

poison the mind and weaken both mental and moral powers. Why should we be surprised to find so many ignoble hearts. Knowing that mental food determines moral character, every lover of man should raise the tocsin and call a halt, if possible, to this wild rush for the sensational that is so manifestly destroying the manhood of man.

The noble Bereans well understood the need and strength of the soul, and suited the action to their needs by searching the Scriptures; thus making the Word of God the oracle and touchstone of true greatness. The Bereans made a daily work of searching the Scriptures.

Those who study the Scriptures, and meditate therein day and night, will have their minds filled with noble thoughts, fixed to noble principles, and formed for noble aims and purposes.

Dear reader, do you desire this noble life in Christ? Are you satisfied with your present attainments in divine life? Do you suppose it is possible to reach the home of God unless there is a constant feeding on this food divine? Does the Christian age demand any less of us than the Jewish age? Turn to Deuteronomy vi. 6-8, and you will find that the people were commanded to have the Word of God in their heart, and they were to teach them diligently and talk of them when they sat down in their home, and when they walked by the way. They were to keep the Word of God in their minds at all times and never let it depart from them. The New Testament abounds with utterances of the same import that the word of Christ must dwell in us richly. Being asked why it was that the standard of church life and Christian life were so low, we answer that lifeless meant foodless. To live a Christian life we must partake of Christian food. "I am the bread of life" says Christ; "if any man eat of this bread he shall live forever." This being hard to understand He explained it by assuring them that it was not His flesh but His Word they must eat. For the flesh profiteth nothing. The words I speak unto you they are spirit and they are life." Here is the live manna of the soul. To live we must partake of it, and this demands its constant daily study. To neglect this we must necessarily starve and dwarf our spiritual nature. Condemnments in the shape of dogmas and doctrines will not do. They are not even palatable only to the vitiated taste. It is no more certain that we cannot feed and nourish the body upon stones than that we can feed and nourish the soul upon dry theological ecclesiastical bones.

He who supposes that he can develop into true character or nobility and yet neglect the study of the Word of God is guilty of the most absurd and fatal mistake.

A noble successful life is within the reach of every one who has the Word of God to study. Take the example of the noble Bereans. Search the Scriptures daily. Here is the demand of the church, an earnest effort to lift the soul up to God, and to lift our fellowmen to a higher level. This can be done by the power of Divine truth in the heart of man.

H. MURRAY.

BECAUSE HE LOVES ME SO.

VERSE 4.—Why will He take me up to heaven
From cares and evils below?
Why give a crown of glory there?
Because He loves so.

O, the transcendently glorious thought of being taken up to heaven, and that, too, in our changed and purified immortal bodies. Here, while clothed in mortality and corruptibility, and surrounded by sinners, and often suffering from temptations and other causes, we are burdened as Paul aptly says in iv. and v. chap. of 2 Cor. For we know if this our tabernacle or dwelling-place, were dissolved, we have a building of God, a house not

made with hands, eternal in the heavens. For in this tabernacle we groan, being burdened. This body of ours is so susceptible of pain, sickness, sorrow and suffering of various kinds, and even death a dissolution, that we in anticipation of the now glorified body that we prefer, were it the will of our Father to leave the corruptible man, and the Spirit, the inner man, take its flight to a holier, better sphere, where it could be in Abraham's bosom, expecting in the fulness of time to be clothed with a new incorruptible body that shall never pass away like those we have. I feel this thought every day. Approaching four score years I feel my frail tenement is failing year by year and soon must be laid away out of sight of the living. I have had a great desire these many years to live right on until my Lord shall come to earth to raise the dead and meet the living saints in the air. It may yet be so, who knows? I say no one, but the signs prophetic are more numerous and striking by far than they were in 1842 when Mr. Miller felt sure that in 1843 the Lord would come and not tarry. But we are cautioned that in a day and hour when He is not expected He will come. The ready ones He will take up to heaven from cares and toils below. May the Lord speed the day. We have every confidence in the assurance He has given that He will give a crown of glory there. This life is full of cares and toils which is the lot of all, and from this, while in the body, we have no reprieve. From morning's light till the sun hides his bright shining face, and all nature hushed into silence and rest, toils and cares run on. If we had but a short time to suffer on in this way and then have rest on and on through life we could have good cheer and bear the suffering very well, but when we know that while life runs on all our cares and toils must run on, and no promise for a quiet rest, we look to the end of the journey of life with pleasure, knowing there remains a rest for the people of God. Rest for the soul from the tyranny of sin. Indeed we have it in this life. The Lord says, in Matt xi: "Come unto Me all you that labor and are heavy laden, and I will give you rest; take My yoke upon you and learn of Me and you shall find rest unto your souls." Again He says, "in the world you shall have tribulation, but in me you shall have peace." So when this life is ended, the faithful Christian with his glorified body, at the appointed time, will be taken up to heaven from cares and toils below. That glorified body will have a crown of glory there. There is a beautiful illustration of this in the Olympic games where they ran for a beautiful crown of flowers which was placed on a pillar at the end of the race. The contestants had to run under certain rules or laws, and if he did not run lawfully he was ruled out and disgraced. The winner was loudly cheered by the multitude, and the crown placed on his head by persons appointed, amidst great rejoicing. Paul makes use of this to illustrate the Christian race for heaven, when the successful winner will be crowned with glory and honor, amidst great rejoicing among the heavenly host. He, too, had fought the good fight; had finished his course and come off victorious, and says there was a crown laid up for him in heaven, and to all those who love His appearing. The case of the poor man, Lazarus, as set forth by Luke 16th chapter, as also by Josephus in his answer to the Greeks on hades where he says, "There are two places: one for the just, and one for the unjust. The just are guided to the right hand, and are led with hymns sung by the angels appointed over that place into a region of light, in which the just have dwelt since the beginning of the world, not constrained by necessity but enjoying the prospect of the good things they see, and rejoice over the expectation of those new enjoyments, which will be peculiar to every one of them, and esteeming those things beyond what we have here, with whom there is no place of toil, no

burning heat, no piercing cold, nor are there any briars there, but the countenance of the fathers and the just, which they see always, smiles upon them, while they wait for the eternal life in heaven, which is to succeed this region. This place we call the bosom of Abraham." On the other hand, the left hand place and the state of the wicked is truly appalling.

N. B.—The music that greets the just, the saints, the Christian, is the sweet melodies of the voice. It is not marred by any instrument, neither should it be here. Let the just, the wise, take warning. For the present, dear reader, I bid farewell.

JOSEPH A. H.

Deaths.

MACDONALD.—At the residence of Bro. D. Macdonald, Montagu Bridge, Oct. 18, 1886, Miss Christina Macdonald, aged 65 years. The deceased was a daughter of the late D. Macdonald, Esq., New Perth. Her life was not much known outside her own home and circle of friends, as she was from early life a great sufferer, much of the time being unable to leave her room without assistance. But, after all the weary days and nights, rest came at last. How well did the Apostle say: "All things are yours: whether Paul or Apollos, or Cephas, or the world, or life, or death?" Death is given as the only door of escape to some, from a life of terrible suffering, and the portal to a purer and happier state.

O. B. E.

GORDON.—Bro. James Gordon died at his home in New Perth, Friday, Nov. 12, 1886, aged 86 years and 2 months. His aged Christian wife preceded him to the land of life, also three of their twelve children, one of whom died in infancy, the other two passed away in the full assurance of faith. All who remain are members of the Church of Christ, and in seasons of adversity, when the church was sorely tried, they were willing to bear the reproach of Christ, and work on as steadily amid gathering shadows, as when most clearly shone the light of prosperity. On Lord's day, Nov. 16, the remains of Bro. G. were laid away in the last resting place on earth, the funeral services being conducted by Elder Robert Dewar. This was most appropriate as Bro. D. and the deceased were about the same age, and as members of the old Brudenell Church, they were fellow-soldiers in the long ago. How solemn must have been the hour, and how impressive to those around, in view of one aged pilgrim being taken and the other left for a few days; but conscious that he too, "had to the margin come, expecting soon to die?" Bro. G. left Scotland with his parents at the early age of three years, and in the adopted home, on the Brudenell, lived until 1830 when he removed to New Perth, which was the place of his residence until his death. "We sorrow not as those who have no hope."

O. B. E.

CAMPBELL.—David Campbell, son of the late Donald Campbell, Esq., Milltown, Lot 61, after a protracted illness, which he bore with true manly courage, although a great part of the time fighting for life, at last resigned himself to that which awaits us all, and his eyes were closed in death Dec. 4, 1886, at the age of 25 years, 7 months and 14 days. My young friend never made a public confession of the name of Jesus, but earnestly was his mind turned to Him who is the way, the truth and the life; and trusting in Him who also went into the chambers of death, that through death He might destroy him that had the power of death, that is, the devil, and deliver them, who, through fear of death, were all their lifetime subject to bondage, he passed the line which separates time from eternity. There we leave him, against whom, in life, there was no unfriendly voice or word. Loving and sorrowing hearts he leaves behind—in the widowed mother, nine brothers and sisters and the many friends, but, into the presence of One more loving, good and true, than any earthly friend. He has passed and "the Judge of all the earth will do right." O. B. E. Montagu Bridge, Dec. 20, 1886.

HOLMES.—Suddenly, in Portland, Me., of cancerous tumor, on the 22nd of October last, in her 44th year, sister Mary Holmes. She was for the last dozen years a resident of Bradalbane, P. E. I., till she went with her sister, Mrs. Murray, early in October, to Portland, in the hope of obtaining superior medical treatment. Her husband, Bro. James Holmes, who had been for some time in Colorado, met her in Portland and remained with her till the end, and he and sister Murray came with the corpse on the 26th, to her former home. The writer addressed a large and deeply sympathizing audience on the 27th, after which the body was laid away till the morning of the resurrection. Sister Holmes lived far from the place of meeting and could but seldom attend with the church, but she was enabled to maintain the Christian life, and by her neighbors her death is deeply regretted. We had a deeply interesting conversation with her when deciding to go to Portland, and although her prospects for life were dark indeed, she was happy in confiding in her Saviour and resigned to His will. In this state of mind, we are informed, she remained till the last. A few days before her death she read with great earnestness to those present, the 14th chapter of John, "Let not your heart be troubled," &c., &c., and she often sang the sweet songs of Zion. Her last message to her children was to give their hearts and service to the Saviour—to join the church of which she was a member and meet her in heaven if they should never again meet on earth.

D. C.