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# THE CHRISTIAN.

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

Vol. VIII.—No. 1

SAINT JOHN, N. B., NOVEMBER, 1890.

Whole No. 85

## The Christian.

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"THE CHRISTIAN,"  
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St. JOHN, N. B.

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

CO-EDITOR:  
T. H. CAPP, - - - - - St. JOHN, N. B.

FINANCIAL MANAGER:  
J. E. EDWARDS, - - - - - St. JOHN, N. B.

With this number THE CHRISTIAN commences the eighth year of its existence. Don't fail to read the editor's remarks on page four.

The brethren at Lord's Cove, Deer Island, N. B., are expecting a visit from Bro. Overbaugh, of Solkirk, Ontario. All being well, he will be with them some time this month. The church at Lord's Cove and Leonardville feel keenly their need of a preacher, and seem determined to have one.

The brethren of Lubec are rejoicing over the fact that their persistent efforts to regain the services of Bro. H. Minnick have been crowned with success. He is back again and is working with a vim. Since his arrival four or five weeks ago, the paleness and thinness of his features have disappeared, and said he: "I have gained about 12 lbs." Truly this is a healthful climate.

With this issue we have opened a querist's column, and Bro. E. C. Ford has kindly consented to take charge of this department. The address and desires of our brother appear on page 2. Read them carefully, and in the spirit of loving enquiry give our brother something to do in this field of labor.

Don't forget our educational fund. If you hear any one speaking slightly of it you may set it down to the fact that they have not looked into the matter. They have not considered or had presented to them the good resulting from such a fund.

The following is a corrected list of the officers of the Milton Auxillary and Young People's Mission Band:

Auxillary. — President, Mrs. J. Ford; Vice-President, Mrs. A. Harlow; Secretary, Mrs. S. Kempton; Treasurer, Mrs. H. B. Ford.

Y. P. M. Band. — Mrs. Clara Kempton, Leader; Mrs. J. G. Morton, Assistant Leader. The receipts of the auxillary is divided equally between Home and Foreign Missions.

On third page will be found a very interesting article on the words of David, "Be ye not as . . . the mule. The characteristics of the mule were well known to David. It was, no doubt, to one of

these peculiarities (stubbornness) that Absalom lost his life; for the mule, taking his own course, ran under the low hanging branches of a tree, left his master swinging till the enemy came and smote him that he died. Yes, when a mule takes a notion he'll neither goe nor haw, push nor pull, but will stand right still, with a now-what-can-you-do kind of a look. How many persons there are to-day that need to keep ever before them the injunction, "Be ye not as the mule."

THE JOHNSTOWN FUND. — The New York Herald gives, under four heads — Home, Foreign, Religious Denominations, and Charitable Societies — the amounts contributed to the sufferers of the Johnstown flood. Under the head of foreign we find that England stood first:

England	\$42,909 89
Germany	37,065 36
France	25,052 33
Ireland	18,252 24
Dominion of Canada	8,053 21

Other countries contributed, but these five were in advance of all others.

THE Rev. G. W. McDonald (Reformed Baptist), in his sermon at Apohaqui, Kings County, N. B., in discussing the subject of holiness, is reported by the press as drawing this difference between Justification and Sanctification: "In a justified state we had constant warfare between inbred sin and the grace of God; in a sanctified state the inbred sin was all taken out — therefore, there was constant peace.

Questions, (1), What is inbred sin? (2), If sin is the transgression of law, and this is John's definition of sin, (1 Jn. iii: 4), what transgression of law have we inherited? (3), If in a justified state we have constant warfare, and hence no peace, what did Paul mean when he wrote: "Being justified by faith we have peace with God through our Lord Jesus Christ?"

### THE N. B. AND N. S. MISSION BOARD.

We have received many encouraging letters. The receipts show that the interest in the work is general.

Halifax has done well with the pledges. Twenty-five cents a month is the highest amount pledged, yet this will realize \$48.00 a year.

Miss Freeman, of Milton, does not take pledges. She says: "Found no trouble to collect; all seemed glad to give." This is the spirit of the Master. "It is more blessed to give than to receive." Miss Dickson says: "I hope this will find its work to do." We hope it will be a good work, and that truth and right and righteousness will prevail more and more.

At Westport brother Cooke has had printed on a large card: "Remember the collection for Home Missions to-night." This is shown on the morning of the monthly collection, and he makes an appeal for the fund. This is a good way to keep it before the church. Any church wanting similar cards can get them by writing to the secretary of the Board.

Miss Tillie Freeman, Milton; Miss U. Hunt, New Harmony; and Miss B. Outhouse Tiverton

have kindly consented to collect for the fund. Any contributions given to them will be sent to the secretary. Will the members of these churches help these earnest sisters in this good work. We are pleased to have such willing workers help us, and hope other churches will appoint collectors.

### RECEIPTS.

Milton, N. S., annual meeting	\$17 75
St. John, N. B., young people's M. B.	3 50
Montreal, W. F. Leonard	2 00
Moncton, Mrs. C. Jarvis	1 00
Halifax, Mr. and Mrs. H. Carson, Mrs. S. Cormack, Evelyn Wallace, Fannie Crawford, Mrs. Wallace, Geo. Wallace, Annie Stevens, Mr. and Mrs. F. W. Stevens, R. Carson, Mr. and Mrs. J. Stevens, N. Graham, Mr. and Mrs. A. Craig, Mrs. Messervoy, sent by Evelyn Wallace	4 00
Milton—collected by Miss Tillie Freeman	6 00
Leonardville, Lena M. Leonard, S. W. Leonard and G. Leonard	3 00
Five Mile River, N. S., Mr. L. Dickson, Mrs. Dickson and Miss Lucy Dickson	3 00
Leonardville church	5 00
Eastport, Josephine Stuart	2 50
Lord's Cove, D. F. Lambert	2 00
<b>Total</b>	<b>\$49 75</b>

The Secretary of the Board is now in correspondence with several Evangelists; and we fully expect to have a General Evangelist for the Provinces at work in a short time. We trust the brethren will remember that the Treasury is not now full. The last year closed with a surplus on the wrong side. With the help of the Lord we hope to accomplish something this year.

G. F. BARNES, Treasurer.

### EDUCATIONAL FUND.

#### SEPTEMBER.

Friend, A, Milton, N. S.	\$2 00
Ford, John, Milton, N. S.	50
Freeman, Sister I., Milton, N. S.	1 00
Freeman, Jabez, Milton, N. S.	1 00
Miles, Sister A., Milton, N. S.	2 00
MacDonald, Sister J. G., Milton, N. S.	50
Sister MacCormick, Halifax, N. S.	1 00
Wilson, Sister B., Kempt, N. S.	1 00
LeCain, A., Kentville, N. S.	1 00
Jackson, R., Cornwallis, N. S.	50
Cooke, H. E., Westport, N. S.	28
Bowers, E. C., Westport, N. S.	1 00
Devoe, H. A., Tiverton, N. S.	50
Prince, J. B., Bridgewater, N. S.	50
Darst, E. W. Boston, Mass.	1 00
Gibson, R., Melrose, Mass.	1 00
Barnes, W. A., St. John, N. B.	1 00
Boyne, A. D. M., St. John, N. B.	50

#### OCTOBER.

Barnes, E. B., St. John, N. B.	1 00
Flaglor, Sister J. F., St. John, N. B.	1 00
Conley, C. H. Jr., Leonardville, N. B.	50
Conley, Sister C. H., Leonardville, N. B.	25
Leonard, S. W., Leonardville, N. B.	1 00
Leonard, G., Leonardville, N. B.	1 00
Lambert, Sister D. F., Lord's Cove	2 00
Richardson, Sister Frank, Lord's Cove	50
Boyne, A. D. M., St. John, N. B.	50
Banks, Sister, St. John, N. B.	50
Barnes, Sister J. E., St. John, N. B.	50
Blackadar, Sister F., St. John, N. B.	50
Miles, Sister A., St. John, N. B.	1 00
Owen, Sister M., St. John, N. B.	50
Christie, Sister E., St. John, N. B.	25
Armstrong, Sister A., St. John, N. B.	25
Barnes, G. F., St. John, N. B.	50

Total, . . . . . \$28 03

T. H. CAPP, Treasurer.

### Querist's Column.

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

Having consented to conduct a querist's column in THE CHRISTIAN, and desiring to make this department as profitable and interesting as possible, I will make the following suggestions:

1. Let questions be purely Bible questions
2. Let the question be put in as few words as possible, and made clear, that there may be no mistake as to the information desired.
3. Let no one question contain too many points, lest too much space be taken to answer them.
4. Nothing that is of a personal nature will be admitted into this department.

We trust all interested in this column will assist us to make it profitable by sending honest questions not puzzles, that we may be mutually benefited.

E. C. FORD.

### Correspondence.

#### NOTES BY THE WAY.

Through the kind care of our dear Father I arrived in safety at my home in Woodville September 26th, after an absence of two months. Found my family and friends well. Many hearts, however, were filled with sadness. Dear Brother William Steele had passed away, after a few days' sickness, in the bloom and fullness of his manhood. My heart aches for his sorrowing companion, left so soon to mourn her great loss. May the blessed Jesus sustain her in this trying hour.

The church in Southville is living in harmony and peace. The meetings are well attended. About twenty-five sit down regularly on the Lord's Day to attend the Lord's table. I preached for them on the Lord's Day while at home and held a few extra meetings on week evenings which was well attended. I trust that the seed sown in those meetings may yet bring forth much fruit. We were much pleased last Lord's Day to have of our dear Brother H. Devoe with us. He preached an excellent sermon in the morning from Rom. viii: 28, 29, showing that God's purpose was to save man and not to destroy or punish him. In the evening he spoke in Riverdale, and the writer in Woodville. Both houses were well filled. May the Lord bless the work of Brother Devoe in Southville and vicinity.

It was announced that on Monday evening a donation visit would be made to Brother Gates, and although the night was wild and stormy a good number assembled; and on Tuesday evening they came back bringing others with them. Not to eat the poor preacher's bread, but to spread a bountiful table with their own provision. They left many tokens of their love and goodwill to the writer, and to his family things substantial and useful. The evening was passed very pleasantly with music and singing. A presentation address was made by Brother Peter Wagoner, and responded to by the writer and his companion. Brother Devoe was also present on the occasion, and made some pertinent remarks, telling how glad he was that the writer had got out of the woods, and expressing his hope that he might be kept in the field publicly to make known the glad tidings of salvation.

I left my home yesterday to return to my labors in LeTete. While crossing the bay I met Sister Robertson, of St. John. By our united effort to wile away the hours of the trip with music and singing we drew many passengers around us, and the time passed very pleasantly. On leaving the boat I sought the home of Brother A. Barnes at the Marine Hospital, where I found Brother Ellis B. Barnes, a late graduate of Lexington University, and a family gathering of the name.

J. A. GATES.

St. John N. B., October 30, 1890.

### NOTES OF TRAVEL.

Another month has rolled by, carrying with it many sorrows, much care, and yet without a great amount of joy and happiness. The first month has been a very busy one for me. I have not had much time to think about myself. I have clasped the hand of the bride; spoken words of comfort and consolation to bereaved ones; taken the confession of men and women who vowed eternal allegiance to the God of heaven; and all within a month. My last notes were written at Montague. I closed my meeting of three weeks with fifteen additions by baptism, had the weather been fine there might have been more, but I am in hopes in the near future to again visit them, and see others confessing the Saviour. Bro. Emory was present on two Lord's days. He has been with the church about five years, and has won a place in the hearts and affections of the people. My home was made with sister Isabella Stewart, a woman noted for her earnestness and love for the work of her Master. Her husband was also a devoted follower of Christ, but he has laid down his armour and now waits the summons to rise and put on an immortal body. On the last Monday in September, I bade them all good-bye, hoping and praying that the Lord would bless and keep the church in Montague faithful to the end. I remained on Monday night at the comfortable home of Dr. Knox. He was delighted at the result of my visit to Montague, his best wishes go with this church and the one at East Point. No man is esteemed more highly by the brethren than Dr. Knox. Tuesday morning I was up very early to continue my journey, but I found the Dr. and his wife up ahead of me with a nice warm breakfast for me. The words of the Saviour came to my mind: "Inasmuch as ye did it to one of these ye did it unto me." Wednesday night I was at home and at our prayer meeting; one young lady made the good confession and was baptized on Thursday as I had to leave for Summerside on Friday morning. I spent two Lord's days with the church at Summerside. But O! the rain and mud. I spent one Lord's day with the church at Tignish and preached some for a week, and as an immediate result six were baptized into Christ.

The brethren here are in earnest and are determined to fight the good fight of faith. They have an interesting Sunday-school and well supplied with library books; a young people's society, and a women's prayer meeting. There are two young men here who are preparing for the work of the ministry; and this leads me to speak about this subject, as it is one of importance.

In the first place, our young men need more encouragement. I am glad to know that our brethren are awakening to the fact -- that we need to educate our young men at home. Several years ago, at one of our annual meetings, I suggested the importance of considering the advisability of the matter. I was then laughed at, but those who laughed there cannot laugh now for I see by a recent *Canadian Evangelist* that one of our prominent Canadian brethren has taken the matter in hand, and in the near future we hope to see an educational institution in the Dominion of Canada under the management of the Disciples of Christ. In the second place, I think young men who contemplate preaching the gospel should exercise their talents for public speaking whenever an opportunity is offered. Now, I know young men who contemplate preaching the gospel who can sit through a whole social meeting and never open their mouths. I did hear of a young man lately who studied for the ministry in one of our towns where there is a small band of Disciples, he is giving his influence towards building up one of the sects because it happens to be a little more popular. The man who has not courage enough to maintain his principles in the face of some slight discouragements will

never make a very successful preacher. Let young men who anticipate spending their lives in the work of the ministry go into it with all their hearts; stand by their colors; be true to God, and they must succeed. I speak from some experience.

There is one important matter in connexion with the church at Tignish, of which I will speak in my next notes. I am now in Tryon where I intend holding a special meeting.

Brethren pray for us that our work may be blessed and our hearts gladdened by seeing many sinners turn to the Saviour. There are several places in Nova Scotia where successful meetings might have been held this fall, but I have not been able to attend them. The field truly is ready for harvest. As I am on the Island at present, I think it is better for me to remain for awhile and do all I can. My address for awhile will be: Summerside, P. E. Island.

W. H. HARDING.

October, 23rd, 1890.

### Selected.

#### THE LORD'S DAY.

BY HIRAM WALLACE.

(Continued from last month.)

When the thirteen colonies were subject to Great Britain, they were under the laws of that empire; but when they declared and secured their independence, which of those laws were they under? That obligation under which they had been held was now dead to them. But all the moral laws of England were made binding by the authority of the United States. Jesus says, "The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man in Lord also of the Sabbath." Mark ii: 27. He possessed the right to remove it, that its place might be taken by a day of greater significance.

But man needs a rest day, a day of precious memories. Has the church such a day? How did it come? By whom was it given, and for what purpose? These are questions of much interest to us. In Rev. i: x, we read, "I was in the spirit on the Lord's Day." There was therefore in John's time, a second day bearing upon it that sacred name. As it has been claimed that this referred to the Sabbath, let us examine the subject closely. Notice the following points:

1. In all of the many references to the mentions of the Sabbath, the phrase "Lord's Day" is never used.

2. I have shown that the old covenant with its Sabbaths had passed away, and therefore there was no day in legal force to which the phrase could properly be applied, while the first day was then and before that time, being observed.

3. The designation *Lord's Day*, points to Christ and the time when he had all authority in heaven and on earth. Peter says, "He has made this same Jesus, whom you crucified, both Lord and Christ." He is Lord of all. Jesus quoted from David, "The Lord said to my Lord, sit on my right hand till I make thy enemies my footstool." Paul says, "The Lord himself shall descend from heaven with a shout, etc." The Lord's Day, then, is Christ's day, standing in significant relation to Him in a sense in which the Sabbath never stood.

4. The early Christians applied the phrase to the first day of the week, not to the seventh. Eusebius, in his *Ancient Ecclesiastical History* says, "From the beginning, the Christians met on the first day of the week, called by them the Lord's Day."

There is abundant proof that this day has been kept from apostolic times by the church. Justin Martyr was a disciple of Polycarp, who was a disciple of the apostle John. His words are: "On Sunday, all Christians in the city or country meet

together, because it is the day of the Lord's resurrection." This shows on what day Christians meet to worship God. This cannot be said of a company of worshipers in Healdsburg and other places at present.

Pliny, who was persecuting the Christians in Asia Minor under authority from Trajan, wrote about the year 106 A. D. to the emperor, telling him how the people met on a certain day to worship and attend to a kind of feast, in memory of Him whom they worshiped. The letter is very interesting and agrees with the testimony of Justin and others.

Andrews, the historian of the Seventh Day Adventists, says, "It does not appear that Justin and others at Rome, who held with him in doctrine, paid the slightest regard to the ancient Sabbath." He speaks of it as abolished — pp. xxxiii, 36. The American Encyclopaedia says of Justin, "He was one of the earliest and most learned writers of the Christian church." Neander says, "Churches consisting of Jewish converts, although they received the festival of Sunday, retained also that of the Sabbath for three centuries."

Mosheim says, "The seventh day of the week was also observed, not by Christians in general, but by such churches as were principally composed of Jewish converts."

I quote from a recent writer the following: "While there was some difference of opinion about the duty to keep the Sabbath, there was none as to the observance of Sunday. Not one line of discussion, objection, protest, or even doubt as to the duty of observing Sunday, can be found in all the writings of the first three centuries, whether by orthodox or heretic, Catholic or Greek, Jew or Gentile, eastern or western Christians. All agreed in honoring Sunday, whatever else they disagreed about. I know this is so, for I have read every line they wrote on the subject." Even Elder Andrews, while writing in defence of Sabbath keeping, says: "These fathers who hallowed the Sabbath do generally associate with it the festival called by them the Lord's Day."

These Ante-Nicene fathers are very definite in their teaching as to the day to be sacredly observed. Barnabas writes, "We joyfully celebrate the eighth day in memory of the resurrection." Ignatius says, "He would have us honor this day of the resurrection, as the first and most excellent of the days." Now let us read Acts xx: 7. "And on the first day of the week when the disciples came together to break bread, Paul preached unto them." So says Paul to the Corinthian church, "On the first day of the week, let each of you lay by him in store as the Lord has prospered him." These show that it was the day of meeting, breaking bread, and providing for the poor under apostolic teaching.

But we often hear the question, "If the day is of divine appointment, why is there no definite command for its observance?" But was there no law or command or teaching for the guidance of the church in those days? In Heb. ii: 4, Paul says, "By faith Abel offered unto God a more excellent sacrifice than Cain," yet you can find no law for sin offerings for twenty-five hundred years after that time. Did Abel do an act in faith without any law of sacrifice? You may say, "The law must have been given which requires the act." Very well. So when we find men keeping Sunday in the presence and with the sanction of inspired men, we say they must have been divinely directed in this observance. We must always remember that an apostolic precedent has all the force of a divine command. I believe, however, that we will better keep, better understand, and better enjoy the Lord's Day if we view it from a higher eminence than that of command, which may be the reason why so little is directly commanded respecting it. It is to us the day of faith rather than of law; the

day of glad associations and precious memories. Faith takes us to Joseph's tomb and shows us the opened sepulchre and our risen Lord, and while we gaze we are reminded that

Death and the grave unite their force  
To hold our Lord in vain;  
The sleeping conqueror arose,  
And burst their feeble chain.

Tame indeed would be any statutes in giving significance to a day forever hallowed by the grand event which has brought life and immortality to light. But on the Lord's Day he sent down the promise of His Father to give life to the church and inspiration to its ministry. On the Lord's Day, the great facts of the death, burial and resurrection of Christ were first preached to astonished men and women. On that day the church became a living body and thousands with glad hearts came to the obedience of the faith. With all these precious memories clustering around this sacred day, were there no other authority, these are enough to make precious and significant our holy day.

I will not consider Sunday from a political standpoint. But while it can never become to the unbeliever what it is to the Christian, there are weighty reasons I think, why it should be to this nation and to all nations a universal day of rest.

But how should it be kept by the church of God? It cannot properly be made a day of business, labor or pleasure, because

1. Its nature, design and significance forbids that. While the regulations and restrictions of the Sabbath do not apply to it, it is evident that its advantages are found in its religious observances. The associations of the day are purely of a religious character. In order that our minds and hearts may be in unison with these, our thoughts, words and deeds must be spiritual. In an important sense we must "Be in the Spirit on the Lord's Day."

2. It becomes to the Christian his day of rest. He has no other. The Sabbath has passed away but of the Lord's day he can sing:

Sweet is the day of sacred rest,  
No mortal cares shall seize my breast;  
O may my heart in tune be found,  
Like David's harp of solemn sound.

3. The Lord's Day has always, since its first observance, been the day of religious assemblies. The meeting together of the membership of the church has always been an important factor in its life and growth. Should the church cease to hallow the day that has been from apostolic times, the day of public worship, she will soon cease to continue "Steadfast in the apostles' teaching, the fellowship, the breaking of bread, and the prayers."

### THE RELIGIOUS MULE.

Be not as the . . . mule. Psa. 32:9.

What depth of feeling and bitter experience this expresses! The mule is the incarnation of obstinacy. Standing with his fore-feet wide and firmly planted on the ground, his long ears laid back close to his neck, his tough hide, and long, awkward head, he is a picture of firmness. You doubtless imagine that David was thinking of one of those balky brutes on his father's farm when he wrote the text. Far more likely he was thinking of Joab—in comparison with whom the most obstinate of these early acquaintances was pliability itself.

There are mules and mules. All have the same character; but there is a diversity of outward forms. Some are horizontal, other are perpendicular. Some walk on four feet, and some on two. Usually, however, they do not walk at all, but stand very still.

Not a few these animals are found browsing on the tender grass within the enclosure of the Christian church. They are easily discovered. In fact there is no need to discover them, for they soon make their presence felt. The mule, whatever may be his outward form, is an obstructionist. He is tenacious of his own opinions. He will have his own way, or he will stand still, and make everything and everybody stand still with him, if possible.

Lucky enough if he does not let fly with his heels, and pulverize all objects within reach.

Obstinate? An obstructionist? O, no! he does not intend to be either. He is very "conscientious." And unfortunately he has adopted that familiar definition of "conscientious," namely, "Something within me which 'I won't.'" There is nothing light or frivolous about him. He makes everything a matter of conscience; and when others differ from him, it is always because they are less earnest and conscientious than himself.

When his mind is made up, he is immovable. Argument and persuasion are alike wasted upon him. He usually plants his feet firmly on one or two scripture texts which seem to substantiate his position; and from these he will not budge an inch. You may quote a dozen in refutation, but he will throw them all aside, and stand on those he has chosen. It is indeed fortunate when the rest of the team can move on, and leave him standing there alone in his glory, like Lot's wife on the shore of the Dead Sea. Too often he gets between the shafts; and then, when he comes to a standstill, the rest must halt with him till he is ready to move on, or is taken to his reward. Many a church in our land to-day is standing absolutely still, and has made no progress for years, simply because there is a mule somewhere in the team; perhaps he is in the pulpit, perhaps in the pews.

We can all of us assume this character on occasion. It is one of the strongest points in favor of Professor Darwin's theory, that there seems to be in almost every member of the human family some remaining trace of the ancestral mule. Nothing is more easy than to persuade ourselves that any point which we desire to carry is a matter of conscience. "I feel impelled to do thus or so, therefore, I ought," is a common syllogism. We often mistake obstinacy—in ourselves—for moral courage, proper firmness, decision of character, or some other commendable quality—so nearly are vices related to virtues. When unwelcome advice is offered to us, we thrust it aside, and imagine ourselves to be miniature Martin Luthers, determined to enter Worms though there were as many devils as tiles upon the housetops. Or we fancy that we are but repeating the "Get thee behind me, Satan," of the Master. Very frequently we should find a more accurate likeness in Rehoboam, who forsook the counsel of the old men, the wisest and safest advisers in the realm.

Decision of character and firmness of purpose are very desirable qualities in the Christian. The church of the present day needs men with independent minds and strong, straight backbone, men who dare to say "No" clearly and earnestly. She needs men like Joshua and Daniel and Paul, who can withstand temptation, and even the false persuasion of friends. But we must beware, lest with the backbone we develop a tail and long ears.

"Be not as the . . . mule."—Rev. George H. Hubbard, in *Sunday School Times*.

### IF WE KNEW.

Could we but draw back the curtains  
That surround each other's lives,  
See the naked heart and spirit,  
Know what spur the action gives,  
Often we should find it better,  
Purer than we judge we should;  
We should love each other better,  
If we only understood.

Could we judge all deeds by motives,  
See the good and bad within,  
Often we should love the sinner  
All the while we loathe the sin.  
Could we know the powers working  
To overthrow integrity,  
We should judge each other's errors  
With more patient charity.

If we know the cares and trials,  
Knew the efforts all in vain,  
And the bitter disappointment—  
Understood the loss and gain—  
Would the grim external roughness  
Seem, I wonder, just the same?  
Should we help where now we hinder?  
Should we pity where we blame?

Ah! we judge each other harshly,  
Knowing not life's hidden force;  
Knowing not the fount of action  
If less turbid at its source.  
Seeing not amid the evil  
All the golden grains of good,  
Oh! we'd love each other better,  
If we only understood.

## The Christian.

ST. JOHN, N. B. . . . NOVEMBER, 1890

This number begins the eighth volume of THE CHRISTIAN. Through a Father's favor it still lives and prospers. For His great goodness we thank Him and take courage.

Satisfied that THE CHRISTIAN was started from the best of motives, it is cheering to learn from different quarters that its friends understand this and are ready to help it in contributions to its columns, paying expenses and increasing its circulation. We hope this feeling may increase and abound as the years roll on that brings us nearer and nearer our final account.

Through THE CHRISTIAN we want to keep constantly before the unconverted, the facts that He who died for them is anxiously waiting to save them from their sins, and that He has made the way to come to Him as plain as possible to every one who wishes to forsake his sins and love and trust Him alone.

It aims to impress upon all Christians the blessedness both in work and reward of following Jesus and in spreading His gospel among the lost, and by every effort doing good unto all men, especially those who are of the household of faith.

It discusses interesting Bible themes that the reader may feel special interest in studying the book of books and may see and feel its beauty and power.

While the union of God's children is earnestly desired, THE CHRISTIAN endeavors to make it plain that it is not the things in the Bible which divides Christians, but it is the things that are not in the Bible — that Christianity unites God's people but sectarianism keeps them apart. That Christian union can be effected without the sacrifice of one Christian privilege or loss of one Christian virtue. It therefore advises all to hold fast the Bible and let all other creeds go; to hold fast the words of Jesus, and let the word of others go; to hold His spirit and His church, and let all other spirits and other churches go.

For the above purposes and all others which tend to unite, encourage and happy the children of God we labor and ardently pray. Who will approve and work with us till Jesus comes?

## EDITORIAL.

## PRAYING FOR PREACHERS.

Brethren pray for us. I Thes. v:25.

This is the earnest entreaty of the apostle Paul. On different occasions he urges his brethren to pray for him. With himself he now includes others, saying: "Pray for us."

He besought his brethren in Rome for the Lord Jesus' sake, and for the love of the Spirit, to strive together with him in prayers to God for him (Rom. v:30.) He asked the Ephesians to pray for him that utterance be given him to boldly declare the gospel mystery (Ep. vi:9.) He desired the Colossians and the Thessalonians to pray for him that a door might be opened to him, and that the word of God might have free course, etc.

All this shows the extreme anxiety of the apostle to have the prayers of the brethren mingle with his own at the throne of grace. He felt vastly more the need of their prayers than he did of their means for his temporal support, not because

he was entirely oblivious of the latter, but because he remembered the words of the Lord Jesus. "Seek ye first the Kingdom of God and his righteousness and all these shall be added unto you." He knew by experience "both to abound and suffer need," and felt how blessed it was to have kind friends from a distance sending to his necessities, because he desired fruit that might abound to their account even more than the supply of his own wants. He calls such fruits "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God; adding that God would supply all their wants from the riches of Jesus. Yet we seldom hear him alluding to his own support. When Jesus took him into his partnership he gave him a charge like this: Give the best energies of your heart and life to me and to my affairs, and I will direct the brethren to attend to your temporal wants; and although brethren sometimes were negligent in this matter, Paul still gave his best energies to his great work. To supply his own wants and that of others he could sometimes make tents, but could on no account give up the gospel ministry. The hardness he endured only fitted him the better for His service who, for the joy set before him, endured the cross. Having the promise and presence of Jesus he learned in whatever state he was therewith to be content.

But we might wonder why one with all the apostle's advantages should so urgently need the prayers of others. He was well acquainted with the Jewish scriptures and Jewish questions, and not ignorant of Greek philosophy. He had miracles to enforce his mission; could heal with a touch, and smite his enemies with blindness. Besides all this, he was confident of the divine power of the gospel to save every believer. Why then did he feel so much need of the brethren's prayers? The apostle still felt himself very inadequate for his great work and high responsibilities. At that time the New Testament was not published, and the people had not the gospel in their hands. Jesus had committed the gospel to the apostles, and they were to give it to the world. That treasure was in earthen vessels, and they were the stewards of the mysteries of God. We cannot conceive how numerous and how strong the temptations were for the apostles to alter, and thereby corrupt, the gospel so as to suit the tastes of men. The Greeks would plead with them to add some of their favorite philosophy, and promise them great success. O, said the Jews, just put in circumcision with the gospel, and behold the multitudes you would thereby bring to Christ. Those who now follow you from city to city like hungry wolves would eagerly follow as rejoicing disciples, and you would reach and save many Jews. Who, but God could at all times preserve the apostle from corrupting the gospel, and make him more than conqueror? Who else could put this song of triumph in his mouth when "ready to be offered": "I have kept the faith?" The extreme difficulty of keeping the gospel pure from human corruptions ever since it has been clearly written down in the Bible may suggest the hardship of keeping it pure before it was thus written. "Who is sufficient for these things? but our sufficiency is of God." They who were so entirely dependant on God needed the prayers of His children.

2. The apostle needed divine wisdom to choose his field of labor. He was once so anxious to preach the gospel in Jerusalem that even after the Lord had told him to leave as they would not receive it from him, he began to urge and argue the matter until he was peremptorily commanded to depart (Acts xxii:17-21) At another time he proposed to go into Bithynia, but the Spirit suffered him not (17:7.) When about to leave Corinth the Lord told him to remain, for he had much people in that city (Acts xviii: 9-10.) No doubt Paul wished to labor where it would be in vain for him

to preach, while others in the same place would be successful, and other fields waited for him to reap the harvest. He needed the Lord to guide him in this respect, and for such guidance he and others prayed. Other preachers also need the divine guidance in these matters, for while the Lord appeared to Paul and told him where to preach and where not, they have to watch the opening of his providence, and earnestly strive and pray to be guided according to his will.

3. The apostles, like other men, were liable to be overcome with trouble. This trouble was so intense at one time that they had the sentence of death in themselves that they should only trust in God, who raiseth the dead, and delivered them from so great a death, and they trusted he would yet deliver them, while the Corinthians helped them by their united prayers (II. Cor. i:8, 11.) In the second chapter he tells of his great grief in not meeting Titus at Troas. He expected to hear from Titus the fate of his first letter to the Corinthian church. But not meeting him he was so overcome that he left Troas, where a door was opened of the Lord for him to preach, and rushed with streaming eyes toward Macedonia (ii:12, 13, and vii:6, 7.) Amidst all these troubles it is not surprising that the apostle so earnestly sought the sympathy and prayers of his beloved brethren. It comforted him in the midst of all his grief to know that others felt and prayed to God for him.

4. Nothing is more natural than for those who have themselves understood the plan of salvation, and found forgiveness through the blood of the cross, to long for an opportunity to tell others of the love of God, and to expect others to come to the same Saviour, that they may rejoice together. But when they are disappointed in this, and find some entirely indifferent in the matter, and others through prejudice determinedly opposed to them, regarding them as dangerous deceivers, and spurning them as their worst enemies. How sad, indeed, is this disappointment! O, how they wish they could show them their mistake and convince of the love of Jesus! Who can bear them up under this trouble but the same kind friend who saved themselves? Who can give them wisdom but God?

Paul does not ask his brethren to pray that he might be relieved from any of the long list of intense hardships or cruel persecutions he enumerates in the 11th of II. Corinthians. No, indeed; for none of those things moved him. He only mentioned them to cut off occasion from false apostles, and to show that God honored him by these sufferings as highly as he did any apostle. He wished them to pray for an open door to preach the gospel — that utterance might be given him to preach, and that wicked men might fail to take his life until his grand work was done. He wanted to speak boldly and wisely, so that he might with more power prevail on men to embrace the Saviour, and that he might warn and teach every man in all wisdom, so that they might be perfect in Christ.

Brother, Paul has finished his course and kept the faith, and will certainly receive a crown of righteousness. You cannot pray for him. But others are laboring to hold before the dying the same gospel which was committed to his trust. Do they need an open door? Are there not as many adversaries as in Paul's day? Do they need utterance? Do they need wisdom? Do they need everything from God? Are you praying together with these brethren to God for them? You feel glad to hear of their success. You are helping to feed and clothe them and their families while they are preaching the gospel to the lost. But are you earnestly praying for them? Please don't lay this carelessly aside; but while the Judge is standing before the door ask yourself the question: Am I earnestly praying for those who are preaching the gospel?

## Original Contributions.

## ONCE MORE.

Allow me, Bro. editor, to say a few more words on majorities, and I will promise you never to mar the columns of THE CHRISTIAN again with this question.

The only way to settle any question rightly is to discuss it freely and kindly, and to keep within the bounds of reason, and not get into the regions of "hot blood." It is not always best to be too sure in our ideas and notions. Cromwell's advice to the framers of the Westminster Confession of Faith was good: "Brethren, I beseech you in the mercy of God believe it possible you are mistaken." Our words and deeds should be like the ark-sent dove that returns from the troubled waters bearing the green olive branch of peace to the soul. It should be our aim to say something on this as well as on other questions that will not "freeze the genial current of the soul," but rather melt what ever frost and ice may be in our natures.

If we find a person whom we suppose is not sound in the faith we should not condemn him, and consider him an "innovator," but rather following the noble example of Paul, who loved and praised his Thessalonian brethren for their devotion to the cause of Christ — "their work of faith and labor of love and patience of hope" — notwithstanding "here was something deficient or unsound in their faith. For this reason he was very anxious to see them, "that he might perfect that which was lacking in their faith" I. Thess. iii:10.

We must have clear and honest facts when we attempt to let the light on to any subject. Unqualified denials will never convince any one, unless it is to convince them that we have no facts. To frame our position with blank denials and unkind thrusts can never cover our error, but "all the more it seeks to hide itself the bigger bulk it is."

We said in a former article that "there could not be found a church that was not governed by majorities in matters that are not legislated upon in the scriptures, and that the reason no such church could be found among us was, because no such church could exist." The denial of this has no weight whatever unless substantiated by facts. Such a church must be produced before the denial can have any force or bearing on the question. Not to govern by majorities is to put within the power of one person, be he pastor or elder, to control the affairs of a church, which would at once establish the rule of tyranny such as is found within the Roman hierarchy. This great brotherhood is invited to bow its neck and become servants to the opinions and notions of any minority that may see fit to mount the throne of opinions and "crack the whip" of authority. Our love of truth, and our interest in the grand plea of the Christian brotherhood are too great to allow this minority axe laid at the very root of the reformation. To see how utterly destructive of the churches this minority rule, or "one man power" is, we only need look at the late revelation of the cause of Christ in one of the counties of Texas. Where there were nine churches now there is only one!

It is said that this "majority rule" is not "hinted at in the New Testament." This is easy to say, but awfully hard to believe. We find that in the apostles' days, when the church needed deacons, it was left with the church to choose them, and not to two or three. The apostles, no doubt, might have chosen them, but they being blessed with good common sense did not consider it best to choose them in that way. It was, therefore, left with the multitude — the church. After the deacons were chosen the apostles laid their hands on them. Other places could be produced where such like work was left to the church and not to

the few. If a church to-day needs a deacon he is chosen in like manner — after the apostolic order. Let the preacher or elder arrogate the right, or prerogative, to attend to this kind of work without the wish or judgment of the church, and very soon he would be invited to step down and out. I am safe in saying, we have no such churches among us in these Provinces who would stoop to any such folly. Our elders are men with good sense in their heads and the love of the cause in their hearts. Let an elder teach or introduce something that others thought unscriptural, and see how quickly he would be branded "unsound" and unfit for his position. This shows very clearly that those who are claiming the elders should "rule" want themselves to be the judges of how they should rule and of what is right and scriptural. It is true that the elders are to rule, but not as lords over God's heritage but as the servants of the church, and in perfect harmony with the church.

Another denial of a fact as plain as the shining sun is, that our schools are not governed by a majority. While it is true that the children have not a part in the government, it is not true that the school is not governed by a majority. How did Mr. A. get his school? By a majority of the trustees, two were for him and one against him. How did the trustees get their appointment? By a majority of the school meeting, etc., etc. Let the teacher violate the laws that are laid down, and he will soon find out that the school is ruled by a majority. It is needless to say more in reply to these denials that the schools and governments are controlled by majorities, as the mere child can see that the statements lack "the essential element." It is an unfortunate weakness, however, to assume that the majorities in our churches are boys and girls, in order to bring an odium upon majorities. Nothing could be farther from the truth. And what is still weaker, not to use a stronger term, is to insinuate that our young men and women in the churches are "frivolous," "ignorant," "vain," "light-top," "fickle," "worldly," "of unborn graces and ungrown piety," "and from the Babylonish camp." I exceedingly regret that any young people are the subjects of such implacable disgust. Let us sing, brethren, "Hark, from the tomb a doleful sound." How can any one help being in the dark who sits in such a shadow? But we will leave this dark picture with the old trite saying, "that whoever accuses others of corruption will be sure to convict only one." Let me scatter a little wheat among this chaff by giving my experience among our young people. I have been among all our churches in these Provinces, and know our young people well, and I can truthfully say, they are worthy the respect and confidence of the churches; and as we said in the October CHRISTIAN: "Our hearts rejoice over the noble band of young men and women who are so grandly filling the places of those who are dropping out of our ranks." Our Bro., W. S. Freeman, who wrote so concisely on "majorities" is one of our young men, who is an honor to his profession and to the church. Our troubles, and innovations, and corruptions do not come from our young brethren, but from those who have lost the purity and piety of their youth.

I want to extend my hand "with my heart in't" in commendation of the following: "We find there is still need — urgent need — that we earnestly contend for the faith which was once delivered to the saints. The faith here means the gospel in all its parts. It includes the provisions which the Lord has made, the directions he has given for ruling in the churches." Italic mine. These are true, sound words. If ever there was a need that the lovers of pure Christianity should use their tongues and pens in behalf of the truth, now is that time of need. I have space only to

mention a few things that are being ignored and eliminated from the Christianity of the Bible. We look first at the commission, in which we find the commandment: "Go into ALL the world and preach the gospel to every creature." This commandment is second to none in the "directions given to the churches." To neglect this is a manifest departure from "the faith." To give our attention to only a portion, and a very small portion, of the world is to ignore the plain teaching of the Bible, as it is into ALL the world the gospel is to be sent and not a part of it. Here, then, is one essential truth that should be most earnestly contended for, lest we depart from the faith. It becomes us to be very careful that we keep the commandments before we condemn another, as it was only the man who was not guilty who was allowed to throw the stone.

We also find in the directions which govern our own Christian life the important duties of love, patience and kindness. We are commanded to "put away evil speaking;" "to speak evil of no man;" "to be of the same mind;" "to let the mind be in us that was in Christ Jesus;" "not to judge one another;" "to be kindly affectioned one to another;" "to be honest in the sight of all men;" "to follow peace with all men, and holiness without which no man shall see the Lord." The apostle assures us that hatred and variance, and strife, and divisions, and such like are works of the flesh; and that those who do these things shall not inherit the Kingdom of Heaven. We cannot be too earnest in contending for these essential principles of the faith of the gospel. It will never do for us to destroy the 12th chapter of Romans in our contentions for the 2nd chapter of Acts.

While we see the need of defending the truth, we see also just as great a need of construction. We lose sight of the important difference between defending the truth and establishing it. Nehemiah's men defended their position and built the walls of the city. Our defence of the truth is worthless unless we are building up the cause of God. We need, therefore, to speak the truth, and live the truth. Some one has said that "he who gives good advice builds with one hand, and he who gives good advice and good example builds with both hands; but he who gives good advice and poor example builds with one hand and pulls down with the other."

Let us build with both hands. We must have the gospel in our hearts, and in our words, and in our looks as well as in our heads. It is when the world can see and feel the beatitudes of Christianity that they will accept it. May we love the truth, and defend it, and live it, with head, heart, hand, pocket, and not spend our time in steadying the Lord's ark."

"In all things essential unity, in non-essentials liberty; in all alike sweet charity."

H. MURRAY.

## FAITH.

BY E. C. FORD.

There is no one principle taught in the Bible of greater importance, and more central in our religion than that of faith. In the patriarchal as well as in the Jewish age it was a condition and means of salvation. And so also in the Christian age. "Without faith it is impossible to please God;" "for whatever is not of faith is sin." Neither can one come to God and enjoy the great salvation but by faith; "for he that comes to Him must believe that He is; and that he is the rewarder of them that diligently seek him." "Therefore, being justified we have peace with God through Jesus Christ our Lord." A principle so vital, and upon which our eternal interest depends, should receive our most earnest and careful consideration.

That faith is a condition of salvation, and one that God requires of men, is too evident to admit of diversion. Again, let it be observed just here, that if God requires us to believe it is because he has endowed us with the necessary faculties, and given us, at the same time, the most reliable testimony concerning the things he would have us believe. The very fact that God requires us to have faith, or to believe, should be sufficient evidence that we have the necessary faculties to believe, or have faith, is evident from the words of Jesus in answer to those who asked: "What shall we do that we might work the works of God?" He answered: "This is the work of God, that ye believe on him whom he hath sent." And it is also evident that man, having the ability to believe, is held responsible for his unbelief; for, in speaking of his rejection by the Jews, Jesus says: "If I had not come and spoken unto them they had not had sin;" but now," he adds, "they have no cloak for their sins." Again, Jesus says: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation." This people had heard his words and seen many of his mighty works, but they would not believe; hence their "condemnation."

What was true of those to whom our Lord spoke these words is also true of all men to-day. How important, then, that we should examine ourselves to see "whether we be in the faith." What, then, is this faith, so essential to our eternal interests? This question can only be answered in the light of God's word. From the teaching of the Bible we learn that there are three things necessary to faith. 1st. We must have the capacity to believe. 2nd. We must have the testimony or the words which we are to hear. 3rd. There must be an object upon which our faith shall rest. Take away either of these and there can be no faith. As well may we expect to see without the eye, the organ of sight, as to expect to believe if we have not the necessary faculty to believe. And no matter how strong the sight may be, there can be no vision without the light. So with our faith. Unless there is the testimony of God's word, the only light the world has on the great question of man's salvation by faith, no matter how strong our faculties, there can be no faith. How true, as the apostle Paul says: "How shall they believe in him of whom they have not heard?" And again: "So faith comes by hearing, and hearing by the word of God;" which is saying "that faith comes by hearing the word of God." With this also agree the words of the apostle John. In giving his reason for writing his testimony concerning Christ, he says: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye might believe." With this, too, agree the practice and testimony of the apostles. They did the preaching, and the people did the hearing and believing. How can they believe unless they hear, "and how can they hear without a preacher?"

Having the capacity to believe and the necessary testimony, the word of God, the question is: What shall we believe? In order to a perfect sight we must have not only the eye, the organ of sight, and the light, but we must also have an object upon which to look. So, also, in order to faith. We must not only have the faculty to believe and the testimony, but we must have the object upon which our faith is to rest. Upon this question the word of God is very clear. "Believe on the Lord Jesus Christ and thou shalt be saved" is the testimony of the Spirit. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." John, also, when he said he had "written these things that ye might believe," told us in the same verse just what we are to believe,

viz., "that Jesus is the Christ the Son of God, and that believing ye may have life through his name." From these and other scriptures that might be quoted, it is evident that the object of the faith that justifies is Jesus the Christ the Son of God. Thus, with the faculties with which God has provided us, and by the light of the precious word of God, we are able to believe with all our hearts that Jesus is the Christ; and believing this we have "power to become the sons of God." Only such as believe on the name of Christ have the power to become sons of God. No one can come to God unless they believe; and we must come to him in order to be his children. We conclude, then, from all these scriptures that to hear the testimony of the word of God concerning Christ, and to understand it, and believe with all our heart that Jesus is the Christ the Son of God, is the faith by which we may be justified and find peace with God.

October 21, 1890.

### SEED SOWING.

A paper read before the meeting for Bible reading at Port Williams, N. S., October 19, 1890, by Miss TILLIE STEVENS.

Sowing seed is a very simple act in itself, yet there are three things necessary in the act: First, we must have soil; second, seed; and, third, a sower.

In the parable of the sower, related by the three evangelists, Mathew, Mark and Luke, we have four different results from seed-sowing. "When he sowed, some seeds fell by the way side, and the fowls of the air devoured it; some fell on stony ground where it had not much earth, and immediately it sprang up, because it had no depth of earth, but when the sun was up it was scorched, and because it had no root it withered away; and some fell among thorns, and the thorns grew up and choked it, and it yielded no fruit; and others fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some an hundred."

Observe that the good involves no difference in the original character of the soil. It is the same; but a part is trodden, part is of shallow depth, a third part is infested with weed-seeds, while the last is deep, soft and free from weeds. Now, soil is the pulverized rock. Then, how important that the hard soil be loosened, the rock beneath the surface soil be broken up, and the weed-seeds uprooted before the seed be sown. Otherwise we can receive no fruit.

Seeing, then, that we have good soil, we must next look to the seed. Is it good and of the right kind? For instance, if we want a crop of wheat it will not do to sow oats or barley, but we must sow wheat. If we were to leave the seed lying in the granary it would not produce any fruit. It needs a sower, and the best to be found. Of course, one who has spent a life time in sowing seed might be better fitted for the work than one who has never sown; but one man could never sow the many fields which surround the earth.

The seed which Jesus refers to in the parable was the Word of God, which is sown in the heart as the husbandman casts his seed in the ground. In I. Pet. i: 23, the word is called an incorruptible seed, which liveth and abideth forever. It begets in the soul an abiding life which shall continue forever. It is the efficient and sufficient producer of spiritual life and fruit. The word needs no more energizing than the seed. It only needs receptive soil, and having it, will surely do its work. If the word of God be the seed, every scatterer of that precious seed must be called a sower. The sower was, primarily, Jesus himself; but, subsequently, the apostles; and, as the ages roll on, all those who seek to plant in human hearts the word of God. In all cases described in the parable the sower is

the same, while the result is entirely different. Then the whole difference must depend on the different states of the human heart.

"When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one and catcheth away that which was sown in the heart." The heart had been so trodden by evil passions, indulged in sin, careless indifference, that it became as marble to the impact of the seed. It cannot penetrate; hence, makes no impression there, but lies loosely on the surface until Satan, fearing they may believe and be saved, finds some frivolous subject to draw off the attention, and it is gone without one step being taken heavenward.

He that receiveth the seed into stony places, the same is he that heareth the word, and anon, with joy receiveth it: yet, hath he no root in himself but endureth for a while; for, when tribulation or persecution ariseth because of the word, or the trials which their new profession bring upon them, quickly dries up their relish for the truth, and withers all the hasty promises of fruit which they had shown. Their natures are too frivolous, and have no root worth mentioning. They believe for a while, and do a limited amount of service, and then are gone until the next protracted meeting comes, when seed again falls into the excitable soil, produces a sickly plant which is soon dead, and so it goes on.

He also that received seed among the thorns is he that heareth the word, and the care of this world, and the deceitfulness of riches choke the word, and becometh unfruitful. Good impressions have been made, and of some depth, but the weary burden of providing for the present life is a thorn. They allow themselves to think they can do nothing for Christ because they have so much to do for themselves and their families. Others, again, have the care of accumulating wealth. When wealth comes it brings new temptations. Associations are likely to be with those who are not Christians, and they learn to sacrifice fidelity to the demands of society. I do not mean to say that the Christian should not have pleasure, and that it is a sin to be happy; but just the reverse. We should not only be happy ourselves, but strive to make others so; but refrain from those pleasures which have a tendency to wean us from Christ.

Finally, he that receiveth seed into the good ground is he that heareth the word and understandeth it, which also beareth fruit and bringeth forth, some thirty, some sixty, and some one hundred. The marked difference in the capacity of men is that indicated by a three-fold division. The good and honest hearts which hear, heed, accept and hold fast, are by no means equal in ability to bear; and God will hold them responsible only according to that ability. If you can only bear thirty, do so and receive God's blessing. If you can bear a hundred, thank God for thy glorious capacity and bear them; but think not to deceive God with the thirty which might have been a hundred.

My dear brother or sister, to which class do you belong? Has your heart, from wicked and frivolous thought, grown smooth and hard? Are you poor, and have you no time for Christ? Do the labors of the week make you too fatigued to go to the house of God on Sunday? Be careful, brother, or sister. Remember that fruit must be brought to the judgment seat. You who are rich, what is your money doing for Christ? Are you putting your goods in his barns, or does it take all your time to take care of yourself or of what he has given you? *Only fruit, not wealth, can be exhibited at the judgment seat.*

May the Lord help us to be in the group which hear, heed, accept, hold fast and bring forth fruit with patience. "Be ye doers of the word and not hearers only, deluding yourselves."

## News of the Churches.

## NEW BRUNSWICK.

ST. JOHN.

A Young People's Society of the Christian Endeavor has been formed in connection with the Coburg Street Christian Church, with Bro. Geo. F. Barnes, President; Sister J. E. Edwards, Vice-President; and Bro. W. H. Banks, Secretary-Treasurer. The following committees were appointed:—

*Lookout*—Bro. Barry Allan, Chairman; Sister Nettie Clark and Sister Emery.

*Prayer Meeting*—Bro. A. D. M. Boyne, Chairman; Sister J. F. Flaglor and Sister Lillie Bowen.

*Social*—Bro. J. F. Flaglor, Chairman; Sister Hattie Banks and Sister Bertha Stockford.

*Sunday School*—Bro. T. H. Capp, Chairman; Sisters L. R. Miles and Emma Christie.

The society will meet every Tuesday evening at eight o'clock.

Bro. Capp spent a week on Deer Island, preaching at Lord's Cove and Leonardville.

Bro. J. Farrell of Amesburg, Mass., but formerly of this city, preached on Lord's Day evening, Oct. 19th, and Lord's Day morning, November 2nd. It is his intention to prepare himself for the work of the ministry.

Bro. Ellis B. Barnes, who graduated from the Bible College, Lexington, Ky., University, in June last, returned home on Friday morning, October 24th. He preached in the Coburg street Church on Lord's Day, morning and evening, (26), to large congregations. Also, on the following Monday, Tuesday and Thursday evenings. After the service on Thursday evening two young persons were baptized. He left on the C. P. R. train the same evening for Bowmanville, Ont., where he is engaged as pastor of the church.

The Woman's Missionary Aid Society met on Thursday afternoon, September 24th, 1890. The following officers were elected for the present year: Mrs. Blackadar, President; Mrs. J. E. Barnes and Mrs. Owen, Vice-Presidents; Mrs. Josie E. Barnes, Secretary; and Mrs. Ethel Barnes, Treasurer. There were thirteen members present. The collection amounted to \$13 05.

W. A. B.

The Coburg Street Christian church was the scene of a very pretty wedding at one o'clock Wednesday afternoon. The contracting party were R. A. Christie, of Messrs T. B. Barker & Son's establishment, and Miss Josie, daughter of J. McB. Morrison. The best man was Mr. W. H. Banks, and the bridesmaid Miss Rae Christie. T. H. Capp performed the ceremony. The platform surrounding the pulpit was neatly decorated with potted plants in bloom. Among the presents was a very handsome one from the Young People's Mission band in connection with the church. Immediately after the ceremony Mr. and Mrs. Christie, and a number of their intimate friends were driven to the Intercolonial passenger depot to take the Canadian Pacific train to Amherst.—*Gazette*

## NOVA SCOTIA.

HALIFAX.

The brethren have thought no doubt that I have forgotten them—or I have fallen from grace or that something of this kind had happened me. After writing so many letters in THE CHRISTIAN and then so abruptly to stop all correspondence would leave that impression. But I have neither forgotten you, nor have I fallen from grace, but by the grace of God I am firmer and stronger in the faith than ever. And in the future I must try and stir you up, my brethren, to greater works for the Master.

Halifax is coming up nobly to the work, and will by and by astonish the brethren. I am going to keep this a secret for the present. But you will see by THE CHRISTIAN in due time what Halifax is doing for Home Missions. Brethren, you are not aware how much the church has had to shoulder

these last three years—but I am happy to say that she is now in a good position to do noble work for the Master. We have both home and foreign mission funds started, also a poor fund, besides a heavy rent to meet. If Halifax was to sum up all that she is giving for the cause and put it against other churches I think (taking members into consideration) she would be ahead; however, this is not the question. How much more are we going to give this coming year, than we did last year? More money is wanted to carry on the work and every one should try and do more in the future than in the past. Time is short and our opportunities for doing good are greater day by day. We cannot call back the past, but we can embrace the present. I am looking forward to a grand time in the near future and hope not to be disappointed. We have had many foreign brethren visit us this summer, and they have wonderfully helped us by their presence and encouraging words. We need encouragement to press onward and upward, and we are thankful to those kind brethren who visit us from time to time. All who come this way will be made welcome among us. I hope in the future to be able to inform you of the work that is going on among us here. There has been many good things done that I would like to tell you about, but will not do so now, will wait until next letter. There have been two added to the church by baptism; this is good news, and hope there will be many more brought to Christ the coming year.

We were disappointed that Bro. Moseley and family had to leave us. If he could have stayed with us, we would have had as good a preacher as we needed, to speak to the people. However, we are learning to put up with disappointments, and trust we will not be disappointed in receiving that crown of life that fadeth not away. Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy; to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. W. J. MESSERVEY.

TIVERTON.

We have extended the hand of fellowship to one candidate since our return from the annual. Our sisters have organized into two societies in behalf of home and foreign missions.

One is known as the Auxiliary Aid Society with Sister H. A. DeVoe as President; Sister McKay, Vice-president; Sister Lyons Outhouse, Secretary; Sister Geo. Cosseboon, Treasurer.

The other is known as the "Blue Ribbon Society" with Sister Sadie Cosseboon, President; Sister Alice Clark, Vice-president; Sister Alice Outhouse, Secretary; Sister Bessie Outhouse, Treasurer.

The funds of the first named society go to home and foreign missions, while that of the latter is to be devoted entirely to home missions.

In addition to these we are to take up a regular monthly collection on the first Sunday of each month in behalf of our home mission cause, and Sister Bessie Outhouse has offered to act as outside collector of funds for the same cause.

Our brethren seem to be alive to the necessity of work in these matters as well as talk. Bro. and Sister Darst's visit did us all lots of good in this direction and gave us much strength and encouragement to be faithful workers in our Master's cause.

W. A. DEVOE.

## Married.

BECK—INNES—At Montague Bridge, October 21st, 1890, by O B Emery, Mr. Vers Beck and Miss Margaret Innes, both of Lot 63, Kings County, P. E. Island.

STOCKFORD—REED—On the evening of October 29th, at the home of the bride, 160 Brussels St., St. John, N. B., by T. H. Capp, Simon Stockford to Carrie M. Reed, both of this city.

CHAMBERLAIN—PEACOCK.—At No. 20 Summer Street, St. John, N. B., on the evening of September 29th, William Chamberlain to Miss Juliette Peacock, both of this city.

CHRISTIE—MORRISON.—In the Coburg Street church of the city, by T. H. Capp, on the afternoon of October 15th, Mr. R. A. Christie to Miss Janet J. Morrison, both of Saint John, N. B.

POWELL—DUSTER.—On the evening of the 15th ult., at the Belyea Hotel, Prince Wm. St., of this city, by T. H. Capp, Percival Powell of Freeport, N. S., to Miss M. F. Duster of Toronto, Ontario.

## Died.

KEMPTON.—Our young friend, Ralph Kempton, only son of Bro. and Sister Thaddeus Kempton, was taken from us the morning of Sept. 11th. The angel of death came unsought and unwelcomed and touched his heart with the joy finger of death, and dear Ralph yielded to his stern demand. He was taken with a severe attack of inflammation which seemed from the first to baffie all medical skill. He was a great sufferer, but he bore his sufferings without a murmur or complaint. All was done that a fond loving father and mother could possibly do, but no earthly claims can prevent the relentless demands of death. His dying request was, "That his young associates might attend the Sunday-school and obey the Gospel of Christ." Ralph was greatly respected by all that knew him, and his death is mourned by a large circle of friends. Very many of the friends attended the funeral, and paid their last sad and tender tribute of respect to his sacred memory, and then laid his mortal remains in the city of the dead to await the resurrection of the dead. There is a consolation in this sad event, i. e., that dear Ralph died in his "Tender teens," and has not the wright of a long sinful life upon his nature. May the father and mother and the sisters who are so deeply affected, find in Christ their Saviour a very present help in trouble. And may these afflictions which are but for a moment work out for them a far more exceeding and eternal wright of glory.

H. MURRAY.

BARR.—At Woodville, Digby Co., N. S., March 4th, after a long illness, borne with true Christian patience, Annie, beloved wife of Bro. John Barr, aged 38 years, deeply regretted.

H. A. D.

STEELE.—At Southville, Digby Co., N. S., Aug. 16th, after a short illness of seven days, William Steele, in the 36th year of his age. He was a son of our beloved elder, Stephen Steele, was baptized about two years ago by Bro. Harding, lived faithful to the Master, and died strong in faith and hope, leaving a sorrowing wife and many relatives to mourn their loss.

H. A. D.

SILLERS.—Elder Malcolm Sillers of the River John Church, departed this life on the 28th of July, aged 81 years. He left a wife, two sons and two daughters to mourn the loss of a devoted husband and father. In him the church loses a faithful member. He was the eldest of a large family, six brothers and three sisters survive him. His end was peace.

WILLIAM McNAB.

COSMAN.—The young may die, the old must die. We are again called upon to record the death of one of the members of the church at Southville. Our aged sister Mary A. Cosman, fell asleep in Jesus on the 11th inst, after a long and painful illness which she bore with true Christian fortitude in the 77th year of her age. Her early teaching was Episcopaldan, but for a number of years she was brought under the teaching of the Disciples of Christ and was imbued with the Spirit of the Master, and she saw as she never had seen the plan of life in the gospel. About twenty years ago, as she stood on the shore while her youngest daughter was being immersed, she determined to confess and obey the blessed Jesus and she there confessed His name and began a life of obedience which continued till death. She leaves a large circle of relatives and friends to mourn her loss. The occasion was improved by the writer in giving an address from the words, Blessed are the dead that die in the Lord, etc.

J. A. GATES.

Woodville, October 20th, 1890.

TITUS.—It is with feelings of deep sympathy we record the sad loss of Austin, youngest son of Bro. and Sister Howard Titus. On the 21st of September, about 4 p. m., the little fellow left his home and went (as is supposed) to the wharf. As he did not return, a diligent search was made, but no trace of him could be found. Bro. and Sister Titus have indeed been called to pass through deep sorrow of late. Be it remembered, only eight months previous they met with the sad loss of their eldest son by drowning. They have our deep sympathy and our sincere prayers. May He who is able to comfort in time of sorrow, aid them to bear their bereavement with Christian resignation. Also helping them to realize that "All things work together for good to them that serve God."

H. E. COOKE.



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