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THE CHRISTIAN.

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

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A PRIVATE letter from Kempt speaks in glowing terms of the good done by Bro. William Murray in that section of the country.

THE brethren of Lubec, Maine, have succeeded in obtaining the services of a preacher; and expect him in their midst about the middle of this month.

THE coming Quarterly will be held with the church at Kempt, Queen's Co., N. S., commencing the Friday before and continuing over the second Lord's day in June.

ONE OF OUR P. E. I. BOYS. The brethren and friends of P. E. I., especially those living in and around Southport, will be pleased to learn the fact which we clip from *The Kentucky University Tablet*, that, "In the English class of sixteen the salutatory has been awarded to H. W. Stewart, Southport, P. E. I., his class-standing being the highest.

A correspondent referring to our mission writes:

It is high time our brethren were waking up on this subject, I have been almost compelled to hold my peace on this subject, but I shall not in future. I shall make an effort to have a special collection taken up for Mission Work at—and get the brethren at—to become interested in this matter.

THE MISSION AND EDUCATIONAL FUND. Some of our readers may be anxious to know the result of our interview with the persons named by our April correspondent. We have had opportunity to see but two or three of them. Two of them *there* and *then* handed over the money, the other was favorably impressed that something should and must be done for the cause in these parts, and your present correspondent was as favorably impressed that this brother would do something in this direction and that before long. Brethren, don't wait for us to write you, but help us at once in the work of the Lord. Remember we are not begging, we are simply asking you to give the Lord His share of the fruits of the vineyard entrusted to your care. Should there appear in this appeal an unpleasant feature it is not in what some disordered judgment might call begging, but that brethren should need to be begged.

SIX persons were convicted of violating the Scott Act at Fredericton, each one being sentenced to two months imprisonment and a fine of \$100.

Commenting upon this, *The Evening Gazette*, of this city, editorially says:

"These cases all arose in the city of Fredericton and were by all odds the most important of any that have been decided in this province, because they bring the people for the first time face to face with a realizing sense of what the Scott Act means when pushed to the last extremity.

* * * Thus six otherwise respectable citizens of Fredericton will spend the next two months of their lives in jail and be subjected to a very heavy fine. It is well that this matter has been brought up in its present shape, because it enables those who are in favor of the Scott Act to see clearly the full extent of the folly, we might almost say the iniquity, of this law. The selling of liquor is converted by it into a crime, and as a result the business will pass into the hands of disreputable and lawless men who care nothing for imprisonment, and who have no regard as to the quality of the article which they sell."

The Scott Act has had a hard time of it. Its opponents have argued that it could not be enforced, and when the possibility of its enforcement has, to some extent, been shown, then the cry is, It's unjust! It's cruel! But why express sympathy for these men if guilty? On three occasions the people of Fredericton have voted for its adoption. These men knew it was in force, they could not plead ignorance of its provisions. When selling the rum they were carrying on an *illegal traffic*. Were they not committing a crime? Was not the traffic (don't call it business), when carried on by them, in the hands of disreputable and lawless men? The Scott Act has, no doubt, its defects, but those persons not wishing to violate it have nothing to fear, for the "law is not made for the righteous, but for the lawless and disobedient," etc.

THE BIBLE. Said the Psalmist:

"Thy word is a lamp unto my feet and a light unto my path."

Paul, the Apostle to the Gentiles, wrote:

"All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Prof Huxley:

Take the Bible, as a whole, and there remains in this old literature a vast residuum of moral beauty and grandeur, and then consider the great historical fact that for three centuries this book has been woven into the life of all that is best and noblest in English history, that it is written in the noblest and purest English, and abounds in exquisite beauties of literary form, and finally, that it forbids the veriest hind who never left his native village to be ignorant of the existence of other countries, and other civilizations, and of a great past stretching back to the fullest limits of the oldest nations in the world. By the study of what other books could children be so much humanized?

Says Theodore Parker:

This collection of books has taken such a hold as has no other. The literature of Greece, which goes up like incense from the lands of temples and heroic deeds, has not half the influence of this book from a nation alike despised in ancient and modern times. The sun never sets on its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar, and it colors the talk of the street. It blesses us when we are born; gives names to half Christendom; rejoices with us; has sympathy for our mourning; tempers our grief to finer issues. Some thousand famous writers come up in this century to be forgotten in the next. But the silver cord of the Bible is not loosed, nor its golden

bow broken as time chronicles his tons of centuries passed by. Some of the greatest of human institutions seem built on the Bible; such things will not stand on heaps of chaff, but on mountains of rock.

THE value of Christianity is thus set forth by the utterances of these by no means weak minded witnesses. Daniel Webster wrote to the Earl of Shaftesbury, May 27, 1840, who had given him a Bible.

You could have given me nothing more acceptable, and I shall keep it near me as a valued token of your regard. The older I grow the more I read the Holy Scriptures, the more reverence I have for them, and the more convinced I am that they are not only the best guide for this life, but the foundation of all hope respecting a future state of existence." Such testimony from such a man is of more weight than the objection of all infidels and agnostics.

M. Mhegard, of Copenhagen, until lately the Danish apostle of atheism, has just written a new introduction to his works which contains the following:

The experience of life, its sufferings and griefs, have shaken my soul and have broken the foundation upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have found in it a sure refuge from all the contingencies of life. This illusion is vanished. When the tempest came which plunged me in sorrow, the moorings, the cable of science, broke like a thread. Then I seized upon that help which many before me have laid hold of. I sought and found peace in God. Since then I have certainly not abandoned science, but I have assigned to it another place.

Bismarck:

If I were not a Christian I would not serve the king my master; if I did not obey God, if I did not put my trust in Him, I would not concern myself about the affairs of this world. Were I not a decided Christian, if my faith did not rest on the miraculous basis of a revealed religion, you would not have in me a federal chancellor. When you find me a man for a successor who is impregnated with the same principles I will at once resign, rejoiced to be again free to follow a country.

DISCIPLES IN AUSTRALIA.

SOME of our readers do not know that there are more than 3,200 Disciples in the city of Melbourne, Australia. There are 25 churches; 18 of which have their own buildings. In Victoria, South Australia, New South Wales, and New Zealand our people are stronger in the cities than in the country. In Victoria Colony are more than 70 churches and nearly 6,000 members, and all the larger and more influential congregations are in the cities.

D. A. Ewers, writing from Australia to the *Christian Evangelist*, says he thinks one reason for the success of the brethren in the cities is that many intelligent public workers in addition to regular preachers have been engaged. Many men of education and ability take the leading part in Sunday morning meetings for worship, frequently speaking in the largest churches, and preaching in the evening for the weaker churches. In connection with nearly every church in Australia there is an Adelpian class, or young men's training class, which help to bring and develop their talents.

The visit of Brother and Sister Wharton to Australia did great good in arousing an interest in foreign missions. The Annual Conference of Associated Churches of Christ in South Australia was held in March. The statistics showed a membership of 2,000 and a net gain of 235.—*Wis. Weekly*.

Miscellaneous.

ON THE DEATH OF CHRIST OUR SAVIOUR.

MY FIRST POEM.

Draw near to the holy city, ye people great and small,
Behold that vast assembly met at the judgment hall;
And wonder at that tumult, and gaze upon that band
That leads to crucifixion, the joy of every land.

He stood, by all forsaken, before that heartless throng,
By them to be insulted and suffer cruel wrong;
But never breathed a murmur, nor uttered a complaint,
As ancient men predicted whom God His Father sent.

To Calv'ry's hill in silence, 'mid all its grief and gloom,
Calm went the man of sorrows to meet His awful doom;
Crush'd by the cross He carried, but by our sorrows more,
Who can describe that burden when all our sins He bore?

The sun o'erwhelmed in darkness withholds its cheering light,
As if the blackest sack-cloth became the piteous sight;
While high above the people, between the earth and skies,
The Son of Man is lifted, the blessed Jesus dies.

The Jews and Roman soldiers the scene had called around,
Hud now to hear in terror the loud tremendous sound,
Made by the groaning earthquake and by the rending rocks,
The opening graves commotion, the crashing of their locks.

Alone He trod the winepress, the monster met alone,
But for our sins He suffered, for us He did atone;
He spoiled the grave's dominion, open'd for us the way
That we by Him may conquer and rise to endless day.

Lift up ye doors, immortal! lift up your heads, O gates!
Admit the King of glory for whom all heaven waits;
Let all the nations know Him, whose grief and guilt He bore,
And ransomed millions praise Him both now and evermore.

New Glasgow, P. E. I.

HOWARD MCKAY.

THE HOLY SPIRIT AS A GIFT.

PROPOSITION.

The Holy Spirit is promised as a gift to all obedient believers.

This is the proposition affirmed by me, and I respectfully decline to comply with the request of Bro. Elliott to substitute one of the testimonies by which this proposition is proven for the proposition itself; but whether he joins issue on it or not, I proceed to produce the evidence, and if he sees proper, he can attack that. The word of the Lord contains all I know on the subject, beyond such subjective experience as I have had, which is evidence to none but myself.

EVIDENCE.

1.—Luke xi. 13: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your Heavenly Father give the Holy Spirit to them that ask Him."

2.—Jno. iii. 5, 6: "Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the spirit he cannot enter into the

kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit."

3.—Jno. vii. 37-39: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive, for the Holy Spirit was not yet given, because that Jesus was not yet glorified.)"

4.—Joel ii. 28: "And it shall come to pass after ward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit. And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke; the sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come; and it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

5.—Jno. xiv. 16, 18: "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you."

6.—John xiv. 23: "Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love Him, and we will come unto Him, and make our abode with Him."

7.—Acts ii. 38, 39: "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, as many as the Lord our God shall call."

8.—2 Thess. ii. 13, 14: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth, whereunto He called you by our Gospel."

9.—Acts v. 32: "And we are witnesses of these things, and so also is the Holy Spirit, whom God hath given to them that obeyed Him."

10.—Rom. v. 5: "And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us."

11.—Rom. viii. 9: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit that raised up Jesus from the dead dwell in you, He of Christ, he is none of His."

12.—Rom. viii. 11: "But if the Spirit of Him that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

13.—Rom. viii. 15: "For ye have not received the spirit of bondage to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God."

14.—1 Cor. iii. 16, 17: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which ye are."

15.—1 Cor. vi. 19: "What! know ye not that your body is a temple of the Holy Spirit, which ye have of God, and ye are not your own?"

16.—2 Cor. xiii. 14: "And the communion of the Holy Spirit be with you all."

17.—Gal. iii. 2: "This only would I learn of you, receive ye the Spirit by the works of the law, or by the hearing of faith?"

18.—Gal. iii. 13, 14: Christ has redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree, that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith."

19.—Gal. iii. 22: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

20.—Eph. i. 13, 14: "After that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, UNTIL the redemption of the purchased possession."

21.—Eph. ii. 22: Ye also are builded together for an habitation of God through the Spirit."

22.—Eph. iv. 30: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

23.—Eph. v. 9: "For the fruit of the Spirit is in all goodness and righteousness and truth."

24.—Phil. ii. 1: "If there be any fellowship of the Spirit, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind."

25.—John iii. 24: "And hereby we know that He abideth in us, by the Spirit which He hath given us."

26.—1 John iv. 13: "Hereby know that we dwell in Him, and He in us, because He hath given us of His Spirit."

27.—Jude 19: "These be they who separate themselves, sensual having not the Spirit."

These twenty-seven items of testimony are deemed adequate to establish the affirmative of the proposition, until their irrelevancy is shown. To this extent, and no further, am I obnoxious to the charge of mysticism. If this be mysticism, let them make the most of it.—*Ira C. Mitchel in Leader.*

BAPTISM.

In preceding articles attention has been called to the nature and importance of Christian baptism. The Christian world, it has been shown, differ in their conception and appreciation of the phases of the ordinance, but not more widely than upon the action and design of this divine command.

Not one in ten professors of Christianity, we venture to say, if asked: What is the design of baptism? would give a definite answer. Why is this? might well be asked. Why is it that the professed followers of Christ differ so widely upon the nature and importance, action and design of this feature of the Christian system?

The apostles were an unit upon this subject and so were the early Christians until by human dogmas their minds were corrupted from the simplicity that is in Christ. This confusion we well know has not arisen from a lack of perspicuity in *New Testament* teaching, but from the errors and intricacies of speculative theology. The only sure remedy is a return from the bondage of human creeds and confessions to the simplicity of *New Testament* teaching.

The design of baptism should be well understood because it is suggestive of both the subject and action. If we learn as we should and as every honest person would if freed from the trammels of false teaching, that there is now but *one baptism*, and that it is designed for the *remission of past sins* and as a pledge of pardon to the penitent believer through the blood of Jesus Christ, it would appear evident that the subject of baptism should not only be guilty of past sins but a penitent believer also. The baptism of any other kind of a subject is unauthorized by the Word of God, and is a solemn mockery. That baptism is for the remission of sins is to the unprejudiced mind evident from the

following scriptures:—"Ho that believeth and is baptized shall be saved."—Mark xvi: 16. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."—Acts ii: 38. "Arise and be baptized and wash away thy sins calling upon the name of the Lord."—Acts xxii: 16.

Baptism is not for the remission of sins because of any virtue in the act of itself, but it is "the obedience or faith," and God has ordained that by it we enter into Christ, who is able to cleanse our souls and purify our hearts.

That such is the teaching of scripture is evident from the following—"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death."—Rom. vi. 3. "For we are all children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ."—Gal. iii: 26, 27.

The teaching of the *Westminster Confession of Faith* is in our judgment not far astray upon this feature of the subject. This is what it says—

Baptism is a Sacrament of the New Testament ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church; but also to be unto him a sign and seal of the covenant of grace, of his engrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life," chap. 28. Sec. 1.

This is all very well when applied to a proper subject, but how does it comport with the baptism of an infant? Is it a "sign and seal of regeneration, of remission of sins, and of giving up unto God," in the case of an infant? If it is the "sign" of anything it is that the administrator is ignorant of the teaching of Scripture upon this subject and that he is in bondage to the authority of men. Baptism cannot, it is evident, be a "sign and seal of remission of sins and of giving up unto God," to an innocent and irresponsible babe. The ordinance then in such a case is an empty ceremony, but it is done in the name of Jesus Christ, without His authority, it is a presumptuous act and an infringement upon the divine prerogative.

Baptism is designed for the remission of sins because it is designed to bring us into Christ. Baptism into Christ implies transition. It then implies activity, for the change is real and voluntary. This transition from one state of condition to another is effected by being "buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so, we also should walk in newness of life."—Rom. vi: 4.

The design of the holy ordinance then implies not only that the proper subject is a responsible person but that he should be buried by baptism. When a few drops of water were sprinkled on you were you buried? Where you planted in a likeness of His death? Certainly not. You were only baptized, and there is no command in the Bible for that.

THE RELIGION OF JAPAN.

ITS PAST, PRESENT, AND FUTURE.

BY TOZO OHNO, OF TOKIO, JAPAN.

No 1—Its Past.

The original religion of Japan is Shintoism. It was invented and practised by the Japanese. Shintoism has in some vague notions of the immortality of the soul, of a future state of existence, of rewards and punishments, of a paradise, and of a hell. It declares that good people who keep God's law shall inherit paradise, and that they shall enter the realm of Kami (God). The wicked who do not keep God's law shall be thrust into hell.

What is God's law? It answers 1st. Purity of soul heart and body; 2nd. An exact observation of festival days; 3rd. Pilgrimage; 4th. The worship of

God both in the temple and in the family. The people however did not worship images or idols, but their custom was to hang up their mirror and a smooth white paper on the wall, which were emblems of purity of their hearts. There were many strange customs. When women reached fifteen years of age and men twenty, they were obliged to go to the old temples which are situated in the central provinces of Japan. The people were not allowed to marry until they made this pilgrimage.

A foreign religion called "Buddhism," was introduced into Japan two thousand years ago when an image of Buddha and his holy books were brought from Kudara. This is what Japanese traditions say. The crown prince at that time became a believer in Buddhism. From that time the Buddhist religion spread rapidly throughout all the land of Japan. Many high officers were opposed to Buddhism in Japan, believing that it would not be well for the country to allow a foreign religion to enter the land. Finally there were civil wars, but the party of anti-Buddhists were defeated by those who were converts to Buddhism, and from that time Buddhism was allowed to flourish without any opposition. When in ancient times the King of Japan visited the Temple, he humbled himself by calling himself a slave. For some time the priests of Buddha had wonderful power, and their opinions had great influence on the politics of the country. After a time the priests differed in their opinions, and divided up into sects, and thus Buddhism became separated into seventeen different branches, each of which had a temple of its own and preserved a strict separation from all others. The introduction of the teaching of Confucius was before the introduction of Buddhism, but his doctrines are not religious, but are the science of politics and morality.

Western scholars think Confucianism is an oriental religion. I think it is a mistake. Confucius was a great scholar of ancient philosophy, and he was once Prime Minister of Yei (an ancient dynasty of the Chinese Empire). This doctrine was believed in by the knighthood of Japan, but they did not believe in this as a religion but as a classical morality of ancient times. The doctrine of Confucianism has been translated into English. These were the three prevailing systems of religion and ethics of old Japan.

The name of Japan was unknown to Europeans until the year 1542, when a Portuguese vessel, bound for Macao, in Pudra, was driven far out of her course by a tempest, and finally arrived on the coast of the west province of Japan.

Although the Japanese were cautious and vigilant to avoid intercourse with foreigners, there was no danger from such intercourse, and the Portuguese were received with a welcome. Seven years later several Jesuit priests went to Japan, among them the famous Francis Xavier, in order to undertake the conversion of the people. The priests were kindly welcomed through the western provinces. The Portuguese also were free to preach as well as to trade. In 1582 an embassy was sent to Rome by the feudal lord, Date, (a Japanese Catholic convert) bearing letters and presents to the Pope, in token of his allegiance to him as the Supreme Pontiff. By the end of the century the number of converts was estimated at two hundred thousand.

In 1622 it was found that a conspiracy had been formed by Roman Catholic converts to overthrow the Imperial Throne, and to destroy both the temples and idols; after two years of war the rebel party was destroyed by the Government forces of that time. There were very violent persecutions of the Roman converts; 22 priests and 200 converts were put to death, and the churches and schools were laid in ruins, and the foreign faith almost wiped out, even foreign traders were driven out of the country.

A national law was made prohibiting Christianity

in Japan, and if any one believed in Christianity they were put to death, and all foreigners were expelled. This was the end of Catholic Christianity in Japan. At the same time a proclamation was set forth that no Japanese should leave Japan, and also that no Japanese should be allowed to return from any foreign country. The punishment for both was that they should be put to death.

The distrust and dislike of foreigners shut the sea gates of Japan for almost two hundred years, until the visit of Commodore Perry of the American Navy. In 1853 on a Sunday, Perry with a squadron of American warships, cast anchor in Tokio Bay. Being a Christian he read the one hundredth psalm on the deck with his crew, and for the first time the Word of God rang out over Tokio's Bay, and echoed back over the quiet waters. This is the first introduction of Protestant Christianity in Japan. In 1854 a treaty was made between Japan and America. Japan opened her sea-ports, which had been closed for many years; the Japanese awakened their sleeping eyes. Since then there has been wonderful progress in Japan toward Western civilization. Therefore historians have called her, "New Japan." "The Kingdom of the Rising Sun." From that time all nations came to Japan, and the Japanese went to every country in the world. Several hundreds of Japanese young men were sent to America and Europe, year after year; those returning to Japan were helping to organize "New Japan"; almost all of them were placed in positions in the Government. They were the centre of social organization, and they were helping forward the work of progress toward modern civilization. The Empire of Japan is situated east of Asia, therefore geographers called her an Asiatic nation, but Japan is not Asiatic because their customs and civilization are remarkably different from those other countries of Asia. The Government of Japan was an absolute monarchy, but in 1881 a representative system was introduced and a new constitution was established. They have a good parliament system, with an upper and a lower house. Every national law must have the sanction of both houses of Parliament, and of the Emperor. There has been much progress in Japan, not only in the political system but also in religion, in society, education, individual and family life, daily customs and in the manners of the people. There is almost nothing now as it was thirty years ago, only the national beauty of the scenery.—*Canadian Evangelist*.

A grand work can be done in the Sunday School. We may sometimes fail to see it, but no one acquainted with our work in St. John could fail to see that the success of our late meeting was due largely to the faithful and persistent efforts of the Sunday school. Lord's day after Lord's day the good seed of the Kingdom is sown in the young hearts, and by and by, it brings forth fruit. Most of the recent converts being members of our Sunday school.

Faith, repentance, confession, and baptism, are among the conditions of salvation. With the heart man believeth unto righteousness and with the mouth confession is made unto salvation. The Lord has commanded all men everywhere to repent, and when giving His great commission said: Go into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved: Again, baptizing in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you.

Quintillion tells the story of a miser who poisoned the flowers in his neighbor's garden so that the poor man's bees could gather no honey. Thus discontent or misery seeks to propagate itself. Misery desires company. Why do some people take delight in saying ugly, cutting things? They are petulant, morose, and are themselves failures. They cannot endure the success and happiness of their neighbors. The grapes are sour because they cannot get the grapes.

The Christian.

ST. JOHN, N. B. MAY, 1890.

EDITORIAL.

THE GLORIOUS GOSPEL OF THE BLESSED GOD.

1 TIM. I. 11.

Inspired writers use epithetical expressions, not to embellish their compositions, but to treat with justice the subject to which they add the epithet. When comparing something which is good in itself with another far above and beyond it, the latter is epithetically described. In 2 Cor. ix, the apostle dwells largely on the grandeur of those gifts made by the Gentile churches to relieve their Jewish brethren in the famine. He shows that besides the good done in relieving their bodily wants, it would deeply impress their minds with the grace of God, which could so effectually dispose even Gentiles to come to their aid, and turn the hearts of these outcasts from God to feel for their Jewish brethren in their distress, and prove themselves "friends indeed." As he dwells on these noble gifts he exclaims, "Thanks be unto God for His unspeakable gift." The gifts of God's children were good but God's gift was unspeakable.

In this place Paul tells Timothy that the law, which some ignorantly desired to teach as the way of salvation and the Christian's rule of life, was good when used lawfully; good to regulate civil society, and especially to prevent or punish all such outlaws as lived contrary to gospel teaching. Paul did not condemn the law of Moses. It was given by God, and like the stars at night was glorious; but when the gospel came like the rising sun, it completely eclipsed the law, until it had no glory by reason of the glory that excelleth. 2 Cor. iii. 10 Paul looked at what the law did and then at what the gospel did, and was inspired to say, The good news or gospel of God—the gospel of the blessed God—yes, the GLORIOUS GOSPEL OF THE BLESSED GOD. We may think but little of the gospel, but the Holy Spirit shows in what esteem it is held by the "Lord of all," who has commanded it to be preached to every creature in all the world. He who died for every man commands this to be told to every man, with the terms on which He will save every man.

The glorious gospel has the five following divisions or points:

- I. The Truth of the gospel.
- II. Its Facts.
- III. Its Commands.
- IV. Its Promises.
- V. Its Threatenings.

We will consider these in their order.

I. *Its Truth.* Truth is something spoken; fact is something done. All facts are truths, but all truths are not facts. God exists, is a truth; God made the world, is a fact. The gospel has its great truth standing on the brow of Christianity. The belief of this truth saves men; its unbelief condemns men. This truth was something spoken. God sent prophets to reveal or speak other truths. This truth He did not entrust to flesh and blood to reveal. Neither man nor angel announced it. But God himself opened the heavens and spake it when Jesus was coming up out of the water in which He was baptized. While the Father was announcing it, the Spirit of God in the bodily shape of a dove, came from heaven and abode on Jesus. "THOU ART MY BELOVED SON, IN WHOM I AM WELL PLEASED," said the voice from heaven. Here is the truth of the gospel spoken by God himself to men, that they might believe it, and by believing might have life through the name of Jesus. When Peter confessed this truth (Matt. xvi.) Jesus said He would build His church upon it, and the gates of hades would not prevail against it.

Peter was himself a rock, but not a foundation rock. "Not on you, Petros," said Jesus, "I will build my church, but on this Petra I will build my church." The difference between Petros and Petra is that Petros is a moveable rock or stone, but Petra is a bed rock that cannot be moved. Peter showed himself a moveable stone in this same chapter. After Jesus had called him blessed and promised to give him the keys of the kingdom, he rebuked his Master when He spoke of His death and resurrection, and was by Him called Satan and severely reprimanded for his carnality and sin. Peter was a stone which was afterwards dressed and prepared for an important place in the church, but utterly unfit for a foundation for the church. "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. iii. 11. We have no record of such another manifestation of the Father and of the Son and of the Holy Spirit as at the laying of this corner stone by God Himself. There was the Father addressing His Son in the presence of the people, the Son obeying Him in that ordinance which to the end of time would bear the name of the Godhead, and the Spirit of God resting visibly on Christ. He was there and then divinely anointed and divinely proclaimed the Christ the Son of the living God. That great truth was announced by God that it might be confessed by men. It was put to Christ when a trial for His life by the highest functionary in the Jewish church. "I adjure Thee," said the high priest, "by the living God, that Thou tell us whether Thou art the Son of God." Jesus said, "I am," and for that confession He is condemned to the cross. He dies confessing it, and now comes the trial. If He is only a man, death will prevail, the grave will hold him. But He proves His divinity by His resurrection. This Petra (bed rock) passes through death and comes from the grave unbroken and unmoved. Death's power is broken and wasted on this rock. He is alive now and lives for evermore.

II. *The Facts* of the gospel are the things which Jesus did and suffered. After He had done His Father's will so completely—revealed His will to men and showed them the Father, that He was God manifested in the flesh, He died for our sins according to the scriptures. It is wonderful to see an innocent man die—to see him die willingly, die for others—not friends, but enemies—enemies by wicked works, so hardened as not to ask a favor. Yet He dies for our sins. His love to us was great enough, and no other sacrifice could atone for them. What must our sins be! What must His love be!! The Father gave His only begotten Son for such a death, and loved Him the more for laying down His life. John x. 17.

Christ was buried is another Gospel fact. The grave was the palace of him that had the power of death where he kept the bodies of the human family in peace. But one stronger than the strong man came upon him, bound him, entered his palace that He might divide the spoil. Christ was buried. Though perfectly sinless, His body lay quietly with the bodies of His brethren long enough to prove that He was both dead and buried, but not long enough to see corruption. Hungry worms would never feed upon that sinless body. God would not leave His soul in hades nor suffer His holy One to see corruption.

Christ rose again the third day according to the Scriptures is another fact of the Gospel. The facts prove true what God had announced at the Jordan. "Thou art My beloved Son in whom I am well pleased." His resurrection declares Him to be divine and all His work perfect, well pleasing to God. It proves that He who was delivered for our offences was raised again for our justification. A full and free and perfect salvation is by Him provided and offered to the very chief of sinners.

III. *The Commands* of the Gospel. When God raised Christ from the dead He gave Him all authority in heaven and on earth, so that Christ commands men. 1st. He commands men to believe on Him, to believe that He is the Son of God. In believing that He is the Son of the living God they believe God Himself, for it was He who first spoke this. The great truth passes from the mouth of God to their ears and their hearts. "With the heart man believeth unto righteousness." Jesus commands sinners to believe what His Father said of Him with all their heart. And to believe that He died for their sins, was buried, and that He rose again the third day according to the Scriptures. Believing the truths and facts of the Gospel with all the heart brings Christ near us. It is something in which Christ and the sinner are personally concerned. Here Jesus commands men to believe on Him. 2nd. Another command of the Gospel is *repentance*. Jesus commands sinners to repent or *determine* with all the heart to turn from sin to the service of God. This is a reasonable and plain command. When any wrong-doer is shown his wrong and how he can forsake it and do the right he can make the *determination* to do it. Christ commands all sinners to turn from their sins and serve Him, and they can *determine to do so*. He furnishes them with all the strength to carry out the determination; but the determination they must make or perish. The great goodness of God in giving His dear Son to die for them leads them to repentance, and they are to believe in that death of Jesus before they make the determination to turn to Him.

Confession is another command of the Gospel. "With the mouth confession is made unto salvation. (Rom. x. 10). The sinner who believes in Jesus with all his heart and repents, is to confess with his mouth the Lord Jesus or to declare before men what God said of Jesus, that is to confess that Christ is the Son of the living God. This is called "the good confession." Christ made it and died for it, and it is a blessed arrangement that the sinner who lives by Christ's death should make it when giving himself to Christ. The Eunuch made it when he believed, and Timothy made it before many witnesses, and the one who now makes it and holds it fast till death Jesus will confess before His Father and the holy angels.

Baptism is another command of the Gospel. After men believe and repent and confess the Lord Jesus they are to be baptized into the name of the Father and of the Son and of the Holy Spirit. It is the only command in the Bible that is to be done into the three glorious names. Men are to do it, not because they look for a virtue in water or anything of the kind, but because the Lord Jesus Christ commanded it. He did it Himself and commands them that believe on Him to do it as He did it before them. "Blessed are they that do His commandments."

IV. *The promises* of the Gospel. Jesus makes great and precious promises. He that believeth and is baptized shall be saved. (Mark xvi. 16). This promise was to last from the time Jesus gave it till the end of time, and it never did, never can, fail. A man may be baptized who does not believe with all his heart in Jesus, to him there is no such promise; but the true penitent believer who is baptized has Christ's promise, which will stand though heaven and earth pass away.

When men who were pricked in their hearts, under the Gospel, asked "What shall we do?" the Apostle, speaking with the Holy Spirit sent down from heaven, answered, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit. (Acts ii. 38). Here was the precious promise of the gift of the Holy Spirit on the plain conditions of the Gospel made to them, to their children and all afar off, even as many as God

calls by the Gospel. This promise of the Holy Spirit to be with us shedding the love of God abroad in the heart and testifying with our lips that we are born of God is like the promise of salvation sure to all that obey the Lord, for his promises are yea and amen to the glory of God the Father.

Jesus promises His people never to leave them, so that they can boldly say the Lord is my helper and I will not fear what man can do unto me. He will be with His faithful followers till death. When they pray to God Jesus is in full sympathy with them and advocates their cause before the eternal throne. He is everything to them and gives them strength as they need it and promises them eternal life in the coming future.

V. But the glorious Gospel has also its *threatenings* which we cannot pass by. The blessed Jesus says: "He that believeth shall not be damned." How terrible to hear these words come from the Saviour. He did not come to condemn the world, He did not die to condemn men. He came to condemn sin, died to condemn sin; but He came to save men, to separate men from sin, to condemn it forever, but to justify and exalt them forever. But when men are determined to cleave to sin, and not be separated from it, they must be condemned forever with and in their sins. But one condition is mentioned on which men will be condemned. *Unbelief* will do it. Jesus does not say, He that believeth not and repenteth not, nor he that believeth not and prayeth not, nor he that believeth not and is not baptized shall be condemned. No, unbelief will do it. It qualifies a man for any disobedience and disqualifies him for anything that is right.

Reader, are you yet unsaved? Jesus came from heaven and died on the cross to save you. He is anxious to save you. He has sent you the glorious Gospel of the blessed God to tell you all about it. Your salvation is a matter between Christ and yourself. Let no man or nothing come between you and Him. O, believe Him.

Original Contributions.

FRIENDLY CRITICISMS.

There is so much that is both interesting and instructive in the last CHRISTIAN that I propose, in this paper, to glance back over its pages, reproducing a few of the most excellent things found there, and offering a word of criticism on some of the articles which I have read with interest and profit.

The department of the junior editor, on the first page, presents a most excellent bill-of-fare. Every word of this department, from the gentle reminder to delinquent subscribers in the first paragraph, to the last line on the page, should be carefully read, and the suggestions heeded, that the work of the Lord in these provinces may be prospered.

The editorial, "Things Seen and Unseen," has been read and re-read with much profit. How grand to be led up, by times, on highest ground, that we may get a glimpse of faith, of the "things which are unseen." Such articles are both instructive and comforting and help us much in our dark days. It always does me good to read after a man whose faith is strong in what he writes and who is able to give "a reason for the hope within him." May time sit lightly on the head of our much beloved brother, and may he long be spared to counsel and instruct the church of God.

"I Will Arise and Go to My Father," by Bro. Emery, is a very readable paper. The parable, from which the lesson is drawn, is very happily explained, and the point reached in the closing

part of the article is, to my mind, very forcibly made. How strange that men, with an open Bible before them, will continue to misrepresent the God of love by this practice of "agonizing with God" to make Him willing to save poor sinners, who are at the very threshold of their Father's house begging for admission; when the whole Gospel abounds with the love of God and His willingness to save all who will come to Him through Jesus Christ His Son. It is, indeed, true that we need to plead with the sinner, even "agonize" by times to persuade him to come to Christ; but never are we taught to "agonize" or plead with God to persuade Him to accept the sinner. His willingness to do this is written in blood in every line of the Gospel of the love of God; and the invitation is to "all that labor and are heavy laden;" and the promise is, that if they will come Christ will give them rest. We need many such articles as this in the pages of THE CHRISTIAN, that its readers may be instructed in the right way of the Lord.

"Majorities," by Bro. H. Murray, is well worth a careful reading. These are questions that are forcing themselves upon us. They should be carefully considered, that we may be able to act wisely. For my own part, I am satisfied that in all matters in the church of God, which are left to the discussion of the brethren, the principle of rule by the majority is correct. But a question arises just here: Would it be right, under all circumstances in the church, to use our lawful privileges? Paul says: "All things are lawful unto me, but all things are not expedient." From this it would appear that there are some things that are lawful, but it would not be wise to do them. While it might be perfectly "lawful" for a majority to rule, there may be circumstances under which it would be very unwise for them to exercise this power. What "is to rule in these cases?" I answer, "the wisdom that is from above!" With this "in our hearts and common sense in our heads we will gracefully submit" to either the majority or minority rather than make trouble. Look at this wisdom "which is first pure, then peaceable, gentle and easy to be entreated." No man governed by this wisdom can possibly make trouble in the church of God over things for which has not a "thus saith the Lord."

"Wheat and Tares," by Bro. H. E. Cooke, is a good article. I have carefully read it, because he is writing on a subject in which I am interested. Evidently, Bro. Cooke has put much thought and study on this subject. While I am pleased with the article I fail to agree with all the positions taken. I cannot understand how anyone can make the world—the field of the parable—and the kingdom one and the same. It appears to me that they are as distinct as day is from night. I understand the world in the parable to be the same world into which the Lord sent His Disciples when He said, "Go ye into all the world and preach the Gospel to every creature." I also understand that such of the world as heard the Gospel and understood it and brought forth fruit, etc., compose the children of the kingdom. It is also evident that while this work of building up the kingdom is going on, some bad material, the tares, if you please, find their way into the kingdom. The "wood, hay, stubble," is built on the same foundation with the "gold, silver, precious stones," and only the great day when every man's work shall be tried, when the angels shall be sent "to gather out of His kingdom those that offend and them which do iniquity" shall a perfect separation be made. These tares, or the "wood, hay, stubble" got in just as did the wheat, that is, into the visible church. They heard and outwardly obeyed, so that at the saving time no one but God could see the difference. But when the seed sprang up and began to bring

forth fruit, then the tares were not so much like the wheat but that the servants could at once see them. This fact destroys the force of the argument of the great resemblance between the wheat and the tares. There is much more that I would like to say on this interesting subject, but I fear I have already taken too much space.

There are also other good things in THE CHRISTIAN for April that I would like to speak of. Bro. D. F. always makes a point both in his letters and in the column where the money for missions is credited. I believe in such men speaking right out in meeting. But I must close. There are other articles in this paper of which I intended to speak. But my paper is full.

E. C. FORD.

Port Williams, April 17th, 1890.

ONE THOUSAND WORDS ON THE FLOOD.

H. B. STEVENSON.

For about fifteen hundred years after the fall of man his wickedness had made rapid strides. Cain had steeped his murderous hands in the blood of his righteous brother Abel. Seth, the third son of Eve, took the place of Abel, and through him was established the line of the Patriarchs and those known as the sons of God.

As men increased on the earth, the sons of God married and intermarried with the daughters of men, the descendants of Cain, and the result was that their progeny became mighty men, and all the inhabitants of the earth were corrupt. Men lifted themselves up against the God of heaven, indulged in evil desires, trampled God's law beneath their feet until His mercy had reached its utmost limit. Man whom He had created in His own image, pure and perfect, had become degraded, his very presence polluted the earth. Heaven's pure air resounded with cries of violence, all was confusion. Might was reigning regardless of the cries of injured right, horrors and atrocities were committed by a proud and arrogant people beneath the eye of an angry and insulted God.

How fallen had man become! He who at first had been stamped with the impress of the divine image, had become so degraded that scarcely one trace of the divine nature was to be seen, his evil passions had been gratified to their full extent.

God, beholding man in this condition, repented that He had made him on the earth, and determined that He would destroy him and every living creature and substance on the face of the earth.

Amidst all this abomination and sin, this discord and strife, this lust and violence, there was one who had not been contaminated with his evil surroundings, one who could trace his lineage back to righteous Seth, one whose blood had not been defiled with that of unrighteous Cain. Noah was an upright man and perfect in his generation. To him God declared His purpose, and commanded him to build an ark that he and his house might be saved, and He also commanded him to take seven clean and two and two of unclean of all the animals with him into the ark that they might be saved from the flood that was to come on all the earth. Noah did all that the Lord commanded him. He completed the ark, and at the command of God entered it seven days before the flood began, and with him his wife, his three sons and their wives and the animals and food for their sustenance. Noah had entered the ark and God shut the door. He had preached his last sermon. No more could he warn the people of the coming calamity, his work was done, God assumed all responsibility. Safe in the keeping of the Great Father Noah rests assured.

Seven days after Noah entered the ark the flood commenced. Until that time men pursued their

giddy rounds of pleasure, they did not believe what they had been told about a coming flood; no doubt they pitied Noah as the victim of some mental delusion. But at the first intimation of the fulfilment of his predictions their faces pale with terror. What horror filled their souls as the storm of water burst on the doomed world. What a scene! ceaseless torrents of rain descended from the open windows of heaven, lightnings slashed across the sky which was covered with clouds of the blackest hue, peal after peal the thunder crashed through the leaden air. The fountains of the great deep were broken up and helped to swell the fast increasing waters, brooks swelled into rivers, the rivers into seas which stretched out over the country. The population flew to the hills for safety, but the waters rose; and the rain descended and the water rose still higher and drove before it up the mountain sides men, women and children, beasts and reptiles, then reached up its liquid arms and swept them off into the scething foaming flood. At last the few survivors reached the highest point, still the rain did not cease, the waters continued to rise and the last survivor of the doomed race was swept from the highest mountain-top and went down beneath the overwhelming flood.

Forty days had the rain descended, now it ceased. The water was now fifteen cubits, or twenty-two feet above the top of the highest mountain. For one hundred and fifty days the waters prevailed on the face of the earth.

God's work had been accomplished. Silenced were the voices of those mighty men, nothing but the voice of God could now be heard in the rolling of the giant billows as they swept round the world.

Alone on this vast unbounded shoreless ocean floated the ark, bearing the most precious freight that was ever borne on the waters of the world. Within were the gems of the future world. Guarded and guided by the invisible hand of God she came gently over the surface of that silent sea which rolls over an extinct race, who, with all their wickedness, had been swept away.

God caused a wind to blow over the face of the water; the clouds which had obscured the sun were swept away and it came forth and dried the waters from the earth. The ark rested on the side of Mount Ararat. Noah sent forth the winged messengers to bring him tidings of the fast abating water. What joy within the ark when at evening, the dove returning, bore in her mouth an olive branch. With what gladness they hailed this token of peace restored. After one year and seventeen days from the time he entered, at God's command Noah stepped forth from the ark on to the purified earth, and on the mountain side built an altar, offering sacrifice to his Deliverer which was accepted. God, well pleased, promised no more the whole earth to destroy with a flood, for man's sake.

WHEAT AND TARES.

In THE CHRISTIAN for April there appears an article under the above heading from the pen of Bro. Cooke. He seems somewhat puzzled over this parable and asks for light. Of late I have written several articles on the "Kingdom," which have appeared in the columns of the *Christian Leader*, and as this has a direct bearing on that question, I ask permission to present a few thoughts on this parable. But I would first offer a few remarks on what Bro. Cooke has written in order to show what has called this article forth.

He bases his conclusions upon the rendering of the Greek text as found in Wilson's "Emphatic Diaglott." Does Bro. Cooke know that there is not another translation of any note that will uphold the reading of that verse (Matt. xiii. 24) that the author of that book was a materialist? that he did not believe in future punishment, and what is more (and this

accounts for his rendering of the parable) he believes the Kingdom of Christ is still in the future, not yet established? Building upon this foundation, Bro. C starts out with the idea that the Kingdom is likened unto the field, not unto the man. Christ in His explanation says, "The field is the world." Now according to Bro. Cooke's logic, we would reason something like this, "The kingdom is compared to a field; the field is the world; hence the kingdom of heaven is likened unto the world." Will this agree with the teaching of Christ, who says, "My kingdom is not of this world." Paul says, "The kingdom of heaven is righteousness and peace and joy in the Holy Ghost." Can peace and joy in the Holy Ghost be compared to the world? I think this should convince any candid mind that the field is not the subject of comparison.

I have before me at this writing six different translations of that verse, viz.: Authorized Version, Revised Version, A. B. Union, Anderson, Rothham, and the Diaglott. The first five all agree in likening the kingdom to a man sowing seed in a field. The Diaglott alone says that the field is the subject of comparison, and that is done in order to suit the author's opinion. Now I think this parable one of the most simple, one of the easiest to comprehend in the New Testament. You ask why? and I answer because Christ explains it; and that in such plain terms that none need make any mistake in what He means to teach.

The term "Kingdom of Heaven" is sometimes misunderstood. What does it mean? In Daniel ii. we read of a vision which appeared to Daniel informing him of the king's dream and the interpretation thereof. When Daniel came to the part where the king had seen a stone cut out of the mountain without hands, he explains it thus: "And in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed." Now we know that in the days of the Roman kings Christ came. John the Baptist preached, saying, "The kingdom of heaven is at hand." The parable says, "The kingdom of heaven is likened unto a man who sowed good seed in his field." Christ says the good sower was Himself. The field is the world. Now the church and Christ are one. He is with the church always. The mission of the church is to preach the gospel to the world. Is this not sowing good seed in the field? What is the devil's mission? "He goeth about like a roaring lion, seeking whom he may devour." Who is he seeking for—the wicked? Oh no; they are already his. He waits until the good seed-sowers go to sleep and then he gets something that looks very much like good seed and commences his sowing. We read of an Ananias, a Simon Meegus, a Diotrephes, and if we want further evidence concerning the sowing of tares (the wheat was sown first) let us hear the Apostle Peter, "But there were false prophets also among the people, even as there shall be false teachers among you." 2 Peter ii. 1. Read this chapter and then compare 2 Tim. iii. with the message to the seven churches of Asia, and you will be convinced that the tares were already growing in the apostles' time. There were tares then; there are tares now. There always will be tares. The true child of God will always sow good seed; hypocrites and deceivers will always sow bad seed; and it will be so until the harvest. The harvest is the end of the world. The angels will gather out of His kingdom (church) all things that do offend. The likeness between the tares and the wheat may be very great but the great Judge will discern the good. He will divide the sheep from the goats.

The parable teaches us an important lesson—that the church is neither pure nor perfect while in the world. But eventually it will be presented without spot or blemish. But if we go speculating about the stalk and trying to find out where the tares came from, we will likely want to know next where God got the skins with which to clothe our first parents. Let us sow good seed; be good seed; and have a good harvest. W. H. HARDING.

Correspondence.

HALIFAX LETTER.

The following question has been put to me by a number of brethren, "Why have you not written for THE CHRISTIAN lately?" And I beg leave to answer that I have done so, but my MSS. miscarried and I did not know it until informed of it privately by Bro. Capp. I hope this will not share the same fate, for if I was to write a letter to the officials at the Dead Letter Office I would write something different.

I am made glad in reading the accounts of success that are coming from various quarters. I learn from private sources that Bro. Cook has had one addition at Westport. It is in the parsonage, and I believe has come to stay. In Halifax we are still holding the fort, our audiences are growing and a visible interest is being manifested. One young lady made the good confession and was immersed about a fortnight ago. The brethren will make a big effort this summer. I'll not tell just now what it will be, but do not be surprised if you hear of matters "booming" in Halifax this summer. The strength of the church here has been considerably augmented by the arrival of several good brethren from Newport and West Gore. Come on, brethren, we want some more.

The church at River John is making a move towards securing a preacher: they have expressed a desire to have me go among them for a while. This is the oldest church in the province, probably the oldest organization in America existing under the name of "Disciples of Christ," and I think that the interest there should be looked after and maintained. Here is a good field for mission work. At my present writing I have not made up my mind which course to pursue. There are so many places where preaching is needed in order to keep churches alive, that I feel as though it would be wrong for me to remain continually in one place unless compelled to do so. When I say wrong, I do not mean for a moment to say that those brethren are doing wrong who are located with a particular church. These brethren believe they can do the most good in that way. I believe I can do the most good by acting as an evangelist, and I believe every man and woman in the Church of Christ should act from that principal, doing the most good.

I commence a meeting of days at Shubenacadie next Lord's day (April 27). Brethren, pray for us, that our efforts may be crowned with success and God's name glorified. W. H. HARDING.

News of the Churches.

NEW BRUNSWICK.

Our special meetings which has been in progress since March 17th closed on Lord's day evening, April 20th, having continued five weeks with twelve additions. There was a short service before the preaching each evening—the special feature of which was reciting passages of scripture—a large number taking part, and Bro. Romig commenting upon them, and good interest was manifested throughout.

He preached on the 'Pre-eminence of the Christ' on Lord's evening April 20th, to a large audience, at the conclusion of which they repaired to the Sunday school room, and after thanking the brethren for their kindness and hospitality, bid them all farewell.

Bro. J. A. T. Romig left in the 4.10 C. P. R. train Monday afternoon for Michigan. After a short rest, he will engage in a meeting at Newton, Kansas.

The preacher needs the help, the sympathy and the prayers of his brethren if they would have the cause of the Lord to prosper. Now don't expect the preacher to do all the work, draw all the members along with him. It is not complimentary to any member, if he has to be held up by the preacher. Bro. Romig in one meeting said, Brethren I want you to pray for me. If I don't preach as you think I should, just pray for me. And the great Apostle to the Gentiles when writing to the Thessalonians made the following request: Pray for us that the Word of the Lord may have free course and be glorified. W. A. B.

NOVA SCOTIA.

QUEENS CO.

Our meeting in Summerville closed with six baptisms. Bro. William Murray did the preaching, and when the weather and roads would permit a meeting he would draw a crowd to hear him. He made many warm friends, but no enemies. He presented the truth kindly, plainly and forcibly, so that all could understand and none could refute it. Much of the good seed sown will bring forth fruit in some future day. The brothers and sisters took hold of the work earnestly and heartily, which made the social meetings very interesting. The friends of other churches were very kind and attentive and did much to make the meetings pleasant and profitable. The meeting was a success in many ways, especially when we take into consideration the fact that we had a storm about every other night. The church is very much encouraged and in good working order. The church has had a commendable growth both in efficiency and in numbers, and will continue to grow if it continues to work in the spirit of love and unity. There is nothing succeeds like success, and there is no opposition that can withstand success. Opposers often brace up under arguments, but will wilt under the success of those whom they oppose. It is hard to talk error down, but it can be lived down by building up the truth. There is more argument and power in a growing church to destroy error than the best objection that can be raised against it. The command of the Saviour, to the man who had been restored to his right mind, was, "Go and show what the Lord has done for you." When we hear others finding fault with us for what we teach and the way we work, we feel like saying kindly, "If you have a better way what have you to show for it." If you can show us a better way then your objections will be successful, but until we can see the working of a better way all objections are profitless. It is very much easier to raise objections than to raise a little money to support the cause of Christ. To contend against error is not what we are commanded, but rather to "contend for the faith." The truth will destroy error when we let it shine out in our lives so others can see and feel its power. Some one wisely said, "That it would be well to learn that it is light we want and not heat." This over-heated and over-done mope-pulling business will never cultivate a virtue in heart or home. It is said, "That one crow can drown all the music in a whole field of birds," and so can one croaker destroy the peace and unity of a whole family.

The great demand of our homes and our churches is a Christianity that is truly Christian, the spirit of meekness, piety and wisdom. May we all see the great importance of uniting our best powers of head, heart and pocket for the temporal and eternal good of humanity.

Our work here, in Milton, is very encouraging. We held a meeting here of two weeks which resulted in seven baptisms and more yet to come. There were at least fifty brothers and sisters who took an active part in the meetings. We have never seen

the church here in a better working condition. All the departments of church work seem to be in a prosperous condition. The "Sunday-school," the "Singing School," the "Ladies' Sewing Circle," the "Mission Aid Society," the "Childrens Concert Band," and the "Social Meetings" are all doing a good work. The meetings on Lord's day are well attended. We hope to be able to say in the June number of THE CHRISTIAN that our September Annual Meeting will be held here in Milton.

H. MURRAY.

Selected.

ENTERTAINING THE MINISTER.

It is a weighty matter which this article assumes to take up. But its timeliness cannot be questioned. Now is the season for ministerial supplies. The pastor is off on his vacation. The pulpit is in the hands of the people. A stranger, frequently unknown personally to the entire congregation, has to be provided for over Sunday. Where shall he stay, and how to be treated? Some would like to do their share in the way of offering hospitality, but shrink back, feeling constrained or embarrassed at the very thought of entertaining so grave, dignified, not to say stiff and ponderous a person as the stray parson is imagined to be. Hence it happens that in almost every community the prophet's chamber is to be discovered in only one or two houses, whose inhabitants have learned by experience that ministers are not gods to be sacrificed to, as Paul and Barnabas were in the estimation of the people of Lystra,—but men of like passions with themselves, and needing about the same treatment extended to ordinary humanity. But how more particularly shall the minister be treated? And let us say it is a rare and enviable gift to know how to entertain. It implies a kind heart, good sense, easy manners, some gift of suggestive and pleasing conversation, and above all a quick and delicate intuition directing one how far to go and when and where to stop. How shall we entertain the minister?

Well, first of all, do not entertain him over much,—do not "make company" of him too much. A determined mighty effort put forth to make him feel at home will surely make him ill at ease, and painfully conscious that he is very far from home; and for one thing do not force the conversation—don't tire him out by unceasing talk. Don't make it evident that you are in mortal terror of a momentary lull by sending forth an unceasing current of words flowing at the velocity of 250 per minute. A natural easy conversation at the table, or as suitable occasion offers, is always in order; but spare him, O spare him that volubility which characterizes the bore, and which puts the minister at the imminent risk of being talked to death, as, like the victim of the garrulous wretch of whom the poet Horace sings, he longs for nothing so much as a cessation of the monotonous and inane gabble. Let the talk be free, simple, natural, spontaneous, somewhat careless, if you please, at any rate without effort. Do not compel him under penalty of your sore displeasure to mount the theological balloon for an aerial flight into the troubled sky of supralapsarianism versus sublapsarianism, or the five points of Calvinism, or too minute a discussion of the weak Andover lapses from the creed of the founders. If you see he is willing to sail away into these speculative realms, and care to listen—why let him go. It may be his gratification to air his sesquipedalian vocabularies in an olympian chase after some imponderable entity of metaphysical rationalism. Never mind—if he be that way inclined, allow him to indulge his vanity a little, and see how delighted he will be. Generally speaking, however, he will not be that way inclined at all, but will prefer to let the

conversation flow on in a perfectly unconstrained, not to say aimless fashion. That conversation is best which is like the whistling of the boy: "Stop your whistling!" said some one to him; and his naive reply was—"I don't whistle: it whistles itself!" Precisely: when our words come unsought, and are the irrepressible offspring of inspiration, then we are worth listening to, and they will call forth words from others also worth listening to.

Again: arrange so as to leave your ministerial guest a good share of his time alone. This, if you will but believe it, is the secret of ministerial and all other hospitality, which too few have learned; and yet you can scarcely do anything that will commend you to his more grateful remembrance than to tell him at the outset his room, the house, the grounds are at his pleasure to do with as he pleases: say this, and your minister will begin to feel at home from that minute. For quite apart from the restfulness of feeling that he can do what he will with his time, the minister really needs time for the preparation of his sermons; he needs a comfortable place where he can unbend from the horrible stiffness of being company, where he can get out of the strait-jacket of the parlor into the freedom of temporary solitude and absence from all restraint. Do let him go off by himself, so that he can, if he choose, loosen his necktie, or throw off his coat, which may fit a little too tightly, or transfer his cramped-up feet to the delicious relaxation of slippers. To provide such a place of retirement, and to expect him to enjoy it is an immense relief to him as well as to yourself. This unrestrained hospitality may well form the prelude to perpetual friendship.—*Christian at Work.*

Married.

BARNES-ASHLEY.—In Boston, on Wednesday evening, March 5th, 1890, by E. W. Darst, pastor of the South End Tabernacle, Gordon H. Barnes and Louise M. Ashley, formerly of St. John, N. B.

Died.

DEVOR.—At Tiverton, Digby Co., N. S., on the 9th of April, of diphtheria, Clarence Allison, aged 4 years and 6 months, and on the 15th, Ethel May, aged 9 months, beloved children of Hubert A. and Henrietta DeVoe. Gone to be with Him who said, "Of such is the kingdom of heaven."

BRUCE.—At West Gore, April 29th, 1890, at the home of Bro. James Wallace, his son-in-law, Bro. George Bruce, aged 89 years and 25 days. Once a man and twice a child was verified in the life of this aged brother. Some years were passed in his second childhood, in which he seemed to be trying to live his youthful days over again among his native hills in Scotland. He would wander off and get lost as a little child would. He was a great charge to those who had the care of him. But his wanderings of mind and body are all over now. He has gone to rest. In the years of his manhood and accountability he obeyed the Gospel and manifested an interest in the things of the kingdom of God. To all that mourn in Zion how cheering the hope of a glorious resurrection to eternal life, where all shall bloom in a bright immortality and none shall ever grow old. J. B. WALLACE.

HENRY.—At Perth Amboy, N. J., April 4th, 1890, after a long illness and much suffering, Mrs. Kenneth Henry passed away in the 58th year of her age. She was born in New Glasgow, P. E. I., and for almost 20 years lived in St. John, N. B. She was a member of the Coburg Street Church.

Farewell, dear mother, sweet thy rest,
Weary with years and worn with pain
Farewell, till in some happy place
We shall behold thy face again,

'Tis ours to miss thee, all our years
And tender memories of thee keep;
Shine in the Lord to rest, for so,
He giveth His beloved sleep.

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