

"But the more I find him precious,
And the more I find Him true,
The more I long for you to find,
What He can do for you."

This is the normal condition of a child of God to be always in conscious fellowship with Christ, living in the power, energy and love of an un-grieved spirit, then the motive of love service will be in sincerity and truth. "But one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her."

This is an eternal association; an indissoluble union never to be severed, as we find the doctrine stated in the eighth chapter of Romans.

The thought running through this chapter, like the "emerald of the meadows," is a theme of momentous interest and concern to every child of God. In it we have no condemnation or judgement, Christ having taken the place of judgement on the cross to the man in Christ Jesus.

There is also identification and fellowship with Christ freely to all the blessings God will bestow upon Him. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things," Romans viii:32.

Nothing can be laid to the charge of God's elect ones, and none will be able to condemn since Christ has died and lifted them up into the heavens, seated there in the estimation of faith at God's right hand. "As He is so are we in this world;" "accepted in the beloved," and graciously owned before the Father's face, without spot or wrinkle or any such things. More happy but not more secure are the blood-washed throng who now in heaven adore Him.

Is it any wonder the Apostle asks: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay in all these things we are accounted more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord," Romans viii:35-39.

Here we see that the perfection of our Christian walk down here is the supreme love of God, finding a response in the heart of the believer of love to Him, constraining to a life of loving, cheerful service.

To recapitulate, let us keep in the memory those blessed lessons that these three interesting narratives teach us. By the story of the woman recorded in the seventh chapter of Luke we have brought out in their order, salvation from the consequences of sin; justification by faith, and peace with God through our Lord Jesus Christ.

By the woman who was healed from her issue of blood we go a step further in advance than in the previous case of being delivered from the bondage of sin, and find blessed deliverance for the child of God from the enemies that beset him in his pilgrimage journey through life.

By this incident the Holy Spirit gives us concerning the sisters of Bethany, Martha and Mary, we have portrayed in beautiful characteristics eternal association with Christ.

Martha represents the Christian in loving service, while Mary one in intimate association and communion with Christ, and being occupied with the boundlessness of his grace, and while beholding the glory of God in the face of Jesus Christ are changed from glory to glory. That "good thing" which she had chosen was never to be taken away.

We learn by these three experiences of the child of God in this world that there is a divine order of doctrine running through the Bible, and that these blessed doctrines of salvation, deliverance and association with Christ are the evident experience of the children of God from the bondage of Egypt through the wilderness journey to the promised land. This is our blessed privilege of attainment down here in this lower scene, and having chosen the good part we are eternally and morally identified with Christ, who shall by and by present us faultless before his Father's face as trophies of his grace.

Ordination.

Pursuant to a call issued by the Tabernacle Baptist Church, a special meeting of the Southern Association convened in the Tabernacle Church on September 28th, at 3 p. m., to consider the advisability of setting apart to the gospel ministry their Pastor-elect, E. P. J. Stackhouse. In the absence of the Moderator and Clerk of the Association, Rev. J. H. Hughes was selected as Moderator, and Rev. M. C. Higgins as Clerk. After singing "All hail the power of Jesus' name," and prayer by Rev. Ira Smith, the following delegates were then enrolled: Tabernacle, C. W. Morrell, J. McRae, Wm. McRae, H. Jones, H. Parker, H. Best, Germain; Rev. G. O. Gates, Wm. Lewis, J. J. Bostwick, Leinster; Rev. Ira Smith, Rev. J. L. Shaw, T. L. Hay, Carleton; Rev. M. C. Higgins, J. McKinnon, E. L. Strange, St. Martins; Rev. S. H. Cornwall. Delegate in his own right, Rev. J. H. Hughes.

Rev. J. Bennet Anderson, of London, England, Rev. J. W. Manning and Bro. L. L. Sharpe were invited to a seat in the council.

Bro. C. W. Morrell, clerk of the church, then gave statement of the record of the church calling for council.

Bro. Stackhouse was then called upon to give an account of his conversion, call to the ministry, and views of Christian doctrine, which he did in a most convincing, satisfactory, and highly creditable manner. He was closely questioned by the council on the different parts of his belief, relative to the leading doctrines of our Faith and practice. During all the period of the examination his replies evinced our brother's ability to defend the doctrines he had set forth.

Warm, appreciative and highly commendatory words were spoken by Bros. J. McKinnon, L. L. Sharpe and E. L. Strange, members of the West End church, of the early life and character of our brother.

At the close of the examination the following resolution was unanimously adopted:

"That this Association sitting as a council having heard the story of our brother's conversion, call to the ministry, and views of Christian doctrine, heartily recommend that the church proceed with the ordination."

In the evening the following programme was carried out, viz: Reading Scripture and opening prayer, Rev. J. L. Shaw; sermon, Rev. S. H. Cornwall; ordaining prayer, Rev. J. H. Hughes; right hand of fellowship, Rev. Ira Smith; charge to the church, Rev. G. O. Gates; benediction, Rev. P. J. Stackhouse.

M. C. HIGGINS, Sec'y.

St. John, West, Sept. 29th.

Ordination.

On the afternoon of October 5th, the council called for the purpose of considering the advisability of setting apart to the gospel ministry Bro. H. B. Slat, pastor of Marysville and Nashwaak Baptist churches, convened in the Marysville Baptist church at 3.15. Rev. W. D. Manzer was appointed Moderator and Bro. F. B. Seely, Secretary. The delegates from the churches were enrolled in the following manner. First Kingsclear, Rev. P. R. Knight; Richmond, Rev. Calvin Currie; Macnaquac, Deacon Jas. F. Clark; Fredericton, Rev. J. Freeman, Deacon J. Clark; Gibson, Rev. J. B. Champion, Deacons, Babbitt and Hall; New Maryland, Deacon Henry Morgan; Newcastle, Rev. N. P. Gross; Nashwaak, Deacon C. Manzer; Marysville, Deacon C. Smith; Glencoe, Rev. W. D. Manzer; Manguerville, Bro. Tredwell. Bros. F. O. Erb of St. John, and W. T. Brown of Marysville were invited to seats in the council. The candidate was then requested to give a statement of his conversion and call to the ministry, after which Rev. J. D. Freeman, being appointed to examine the candidate on his views of Christian doctrine, interviewed him to a considerable extent on the fundamental truth of the Bible. Bro. Slat being then asked to withdraw, it was moved that the statement of his conversion, call to the ministry and Christian doctrine of the candidate be received and to proceed with his ordination. The ordination exercises were carried into effect in the evening before a crowded house by the moderator (Rev. W. D. Manzer) giving opening hymn and prayer; reading of Scripture by Bro. F. Seely; prayer, Rev. C. Currie; ordina-

tion sermon Rev. J. D. Freeman; laying on of hands, Revs. Freeman, Champion, Currie, Knight and Manzer; ordination prayer, Rev. J. B. Champion, right hand of fellowship, Rev. W. D. Manzer; charge to church, Rev. C. Currie; charge to candidate, Rev. R. P. Knight, and benediction by Rev. H. B. Slat. The evening service was particularly impressive, the sermon, ordaining prayer and charge to the candidate being especially marked with the Spirit's power.

Corner Stone Laying

For some time past the Baptist of Waterside have had it laid upon their hearts to arise and build. At last they have translated their resolve into action, and on Wednesday afternoon, Sept. 27th, Pastor Milton Addison laid the corner stone of a more commodious and convenient house of prayer, in the presence of a large company. At the conclusion of the ceremony the friends repaired to the old meeting house, and those who had not seen its interior before were much impressed with the evidence it afforded of the urgent need for the work which has been undertaken. After reading and prayer, the Rev. C. W. Townsend of Hillsboro gave an appropriate address in which he spoke of the significance of a building for the worship of God, and clearly enunciated the great principles for which Baptists stand. After some earnest remarks from Rev. T. Bishop, B. A., of Harvey, Pastor Addison made an appeal for contributions, and over \$300 was soon pledged. This was in addition to the several hundred dollars previously promised. In the evening the Rev. C. W. Townsend delivered his popular lecture on "Marriage," after which refreshments were sold. The total proceeds of the day were about \$320.

The good friends of Waterside still require a very considerable sum in order to complete the new sanctuary, and as they are but few, and are themselves giving generously, they deserve the help of Baptists in other places. We may mention that the edifice now in course of construction is the second taken in hand on the same field during the pastorate of Mr. Addison. Last June a beautiful little house of worship was dedicated at Alma.

Waterside, Albert Co., N. B.

A Clean Heart.

Did you ever go into a paper mill—a regular rag-paper mill, where the old dirty rags of the street are brought in and cleansed and purified until, through many changes, the old rags grow to be new white paper?

That is the kind of new heart God gives us. We bring God something in exchange for the new heart. Rags—that is the Bible calls our best righteousness. But when he has done with them, they are clean and white and ready for him to write his new name on.

One Man's Work.

In a pretty church on the Island of Anityum in the New Hebrides is a tablet erected by grateful natives to the memory of their missionary, Rev. John Geddie.

On this tablet is written in their language the following:

When he landed

in 1848

There were no Christians here,

And when he left

in 1872

There were no heathen.

The ways of Providence may not always fall in with our desires, but they would always commend themselves to our rational nature, if we had a better understanding of the conditions under which the divine plan is working and the end it contemplates.