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THE CHRISTIAN.

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

Vol. VII.—No. 9

SAINT JOHN, N. B., JULY, 1890.

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P. E. I. ANNUAL MEETING.

Persons applying for a first-class ticket at the offices of the Steam Navigation Company and the P. E. Island Railway will receive for one fare a ticket to and from "The Christian Association of P. E. I.," beginning at Lot 48, near Charlottetown, on Saturday, the 12th of July, 1890. Tell where you are going and keep ticket and get certificate of attending.

BRO. E. B. BARNES writes us that his present engagements prevent his coming home at this time.

Read Bro. Howard Murray's note on our annual meeting at Milton. These meetings are always interesting and profitable. If you have never been to one, come to this one.

BRO. WILLIAM MURRAY is now, we presume, with the brethren at Haverhill, Mass. The importance of the work here; the scarcity of laborers and the earnest solicitation of his brethren and friends (and they are many) will, we hope, induce him to return to this his rightful field of labor.

We were much surprised and deeply grieved upon receiving the news of Bro. Wallace's death. We knew him personally, but more by reputation, and both confirm and put beyond a doubt, that Bro. Harding's statements concerning our brother are not overdrawn. May God's richest blessings rest upon our sorrowing sister and her little ones, and may their experience be that of others, that God is father to the fatherless, and a husband to the widow.

We are pleased to know that Bro. and Sister Devoe of Tiverton, have at last come out of the waters of affliction. Two of their little ones were taken away by that ever to be dreaded disease, diphtheria. Though they feel that the loss was hard to bear, they realize that their little ones are better off; that now an additional reason exists for their efforts Zionward. Bro. Devoe speaks very highly of the brethren and friends of Tiverton for their kindness to him and his during their days of trouble.

THE Nova Scotia Free Baptist Conference held recently a session at Canuing, Kings County. Among the church letters sent to the Conference was one from Hall's Harbor. The caution of the

Conference to its churches is a good one, and our brethren in these parts, at least, would do well to TAKE HEED to the advice of the resolution.

The *Religious Intelligencer* thus presents the affair: Business was resumed at 5 p. m., Moderator in the chair. Minutes of previous session confirmed. The letter of Hall's Harbor Church was then considered, referring to their recent revival and the subsequent visit of Mr. Burr "in the name of a Free Baptist minister who brought an ill feeling and much perplexity upon a great many of our people by linking in with preachers of a foreign doctrine." It was "Resolved, that the report from Hall's Harbor Church be received, and that we take the occasion to caution our churches to satisfy themselves of the evangelical character and standing of visiting ministers before admitting them to our pulpits."

THE duty of the churches to our young men, the reason why more are not in the ministry, are questions of vital importance, and should receive the prayerful attention of our brethren in these parts. These questions are receiving the careful consideration of our best brethren, and recently we found in one of our exchanges the following:

The urgent call for preachers from so many quarters is a very encouraging sign, but when we remember that it is difficult to secure desirable men for the word the conviction forces itself upon us that the churches have not been sufficiently alive to the highest and best interests of the Cause.

Where are all our boys? How many of them have become preachers? We are ashamed to tell. Large numbers of them have found their way into other professions, many of whom would have been to-day, no doubt, able proclaimers of the Gospel if they had received even a little encouragement. Whose fault is it?

There are young men in all our churches who need only the proper influence—the inciting and inspiring influence which every church should create—to enlist them in the work. A church which does not stimulate its young men to make sacrifices for the cause and fill them with a desire to become champions for the truth is living below its privileges.

We have received from Bro. Clarke Braden a tract and circular. The tract is a "Catechism for Seventh Dayites;" the circular "The Missouri Christian (!) Lectureship," call to a halt lecturers who indulge in "higher criticism," and by a number of questions and statements shows that their assertions and methods of interpretation are nothing more nor less than scepticism run to seed. Now both of these papers can be had for seven cents by applying to THE CHRISTIAN. These papers are worth ten times the amount asked. Here are a few extracts from the circular that will give an idea of its character.

Will the lecturers and writers of higher criticism answer these queries? Did Mattheus, Mark, Luke, John Paul, Peter, James and Jude write the books ascribed to them? Now "Yes," or "No." Tell us where you stand. If they did not, is not Christianity a fable, and Jesus a myth?

Those who claim that we are only a movement in the church, only a body of Christians among other Christians, should honestly face these questions, and not evade them as such persons are now doing.

Can men be Christians who have not the one baptism, any more than men who have not the one faith?—Eph. iv: 5.

Is the church the bride of Christ? Should his bride, churches, wear his name? Is a church that wears any other name than that of Christ, his bride?

Does not a wife forfeit her rights when she repudiates her husband's name and wears another

man's name? Does not a child forfeit his rights as a child when he repudiates his father's name, and wears another name? Can wife or child claim or obtain any rights as wife or child, under any name, except that of husband or father? Does not a church forfeit all right to be regarded as a church of Christ, when it repudiates His name and wears another name? Does not a man forfeit all right to be regarded as a Christian, when he repudiates Christ's name, and wears another name.

WELL DONE, BRO. STEWART!—To be the salutarian of a graduating class of nineteen, to receive such terms of commendation from President Graham, and their hearty endorsement and emphasis by the Kentucky *Leader* speak volumes for the qualities of your head and heart. We therefore extend to you our warmest congratulations, and trust that you'll present your body a living sacrifice, holy, acceptable unto God; for the harvest is great but the laborers are few.

Here are a few items clipped from the Kentucky *Leader*:

The College of the Bible celebrated to-day (June 10th) the closing of its thirteenth session, the most prosperous the institution has ever known in all its long career.

When Trost's orchestra was giving outlet to its brightest and most triumphant march, the noble train of graduates entered Morrison Chapel and took seats upon the rostrum, led by President Graham and Rev. John S. Shouse, Professor Grubbs and Professor McGarvey.

The graduates in all number nineteen, the largest class the college has ever boasted; of these, however, two who won their degrees were absent. The invocation was delivered by Rev. J. S. Shouse, after which H. W. Stewart, of Prince Edward Island, the salutarian of the class of '90, arose and delivered an oration on "Desire for Change Satisfied." The integrity and uprightness of this young man's character was especially commended by the President, and none could doubt his claims to such eulogiums after a glance into the rugged honesty of his physiognomy and the keen intelligence of his grey eyes. He spoke forcibly of the inherent distaste of the human mind for monotony, even monotony of beauty, and eloquently drew the mind to how a benign Creator had beneficially furnished diversity everywhere; diversity in the tints of nature, any one of which is perfect in itself, in the ever-shifting clouds, in the landscapes, in vegetation, and the thousand other things that is afforded for our benefit. With his central theme as an under-current, his discourse shifted to things spiritual and abstract, evincing a thoughtful, poetic mind on the part of the speaker, and a deep love of the beautiful, both as regards things spiritual and things material.

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OBEDIENCE—BAPTISM.

Practice is the end of all theory; action the end of all instruction. "What shall we do?" is the one only sincere and sensible question when a man hears the Gospel and believes it.

The answer given was double,— "Repent and be baptized." That was the answer at first, and it must be the answer to end.

We have considered the former part of it. Let us now examine the latter,— "be baptized."

We have seen that our Lord organized, here on earth, a kingdom. It was to be governed, this kingdom, by the everlasting laws of heaven. Its subjects were to stand on the same organic law on which the angels stand and serve in the courts of God. To them amnesty was to be given for past rebellion; free pardon, bought by the Saviour, was to be freely conferred for all past breaches of the law; and they were enrolled henceforth as subjects and servants of the only Master and King.

That is the way in which that organization—the Church—presents itself in the New Testament. It stands among the kingdoms of the earth, distinct and solitary; setting aside their differences; ignoring distinction of rank, place, or nationality; knowing "neither Jew nor Greek, neither bond nor free;" neither emperor nor beggar; but ranking them all as one in "the one brotherhood—the great, endless, world-embracing new "kingdom of heaven."

Now, all who believed the Gospel were told to "repent," to change their entire aim and purpose and views for life, and enter this kingdom, and live on its laws henceforward.

The method of entrance instituted by the Lord himself was *Baptism*.

He adopted a simple and significant rite, with which the people had been long familiar, as the form of naturalization into this kingdom. In that rite the King and His rebel subject meet. They enter there into agreement. The rebel renounces his rebellion, forswears his allegiance to all the tyrants that have usurped authority over him, denies their service, rejects their names, and takes forever the oath of allegiance to his rightful Lord and King, and vows to serve Him faithfully his life long.

This on the man's part. On the King's part there was the pledge of forgiveness, the promise of acceptance, the assurance of protection from the hostile tyrants, the help of the abiding Spirit as his ghostly ally in all times of danger and fear. And the Lord left the administration of this covenant, and the authority to act in His name in reconciling men and God, to the officers of this kingdom for all time—"Go ye into all the world and make all nations disciples, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: and lo, I am with you always, even to the end of the world."

Simply and clearly, baptism was thus the acceptance of God's service, the naturalization into His eternal kingdom. It was the first act of obedience, and symbolized, expressed and concentrated all the rest. It was the first act to be done; and it meant a whole life of obedience following. The man, a rebel before, stood up before men and angels, before earth and heaven, and renounced the slavery of his rebellion, and took a solemn oath of loyalty to his forgiving King.

He was saved in the act. We cannot see how any other word will express the result. He was lost in his rebellion. He turns, accepts the amnesty, swears himself into the kingdom of mercy and grace, of righteousness and love, and is saved.

Understanding what salvation is,—deliverance, not only from the penalty, but from the guilt and stain and power of sin: and understanding what

God's kingdom is,—the ordered polity formed here on earth, under the eternal laws of heaven; and, also, understanding what baptism is,—the covenant by which man renounces his sin, and enters the kingdom whose law is holiness—understanding these things, we can also understand the high things which Scriptures speak of baptism and its effects.

For the whole is consistent. The New Testament proclamation of these things goes together as one clear whole. We need do violence to no statement. We need pass over no Scripture. We need "explain away" no distinct declaration.

It is only because men have made a theory of "salvation," which is not the Scriptural one, or a theory of "the Church" which is merely human, or a theory of "repentance" or "faith" which is not in the New Testament, that they are compelled for consistency's sake, to make a theory also of baptism which requires them to pass over silently, or to do violence openly, to the plain words of the Lord and his Apostles.

It is our comfort to belong to a Church which fears no Scripture; a Church which has no human theory or system to support; and which, therefore, takes her children by the hand, in sure confidence, at all her worship, and bids them listen to the voice of the Lord and his Apostles.

"The like figure whereunto even baptism doth also now save us," saith Peter.

If my theory of salvation be that it means only final deliverance from hell, I must explain away the text. For no man ever held that baptism assures a man of *perseverance to the end*.

But, salvation being deliverance from the power of sin, its guilt and stain, here, in this world, a man is most surely saved the moment he rises and sincerely denies sin, and faces it as his deadly foe in God's name, and turns and pledges his life to righteousness and truth in the vows of holy baptism.

So the Apostle calls it "the laver of regeneration," and the "washing of regeneration."

And here apostles, and the entire Church Catholic, only follow the Master.

For Nicodemus, coming to Him by night to ask of this kingdom which He, the Prince of Israel, was come to set up, is told by the Lord himself, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."

We cannot pass over the word *water*. We cannot explain that word away. We cannot suppose the Lord was misleading the anxious inquirer. If our theories of "the kingdom of God," or of entrance into it, require us to deal unfairly with the words of the Son of God, it is surely time to revise our theories.

It is a new birth. The words fairly express the meaning of baptism. No other words will do. We cannot spare them in their utter emphasis. Baptism, if we have been clear, is regeneration, a literal new birth.

A man denies his whole past life. He flings away his whole past purposes. He rejects the masters he has served hitherto,—the world, the devil, and the flesh. He flies to his rightful Lord and King. He knocks for admittance into the new kingdom founded upon earth. He is naturalized into it. He becomes a subject and citizen there. He puts himself under new laws. He is accepted, so flying. God receives him coming from his enemies, bruised and wounded. He takes him into the kingdom of love and mercy and goodness. The man receives the appointed sign and seal of pardon and acceptance. He is literally *new born* into the realm of light and truth, into the kingdom of heaven. He is borne out of chaos, darkness, and the anarchy of Satan, into life and light and order, eternal and divine.

We wonder how men stagger at God's gracious words. But the wonder goes when we consider

how they miss the earnest, downright, practical meaning of Christ's religion.

They let it slip away in metaphor. They dissolve it into personal feeling. They do not grasp it in its utterly practical proclamation, as a rebinding of rebel subjects, pardoned and accepted by the merits of Christ's death and passion, to the service of their Lord. Distinct and pronounced enough, in the New Testament, as a life-long war with Satan and for Christ, in the doing of all good works, they have changed it from a service steadfast, loyal, and true, while a man lives, to some mere security against deserved punishment when a man dies. Selfish in all, they have consecrated selfishness by turning it into religion.

The Church is "the household of God," saith the Scriptures. The covenant by which a man is adopted into God's family and becomes His son (if a man knows once what that means to the uttermost) is surely a new birth. And God's household is no metaphor. His kingdom is no figure of speech. Membership in it is no shadowy dream. Baptism is no empty rite for admission into an obscure sect.

These things are all practical, sensible realities, preached here plainly in a busy practical world. Christianity is a life, and not merely a system of theological opinion.—H. M. Thomson.

MORE UPON THE DAY WE CELEBRATE AND WHY?

E. THOMSON.

I quote McGarvey's "Lands of the Bible," page 533. "On our morning ride we had been accompanied for several miles by a feeble old Arab who was travelling through the country on horseback. Assad, after conversing with him for some time, represented him to us as a man of prodigious learning. In the course of conversation the question arose why the Mohammedans kept Sabbath on Friday. He said it was because Adam was created on Friday," etc.

This I esteem as a valid reason why it was right and proper for them and all God-fearing people from Adam to Moses. I believe that all the nations that preserved the knowledge of God, and accepted His covenants, and hoped for the fulfilment of His promises, kept that day, and are keeping it still.

Let it be remembered that the Arabians and Mohammedans constitute near one-quarter of the human race, and their origin antedates the time of Abraham. At least a portion of their race sprung from the ancient stock of Hebrews from which Abraham sprang. I admit that Ishmael and the sons of Keturah, the second wife of Abraham, joined and incorporated themselves into the same nation, hence they are called in Jeremiah "a mingled people." The testimony of a race of such antiquity and undeviating adherence to their laws and traditions, is not to be ignored or lightly set aside.

But it will be said that Mohammedanism arose in the seventh century after Christ. Yes; but Mohammed conceived it his mission to restore the religion of Adam and Islam, which embraced the Sabbath and circumcision, both of which they perpetuate to this time.

The Sabbath is first brought to notice in the third chapter of Genesis, and is associated with the completion of the creation, and the division of time into seven parts, of which it is an abiding memorial. After this but one incidental reference is made to it for 2,500 years. That reference is when Laban said to Jacob, Fulfil her week, and I will give thee Rachel also. This reference comes from one not of the family of Abraham, but of the ancient stock referred to above. This people then and now keep the first and Adamic Sabbath on Friday.

When the Jews came out of Egypt they were,

given laws and institutions purposely to make them a peculiar people, distinct from all other nations, hence the change of day on which the Sabbath was observed. See Deut. v. 3: "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." The service was intended as a solemn reminder that they (the sons of Jacob alone) were bondmen in the land of Egypt. Now there were some seven nations belonging to the stock of Abraham that never descended into Egypt, consequently could not if they would, keep the Sabbath by remembering that they were bondmen in Egypt, and were delivered by a high and mighty hand. Read carefully Deut. v. 12-16, and think of the word "therefore" in verse 15.

A little study of the environments will make it plain why Christian Jews, under the leadership of the Apostle James, and living at Jerusalem, should contend for or insist on the observance of this Sabbath. It had always been their national, and was still their municipal law. And even now, at the time the council was called, the things of which are recorded in the 15th chapter of Acts, no objection was raised to the Jew keeping his own ancient and sacred day. The question was: Shall it be laid upon the Gentiles? This question the apostles all decided in the negative, and no subsequent tribunal of divine appointment has ever altered it. Read Acts 15. I venerate the motto: "Where the Bible speaks we speak." But the Bible has spoken of the first day, and the fathers have supplemented their testimony as follows:

Barnabas, the companion of Paul, in a letter written about A. D. 72, says: "The eighth day is the beginning of another world, and therefore with joy we celebrate the eighth day, on which Jesus rose from the dead."

Ignatius, who died about 107 A. D., says: "No longer sabbatizing, but living in the observance of the Lord's day, on which, also, our life sprang up again."

Justin Martyr, about A. D. 150, testifies: "On the Lord's day all Christians . . . meet together, because it is the day of our Lord's resurrection. And then we read the apostles and prophets, . . . and then we all join in prayer, and after that we celebrate the Lord's Supper."

Irenaeus, about 100, says: "On the Lord's day every one of us Christians keep the Sabbath."

Eusebius, the father of ecclesiastical history, says: "From the beginning the Christians assembled on the day of the week called by them the Lord's day, to read the Scriptures, to preach, and to celebrate the Lord's Supper."

Dr. Lamson, in "Church of the First Three Centuries," says, "It would seem that the disciples from the first, or during apostolic times, were accustomed to meet for thanks and praise on the first day of the week. Certainly the oldest records in existence, after those of the New Testament, refer to it 'as a well known and established custom.' The first day of the week was universally distinguished from other days, and it is observed as a day of joy; a festival day on account of the Lord's resurrection, of which it was a standing monument; hence, called the Lord's day. They would not call it the 'Sabbath' even. They never so call it, but either the Lord's day or Sunday.

Mosheim's Church History (Vol. 1., p. 205-6) bears the emphatic testimony: "All Christians are unanimous in setting aside the first day of the week, on which the triumphant Saviour arose from the dead, for the solemn celebration of religious worship. The pious custom, which was derived from the example of the church at Jerusalem, was founded upon the express appointment of the apostles, who consecrated that day to the same sacred purpose, and it was observed universally throughout all the Christian churches," as appears from the united testimony of the most creditable writers.

McKnight on the Epistles, on Col. ii. 16, testifies. "But the brethren in the first age paid no regard to the Jewish seventh day Sabbath, they set apart the first day of the week for public worship, and for commemorating the death and resurrection of their Master, by eating his supper on that day; also for the private exercise of devotion. This they did, either by the precept or the example of the apostles, and not by virtue of any injunction in the law of Moses."

Here we close the discussion, only adding these reflections: Those that appeal to the law for authority to bind the seventh-day Sabbath on the church of to-day, fail to rightly divide God's word. Those that appeal to the law for authority for keeping the Lord's day, appeal in vain, misread their Bibles, and give the field to the seventh-day advocates. Let us rightly divide God's word. Let us go, not to the law, but to the Gospels and the Epistles, for all things needful in the church of Christ. Let us stoutly resist all attempts to enslave us by the law. Let us stand fast in the liberty wherewith Christ has made us free. Let us observe with all due reverence and joy the Lord's day to commemorate the Lord's resurrection. For in so doing we shall be honoring Christ, following apostolic precedent and precept, and obeying the will of God.

BAPTISM AND REMISSION OF SINS.

THOMAS MUNNELL.

My former article on this subject was impersonal, as this is intended to be, because it is more favorable to candid and unimpassioned thinking. I then showed that we "believe unto (eis) righteousness" and "confess unto salvation," (Rom. x. 10) that we "repent unto life" (Acts xi. 18), and that we are "baptized unto remission of sins" (Acts ii. 38, Mark i. 4). These passages together show that repentance, faith, confession, and baptism are all "unto" the blessing just named after that word—"unto righteousness," "unto life," "unto salvation," and "unto remission of sins." Now, since baptism comes after faith, repentance, and confession, as all agree, and as it (baptism) is also "unto" remission, it follows that all four of these duties are precedent to remission, and that faith and repentance are not the only conditions of pardon. We showed also that an act of obedience does not, as some suppose, impoverish faith or repentance, but rather strengthens all pious feelings of the soul. Abraham's faith reached its acme when he actually "offered Isaac" upon the altar, and the faith of every penitent is at its best when he arrives at the "obedience of faith" (Rom. xvi. 26), and it is reasonable that God should fix the moment of forgiveness to the moment of highest faith as yet attained by the penitent. This, of course, has nothing to do with the question of the salvation of those who know not and cannot know the whole truth, for the heathen are not responsible for being destitute even of faith in Christ. It is not he who is without faith that shall be condemned according to the gospel, but it is he that "refuses to believe" (apisteus).

But my main object in writing a second note on this subject is to say that there are several passages in the New Testament that are relied on to prove that baptism is to be submitted to after pardon is obtained, and I think it fair to mention the two strongest.

In Rom. vi. 7, it is said that "he that is dead (dead to sin of course) is freed from sin." The word "freed" here is in the Greek *dikaio*, a word that is usually rendered "justified." Hence it would be no violence to the text to translate it, "He that is dead is justified from sin." But the question is, Does Paul refer to the moment when a man repents and resolves to leave off his sins, and actually does cease, before his baptism, or does he

refer to the continued state of being dead to sin as Christians after baptism and as long as they live? The latter is evidently in his mind, for in the next verse he says, "Now if we be dead with Christ we believe we shall also live with him." Paul had been "dead with Christ" for more than twenty years when he wrote the epistle to the Romans, A. D. 58, for in verse three he says he had been "baptized unto his death," and therefore he was not thinking about the brief time between his repentance and his baptism, nor proving that he was pardoned before his baptism. Was he not rather speaking of their continued state of being dead with Christ, in which they and all Christians are justified from sin? If it be true that every penitent sinner is justified from sin before his baptism, it must be proved from some other passage, for evidently the apostle was not trying to teach it in this place.

He says also in the same place, "We are buried with Him in baptism"—that is, we are still buried with Him—which shows that he was speaking of the Christian state of being both "dead with Christ" and "buried with Him." He says of himself, "I am crucified with Christ," and of Christians generally, "Our old man is crucified with him." So, while it is gloriously true that Christians are "crucified," "dead," and "buried" with Christ, and of course are "justified from sin," it does not follow that their sins were pardoned without baptism, for Paul himself arose, and was baptized, and in the blood of Christ "washed away his sins," for "in Him we have redemption through His blood, even the forgiveness of sins."

The other passage relied on to prove that pardon antedates baptism is Matt. iii. 11. "I indeed baptize in water unto repentance." Here is the same "unto" (eis), and it is said very truly that John did not baptize them to make them sorry for their sins, but because they had confessed their sins. But the explanation of the above passage (Rom. vi. 7) readily explains this one, for John not only baptized them as we do, because they had repented, but baptized them unto a state of repentance and reformation for the future of their lives as we also do. John's disciples were not through with their repentance as soon as they were baptized for he was preparing a people for the Lord. As in Rom. vi. 3, 7, 11 they once not only died, were buried, and arose with Christ, but continued with him in these relations. So John not only required repentance before their baptism, but baptized them "unto" repentance, "unto" a state of repentance and preparation to accept the Messiah. The ministry of the Baptist would have been a very cheap affair if the repentance he preached had lasted only till they were baptized, and as no intelligent Christian would so understand him, it follows that the passage (Matt. iii. 11) must refer to the far larger part of their repentance—"a repentance unto life"—and not to a mere initial sorrow which had made them willing to be baptized.

So, then, let us preach the commission just as it is, and as it reads literally in the Greek, "He that has believed and has been baptized shall be saved;" or, translating the aorist participles still more literally, "He having believed and having been baptized shall be saved," which clearly puts salvation after both faith and baptism.—*Missionary Weekly*.

NO HARD TIMES THERE.—The laboring man pays his ten, fifteen, twenty, fifty, one hundred cents tribute daily to the saloon men and complain about hard times. Does the saloon keeper complain about hard times? Oh, no; he flashes his jewelry and plate mirrors just the same. Hard times don't affect him. He educates the children and uneducates the fathers. By and by he will have a chance at those same children. They will be men after a while, and he will try his hand on them, too

The Christian.

ST JOHN, N. B.

JULY, 1890.

EDITORIAL.

THE TARES OF THE FIELD. MATT. XVI.

The parable of the tares has been attracting considerable attention in late numbers of THE CHRISTIAN. For years we have carefully studied this parable, and in an editorial for April, 1888, set forth what we deemed the views least liable to objection. As the subject is now under particular consideration, we reproduce that editorial in the hope that it may have some part in leading the minds of enquirers to a satisfactory understanding of the subject. As our object is to "prove all things and hold fast that which is good," we ask the reader who may not see the consistency of these views and who hold different ones, or may wish to ask questions on them, to write as briefly as practicable to our address, New Glasgow, P. E. I., and we will endeavor through THE CHRISTIAN to satisfy all. We are glad that THE CHRISTIAN can and does exhibit the proper spirit in discussing views which differ, and that the brethren understand that while the Scripture does declare "There is one faith," it nowhere says "There is one opinion." Let brethren write freely, but with "love one to another."

This parable of the Saviour is the second on record. The first is the parable of the sower, in which was but one seed and one sower. In this are two seeds and two sowers. In that the seed is the word of God; in this both seeds are men and women. Jesus kindly explains both parables to His disciples, and leaves the explanation open for our benefit.

In this parable he likens the kingdom of heaven to two seeds. The good is sown by the Son of Man; the bad or tares by the devil. Both are to grow together until the harvest, or the end of this world, and are then to be gathered and separated by the angels.

Notwithstanding Jesus' explanation, many and conflicting views are held of the meaning of this parable. Perhaps those most entitled to our consideration are the two respecting the meaning of the kingdom of heaven—one holding it to represent the world, the other the church of Christ. These two we will consider fairly; and at the start of our investigation cite every passage in the parable where the word "kingdom" occurs and place after it in brackets severally the words "the world" and "the church," because the true meaning of a word used instead of it will give the correct meaning of the passage.

Verse 24: Another parable put He forth to them saying, The kingdom of heaven [the church] or [the world] is likened to a man who sowed good seed in his field.

Verse 38: The field is the world, the good seed are the children of the kingdom [the church] or [the world].

Verse 41: The Son of Man shall send forth His angels and they shall gather out of His kingdom [the world] or [the church] all things that offend, etc., etc.

Verse 43: Then shall the righteous shine forth in the kingdom [the world] or [the church] of their Father.

We see in all these places that the "world" is not a proper substitute for the "kingdom" and that the "church" is, and hence we take the church to be its meaning, and conclude that the Church of Christ will have in it both good seed and tares until the harvest. This is taught in this parable, and it is also taught elaborately in other parables which will come under our notice.

While we feel fully confirmed in this view of the

parable, we see what appears to others strong objections to it, which it is but just to consider, as we think they can be fairly removed by the force of truth.

Objection I. Jesus tells us the field is the world, which settles that part. Now if the seed is sown in the field, or the world, and grows there until the harvest, and it grows also in the kingdom until harvest, will not that prove the kingdom and the world to be the same? Not necessarily. A man crossing from Europe to America comes on the Atlantic. He also comes on a steamship, but this does not make the Atlantic and the steamship the same, nor will the growing in the kingdom and in the world make the kingdom and the world the same. The kingdom is something in the world and not the world itself, just as the steamer is something on the Atlantic and not the Atlantic itself.

The good seed are the children of the kingdom, the true subjects of the king, placed there by his appointment and influence. The tares are the children of the wicked one, placed there by the artifice of Satan.

Objection II. It is contended that if the good and bad seed were to grow up in the church till the end of the world that there would be an end to all church discipline—that the church is not allowed to withdraw from any disorderly brother, or to put away from among them any wicked person.

This requires careful consideration. The church are the people whom Jesus redeems with His own blood and calls out from the world to keep His laws and uphold His government on earth. They are new creatures born from above—born of God. All such are children of the kingdom. But among these the enemy has succeeded in sowing the children of the devil. These are not born again—their hearts are unchanged. In some cases their conduct makes it apparent to all that they are unregenerate. In other cases they manage to get along as if they were children of the kingdom, and have a strong influence with at least a part of the real children. Some of the good seed, again, are so weak and imperfect as to strongly resemble tares. Men, then, are not the proper judges to decide in all cases who are the good seed and who the tares, and that must be left to the judgment of Christ.

It is generally observed that it is by no means the purest members who are the readiest to have others cut off from the church, so that if those who volunteered their services had their own way they would often present the pitiable spectacle of the tares rooting out the wheat rather than the wheat the tares.

It may be asked, What, then, of church discipline? We answer, It is an appointment of Christ and most essential to the prosperity of the church. Jesus has directed the church how to deal with an erring brother. The rule is to restore and save such a one; the exception is to withdraw from him. He tells the steps the church is to take with him. If these prove successful there is joy over the one that went astray; but if he still persists in wrongdoing the church is to withdraw from him. Jesus is so well pleased when His law is carried out that He ratifies and binds in heaven what they do on earth. Matt. xviii. 15-18.

Let it be borne in mind that church discipline has to deal with the actions of men, and not with their hearts or motives. "For man looketh on the outward appearance, but the Lord looketh on the heart." (1 Sam. xvi. 7). We are to examine our hearts, but not to examine the hearts or motives of others. If our hearts condemn us, we may expect to be condemned by Him who is greater than our hearts and knows all things. Others are not to examine our hearts or motives. When, however, these motives go out from us into actions, these actions are seen by others and affect others, and are the legitimate subjects for others to judge.

The wholesome loving discipline of the church is

as different from the coveted labors of those servants who desired to root out the tares, as day is from night. The church moves in obedience to Christ; those were ready to rush into a work for which they were unfitted. The church desires to save men; they to destroy them. The church judges the actions of men; they judged their hearts.

As men cannot judge the hearts, both the tares and wheat must grow together until angels hands shall separate them at the end of the world.

In the 47th verse Jesus likens the kingdom of heaven to a net cast into the sea, which gathered in of every kind. When it was full it was drawn to shore, the good gathered into vessels and the bad thrown away. So shall it be at the end of the world; the angels shall come and sever the wicked from among the just, and shall cast them into the furnace of fire, there shall be wailing and gnashing of teeth. This agrees exactly with the parable of the tares.

In the 22nd of Matthew, Jesus compares the kingdom of heaven to a king who made a marriage for his son. After describing the different invitations which the Jews had received and rejected, and the fate of these murderers, he said to his servants at the eighth verse, "The wedding is ready, but they which were bidden were not worthy, go ye therefore, into the highways and as many as ye shall find bid to the marriage." So those servants went out into the highways and gathered together all as many as they found, both bad and good, and the wedding was furnished with guests. And when the king came in to see the guests he saw there a man which had not on a wedding garment. When asked by the king why he came in there without a wedding garment he was speechless, and the servants bound him hand and foot, and cast him into utter darkness, where was weeping and gnashing of teeth. This description of the kingdom is in perfect accord with the parable of the tares of the field.

Jesus told Nicodemus in the third of John how a man must enter His kingdom, and confirmed the same when He sent out His apostles to gather into His kingdom all who love and obey Him, as recorded in Matt. xxviii. 19, 20, and Mark xvi. 15, 16. After He gave them the great commission, He ascended and sat down at the right hand of God, according to the prediction of David, "The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool." (Ps. x. 1). He must reign till every enemy be put under His feet. And after He shall have sent forth His angels to gather out of His kingdom all things that offend and them that do iniquity, and shall present unto Himself a glorious church, not having spot or wrinkle or any such thing (Ep. v. 27), it seems the proper time to deliver up the kingdom, or that glorious church, to God, even the Father. (1 Cor. xv. 24). So He here declares, "Then shall the righteous shine forth as the sun in the kingdom of their Father."

Original Contributions.

MAJORITIES RULING IN THE CHURCH

Having seen several articles in THE CHRISTIAN on majorities and ruling by majorities, I have been led to wonder if the question is not one outside of and contrary to the teaching of the New Testament. If I read 1 Tim. v. 15 aright, the elders of the church are to rule, and that rule is to be (1 Pet. v. 15) "not as being lords over God's heritage, but being ensamples to the flock."

In Titus i. 6-16 we find the qualification of elders and their duties; also in 1 Tim. iii. 2-7. Is these epistles are given us for our instruction, how can we properly discuss the question of majorities ruling in church matters. If we do it means we have

not followed the divine rule in appointing elders; we consider them unfit for their position, and have not the humility with which Peter exhorts us to be clothed.

Bro. Murray's last article on this subject can be best answered by his article in the last number of THE CHRISTIAN—"Party v. Religion." He says, "Religion is the love of others, to see others' good; to bless them and help and promote their interest even at the sacrifice of our own interest." "In these, the only true principles of manhood, we find the foundation and cap-stone of all institutions and governments of any worth." Who will say nay to this? Opposed to this he places the party spirit. The fundamental principle of party spirit is government by majority; and the minority has to yield until some flagrant act of injustice is committed, when the real rulers find themselves in a minority and have to resign their rule.

How will the strictures of Joseph Ash in the same number apply to this matter? He writes, "Let any one who has the love of God abiding in his or her heart, look abroad among the churches and see the desolation, the strife, the contention, churches torn asunder, and his heart will be pierced with sadness. I am told it is expedient to have this, that and the other going in the church, all of which is unknown in the New Testament."

The teaching of Christ in Luke ix. 46-49, seems to condemn ruling in the sense of the word as used when we speak of majorities ruling. The principle, if followed to its logical conclusion, is vicious, and will do much to injure the cause we all love. What excuse is there for our plea? The majority is against us. Why should we cling to immersion? The majority say it is not expedient. You may tell me these illustrations deal with matters where we have a "Thus saith the Lord." The majority say the Lord intended this or that; what was expedient then to fulfil His purpose is not expedient now; the apostolic practice is not expedient. Must we abide by the judgment of the majority? Must the majority rule?

Let us face this question fairly, for it means the humiliation of self. Have we the love of God in our hearts as Christ taught it to His disciples, and not on our tongues, if, when we find faithful Christians conscientiously opposed to anything the majority favors, we make them submit? Must the majority rule? Let us rather seek to draw near to Christ in His spirit of love and try to lead others into that faith, then the question of who is to rule will not arise; there will be no ruling; there will be no need of it.

This is the way I understand the teachings of the New Testament. If I am wrong, will some one please show me where I err?

W. S. FREEMAN.

THE KINGDOM OF HEAVEN.

And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter, and the dream is certain, and the interpretation thereof sure." Dan. ii. 44-45.

In these words we have a prophetic description of the Kingdom of Christ as the fifth empire that should arise from the date of this prophecy. The four preceding kingdoms, although they partake of the most valuable material—silver, gold—and have the strength of brass, and iron, yet they are to be broken in pieces by the fifth kingdom. This Kingdom is spiritual in its nature, universal in its extension, and eternal in its duration. This terrible and wonderful image, that had disturbed the mind of the King of Babylon, denoted four of the greatest empires of the world; indeed they are generally

termed the four universal kingdoms. Its head of gold was a representation of the kingdom of Babylon, and certainly the symbol was a good one. Who can read of its vast wealth—its hanging gardens—its artistic fountains—without wondering at the vast amount of wealth displayed. The breasts of silver denoted the kingdom or empire of the Medes and Persians, who obtained their power about 538 B. C., or sixty-five years after the prediction of Daniel. The belly and thighs of brass, represent the Grecian kingdom under Alexander the Great, who held universal monarchy, B. C., 334. The legs of iron are descriptive of the Roman kingdom in its power and glory. The mingling of clay denotes a time when in a measure, the glory will have departed. As iron is a hard, strong substance, and calculated to bruise and crush whatever material of a softer nature it might encounter, so the power of the Roman Empire was once so great as to crush with its iron grasp the various kingdoms of the world, and subject them to her absolute authority.

The kingdom which God is to set up is here represented under the similitude of a little stone cut of the mountain without hands. That seems to imply that no human power is used in the establishing of this kingdom. It is not done according to man's wisdom. Behold! and see this unostentatious, and apparently powerless stone, more than a match for this apparently invincible image of gold, and brass, and iron. Has this prophecy been fulfilled? Is there any kingdom upon earth coming from a small beginning, that looks as though it would last forever? I answer both of these questions in the affirmative.

Now for the proof. Daniel says, this kingdom is to be set up in the days of "these kings." Evidently the word "King" is used in metonymic sense. Thus we find Daniel saying to the King of Babylon, "Thou art this head of gold," putting the king for the kingdom. Here we conclude that during the existence of one of these four universal kingdoms, God will set up the kingdom which shall never be destroyed. The Babylonian, the Medo-Persian, the Macedonian, lived, flourished, and passed away. The Roman Kingdom, the last of the four, is in existence. Is the prophecy not true? Six hundred years have rolled by since it was uttered. When lo! there appears a man on the banks of Jordan, dressed in the costume of a prophet. Strong and clear his voice rings out, "The Kingdom of Heaven is at hand." Crowds attend on his ministry. Thousands of converts are made. The Son of God appears on the scene. He selects some devoted followers, and they all join in proclaiming to the people the wonderful news, "The Kingdom of Heaven is at hand."

It might be profitable just here to digress a little from the straight course we have been following, and consider the following question. Why did Christ use the term, "Kingdom of Heaven?" It is a phrase peculiar to the New Testament. Let us consider. 1st. That the Jews were in the habit of hearing the scriptures read regularly, and the portions read would frequently have reference to the Messiah as sitting on the throne of David, or else speaking of his kingdom. 2nd. Moses, David, Solomon, Isaiah, Jeremiah, Daniel, all speak in terms that would lead the people to think that when the Messiah came, He would restore the Kingdom of Israel to its pristine splendour and glory. Accustomed to this mode of speaking, the Jews expected the Kingdom of the Messiah to resemble a temporal kingdom, that he would deliver them from bondage, restore the Hebrew monarchy, and subdue the nations, and reward his faithful servants in proportion to their fidelity and success. This accounts for the contentions among the apostles about precedence in His kingdom. It also accounts for the questions propounded to Christ after His resurrection, by the apostles, "Lord,

wilt thou at this time restore again the kingdom to Israel." I think then it is plain to see the reasons why Jesus used the term as He did. 1st. It corresponded with the inspired writers. 2nd. It agreed with the expectations of the people. This brings a double force to the words of John 1. 2. "He came unto His own, and His own received Him not."

I now return to the main question, but the conclusion we have arrived at in regard to the reason why Christ used this term alters it a little. Instead of enquiring whether this prophecy has been fulfilled or not, we ask, "Is the kingdom represented by the stone cut out without hands, the kingdom that Christ preached to be at hand." The term Kingdom of Heaven might be rendered the Heavenly Kingdom, for Jesus came from heaven to die for men; and as we have seen that the king was put for the kingdom in speaking of the four earthly kingdoms, why not place Jesus, who is a heavenly being, for the kingdom which when cleansed and purified will also be heavenly. The stone in the vision typified Christ. The feet of image typified Rome. The stone smote the feet and caused the downfall of the whole image. Christianity caused the overthrow of the Roman empire, and in so doing broke in pieces the spirit that animated the different monarchies. The stone was apparently insignificant; Christ was born in a manger. It became a great mountain. The knowledge of the Lord shall cover the earth.

I might give other analogies, but I think it is plain indeed to see that the kingdom spoken of by Daniel, and the kingdom spoken of by Christ and John are one and the same. Babylon and Medo-Persian represented wealth. The Macedonian, and Roman had strength of arms, but both wealth and strength have been brought low by the little stone of God's love. I must close this article for this month, hoping to take it up next month, and show the difference between the kingdom as it now exists, and what it will be hereafter, when the wheat is gathered from the tares.

W. H. HARDING.

News of the Churches.

NEW BRUNSWICK.

DRER ISLAND.

We are here on this island for a short time. Our last visit here was at our Annual Meeting in Lord's Cove nearly two years ago. There has been marked improvement since then in many respects. A number of fine, neat, tasty houses have been erected, and many other dwellings have been improved. One cannot fail to see the marks of activity and industry. Kind nature has graciously smiled on the people of this island by the sea. Poverty and want, the haunting demons of homes, have fallen very lightly on this people. These changes for the better show plainly that they are living in the nineteenth century and not back in the dead past. A living active man will always be subject to changes for the better. "He who changes not, liveth not." The man who lives must grow, and the man who grows must change. The man to-day who is not growing and improving in mind and soul and body, will be left. The man who pitches his tent among the living will be constantly growing and going onward and upward. It is the dead fish that go down the stream. While we are delighted with these marks of improvement in the temporal concerns of life, we very much regret the lack of a corresponding growth and improvement in the things pertaining to Divine life. It must be admitted by all who give any thought to the subject, that the spiritual life, both in the individual and in the church, must be constantly growing better in all good things. The church or

Christian that does not grow better and stronger and wiser with the increase of years is dead. It is in Christ "we live and move and have our being." This means that He is eminent in all created things and active everywhere, and as Munger has said, "He is most present where there is the most life." Where Christ is there must therefore be a growth in life, the natural and inevitable result of the all-controlling power within, ever producing and unfolding himself in new life, according to the order of his own being. Growthless is therefore Christless. The church must be doing more than "holding on" or "holding the fort." The one talent servant thought he was filling his mission when he was "holding his own," keeping inviolate what his Master committed to him. But the honor that the Master bestowed upon him in the possession of the talent—a precious gift indeed—was his curse and his everlasting condemnation. Better a thousand times not to have had the talent than to have it and not improve it. We hear much about "having the truth." But Oh how sad and unfortunate it will be for many who claim they "have the truth." Better never know the truth than to have it and not take it and with it build up the cause of God in the salvation of precious souls and the purifying and happying of God's children. This cry that we must "have the truth" has done good service in the past, perhaps, but we think it has earned an honorable discharge. We ought now to understand that to have the truth is not the correct and scriptural idea, but to take the truth and with it grow into new life and greater power in the accomplishment of "whatsoever is good." We must have the truth, of course, before we can use it, but to have it without using it is the worst condition of man. He who uses the truth the best is the one who has it best. Here is the great cry and demand of the present day, not for new truth or a new gospel, but for a new and better use or demonstration of the old truth; a more healthy and vigorous presentation of the gospel of Christ in our Church life. We don't want to modernize the gospel but we do want to spiritualize and energize our modern church life.

I commenced to say that if we had the spirit of progress and activity manifested in religion that we see in the secular interest of this island, we would soon have grand success. The people here are second to none in intelligence and abilities, in kindness and hospitality. All that is needed is the use of the gifts that God has given them.

We are having interesting prayer-meetings Tuesday and Thursday evenings at Leonardville, and we hope to have a good prayer-meeting established at Lord's Cove on Wednesday evening.

One great need is a good man settled here permanently, to preach and teach on Lord's day and every day in the week from house to house. We have no place better able to support a preacher. A careful estimate reveals the fact that one cent a day from each family that attend church will support a preacher. They are willing to do this, and many are able and willing to do much more than this. But the question now that causes us much anxiety is, Where can we get the preacher who will come? The field is ripe but the laborers are few. We hope the day is not distant that we shall see the cause on this island safely established.

H. MURRAY.

ST. JOHN.

Our Sunday-school have added about two hundred volumes to their library.

We have just completed a new baptistry in our prayer-meeting room.

Brethren Howard and William Murray gave us a call at our prayer-meeting on their way to Deer Island. They speak hopefully of the work in Nova Scotia. We were glad to hear them. Come again.

The annual excursion of the Sunday-school will take place on the 15th inst. at Watters' Landing on the St. John river.

NOVA SCOTIA.

TIVERTON.

Since our last report in May, we have had one addition by confession and obedience. Meetings continue to be well attended at all our appointments. Bro. D. McLean and daughter worshipped with us last Lord's day, they expect to return to their home in Weston, Cornwallis, after making a short visit at Westport. We are looking for Bro G D Weaver to visit us the present week. He will probably preach for us next Sunday.

H. A. DEVOR.

GULLIVER'S COVE.

Interest is increasing and prospects brightening at Gulliver's Cove. We are hoping to see grand results there in the future.

H. A. DEVOR.

CORNWALLIS.

Some months have passed since my last report of our work here in Cornwallis. The principal reason for my silence in this particular is that there seemed to be very little that would be of interest to report. I might have filled a column or more each month chasing myself around from one appointment to another, but this is time spent unprofitably, and makes poor reading. I love to read the reports from the churches, particularly when there is something of interest to report. It is a pleasure too, to report progress; but when we have nothing but hard work and small results the pen runs much more slowly. So much for my apology. Is it a good one?

But the reader must not judge from this that we are at all discouraged as to the prospects of the work in these parts, for we are as confident of success as we are sure the work is the Lord's. We are now fully settled down to our summer's work, having five regular preaching stations, to fill which we have to preach three times each Lord's day and drive from twelve to twenty-two miles. Besides this we have an interesting Sunday-school, of which Bro. Rupert E. Stevens is superintendent. We also have a social meeting on Saturday evening of each week, which, at times, is very interesting.

We are all much pleased to have Bro. Stevens with us this summer, for his earnest and systematic labor adds much to the success of our work. We expect, in the near future, to see this good brother fully in the work of the ministry for which we think him so well fitted.

Our congregations at all our appointments are encouraging, and we confidently look for good results. In the meantime we shall not cease to work and pray, knowing that "in due season we shall reap if we faint not."

Would it be out of place to ask just here, about those articles that were to appear each month in THE CHRISTIAN on our missionary work? Several of the brethren have spoken; where are the rest that have promised to do so? Have the meagre results of your appeals discouraged you, brethren? You should fill your part of the contract whether others do or not. By the frequent appeals to the Board for assistance, I am almost led to think that there is an impression abroad that there is plenty of money in the treasury. But so far from this being true, the fact is the Board can scarcely meet the obligations already taken on, and are unable to take hold of other fields which they would so much like to encourage.

That the brethren generally do not come up to the assistance of this work as we think they should is very evident. If we knew the real cause we might be better able to meet it. We know that in a few instances good brethren think they are opposed to this way of doing the work. To these brethren we can only say, Go and work in your own way, only work—and the Master will say, "Well done." But there are very many who are not opposed to the brethren appointing a few for a

committee, through whom they may concentrate their efforts. Why is it that so many of these are not found supporting this good work? To interest this class of brethren and to encourage them to come up to the work, it was decided to have appear in each number of THE CHRISTIAN during the year an article bearing on the mission work. Several good articles have appeared, which should have given better results. Is it cold indifference that causes this inactivity? I fear, after all, that this is the principal trouble. Come brethren, look this matter over, and see if you feel satisfied or justified in what you have (or have not) done to forward the Master's work in these provinces. There is certainly an "open door" before us, and unless we wake up and improve the present our opportunity will have passed and we shall not be guiltless. There are fields open for the preaching of the primitive gospel, and the Lord has given us quite a number of young men who are able and willing to preach. But they must be supported, else they will be compelled to do as so many have done before—go out into other fields where there is work to do and where they can receive the support they so much need. When I think of the many young preachers who have been compelled to leave these provinces for the want of support, who are now a power of good in other lands, my heart is stirred within me. Are we going to repeat this folly in the young men the Lord has again given us? From the depths of my soul I pray not. Think of your responsibilities, brethren, and come up to the work of the Lord and we shall have great cause for rejoicing.

E. C. FORD.

P. E. ISLAND.

MONTAGUE.

Two weeks ago I sent in my resignation of the pastorate of the Church of Christ in Montague, leaving open for some faithful earnest worker in the vineyard, one of the finest fields in connection with the Church of Christ in these provinces. Who will enter this field? I trust none but a man tried, faithful and true, will undertake the work here, as he would be a co-worker with a people as kind-hearted and generous as the sun shines on to-day; a people who, to the man at all deserving, will be all that could reasonably be desired.

My resignation has not yet been accepted by the church, but it will be accepted, so the field is clear and ready for another. I resign from considerations which are altogether personal, and therefore not of public interest.

Nearly five years of life have been spent in Montague and East Point, and not without regrets do I sever the sacred ties by which we have been bound together: in labor and hope, in anticipation and disappointment, in joy and sorrow. But they are not severed. They live and shall live in memory's sacred temple through all time, and out-living sun, moon and stars, shall co-exist throughout the endless cycles of eternity. Those whom we have learned to love because of their sterling worth can never be forgotten. "Tho' lost to sight, to memory dear they ever shall remain."

Our Annual Meeting is to be held with the church in Lot 48 on the second Lord's day in July, but as we expect our Secretary, Bro. Robt. Stewart of Lot 48, and Bro. Crawford, to make all arrangements about reduced rates of travel, announcements, etc., I will not mention it here. I trust we will have a good meeting. Several preachers are expected from abroad, who, it is supposed, will add greatly to the interest of the meeting. But the success of a meeting does not depend altogether on the preachers, but largely on the people who reside in and also who visit the place. Then let all who come, come in the fulness of the blessing of the gospel of Christ, and all will be well.

O. B. EMERY,

LINES

TO MRS. O. M. PACKARD, ON THE FIFTIETH ANNIVERSARY OF HER BIRTHDAY.

Swiftly have vanished the beautiful years,
All laden with varying hopes and fears;
A record for all had each year at its close,
But how stands the records no mortal soul knows.
To-day, fifty years their records have sealed
For thee, O my friend, that I trust when revealed
Will show a life filled with love and good deeds,
For oft has thy hand relieved sorest of needs.

This beautiful day in the sweet month of June,
When the birds sweetly sing and the fair roses bloom,

Does not thy heart wander adown the past years,
And find much glad sunshine unclouded by fears?
Were mine the full power of making the way
For thee, my dear friend, the rest of life's day,
I would fill it with roses all thornless and sweet
And the choicest of blessings would spread at your feet.

But One who is wiser and far, far above
All the fondest desires of poor human love,
Holds thy life in His hand, He knows what is best,
Trust Him, and thy life will forever be blest.
Our Father's great goodness has crowned all thy days,
And thy heart must be singing a glad hymn of praise,
That fifty glad years to thee have been given
To serve the dear Master—to ripen for heaven.

MRS. AMOS PIKE.

Worcester, Mass., June, 1860.

Correspondence.

ANNUAL MEETING.

As announced in the June CHRISTIAN, our Annual Meeting will be held in Milton the first Lord's day in September. We want our brethren to commence now to plan to attend the meeting and then work up to their plans. If there is anything they want to know relative to the meeting, or any hints or suggestions to offer, send them in so they can be published in the August CHRISTIAN. I intend to give particulars in the August number in regard to the best way to get to Milton. As we have the cars running within twenty-eight miles of us, I shall try to get reduced fares. I write now simply to stir up the pure minds of the brethren to the duty and privilege of coming to the meeting, to give them time to ripen their thoughts into actions and to so arrange their work that it may not interfere with their coming to the meeting. It would be a very strange thing indeed if we did not have the very best meeting we ever had, and one that would well pay any one for all their losses and crosses in coming.

H. MURRAY.

NOTES OF TRAVEL.

On Sunday, June 1st, I preached in Newport. I spent a few days among the brethren and had planned to visit them all; but alas! man's plans are not always God's plans. Sad news comes when we are least prepared for it. While sitting talking to some friends in the quiet parlor of Bro. Martin Stevens, a post card was brought me, conveying the sad news that "Bro. Edward Wallace of Halifax is dead." Never were my feelings so suddenly reversed. Only a few weeks before I had taken tea with him in his home in Dartmouth. He was then complaining of not feeling well. I could scarcely believe that he was dead. The following

day I returned to town, and on Wednesday, June 3rd, we laid all that was mortal of him to rest in Dartmouth cemetery. I was assisted in the service by Rev. W. H. Williams (Baptist). It was the hardest task of my life. Bro. Wallace was very near to me. I loved him; and as I pen these lines and think of him as lying in the tomb, and his companion left behind with seven children looking to her for support and guidance, can you wonder that the tears even now trickle down my cheeks. We miss him now, but O! for the time to come when we shall all meet to part no more.

After the funeral I paid a flying visit to Port Williams, and had the pleasure of visiting Bro. Ford in the new parsonage. To say Bro. Ford is nicely fixed up, does not begin to express his situation. The view from his front door is simply grand. You look away in one direction and you see the Basin of Minas, a beautiful sheet of water, with Blomidon raising its gigantic head on high like a grim sentinel of the deep. In another direction you see the Cornwallis River and valley with its wealth of dykes and orchards; the river meandering in and out in its serpentine windings as though it wanted to see how crooked it could be. In another direction you see the village of Grand Pre, with its histrionic reminiscences, and one is compelled almost involuntarily to think of "Evangeline" and "Basil." In fact whichever way you look you see something that is charming to the eye. I also visited Bro. Dwyer. If you are feeling run down or that your appetite is failing, send and get a bottle of "Dwyer's Tonic Elixir." I can recommend it. Address F. E. Dwyer, Port Williams, Kings County, N. S. Price seventy-five cents. I may say that Bro. Dwyer did not ask me to write this.

I remained over night with Bro. Rupert Stevens and his mother, enjoying a very pleasant visit.

I paid a flying visit to Shubenacadie, spending Lord's day. The brethren here are holding the fort. They are starting a Sunday-school this summer. Step by step the little church here is advancing and holding every step it gains.

I am at present writing in River John, where I expect to remain a short time. More news next time.

W. H. HARDING.

Married.

CALLBECK-CRAWFORD.—At Clyde Cottage, New Glasgow, on the 26th June, by D. Crawford, Mr. Maynard F. Callbeck and Miss Kate F. Crawford, both of Tryon.

Died.

STARK.—At East Ferry, Digby Co., N. S., on Tuesday, 10th June, Clara Small, wife of Bro. Joseph Stark, jr., in the 36th year of her age. Sister Stark's remains were laid to rest in Hill View Cemetery, Tiverton, to await the resurrection morning.

H. A. D.

CLARK.—At Canard, Cornwallis, June 4th, Walter Roy, fourth son of Bro. and Sister L. R. Clark, aged six years. Less than three years ago Bro. and Sister Clark were called upon to part with their first-born, a very promising lad of fourteen years, and now they are again passing "under the rod" in the death of this dear little boy. Roy was an affectionate little child and held a large place in the hearts of his parents, who feel his loss very keenly. But they know he has gone to Him who, while on earth, said, "Suffer little children to come unto me," where He lives to beckon them up higher. May the God of all consolation comfort the afflicted ones, and cause even this sore trial through which they are passing to have its sanctifying influence upon their hearts, that their trust may be in Him who doeth all things well.

E. C. FORD.

MCKAY.—At New Glasgow, P. E. I., on the 22nd of June, in her 71st year, Sister Agnes, be-

loved wife of Alex. McKay, after three months' sickness. Her disease was consumption, of which her son Howard died four months before. She had unshaken confidence in her Redeemer, and regretted that she had not done more for Him who had done so much for her. She spoke tenderly to her children, urging them to love and serve the Saviour and be happy forever. Just before she died she talked to her eldest son (a member of the church) charging him never to neglect the Lord and especially never to neglect secret prayer. Our sister will be greatly missed by the church of which she was a warm-hearted and true member. Her family's loss we cannot describe. May the good Lord be gracious to our brother and his children in their sore affliction, according to His rich and abundant mercy in Christ Jesus.

D. O.

ROSE.—Mrs. Jessie Stewart, beloved wife of Bro. Joseph Rose, Red Point, Lot 48, P. E. I., died at her home on the 6th day of May, 1860, aged 72 years, leaving her husband, four sons and three daughters to mourn the loss of a faithful wife and loving mother. Those of her children who remain at home with the sorrowing husband will miss the sunshine of the presence of one who was ever hopeful and cheerful, and in whom the sick, sorrowing and suffering always found a ready helper. Sister Rose was a native of Perthshire, Scotland, but in 1835 removed to this island with her father's (John Stewart, Esq.) family. She was baptized by the late Rev. John Shaw about forty-eight years ago, and as a member of the Church of Christ at South Lake lived in hope of a better life. She rests from her labors but her influence will never die.

O. B. E.

MACDONALD.—At West River, East Point, P. E. Island, Margaret, sister of Sister Rose, and beloved wife of Elder John Macdonald, aged seventy-eight years. She also was baptized by Mr. Shaw, became a member of the Church at South Lake, was faithful and true in life, and died full of confidence and hope. Like her sister (Mrs. Rose), the influence of her kind heart and help of her willing hands were a blessing to many in suffering and sorrow. Of her seven sons and two daughters, two sons have passed "over the river," the remains of one lie in Providence, R. I., and of the other in Yarmouth, N. S. The last named perished in an endeavor to save the lives of others. With one exception her children have obeyed the call of the gospel. Her husband, at the age of 83, awaits in loneliness and sorrow the change which will also take him home. The night of sorrow will soon end and "joy will come in the morning."

O. B. E.

HEWITT.—Margaret E. Hewitt departed this life on Friday, June 13, aged 70 years, at Norton, N. B. Sister Hewitt professed faith in Christ at an early age and was baptized by Elder W. W. Eaton, and joined the Church of the Disciples. Her sickness was painful and of long duration, which she bore with Christian patience. Her funeral was largely attended. Sermon by the writer from Rev. xiv. 13.

W. H. DEWAR.

WALLACE.—At his home in Dartmouth, on June 1st, Edward Wallace, in the forty-fourth year of his life, passed away from the scenes of time and sorrow to the spirit land. He leaves a widow and seven children, as well as a large number of friends and relatives to mourn his loss. For many years he was a consistent member of the Church of Christ and at the time of his death he was engaged in making plans for the progress of the work in Halifax. He was also a warm supporter of the temperance cause, and the number of warm-hearted letters of sympathy received by Sister Wallace shew the high esteem in which he was held by his co-workers in this great work. We miss him. He cannot come to us but we can go to him. Cheer up, fellow pilgrim. A few more tears and sighs, a few more years, and we shall meet again.

"Dearest brother, thou hast left us,
Here thy loss we deeply feel;
While 'tis death that has bereft us,
God can all our sorrows heal.

Peaceful be thy silent slumber,
Peaceful in thy grave so low;
Thou no more will join our number,
Here no more our songs shall know.

Yet again we hope to meet thee,
When mortality has fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

W. H. H.

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