



# THE CHRISTIAN.

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

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## The Christian.

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We seldom call the attention of our subscribers to money matters, but some do not pay as promptly as they should, and that is why we do so at the present time. It is not our aim to make money, as our charge for the paper is only about enough to pay expenses.

Please refer to your direction label and send us the amount due at once.

We are glad to see that a number of our young brethren are becoming interested in THE CHRISTIAN. Several articles of late have been contributed by them to its columns, but on account of modesty they have not allowed their names to appear in print.

Word reached us a short time ago that our highly esteemed Bro. David Fullerton, of Pictou, N. S., had met with quite a misfortune, having lost the front and middle finger of his right hand by coming in contact with a circular saw. While his many friends will feel sorry when hearing of this, still they will be pleased that it was no worse.

BRO. EMERY has received another expression and token of the high esteem in which he is held by the brethren at Montague. We are rejoiced to know that such brotherly love exists between the preacher and people, for Bro. Emery considers the brethren at Montague equal, if not a little better, to any he has found elsewhere.

A GREAT TRAVELLER.—La grippe a short time ago made his first appearance at St. Petersburg, Russia, but has since made a tour throughout the world, and though unbidden and without respect of persons pushed his way into the homes of the rich and poor, of the statesman and soldier, of the priest and people, and snapped us under the tenderest ties and in many a home left a vacant chair. But though gone he, or another of like character, may return again to carry on the work commenced. Seeing, then, that we know not what a day or an hour may bring forth, let us be ready. Then we need have no fear of “the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday.”

WHEN writing for the columns of the press do not sit down and dash off in fifteen minutes an article and then be surprised to find that said article

does not appear, or if permitted to pass it has undergone some change. When hurriedly written, words are left out, sentences are not finished, etc., that at times it is about impossible to represent correctly the mind of the author. When writing give your best thoughts, and these on any subject cannot be collected and presented in a moment of time. Study closely, write carefully, put the article away for a day or two, or a week, if possible, re-read it and then you'll re-write it, and the result will be—you will be better pleased with it, and more good will be to yourself and readers.

A VALUED correspondent to the columns of THE CHRISTIAN writes (we omit names):

Bro. Capp, add these names to the list of supporters of mission work:

Sister D	—	..	....	\$5 00
Sister A	—	..	....	5 00
Sister S	—	..	....	10 00

And then Bro. G. said he would give \$10.00 and there is Bro. A. who is never behind in a good work, he'll give something. If you were talking to them you would get the money.”

Thanks, we'll attend to those brethren at our first opportunity and we'll report the result. Brethren, should you know of any G's and A's in your neighborhood and you have a delicacy in asking them to support us in this work—why write to us. This is the Lord's work. And to ask men to support it is not begging.

We call special attention to the Christian Tract Society on page 2. Truly, much good can be done by the distribution of such literature. Our villages, towns and cities are flooded with vicious and soul poisoning books and pamphlets that find an easy entrance into many a home, because, forsooth, they are cheap! Now, a number of young men, who are interested in the work of the Master, have taken hold of this enterprise to furnish good literature at a mere nominal price. Bro. Tyler, as you can see, will be associated with and give direction to this work.

EDUCATIONAL FUND—Brethren, have you forgotten this Fund? Judging by the little that has been contributed of late we would say you surely have. We have young men that are deserving of support in this direction. Does some one say, Oh, I believe in a young man having as up enough to fight his own way through! Yes, that's all very well, but why not say the same about the members of your own family. Yonder, perhaps, is your daughter taking music lessons, the son attending college or learning a trade and you are meeting the bills. Why not be consistent and say, Oh, if they have snap enough they will come out right without my assistance. Brethren, remember we belong to the family of God, and among us are young men with the love of God in their hearts, and it is not a duty on our part simply, but a privilege, to aid them to gain as speedily as possible a better knowledge of God's word and how to present it. They are preparing for the Lord's work, not their own. If left to their own efforts, it might take eight or nine years to accomplish what, with a little assistance on our part, might easily be done in three. Brethren, be assured your best efforts in this direction will not by any means make “snap” the less necessary, but on the other hand

will increase it. Send something for the Fund right now. We need it right now. If you can't send a \$10.00, let it be a \$5.00, a \$1.00. Can't afford that, then 50 cents, yea, 25 cents. Let it be something.

WHAT a peculiar conscience he must have! A year or two ago there was in our city a preacher that could without any compunction of conscience tolerate as a member of his church a rum-seller, and from the pulpit speak slightly of the efforts to suppress the liquor traffic—alleging that the Bible favored its sale and use. But of late his conscience will not let him rest. It has been goading him to such an extent that he felt compelled to resign his present charge. And why! Because of the rum-sellers among his members? No! That some of his flock indulge in dancing and card playing? No. But the majority of his people, in all deference to his opinion to the contrary, favor the pew renting system; and his conscience will not permit him to live happily in the presence of such a gigantic evil! What a conscience he must have! Truly conscience is a creature of circumstance, but frequently its possessor is censurable for the influencing circumstances.

BRETHREN, let us help on the Mission work in these parts. The harvest is great and the laborers are few. There are some that have and will, no doubt, throw obstacles in our way and find fault—but what of it? Is it not a pitiable sight to see, as we have seen, that professed follower of the Lord Jesus argue for an hour or more against Sunday-schools, Mission Boards, and with an apparent pious indignation speak (but ignorantly) of the misappropriation of the brethren's money in mission work, and then, while looking around for a nod of approval from others like himself and nervously awaiting a reply, takes out a plug of tobacco and tears off a mouthful. What a conscience he must have. Remember, it is an easy thing to find fault. A child may destroy in a moment the finest work of the artist. Ruskin has well said:

“In the world's affairs, there is no design so great or good but it will take twenty wise men to help it forward a few inches, and a single fool can stop it; there is no evil so great or terrible but that, after a multituded of councillors have taken means to avert it, a single fool will bring it down. Pestilence, famine and the sword are given into the fool's hand as the arrows into the hand of the giant; and if he were fairly set forth in the right motley, the web of it should be sackcloth and sable; the bells on the cap, passing balls; his badge, a bear robbed of her whelps; and his bauble, a sexton's spade.”

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

#### RECEIPTS.

Y. P. M. Band, St. John, N. B.,	....	\$1 75
Lillian Lambert, Bartlett's Mills, N. B.,	..	2 00
Coburg St. S. S., St. John, N. B.,	....	12 22
W. H. Harding, Halifax, N. S.,	....	1 00
Y. P. M. Band, St. John, N. B.,	....	2 50
D. Fullerton & Son, Pictou, N. S.,	....	9 00
Church at Westport, N. S.,	....	6 00

#### EDUCATIONAL.

James Flaglor, St. John, N. B.,	....	1 00
Samuel Nelson, Bridgewater, N. S.,	....	50

Total, .. .... \$35 97

T. H. CAPP,  
Treasurer.

## Correspondence.

## CHRISTIAN TRACT SOCIETY.

Two circumstances have led to the organization in New York, of a society called the Christian Tract Society. They are (1) The undoubted necessity for such an organization to distribute, especially in the east, inexpensive literature setting forth the conception of the gospel entertained by the Disciples of Christ; and, (2) The fact that the increased, and constantly increasing demands in all parts of the country, for an "Open Letter Concerning the Disciples of Christ," requires such agency.

The prime object of the Christian Tract Society is the distribution of our literature.

Funds to carry on this work will come from contributions and sales. Five dollars will constitute one an annual member; Twenty-five dollars a life member; and One Hundred dollars a life director. If persons contributing any sum, however small, to the funds of the society, desire to do so, they can order tracts or books sent to any person or persons whom they may name, in value, to the amount of their contribution. When money is in the treasury a limited number of tracts will be sent gratuitously to persons who cannot pay for, but who desire to distribute them.

The officers of the Christian Tract Society are W. F. Stevens, M. S. President; Prof. Robert H. Elder, Corresponding Secretary and Treasurer; Thomas Amis, Esq., Recording Secretary; B. B. Tyler, Editor.

The purpose of this organization is to print and circulate tracts on live religious topics, and in a form for easy distribution by mail. Address, for information, enclosing contributions and orders: Christian Tract Society, No. 323 West 56th Street, New York City.

## JOTTING FROM NOVA SCOTIA.

We always look forward to the arrival of THE CHRISTIAN with interest, as in it we get the news of what is transpiring in these lower provinces, and we feel most interested in what is happening near home.

In the Editorial, we always get something that is substantial, and is to be depended on, and will enable the "Christian" to grow in grace and in knowledge, which is very much needed in these latter times, when there seems such a tendency in professing "Christians" to stray away from the truth, and turn the house of worship into a place of entertainment, as is being done in many parts of the United States, and also nearer home.

It made me feel sorry when I saw in the last CHRISTIAN, Bro. Murray, elevating the "Endeavor Society" over the Society that the Lord ordained, which Society, when carried out as intended by the author, will cover all ground occupied by "Endeavor Societies", "Temperance Societies," and all other Societies thought necessary for the morals of the community.

Bro. B. B. Tyler is keeping up quite an extensive correspondence in the American papers, showing his sympathy for the pious unimmersed, and in the last CHRISTIAN he says, "if any unimmersed person is pious his good destiny is secure." Was not Paul pious before he was converted? He was zealous for the worship of the God of his fathers, and thought he was doing right when persecuting the "Christians." Bro. Tyler speaks of deciding dogmatically on the salvation of others. We have no right to decide at all in the matter. Let all preach the gospel as the Lord gave it, neither adding to it or taking from it.

Bro. Cooke seems to have his soul stirred within him against those that ~~advocate~~ innovations, and

would seem to insinuate that only those introducing innovations are exerting themselves for the spread of the gospel in the world; if we would confine ourselves to the apostles' instructions, work upon their plans, and show a little more of their spirit of self sacrifice for the cause we profess to love, and very seldom indulge in hurling hot shot at our brethren, it would be better for us all.

The apostle John in his gospel, xiv. 21, gives us a test whereby we may judge of our love to the Saviour, also 1st John i. 4, and Rev. xxii. 14. We see by this that it is not in professions of love to the Saviour, nor in inventing new plans for the advancement of His cause that the scripture says nothing about; but in following His example and carrying out the instructions that He has left us.

Paul said "the mystery of iniquity doth already work, and also of your own selves shall men arise speaking perverse things to draw away disciples after them." If Paul said this of the Christians of his day we need not be surprised if the same thing should happen in our day. When A. Campbell founded "Bethany College" it was with the hope of it being the means of opening up the Bible to the young that would attend for instruction, and lately we see an account of it being made a place of amusement, and dancing.

The most of the young men that go from these provinces to get an education with the object of preaching the gospel seem to fall in with these progressive ideas although there are some honorable exceptions; in our own province we see an account of a present of a watch for playing the organ in the worship, so we are on the progressive road too.

D. F.

Dear Bro. Capp: For the last three months, owing to the failure of THE CHRISTIAN to reach me, I have been considering myself "out in the cold"—shut out from a knowledge of the work being done in these provinces. The back numbers received. Glancing over them hastily, I find no report from the Treasurer of the Mission Board. Why is this? Are the brethren discouraged? Perhaps they have reason to be, when such a heart-thrilling, soul-stirring, pure-opening appeal as Bro. Gates' in the December number should be read without response.

The March number brings us another missionary appeal. Let us hear its call. Let us open our pocket-books as well as our lips in response. In the last article I think there is only one thing omitted in the comments on Malachi iii. 8-12, and it is this—the people were commanded to bring the tithes of their present possessions into the storehouse. This done, the Lord's promise is: "I will open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Too many of God's people plead that they cannot give anything now toward the cause of Christ. "Just wait," they say, "till we can curtail our expenses, or till our profits or salaries are increased, and then we will give." "Ten or twenty-five cents is not worth giving, wait till we can give something handsome." Which does the Lord commend, the large promises for the future or the small sums of the present given out of love to Him? Ten cents will place at least three copies of the New Testament in the hands of the people. And who can estimate the good which may be thus accomplished? If the 2,000 or more church-members in the provinces would each give ten cents per week, this would amount to \$80.00 per month, or \$960.00 per year. But if each Disciple were to give, like Bro. Gates, \$10.00 per year, this would swell the amount to twenty thousand dollars annually. A large sum! yet quite possible to be raised if the church would come up "to the help of the Lord against the mighty." Well, suppose we reduce the estimation one-half. Place it at \$10,000.00—only

five dollars on an average from each church member; and if all cannot give this amount there are numbers who can give \$30, \$40 or \$50 and not miss it. Then consider the work which may be accomplished by \$10,000.00 yearly. It will support ten or twelve able ministers constantly in the field.

It almost makes one sceptical to hear the church practically saying, those poor deluded people, how deplorable is their ignorance of the light and liberty of the Gospel. It makes our heart sick to think of them. So we will thank God that we are not as they are, forget or think of them only in pity (?) while we enjoy all the good things which God has provided for us."

Would to God the church would wake up and hear her Lord's injunction, "Ye are the light of the world—a city set on a hill—let your light shine." Yes, arise! shine! till earth's remotest bound shall be lighted up and reflect the light of the glorious Gospel of God's dear Son.

S. T.

## Selected.

## A BRAVE ROMISH BISHOP.

Scarcely since the days of Luther is there a case to be found of brave heroic utterance for truth equal to that of Bishop Strossmayer at the Ecumenical Council held in the church of St. Peter, at Rome, a few days ago. The question before the council at the time was the infallibility of the Pope. It is probable that the pontiff, Pius IX., was present, and that the vote would be unanimous, when Bishop Strossmayer arose and began his brave and masterly address as follows:

Venerable Fathers and Brethren,—“It is not without trembling, yet with a conscience free and tranquil before God who lives and sees me, that I open my mouth in the midst of you in this august assembly.

“From the time that I have been sitting here with you, I have followed with attention the speeches that have been made, hoping with great desire that a ray of light descending from on high might enlighten the eyes of my understanding, and permit me to vote the canons of this holy Ecumenical Council with perfect knowledge of the case.

“Penetrated with the feelings of responsibility, of which God will demand of me an account, I have set myself to study with the most curious attention, the writings of the Old and New Testaments, and have asked these venerable monuments of truth to make me know if the holy Pontiff, who presides here, is truly the successor of St. Peter, Vicar of Jesus Christ and infallible doctor of the church.”

He then declares he can find no evidence of such in the Bible or in history. Then begins his elaborate argument, clear and cogent, yet but little apparent effect upon his venerable brethren, who cry, Silence, heretic, silence! But the brave bishop proceeds: “Do not refuse me your attention, my venerable brethren, and with your murmurings and interruptions do not justify those who say, like Father Hyacinthe, that this council is not free, but that our votes have been from the beginning ordered (in precedenza imposti).”

This noble man shows that no trace of argument from Scripture can be found of Peter being Pope or any other of the Apostles. Space will not admit of even a summary of the evidence given, nor is such necessary to those who have not been hoodwinked by the dogmas of Romish teachers.

Having shown that no such appointment was made, or prerogative given our Lord to any of the Apostles, he then proceeds to interpret the text so often quoted and upon which this Romish belief is founded: “Thou art Peter, and upon this rock I will build my church,” etc. He reminds the council that its forefathers did not understand the

rock to be other than the faith of Peter and the truth he uttered in reply to Christ. This he proved by quoting from St. Cyril, St. Hylary, St. Jerome, St. Chrysostom, and others. And he adds further:

"Of all the doctors of Christian antiquity, St. Augustine occupies one of the first places for knowledge and holiness. Listen, then, to what he writes in his second treatise on first epistle of St. John; what do the words mean, 'I will build My church on this rock? On this faith, on that which said, 'Thou art the Christ the Son of the living God. . . . On this rock which thou hast confessed I will build My church, since Christ was the rock.'"

And further, said this Apostle of truth, "That which St. Augustine thought upon this celebrated passage was the opinion of all Christendom in his time." Therefore, to resume, I establish—

1. "That Jesus had given to His Apostles the same power He gave Peter.

2. "That the Apostles never recognized in St. Peter, the Vicar of Jesus Christ and the infallible doctor of the church.

3. "That St. Peter never thought of being Pope.

4. "That the councils of the first four centuries, while they recognized the high position which the bishop of Rome occupied in the church on account of Rome, only accorded to him a pre-eminence of honor, never of power or jurisdiction.

5. "That the holy fathers understood the rock in the famous passage to be not Peter, but his faith and confession."

And finally this brave man shows, by exhaustive research and logic statement, that the imperfect and even infamous course, in doctrine and practice of many of the Popes has been such that the dogma of the infallibility of the Pope is a disgrace and stigma to the Catholic church.

During this remarkable address, which must have occupied nearly two hours, Bishop Strassmayer was frequently interrupted with cries of Anathema and apostate; but amid their bitter invectives a Divine arm supported him, and he finished by saying "I have spoken; may God help me."—*B. A. Sherwood in Intelligencer.*

### WESTMINSTER CONFSSION.

An indisposition to be bound by the declarations of religious faith, made long centuries ago, is held to be a characteristic of the times. There is a growing tendency to deny infallibility to the good men and divines who, in all zeal for the true faith and in stern sincerity, drew up the confession of faith, the articles and creeds binding on the churches. These men, it is allowed, diligently searched the Scriptures, generalised what they conceived to be their true teachings, and arrived at their conclusions after long debate which sometimes ended in a compromise. They were under the inspiration of the Spirit in the sense that they were animated by zeal to make plain the will of God as revealed in the Scriptures. They had no supernatural guidance in the formulating the confessions and articles. They were led by the light of their reason, strengthened by patient study, but awayed by the opinions of their times.

The present, in fact, is a time of theological doubt, and of religious doubt, though there never was, some think, a time when there was a greater desire to believe and to gain a clear conception of the essentials of the truth. Great interest has been taken in the discussions of the New York Presbytery on the Westminster confession of faith, which showed a remarkable divergence of belief in central doctrinal points. It shows that the United Presbyterian church, of the United States, whose re-union took place in 1869, there is strong doctrinal divergence. In it there are the old school men, who adhere to the confession in its stern integrity and the new school men who are imbued with the modern spirit and are repelled by the doctrines

that seem to them totally inconsistent with belief in the universal fatherhood of God. They object that His love and mercy are not set forth, whereas it ought to promote the confession. They decline to accept a proposition that God's love be put in a foot-note in the next edition of the Westminster confession.

The doctrinal war in the New York Presbytery has grown warm over the third chapter, "Of God's Eternal Decrees," that sets forth that a certain and definite number of men and angels have been unchangeably predestinated unto everlasting life, and the rest of mankind, the non-elect, have been passed by, *foreordained unto everlasting death, dishonor and wrath.* And over the sections of the tenth chapter, "on Effectual Calling," which declare the saving of elect infants and elect persons who are incapable of being outwardly called by the ministry of the world, and the damnation of non-elect infants and other persons, and all men not professing the Christian religion, however diligent, to frame their lives according to the light of nature and the law of the religion they profess.

The committee appointed to consider the confession made their report, and on the clauses of it calling for revision the clergymen and elders divided 93 for a change, 43 against. These clauses were as follows:

1. We desire that the third chapter of the first section be so recast as to include these things only. The sovereignty of God in election, the general love of God for all mankind, the salvation of Jesus Christ provided for all and to be preached to every creature.

2. We desire that the tenth chapter be so revised as not to appear to discriminate concerning "infants dying in infancy," or so as to omit all reference to them (section 3), and so as to preclude that explanation which makes it teach the damnation of all heathen, or makes it deny that there are any perfect heathen who are regenerated and saved by Christ through the Spirit, and who endeavor to walk in penitence and humility, according to the measure of light which God has been pleased to grant them.—*Telegraph.*

### A BAD SHOWING FOR ROME.

That Romanism is making but very slow growth when compared with other religions, is clearly shown by the following figures from a well-known European statistician:

One hundred years ago there were in Europe 37,000,000 Protestants, 40,000,000 of the Greek church, and 80,000,000 Roman Catholics. Now there are 85,000,000 Protestants, 83,000,000 of the Greek church, and 154,000,000 Roman Catholics. The Roman Catholics have increased by less than twice their former number, the Greeks a little more than twice, the Protestants nearly two and a half times. We ought to take into account the descendants of European people in America and Australasia, and the growth of Protestants is prodigious. The number of Roman Catholics in the United States and in the British Colonies has grown from 190,000 in 1790 to 9,930,000. The 2,700,000 Protestants have multiplied to 47,000,000. So that when we put together the populations of Europe and their descendants beyond the seas, we find that the three great churches have grown as follows: The Protestants from 37,000,000 to 134,000,000; the Roman Catholics from 80,000,000 to 163,000,000; the Greek church from 40,000,000 to 83,000,000. That is to say, while the Roman Catholics and the Greek church have increased less than twofold, the Protestants have increased nearly fourfold.

This figuring is fairly within the facts. Fifty years ago, in the British Isles, one in three of the population adhered to the Roman Catholic faith. To-day not more than one in five can be counted upon by the Pope. There were as many Roman Catholics in the United Kingdom in 1846 as there are to-day.

### DEAN STANLEY ON BAPTISM.

The following summary is given as the views of the late Dean Stanley on the subject of baptism:

1. Immersion was wisely selected, not only because it was "a most delightful and salutary observance," but because it was significantly expressive of the design of baptism.

2. The word which Christ used to express baptism is literally translated "immersion."

3. Christ Himself was immersed.

4. The apostles uniformly practised immersion.

5. Immersion was the invariable practice of the primitive church.

6. It was the almost universal practice of Christians for thirteen centuries.

7. When the substitution of sprinkling for immersion began to find favor, it was stoutly resisted as an innovation.

8. Even in some of the old countries (Russia, for instance), the innovation has been, up to the present time, successfully resisted.

9. Immersion, "even in the Church of England, is still observed in theory. Elizabeth and Edward VI. were both immersed. The Rubric, in the 'Public Baptism for Infants,' enjoins that, unless for special cases, they are to be dipped, not sprinkled."

The change from immersion to sprinkling is greater than that which the Roman Catholic Church has made in administering the sacrament of the Lord's supper in the bread without wine.—*The Christian Leader.*

### UNBELIEF AND SECTARIANISM.

We have frequently insisted that the existence of the uncalled-for and sinful divisions of Christendom contributes to the infidelity of the age, and stronger testimony to the truth of this position perhaps could hardly be adduced than that furnished by the famous Mr. Spurgeon, in a sermon preached by him in his "Tabernacle." He is reported to have said:—"To-day the revelation of God is treated with indifference, or talked of as if it deserved no reverence or credit. Unbelief has sapped the foundations of the social fabric. Worst of all—I must not hold back the charge—many of the avowed ministers of Christ are no ministers of the faith at all, but promoters of unbelief. *The modern pulpit has taught men to be infidels.* Think not that I am aiming at the church of England. With all my objection to a state church, I am not so unjust as to conceal my belief, that I see in the Episcopal Church at this time *LESS of unbelief than among certain dissenters; in fact, Unitarianism, less tolerant than Unitarianism itself.* So frequently are the fundamental doctrines of the Gospel assailed, that it becomes needful, before you cross the threshold of many a chapel to ask the question, "Shall I hear the Gospel here to-day, or shall I come out hardly knowing whether the Bible is inspired or not? Shall I not be made to doubt the Atonement, the work of the Holy Ghost, the immortality of the soul, the punishment of the wicked, or the deity of Christ?" I know I shall stir a hornet's nest by these honest rebukes, but I cannot help it. *I am burdened and distressed with the state of religion; a pest is in the air; no truth is safe from its withering infection.*—*Selected.*

### Died.

STEWART.—At her home in South Boston, Oct. 21, 1888, Mrs. Eliza J., beloved wife of W. W. Stewart, and daughter of the late Lawrence M. Soren, Esq., of Brudenell, died, aged 35 years, leaving her husband and one little boy and many friends in loneliness and sorrow. She has left the transitory things of earth for the things which are eternal. No more sorrow or pain. The former things are passed away. Her dear little boy is with her mother, Sister McLaran, on the Brudenell, and will have almost a mother's care. May the hearts of the sorrowing be comforted. O. B. E.

POOLE.—Mrs. Maria C., beloved wife of Brother J. Bonson Poole, and daughter of the late John D. Campbell, Esq., died at their home, near Montague, February 4, 1890, aged forty-three years, leaving her husband, two daughters and two sons to mourn the loss of a loving wife and mother. About twenty-four years ago Sister Poole and her husband were baptized by Dr. John Knox, united with the church at "Cross Roads," Lot 48, where her membership remained till her death. Being kind and gentle in her intercourse with others, she had many friends. But she has gone, and, we trust, to a brighter home. O. B. E.

## The Christian.

ST. JOHN, N. B. . . . . APRIL, 1890.

## EDITORIAL.

## THINGS SEEN AND UNSEEN.

We have before us the things which are seen and the things which are not seen—one temporal the other eternal. It is intended that man shall look at the things that are not seen, while inferior animals are only expected to look at the seen; their capacity being unfit to grasp the unseen. The Creator has supplied this want in their nature by giving them strong instinct. "The ox (which cannot provide for the future) knoweth his owner, and the ass his master's crib," and both are cared for in this way. But man is expected to look to the unseen and provide for the future; and if he fails in this he has no such instinct, but sinks below the beasts that perish, dishonors his Creator and is doomed to suffer want. This holds good in nature, nor is it less true in grace.

Being in constant contact with the things which are seen, it is an easy matter to look at them and be influenced by them. The things that are not seen are revealed by the Holy Spirit in the Bible, and we can only see them by faith in the divine testimony and thus be influenced by them. But the influence is glorious. The Apostle says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and an eternal weight of glory, while we look not at the things that are seen but at the things which are unseen," etc., etc. II. Cor. iv. 17. Abraham saw Jesus' day afar off and was glad. Moses endured all his afflictions, as seeing Him who is invisible; and Paul could call his afflictions light and momentary, and regard it as the very highest blessing, working for him and his brethren a far more exceeding and an eternal weight of glory while he looked at the unseen. How often, when we are afflicted do we wonder at our lot, and how glad we would be to understand why it is so, or to obtain even a temporary relief. But here is a sight that unstings all our grief and turns our afflictions into the richest blessings which a kind Father can bestow; blessings that work for us while we are working for others—for the salvation of men, for the prosperity of the church, and for the honor and glory of Christ. Our affliction is working for us—working steadily, unceasingly, lovingly and effectually a far more exceeding and an eternal weight of glory.

This world is the place and this life is the time for work. "The night cometh when no man can work." We certainly are at work. Jesus knows that we certainly are working—working either for Him or against Him. While we are working for Him He makes all things work for us. How important that we work for Christ and have the assurance that all are ours and all things working for us. Looking at the unseen decides this matter. Jesus is unseen, and all His work, His commands and promises. We look at His life on earth, and we see His Father in all the loveliness of His character, for "Jesus is the express image of His person." We see in His life a perfect man, doing all that a man ought to do; and in His death we see a complete atonement for all our sins. A sight of His affliction makes our own light, and momentary, and immensely beneficial. "Whom having not seen ye love, in whom though ye see Him not, yet believing ye rejoice with joy unspeakable and full of glory." 1 Peter i. 8.

Looking at the sufferings of Christ made the Apostle feel his own to be light, which from any other standpoint, would seem very severe. Christ had never sinned against God or man, yet He suffered. Paul had sinned against both God and man and he suffered. Christ suffered as an offering for the

sins of the whole world. Paul did not. Paul had the sympathy and smiles of the Father and the Son when he suffered. But Christ trod the wine-press alone, and was forsaken even by His Father in His suffering. In His sufferings He was made a curse, and that for us. How could Paul think his own otherwise than light when looking at the affliction of his blessed Saviour? How can we ever think our affliction severe when we stand near the cross and see the Son of Man dying that awful death that we may live?

Affliction events sometimes occur which, viewed through the things seen, are most crushing and discouraging. Noble men and women, just as they are entering upon a life of usefulness to fill important places for which they appear eminently fitted, are suddenly cut down by death and all hopes respecting them are thus cut off. Why is it that such persons as Garfield and the first Mrs. Judson were not spared for their high and important work on earth? Why is it that many young men so promising and so anxious to preach the Gospel of Christ are cut down just as they are entering upon this work? Looking at the things that are seen we have no answer for these questions, and feel as Jacob did when he exclaimed, "All these things are against me." Gen. xlii. 36. Jacob was permitted, like Job, to see the end of the Lord in his case before he went hence. We may not now understand these things, but by looking to Jesus and waiting for the proper time it will certainly appear plain that He doeth all things well, and that He is "too wise to err and too good to be unkind." While walking by faith we are permitted to appropriate the words of the Saviour to Peter, "What I do thou knowest not now, but thou shalt know hereafter."

Our loved ones are passing from our sight. "We shall see their faces never more." Their spirits are in the unseen with Christ. Let us look to Jesus, their Saviour and ours, remembering that His WORK takes away our sins and fits us for heaven, that He makes all things work for our good, and kindly engages us to work in His vineyard, looking forward to that exceeding and eternal weight of glory.

## Original Contributions.

## "I WILL ARISE AND GO TO MY FATHER."

The parable which contains the words at the head of this article is from the lips of Jesus. It, doubtless, is an expression of His mind, and His mind was the mind of God the loving Father.

Were this reality and not parable, and were the words the language of the prodigal arising from a heart brought to the verge of despair through sorrow and privation, we might doubt the privilege of the wayward son returning to the father and finding acceptance. But Jesus supplies the language. It is all from His unerring lips—it is all from His loving heart. It was given either as a rebuke to the Scribes and Pharisees or to teach them a lesson of pity, tenderness and love, above anything which had ever come under their observation or entered their self-loving hearts. The great Teacher knew very well their selfishness, self-righteousness and exclusiveness.

They, in their own estimation, were holy, and they only were holy. They were the favored of God, and they only were the favored of God. They did not understand that God was the God of the sinner as well as of the righteous, that He was the God of the Gentile as well as of the Jew. They did not understand that God loves all—loves the world—and that the Messiah's work was to benefit all. Perhaps they had no desire that God's love should extend to all.

Jesus rebuked them by a word-picture; such as could never before find expression on the canvas of the painter or in the song of the poet. Why? Because no such grand ideas of love and forgiveness had ever found a lodging-place in the minds of men. Truly, "The law was given by Moses, but grace and truth came by Jesus Christ."

In that picture are presented to us a comfortable home, "plenty and to spare," and an apparently happy family. But one little seed of discontent drops in, and the younger son desires independence. "Father, give me the portion of goods that falleth to me." He asked and received. It was not for his well-being. He was mistaken. Independence was not with him the way to happiness. He leaves home. He is on a new road. His own hand is on the lever. He allows the steam to go on in full force. He is on a down grade. The descent is rapid from a happy home to the lowest condition of loneliness, wretchedness and want. In his lonely condition he thinks. His mind goes back to the days of yore. How vividly the old home is pictured on his mind; but, while he thinks of plenty and comfort in the home of his childhood, he thinks no longer of his right to anything there. He has cut himself off. But to remain where he is is death. A resolution is formed. He will go to the old home—not now as a son, but as a suppliant, to cast himself on his father's bounty and ask for the place of a servant. "I will arise and go to my father, and will say," etc. So he returns: the spendthrift, the bankrupt, the degraded, the outcast. Not much hope in his heart; for has he not forfeited not only the father's love, but also his pity?

But now, the Divine Teacher presents the strong part of the picture; that is, the father's love which has never changed, never grown weak, but hung around the "wandering boy" even when he thought him lost—dead from his own fault. He thought not of the loss of property. He thought not of the disgrace to the family. He thought of the boy. Now he comes. The father sees him a great way off, runs to meet him, falls on his neck and kisses him.

"Father, I have sinned," said the boy. "Bring the best robe," said the father; "a ring for his hand, shoes for his feet, and bring the fatted calf kill it, and let us eat and be merry; for this my son was dead and is alive again, and was lost and is found."

The pharisaic thought in reference to the love of God was not very expansive. "I will have mercy and not sacrifice," "I came not to call the righteous but sinners to repentance," "The Son of Man is come to seek and to save that which was lost," "Doth he not leave the ninety and nine in the wilderness and go after that which was lost till he find it," "There is joy in the presence of the angels of God over one sinner that repenteth," etc., were thoughts which found no corresponding sentiment in the minds of the chief men among the Jews. They could look on the utter ruin and loss of a human being with the utmost indifference. There was a religion of selfishness and pride; degrading, not elevating; corrupting, not purifying. The lesson: God is always ready to do good to men in every station of life. However low and degraded, he is ever ready to receive the returning prodigal. The door is always open. The robe is always ready. The feast of love and peace is always prepared, and the song of rejoicing angels, "The dead's alive, the lost is found," is ready to announce the return to the Father's house of every wandering child."

While in the city of Charlottetown some time ago, it was my fortune to go into a place of worship where there was what is sometimes called a revival meeting. At a certain stage of the meeting the "clergyman" gave an unscriptural invitation. It was to any who might be anxious about salvation



to stand up in the meeting for the prayers of God's people. Four little ones stood up. Their ages ranged probably, from ten to sixteen years. After they stood up the clergyman asked the people to pray for them—all to pray for them—pray unitedly. Agonize with God that He may be willing to give them the blessing of salvation—that he may adopt them into His family.

Thoughts came to me something like the following: What a travesty on the character of God? What an erroneous impression must have been made on the minds of those young persons if they were capable of reasoning? Does God have to be made willing to give salvation by the importunities of His people? Is not God as good as we are? Is not His love as great as ours? Is not His love greater than ours? Is not His love to those children as great as the love of that clergyman? Is it not greater? Has He not loved them and proved His love in the gift of His Son?

Has He not provided salvation and offered not only to those little ones, but to all, without money and without price? Why then mislead them? Why deceive them? Why not tell them to accept salvation as it is offered in the gospel, where the way is too plain to be mistaken?

He says, "Come unto me, all you who labor and are heavy laden, and I will give you rest." The way is plain. The directions are without fault. The promises are sure. Why not, then, come to Him?

The prophets of Baal agonized. They importuned. Their zeal was marvellous. It was all in vain. Why? Because it was utterly voluntary.

Elijah made a little quiet prayer for the sake of the people. But Elijah was acting by divine authority, hence no need of agonizing. When people to-day comply with the conditions of salvation, no need of agonizing, salvation will be theirs.

Prayer is all right, when it is in accordance with the will of God. But when we pray without divine authority we will not receive because we ask amiss, and they who trust our prayers will be deceived.

O. B. E.

### "SHE HATH DONE WHAT SHE COULD."

MARK xiv. 8.

That was indeed a very pleasant company that sat down "in the house of Simon the leper," where a "supper" had been prepared for Jesus. The time, place and company combined to make this social gathering intensely interesting to all concerned. The earth life of Jesus was drawing to a close, and He was now on His way to Jerusalem where He was to be offered up for the sins of the people. The place—Bethany—was a quiet village where our Lord had often found rest and quiet in the home of Lazarus, with his sisters, Martha and Mary. The company was made up of those who evidently loved our Lord, and would improve any and every opportunity to express their gratitude for the great blessings enjoyed from His hand.

Let us pause a moment and consider those who composed this pleasant company. Of Simon the leper, at whose house they were assembled, we know nothing beyond the fact that he had been a leper and one whom probably Jesus had cleansed, and a near neighbor of His most intimate friends, Lazarus and his sisters. It was doubtless his love for his great benefactor that prompted him to open his house for this special feast made by the friends of Jesus for Him and His disciples.

Then there was Lazarus whom He had raised from the dead. This man had evidently loved his Lord before he had sickened and died. When he was taken sick his sisters sent unto Jesus, saying, "He whom Thou lovest is sick." But now he had not only been under the influence of the love of Jesus, but had experienced His mighty power in

being raised from the dead. Hence this, to him, was a feast of love.

We learn also that Martha and Mary were there, and that "Martha served." Jesus loved this pious family, and it is very evident that they all loved their Lord. But it was fitting that Martha should be serving the table. This was characteristic of the woman. Her expressions of gratitude must take the form of hard work. It was her nature to be "careful about many things," even at the expense of "the one thing needful."

But Mary "had chosen that good part which should not be taken away from her." Thus while Martha was serving, and Simon and Lazarus were enjoying the company of their Lord and His apostles, who also were present, Mary was preparing for the expression of her love in a way that none present, save the Lord Himself, could have thought of.

This supper, which had been made for Jesus and His apostles, had doubtless cost both money and labor, of which, no doubt, Mary had borne her part. But there was more that she could do, and she felt that she must do all she could, for she loved her Lord. Hence this costly box of ointment. She evidently had this by her for the occasion, and our Lord accepted it as a preparation for His burial.

There were some present who said this was a waste of the ointment. It might have been sold "and given to the poor." If those unkind words stung the tender heart of Mary, the words of approbation spoken by her Lord would not only put to silence those who would censure her, but would cause her to rejoice that her humble act, prompted by love, was so acceptable to Him whom she loved.

So pleased was our Lord with this act that He promised that "whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of as a memorial of her."

Why was this act so acceptable to Jesus that it must be "spoken of her" wherever the gospel is preached? It is important that we study this lesson that we may learn how to offer acceptable service "with reverence and godly fear."

While the Lord doubtless appreciated the expression of the love of His friends in Bethany in making this supper for Him and His apostles, there are no such words of approbation as are spoken of the act of Mary. There must be some clear reason for this. There must be in it some important lesson else it would not have been handed down to all generations marked with the approbation of heaven. To my mind, the answer to this question is found in the words of Jesus at the head of this article, "She hath done what she could." Others may have done much. Some, even, may have done more than she did; but could have done still more. But Mary kept nothing back. She was wholly consecrated to the service of her Lord. This expression of love cost considerable money. The cost of this ointment is estimated to be from \$45 to \$50. However this may be, it is evident that it was "very costly." The lesson, then, that we should learn from this incident is this: We should always be ready to do *all we can* to promote the cause of Christ on earth. Mary had the privilege of doing this act of love while her Lord was yet on earth, and heard from his own lips His words of approbation. But though we cannot see Him on earth, we can just as acceptably offer to Him our best gifts as though He were here with us in person. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me." This opportunity to do good we always have. Shall we improve it? The same who spoke those words to Mary will speak to us in the great day of judgment. Are we doing *what we can* to advance the cause of Christ? If not, He will not say, "Well done," in that day. But if we are, He will say,

"You have done what you could, enter into the joy of your Lord."

Let us not wait till we come to die before we make an effort to do good. Mary did not know her Lord was to die so soon, yet He accepts her act as the last service of love to a dear friend. Let us not wait till our friends die before we say kind words to them. Let us not wait till they get sick and ready to die before we try to tell them of Jesus. Let us not coldly look on while men and women are going down to death without Christ and withhold our means, by which the gospel may be preached and souls saved. When we have done what we can to cheer those who are cast down; when we have done all we can to send the gospel to the unsaved; when we have done our best to maintain the cause at home; when we have done our duty to our neighbors and families; in a word, when it may be said of us as it was said of Mary, "She hath done what she could," then, and then only have we done our duty, and the righteous Judge will then be able to say to us, "You have been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

E. C. FORD.

Port Williams, March 17, 1890.

### MAJORITIES.

I noticed, some time ago, a statement taken from the *Christian Quarterly*, the import of which was that Bro. Campbell was wrong in believing and teaching that majorities should rule. In the *March*, CHRISTIAN I noticed this statement: "The Lord desires that *everything* done by the church should be done unanimously. So it was done by the church long years ago." How long ago the writer did not say. It must have been before Bro. Campbell's day, as he was a believer in majorities, ruling and acted upon it in all things that the Bible did not decide. The statement, that there was a time "long years ago" when *everything* was done unanimously, may be a slip of the pen, so we will not hold the writer responsible for the mistake. As all know that such a thing is impossible, there has never been, neither can be, such a thing as an organization acting unanimously in ALL THINGS. We are commanded to be one in faith, but never to be one in opinions, because this is impossible. What we mean to say is, that we are not unanimous in our opinions, and the only possible way to act unanimously is for the minority to submit to the majority. Instead of the troubles and confusions arising from this rule, they arise from the violation of it, i. e., when the minority insist on the majority yielding their judgment. There is not a church to-day in existence that has any strength or success that does not act on this principle of the majority ruling. In fact it is not possible for any organization to prosper in any other way. When the minority insist on ruling, then destruction must necessarily follow. All co-operative work must be accomplished by this rule. To teach different from this is like the theory of repentance before faith. It may be taught but cannot be practiced. I know a church that needs a meeting-house very much indeed, but cannot get one because the minority will not submit to the majority. The majority want the house in one locality and the minority want it in another locality, neither party is able to build the house without the assistance of the other—and so they are obliged to worship in the old house. This is only one case out of many where all success is blocked, simply because the church will not yield to the notions of a few. There is no lover of the church of Christ who will demand or expect that the church will submit to his notions or wants unless they can see it is best.

The same mistake is made in the functions of officers. It is said "the elders should rule," and yet we are told there should not be "one man

power." So we say. But what is the difference between "one man power" and two men having the power? No ruler but God has absolute power. When the power to rule is invested in one or two men there will be a reign of tyranny. I have never yet seen the elder or elders who ever attempted to force their judgment against the voice of the church. The function of an elder is not to make laws or rules, but to see that the laws of God and the rules of the church are attended to. When the elders assume the right to say what hour of the day we should meet, or what evening of the week we should meet for prayer, or who we should appoint as a deacon—or many other things of like nature—without the voice of the church, then they transcend their mission and their trouble, discord and destruction will follow. If those who say the people—the church—or the majority should not rule in things about which God has spoken then we accept it. No man has any right to legislate on what God has said. His word is final. A "thus saith the Lord," is enough for our rule of faith. But when we come to the things about which God has not spoken, but has left to our own common sense, the things that are "good," such as is absolutely necessary in every church, then the majority must rule. We must have a singing book, but who is to say what kind of a book, Bro. A. or the church? We need a new stove in the house, the church wants one kind but Sister B. wants a different kind. Who is to rule in these cases and many like cases? With the grace of God in our hearts and common sense in our head we will gracefully submit to the majority.

H. MURRAY.

#### THE FOUR STAGES OF A CHRISTIAN'S LIFE.

Joy and gladness beam forth on the faces of a thanksgiving household. A beautiful child appears upon the first stage of life. The God of heaven has added another blossom to His multiplying millions to brighten and cheer the home with the merry voice. The faithful mother ever beside the cradle vainly tries to pierce the obscure future. "Am I caring for one who shall break my heart or raise me to the height of honor?" she sighs faintly. God only knows. Watch the footsteps as they patter along life's rough way to innocent sports, the joys of childhood. Unmolested by the cares of life, it moves around, not realizing that the days are passing. Sleep, the sweet restorer, soothes the young mind and prepares it for the weight of human burdens. Hear the merry laugh, the childish saying, the gentle prayer for a night's protection, the noble thoughts, and say within yourself, "Surely this one is for good."

That sweet child that gladdened the household years past has now grown to a robust youth. Alas, but a dream have my days been. Now I prepare to meet lions in the way. Now the sorrows and cares of life shall heap themselves upon me. He understands the crags of life, the path and its many windings. He has ambition stirred in his soul and resolves on something high and noble. He is eager for the race of life; to enter the paths his father trod. Stout-hearted and brave he hastens to seek his fortune. He nerves himself to meet all obstacles. He shuns the path of sinners, the door of damnation, as he has already resolved to be a Christian. In one word, he is the youth for any emergency. He knows how to sympathize with the poor and friendless. Great hopes are founded upon him. Gentle and sincere are the words of warning from his mother's voice. He is on the march of life.

Again the peals of joyous gladness echo through the old hall. Many are the merry comers wishing the happy couple success in life. The tones of the old church bell sound abroad the marriage bells.

He has selected a partner for the battle of life. She is young, beautiful and good. Happy is the union of two Christians. Joyfully the days pass, lighted by the counsel of the loving Jesus. He prospers exceedingly, although he gives amply to the poor, to missions, to the church. Truly he is a Christian gentleman. Let us visit his home. A bright light is glowing within. Around the cheerful fire sit the happy circle with their faces beaming with kindness. As the hour for retiring has arrived, the great Bible is taken down, read, and a blessing is asked of God. His family rises to man and womanhood bearing signs of the good training received.

Again a voice is heard from the tall spire. Its bell tolls the news of death. Slowly a procession leaves the old mansion and repairs to the old churchyard. The prayer is offered, the hymn sung, and the body is lost from sight till the last trumpet shall sound and the dead shall be raised. It is the body of our once innocent child, our happy boy, our gay man settled in married life. Let us view his last minutes. He calls his dear family to his bedside. He bids good-bye to them all, in parts a blessing, hears a prayer ascend, a hymn sung, and with his hands folded, his face turned towards heaven, he closes his eyes in death. What a blessed death to look upon: not a scene of agony, in fear of the judgment! Would to God there were more such deaths and this would be a happy world, in all its iniquity, woe and death.

HOWARD.

#### SOMETHING OUR LORD SAID NOT RECORDED BY THE EVANGELISTS.

Acts xx. 35. "It is more blessed to give than to receive."

Many things Jesus did and no doubt said that we do not find recorded in Matthew, Mark, Luke or John. John xxi. 35. All the sayings of Jesus were precious as the words of "Teacher come from God." And as we do not find this sacred truth contained in the Gospel we regard it as a sacred gem of Divine import, rescued from oblivion in the latter treatise by Luke written to Theophilus, called "Acts of the Apostles."

Looking at blessedness from an earthly standpoint, how easy to get the idea that all blessedness comes through receiving only.

1st. It is blessed to receive a supply of our temporal wants; thus we are blessed of God every day, and we can but say, It is surely blessed to receive.

2nd. Blessed to receive alleviation of sorrow and suffering. For sorrow of mind or pains of body, it is a blessing to receive healing or consolation. Who does not congratulate those objects of Christ's compassion while on earth? Blind Bartimeus, the man whose son was possessed of devils, the widow of Nain, etc. Surely in their case it was blessed to receive. So when our fellow-creatures are poor or afflicted, sick or in sorrow, how blessed to receive sympathy and aid.

3rd. It is especially blessed to receive spiritual favors. Luke x. 23. Mind dark, blessed to receive light through the Gospel.

Soul contrite in sorrow for sin. How blessed to receive comfort and assurance of forgiveness. Only those who can sing of the new-born joy of sins forgiven can ever answer.

How blessed to receive a new name written in the Lamb's book of life, and to receive the Divine assurance that we have been adopted into the family of God.

While we ponder and think over the great blessedness of receiving such favors, both temporal and spiritual, let us remember the words of the Lord Jesus how He said, "It is more blessed to give than to receive."

1st. It is more honorable to give than to receive. Men often seek honor from wrong sources and

through purely selfish means; but there is true honor connected with liberality and benevolence. The honor of a Geo. Peabody will be bright when names of statesmen and warriors shall have passed from the earth.

2nd. It is more profitable to give than to receive, for by benevolence we improve our own character at the same time we impart blessings to others, so thus increase the talent God has given us.

3rd. It is more Christ-like to give than to receive. In order that we might receive life and immortality the Son of God, for our sakes, became poor, and gave years of time, gave infinite power, gave flowing tears, gave His person to the soldiers, gave His back to the lash, gave His cheek to the smiters, gave His head to the thorns, and gave His life on the cross.

In giving, then, we become like Jesus on earth and are brightening our prospects of finally being conformed to His image in heaven.

Reader, are you looking for an opportunity to bless and be thus blessed in return by giving somewhat of your means for the furtherance of the cause of our Divine Master? Then read again Bro. Ford's letter in the January number of THE CHRISTIAN, in which he states the needs of our Mission Board in order that it may be enabled to carry out its noble undertakings for the extension of the borders of Zion and salvation of precious souls, and as you send in your aid to Bro. Capp do your best to thus confer blessedness on others, at the same time "remember the words of the Lord Jesus how He said, It is more blessed to give than to receive.

H. A. DeVOR.

#### WHEAT AND TARES.

In dealing with this subject we do not wish to force our interpretation or our opinions upon the minds of any one. We simply wish to contrast our opinions and ideas with others, in order to gain more light, and also to add some additional light if possible. The parable in question is one of the most difficult of the many propounded by our Lord. To find its didactic drift is not an easy matter. We understand a parable to be an allegorical relation of something real in life or nature from which a moral is drawn for instruction. And as the parabolic teachings of Jesus have direct reference to the kingdom of heaven they are of great interest to us. In the parable under consideration, our Lord selects a sower, some seed, and a field, from which to draw the moral He wished to teach. Some may argue that He did not compare the kingdom to the field, or to the seed, but to the man; but this method of argument only stultifies the didactic import of the parable. The great Teacher had no need to say the Kingdom of Heaven is like unto a man (sower) some seed and a field. We understand that in order to produce a crop of wheat we must have the seed and the soil and some one to do the labor (sowing). Therefore the sower and the field are indispensable in this case. I believe the most definite solution of this parable depends upon the construction placed upon the expression "Kingdom of Heaven." If, in the sense the Lord uses it here, it has direct reference to the professed church, then it is difficult to ascertain the direct meaning of the parable. In the "Emphatic Diaglott" (Wilson), *Basileia ton ouranon* is rendered "kingdom of the heavens." In the twenty-fourth verse the "Diaglott" reads thus: "The Kingdom of Heaven may be compared to a field in which the owner sowed good grain." Now we will observe that the Kingdom is compared to the field. But in the thirty-first verse the Kingdom is compared to a grain of mustard, or to a seed of the mustard. Also in the thirty-third verse the same idea is expressed; it is the leaven instead of the meal. Again, in the forty-fourth verse the Kingdom is compared to the treasure, not the field.

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

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

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

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

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

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

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

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

### Jews of the Churches.

#### NEW BRUNSWICK.

ST. JOHN.

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

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

#### NOVA SCOTIA.

SUMMERVILLE.

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

H. MURRAY.

TIVERTON.

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

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

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

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

### P. E. ISLAND.

MONTAGUE.

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

### Married.

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

### Died.

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

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

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



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