

over this supper was made, but there are some things in the connection which, when compared with the other evangelists, sets us right on the point. Then Mary took a pound of ointment of spikenard, very costly, and anointed Jesus for His burial. Judas complained of the waste and said this ointment might have been sold for three hundred pence and given to the poor. This transaction is given by the other evangelists and placed as near as we can tell two days before the feast. Chapter thirteen begins: Now before the feast of the passover, when Jesus knew that his hour was come, that He should depart out of this world unto the Father; having loved His own which were in the world, He loved them unto the end. And supper being ended—What supper was ended? the passover supper? Oh, no, not one word has been hinted about that supper; and besides this we have the evidence right here that it was before the feast. Read carefully on till you reach the twenty-sixth verse. Here, Jesus in answer to John's question, said, He it is to whom I shall give a sop when I have dipped it. And when He had dipped the sop He gave it to Judas Iscariot, the son of Simon. John is the only one who gave this testimony. Now notice what followed. After the sop Satan entered into him. (Luke xxii. 1-5). We find in this passage that Satan enter Judas before the passover, and the covenants with the chief priests and captains, were then made, and not after the feast of the passover was eaten and before the Lord's supper was instituted Judas slipped out and did this work. The context shows that he, after having made his bargain for the thirty pieces of silver, was seeking for a favorable time and place to deliver him up. I wish before closing to give you one more testimony from John to show that the account in John xiii. is not an account of the passover and the institution of the Lord's supper. Now go with me to verse twenty-seven, last clause, Then said Jesus unto him, That thou doest do quickly, what did He mean? Not one of the disciples know. Read now the next verse, Now no man at the table knew for what intent he spake this unto him. Well what did they think? Read on and see. For some of them thought because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast. Now if this was the feast and they had just attended to it, how could they have had such a thought. I have found many persons undecided as to whether Judas partook of the Lord's supper or not, and the difficulty had arisen from an idea that John was describing the passover.

If this assists anyone to get a clearer view of the subject my object in writing is gained.

J. A. GATES.

Weymouth, March 11th, 1892.

OUR EVER-INCREASING NEED.

Our need of preachers is strongly felt. The men we want are always busy elsewhere; the men we don't want have our cordial permission to work elsewhere. The weak state of most of our churches does not permit them to issue any flattering calls. Other provinces in the Dominion are no better off than our own. Ontario has about ten pastorless churches. We have work enough here for about a dozen preachers, and we want men of the right stamp to undertake it. Our churches are willing to go any length with the preacher in making sacrifices, if he will only lead the way. In fact they afford every facility to the preacher for making sacrifices. In this regard we are able to satisfy the most fastidious.

But the undressed fact is, we have had such a wide experience with preachers, some of whom we wish no greater harm than that they be spared the mortification which they forced us to bear, that we

feel that no preacher is preferable to the one we do not want. We have bade some of these adieu. We were sad at the parting, but since we have learned more of their work—which generally reveals itself after a brother has thankfully received the resolutions passed on his behalf—the tears freeze on our cheeks and volcanic sobs rend our peaceful breasts. Of course, dear brethren, there are no bad preachers, but some are a good deal worse than others. We trust that you will believe us when we tell you that we have had our share of the latter class, and we think that the honors should be divided. We were once selfish about preachers, but experience has rolled "that rock of offence" away.

If this should meet the eye of a preaching brother of good education, a good speaker, of fair judgment—after what we have passed through we will be satisfied with fair—who, up to the present time, has never had hard work equal to his dormant, herculean powers, and is willing to consider hardships, in the absence of cash, as part of his salary, ready to face Canadian winters and sectarians, we would be pleased to have you visit us and promise to you a life-long engagement, it being understood that with your aid we will have the right to identify you as the man answering to this description. Your part in the identification will be a month's work, for which a liberal competence will be given; ours will be the inspection of the work and rendering a verdict in accordance with the facts.

It may be well to state here that our silence regarding the life of the church among which your lot may be cast, is unbroken with malice aforethought, owing to our lack of space for an adequate description, and that the work, if too well known before you begin, like that of a story book, will lose interest. We therefore invite inspection and location, giving you the strengthening assurance that our help in any extremity, prosperous or otherwise, especially the former, may be had for the asking. Those preachers, let us say in conclusion, who, during their ministry, have developed an abnormal fondness for travelling among the churches looking for restful work, may have sent, post-paid on application, a time-table of our own making, so that they may suffer no delays in the Maritime Provinces. BILDAD.

"O Lord, bless the young preacher, and make his heart as soft as his head."

It may have been the same preacher of whom it was said, his sermons were truly apostolic. He would take his text and then go everywhere preaching the gospel.

Married.

McDONALD-McGREGOR.—At the residence of the bride's father, Daniel McGregor, Esq., Union Point, Lot 51, March 16th, 1892, by O. B. Emery, Mr. John A. McDonald, New Perth, Lot 52, and Miss Jemima K. McGregor. All of Kings County, P. E. Island.

Died.

PRIME.—At the residence of her father, Elder Thomas Ossinger, Tiverton, Digby County, N. S., on the 21th of February, Sister Annie Prime, widow of the late Charles Prime, of Eastport, Me., aged 34 years, leaving one child to mourn the loss of a mother's love and care. Sister Prime died strong in her confidence of her Saviour's faithfulness to pardon, and ability to save.—H. A. D.

WALLACE.—Died at his home, Rawdon, Hants Co., N. S., March 6th, Elder John B. Wallace, at the age of 61 years. The deceased closed his earth work one half mile from the place of his birth. Excepting about three years spent in Massachusetts and California, and an occasional tour through this and adjoining provinces, his life has been spent in the county above named. Early in life, by the most diligent improvement of the limited opportunities within his reach, he secured a good English education,

and at the age of twenty, engaged in school teaching, which calling he followed with some intermission, for about eight years. At the age of twenty-eight he was married to Miss Francis Dill, who, with four sons and three daughters, remains to mourn her great loss. Soon after his marriage, that he might be the happy owner of a home, and secure a living for his family, he bought a farm, and for several years gave his attention to farming, which calling he never entirely abandoned. From the time of his conversion, at the age of 18 years, he had a strong desire to preach the gospel, but his extreme modesty and diffidence kept him for many years from making known that desire, or thinking it possible for him to reach that calling. It was not the hope of worldly gain that influenced him through those years of toil and discouragement, during which, as opportunity afforded, he studied, prayed and spoke in the congregation, till the church called him to the work of the eldership, and soon afterward to the ministry of the word. I would r if the time is passed away forever when churches will in the same way raise men to bear her standard and guard her gates. It was "in weakness and fear and much trembling" on his own part, some misgiving on the part of his best friends, and prophecies of failure from others, that he began his chosen work. He has now after twenty years of toil, self-denial, and exposure in cold and storm, closed it with the love and unbounded confidence of the church, and the respect and esteem of the entire community in which he lived. While he has gained but little of this world's goods, his life has been in the truest sense a success in the influence he has wielded for good, the example he has left, and the souls he has won for Christ. He was a wise and faithful teacher of the church, and a clear earnest preacher of the gospel; a man who believed and loved and lived the truth, and who belonged to that class of preachers, the better known the better loved. He was an affectionate husband, a devoted father, a true brother, and a kind friend. In disposition and life he was amiable, unselfish, self-denying, and devoted to the good of others. His death is not only a severe trial and loss to his family, who so much need him, but to the church for whose good he has so long laboured and prayed. His funeral discourse was feelingly preached by Bro. E. C. Ford, who expressed the faith and feeling of every believer in the large congregation, when he read "I have fought a good fight, I have finished my course, I have kept the faith," it can be as truly said of him as of any one I know, "He hath done what he could." Farewell, my dear brother now! I believe we will meet again.—HIRAM WALLACE.

HAYWOOD.—At Tignish, P. E. I., March 2nd, after a short illness which was borne with Christian fortitude, Bro. Benjamin Haywood, in the 32nd year of his age, leaving a wife and family as well as a large circle of friends and relations to mourn his loss. Bro. Haywood was baptized a number of years ago by Bro. Crawford and has been a faithful worker ever since. He will be missed, but he had reached an age when we could not expect to hold him much longer here. The mourning ones have our sympathy, and God's promise. We shall meet again.—W. H. H.

WEST.—Sister Andrew West of Liverpool, N. S., daughter of Bro. Thomas Freeman, departed this life February 16th. Lung trouble that developed into pneumonia was the terminating cause of her death. She has left a husband, and a father and mother, and two sisters, and seven children to mourn their loss. The very large funeral, the deep sorrow and sadness of the occasion, and the fragrant flowers laid so tenderly upon the coffin as sacred tributes to her memory, show the high esteem in which she was held by the relations and friends. She is not lost but gone before, to the "sweet abode of joy and peace." She is called out of the valley of shadows into the light of the heavenly home beyond the cares and storms of life, to the living fountains of water, and where God shall wipe all tears from her eyes. Although her sun went down at noon, she was prepared for that home where the sun of her life will never set. May our heavenly Father help the afflicted ones, in the midst of their sad bereavement and bitter disappointment, to say thy will be done, and may the sorrow and anguish of their broken hearts find a response in Him whose earthly tears are to them now a sweet legacy of love. May he who was the companion of her side find a solace in the blessed hope of a reunion in that heavenly home undimmed by sorrow and unchanged by time.

"E'en now by faith you join your hands,
With her who went before
And greet her in that better land
Where you will part no more."—H. M.

FREEMAN.—Departed this life, Bro. Herbert, son of Bro. Siphorus Freeman, on December 7th, 1891, in the 40th year of his age, leaving a wife and six children to mourn their sad loss, but it is their joy to know that he fell asleep in Jesus. He was taken sick in the lumber woods and left there for his home which he never reached alive. Taken to his brother-in-law's where he passed away surrounded by his dearest earthly ties. His remains was taken to his home in Harmony where the funeral services took place. The crowded house of weeping neighbours, with brothers and sisters, and a heart broken wife and children, showed how much he was loved and respected by them. But we laid his body away to await the grand time when Jesus will say, Come forth and join the redeemed host to live for ever. Bro. Freeman was a member of the Church of Christ worshipping at this place. He respected his friends and was respected by them. He will be missed, but he has left them a Christian example. He loved his family and gathered them around the family altar and read to them the word of God, and in prayer he committed them to the Saviour. He loved to read and talk of Father's Home. And I am glad to know that the sorrowing widow still keeps up the family worship, a good example for fathers and mothers. May the dear Saviour bless the widow and the fatherless in my earnest prayer.—Wm. MURRAY, Kompt, Queens Co. N. S.