, would that demonstrate that we no longer need the church of the Lord Jesus Christ? No sir. For the chief purpose of the church is not to teach a code of morals. No one can be a Christian true and loyal without being moral, yet every moralist is not a Christian. Ethics will save no one unless he is absolutely free from all sin. "For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all." A jewel that has never been lost cannot be found, a man that has never sinned needs no Saviour, hence a perfect morality renders void the cross of Christ. "For if righteousness is through the law, then Christ died for nought." But a man that has sinned once cannot by any number of good deeds atone for one misdeed. Yet, "there is none righteous, no not one"; "For all have sinned and fall short of the glory of God." He who clings to morality for salvation clings to inexorable condemnation. If the moralist would but open the eyes of his mind, he would see that this ethical law was "bringing them into captivity under the law of sin" and he would cry "O wretched man that I am! who shall deliver me out of the bondage of this death?"

Ethics is not the highest principle the church inculcates. Ethics in reference to salvation from sin is as silent as an empty tomb. Ethics leaves a man where it finds him—"sold under sin." The church of the Lord Jesus Christ teaches salvation from sin through the shed blood of our crucified and risen Saviour. It teaches "that the unrighteous shall not inherit the kingdom of God;" that "without faith it is impossible to be pleasing unto Him"; that "except ye repent ye shall all likewise perish;" that "with the mouth confession is made unto salvation;" that, "why tarriest thou, arise and be baptised, and wash away thy sins, calling on His name;" that, "if we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness;" that through patience and well doing "shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ."

Therefore if the government should ever reach a state of perfection so complete as not to need the influence of the church, if the world should ever become so philanthropic as to care for all the destitute, if our moral institutions should ever become so perfect that the man of the world was as moral as the humblest Christian, even then the church would have its peculiar and eternal work to perform. That work is to "seek and to save the lost." So long as there is one sinner in this world with one unforgiven sin, or one person liable to sin, so long will the church have work to do.

Christ came not as legislator, alms-giver, moral philosopher; but as a Saviour of sinners. This is the peculiar mission of the Church of Christ. Let not this fundamental work be obscured by the accidental labors of Christian philanthropy. Let preacher and private member draw marked distinctions between morality and Christianity. The cross of Christ is remedial, ethics legalistic. As the pebbles that fringe old ocean's rim are powerless to stay the gigantic sweep of the fierce Atlantic tides, so are human expedients utterly powerless to save a soul from sin.

Norfolk, Va., April 7th, 1890.

HARRY MINNICK.

### PARTY vs. RELIGION.

Religion is love to God and man. In the language of its author, it is loving God with all the heart, soul and strength, and thy neighbor as thyself. James tells us that "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." The Apostle Paul, in his letter to the Romans, has very plainly and forcibly stated the true principles of religion. "That we must be kindly affectioned one to another with brotherly love; in honor preferring one another. Distributing to the necessity of the saints, and to bless them which persecute us, to be of the same mind one towards another, and to provide things honest in the sight of all men." He tells us in Phil. ii. 3, that "we must esteem others better than ourselves," and not to look on our own things, but every man also on the things of others.

These facts, with many others of like import in the Bible, are very plain and practical and are not at all mystified or darkened by theological fog. They will not admit of any more than the one interpretation, i. e., that religion is the love of others, to see others' good; to bless and help and promote their interest, even at the sacrifice of our own interest if need be. We see this so clearly exemplified in the consecrated life of our Saviour, who was the true exponent of religion, that we are left without any possible chance of a mistake as to the nature and spirit of religion. This self-sacrifice, this love that seeks "not her own," and this desire to bless even those who may despise us, are the brightest stars in manhood's crown; without these our religion is like a man without a soul. In these, the only true principles of manhood, we find the foundation and cap-stone of all institutions and governments of any worth. Upon this foundation—the love of man to God and to his brother man—is established the government that will eventually encircle the world and subdue the spirit that now invades the governments of this world.

Opposed to this, the religion of Christ, is the spirit of the world or the party spirit. It is as evident as the shining sun, to those whose mind is not wholly impaired by party prejudice, that the spirit and principle of party are diametrically opposed to religion. The party spirit seeks to build up its own interest by the overthrow of some opposing party, while religion honors and builds up its own subjects by the harmony and building up of others. The former seeks to injure its opposers, while the latter seeks to bless them. In the one case it is hatred unearthing the faults of others, while in the other it is love covering a multitude of faults. The one is his brother's hater, the other is his brother's keeper. We can see enough with half an eye to convince us that it is utterly impossible for a partisan to to be a Christian. The theological as well as the political partisan is so blinded by his party spirit that he can see no good in any other party; principle, however true, has no weight with him. He will support and adhere to his party regardless of principle, and will very often sacrifice the best of men and the most sacred of principles.

The Pharisee was so wedded to his party that he was blind to the brightest light that ever shone on earth. The Saviour plainly told them they could take down a camel out of their own party dish without seeing it, but strain their eyes out at a gnat in some one else's dish.

We must not suppose that when we are clinging to the shibboleths of party that we are necessarily adhering to principle, because party and principle are not interchangeable terms. There are many who are devoted partisans who know little or nothing about principles. We find it now as it was in the days of our Saviour, those who were strict partisans and so

glued to their party that the very best principles were poison to them if not seen within their party lines; and those like the Apostle Paul and others, who would submit to truth and righteousness regardless of party, even if it cost their own lives; and others also who would sacrifice both party and principle for the "loaves and fishes." Who is so blind that he cannot see that this "fishy" and partisan spirit is working death to religion and ruin to all good government. It is high time to awake out of darkness and to put on the armor of light, and to take up the angel's song, "Peace on earth and goodwill to men," and with it break down the party lines and division walls and show to the world the religion of love, which is the only true basis of good government and the only principles of life eternal.

H. MURRAY.

### PERILOUS TIMES.

The Apostle Paul foresaw, away down in the future, the fearful state the world of mankind would be in. He does not refer to Mahometanism or Romanism in particular, but man in general. He draws out the character that man will assume, as we find in 2nd Tim., 3rd chapter, first three verses (please read it in the R. V.) Paul draws a very dark picture of the *professed* Christian spirit in the last days, the last days of the Christian age.

Not to go into many particulars, I will mention the great falling away of many religious bodies from their primitive simplicity, down to where they are now. Since my recollection the great and powerful body of Methodists in our fair Dominion, their zeal, piety, humility, devotion, was then marvelous; plain in dress and manner, prayerful and devoted to their high calling, announcing that they (the preachers) were called and sent of God, as Aaron was, they superseded any sect at that time. The Quakers boasted about their plain dress and language. The Methodists vied with them.

I knew a young woman who was expelled from the class for wearing a ribbon over her bonnet for strings, with a bow on one side. The presiding elder said it must be plain and straight over the bonnet.

At that time the Episcopalians were the most wealthy, fashionable and stylish people we had, and the Methodists were continually referring to them as examples of pride and folly. Where is the difference now? Can any one tell? Yes, says one, the difference is completely turned around. The Methodists have crept up, until they now supersede in finery, style, fashion and haughty bearing the most wealthy Episcopalians; wealth and numbers begat pride and haughty bearing everywhere, individually and collectively. Taking this as a fair sample we can see in every sect in the world the same state of things.

Now leaving this, I come nearer home and speak of a great reformatory or restoratory movement in which we, as Disciples of Christ, are engaged. Forty years ago, I remember reviewing the whole religious ground within my horizon, and seeing how sects had degenerated, I wondered if it would be possible for Disciples of Christ, who had the pure gospel of Christ unmixed with the dogmas of of men, to follow in the wake of the sects to apostasy. When a sect arose, they were persecuted by those who preceded them. While we as a people were being persecuted, we were humble, prayerful, zealous and earnest in our work, and made the Bible our only guide in our divine work, we were a unit in our love and good works; not many wealthy ones among us, and we were unpopular in public estimation; all were willing and anxious, as much as lay in our power, to advance the blessed cause and make conquests for the dear Saviour. While enjoying these hallowed times of the assembling of the saints, I used to look away ahead, and fear that when we had gained the

victory over our persecutors, and perhaps become rich in this world's affairs, many would become careless and fall into the same temptations and act more like the bad people who preceded us.

The falsely called "expediency and progress" doctrine, which was first brought to the light by the late A. S. Hayden, in the *Millennial Harbinger*, (I have lost the number) is now coming out in full bloom in some places. Must we stand still and see it go on in its false pretences? By no means. I am now told it is expedient to have this, that and the other thing in the church, all of which is unknown in the New Testament. Very truly we are to progress every day we live, but it is in the Divine life, in good works, in piety, holiness, prayerfulness, in activity in doing good, in fact in all the Christian graces, and make preparation for Heaven: but to progress away from the divine record into the downward road, to the conforming to the vanities of the world, will terminate in eternal ruin to ourselves and those we lead astray.

Let any one who has the love of God abiding in his or her heart look abroad among the churches and see the desolation, the strife, the contention, churches torn asunder, and his heart will be pierced with sadness. "How vain are all things here below, how false and yet how fair." All things among those progressionists, must be so fixed as that they will please the eye, the ear and the vanities of life. A sister some time ago was in Chicago for a time, and on her return told me that "the churches there had one leading train of thought, and action—to go in for fun." In our country the churches have not gone so far astray, but I fear. My soul is so pierced by these departures from the truth and powerful simplicity and devotion we find in the Gospel, that I am filled with sorrow; tears of pity often flow while I am contrasting the brotherly love, devotion and unity of action for the conversion, sanctification, and honor of poor wandering sinners, and how it is now. We are now in those last days Paul spoke of. We can see it all around us, and wise indeed is the one who sees it, and orders his actions accordingly. The great whore of Revelations is preparing for a conflict, the great battle of Armageddon, and when the awful conflict comes, fun-loving, world-conforming Christians will weep and lament their folly.

I am nearing the end of my life's journey and I do entreat the readers of this to be wise, and follow our divine leader the Lord Jesus Christ in spirit and in action, until they are called home to be among the angels, before the "great white throne." O what a joyful greeting will be there among the redeemed.

Your friend,

JOSEPH ASH.

### Correspondence.

#### HALIFAX LETTER.

To-day is election day, and it is wonderful to see how excited people get over elections. If people were only half as much interested in making their calling and election sure for eternity, how many more might be saved; and while I am on this subject a few thoughts occur to me, which I will give to my readers.

1. Do we think of God as a book-keeper? We read of all nations gathering before Him and the books are opened and then another book is opened. What are these first books? Day books. What is in them? Votes. What is in the last book? That is God's ledger. The day's work of our lives, i. e. the votes marked to our name are all summed up, and here in God's ledger the result is found.

Christians, how does the ballot stand for you? Has Christ been in prison and have you visited Him? Have you clothed, fed, and helped His brethren in His name? If so, you will have been making your election sure.

2. Every Christian is running an election. The position sought for is one of great honor and grandeur, and once we receive the royal insignia of office, we will never need to run another election. We cannot gain our election through bribery. Not every one who will say: Lord, Lord, will enter into the Kingdom of Heaven.

But enough about elections; only let us make it sure.

I spent a week or more with the brethren in Shubenacadie. We had good meetings, but bad weather and roads part of the time. Two made the good confession and were immersed.

I met a "Rev." of the Episcopal church one day this week, who has D. D. to his name, and he told me he had received a pamphlet from B. B. Tyler setting forth the position of the Disciples of Christ on the union question, and I want to tell you his opinion. He says: "It will take five million of years to bring it about." I wonder where Bro. Tyler will be then? I wonder how much this Episcopal minister is doing, or would like to see done towards the consummation of this union? I also wonder what will become of those ministers who persist in misrepresenting the truth and those who are trying to uphold it? Verily, I am afraid.

I have also sad news to tell in this letter. The following from the *Christian Standard* speaks for itself.

PATTEE.—On the 16th inst, at his home in Acton, Los Angeles County, Cal., in the forty-sixth year of his age, Fielding W. Pattee was accidentally killed while attempting, with two other men, to draw an iron pipe from his well. The iron crank of a windlass, torn from his hand by the sudden escape and falling of the heavy pipe from the clamp, struck him on the head, producing immediate unconsciousness and death within a few hours. After the fatal blow he never spoke.

Bro. Pattee was well known in Nova Scotia and New Brunswick, and many will be truly sorry to hear of his sudden decease. Sister Pattee with her little family of five will have the sympathy and prayers of a host of friends in this, the time of her sore bereavement. Truly this is a world of changes. Ought we not above all other things make our calling and election sure.

W. H. HARDING.

Halifax, May, 21st.

### Died.

MORRAL.—At Newport, May 12th, Bro. Jacob Morral, in the 84th year of his age.

HARRINGTON.—At Everett, Mass., April 14th, Georgetta, wife of George Harrington, in the 32nd year of her age. The remains were brought to Westport for interment.

H. E. C.

BAGNALL.—At Hauraki's Mills, Thames County, New Zealand, on the 4th of October, 1889, in his 72nd year, Bro. George S. W. Bagnall. He was a member of the Church of Christ at New Glasgow, P. E. I., for a number of years and up to the time of his leaving for New Zealand in the winter of 1863. Bro. Bagnall was for a number of years before he left the Island a member of the Legislative Council of the province, enjoying the confidence and respect of a large number of its inhabitants. When we came to reside in New Glasgow it was our lot to live near the home of the deceased brother, and always found him a true and tried friend. He always seemed ready and pleased to show Christian kindness, so it was very trying when he and his kind family left the country. When Bro. Bagnall reached New Zealand he found many of the hardships that awaited the emigrants of that day, but by care and honest industry he and his family gained respectable and comfortable homes. But he did not neglect the Saviour's injunction to seek first the kingdom of God, etc. Settling where there was no church of primitive order, he and his family kept up in their own house on the Lord's day the Lord's worship, till the number of the disciples was increased and since nearly all his children became Christians. His wife, who still lives to feel her great loss, was the fifth daughter of the late Elder John Stevenson, a warm-hearted Christian who was a blessing to him and her children. His eldest son, L. J. Bagnall, has often favored THE CHRISTIAN with well-written and instructive articles.

D. C.



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