

Jacob, and all the prophets in the kingdom of God and ye yourselves thrust out." Then, there is the account of Dives and Lazarus, and there is a difference in the parables that Jesus spake; some of them record facts, and some institute comparisons. When a parable begins thus, "then shall the kingdom of heaven be likened unto," &c., it is a parable of comparison or resemblance, like that also of the fig-tree; but when it declares a fact, it is a fact—a something that has actually occurred, or which has actual existence. Jesus states the parable of Dives and Lazarus as a *certain fact*; He says, "*there was a certain rich man,*" &c. The characters and circumstances were known to Him. He spake of the one as tormented in the flames, and of the other as resting in bliss. Jesus spake to His hearers of the fire and brimstone that were showered upon the cities of the plain, and said, "so shall it be in the day when the Son of man is revealed." Now these references to the teachings of Jesus are given, to show that in His ministrations He made use of arguments drawn from the terrors of the Lord. I do not see how the Gospel can be fully preached in its every aspect, without the law. It was in connection with preaching the Gospel that Paul wrote to Timothy, "the law is good if a man use it lawfully," and declares that, "law was not made for a righteous man, but for the lawless and disobedient," and these characters are just those who are unconverted and impenitent hearers, not submitting themselves to the law of Christ.

The subject is wide and admits of much extension of thought, but time and space forbid. Some texts and subjects address and belong only to the children of God; but in that case, is it not desirable to find occasion at or near the close of the discourse, feelingly to refer to the possibility of some in the audience being still without Christ, undecided and impenitent; and to invite, and urge, and warn, and entreat such by every possible Gospel argument, in a Christian and feeling manner? When the apostle says, "knowing therefore the terrors of the Lord, we persuade men," may we not infer that he used those terrors in argument, as reasons and motives why the Gospel should at once be received and obeyed?

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THE CONGREGATIONAL CHURCH AT KESWICK RIDGE, N. B.

BY J. WOODROW.

About the year 1762 a number of families from New England settled in Maugerville, in the County of Sunbury, in New Brunswick, and organized a Church of Christ. Some of the historical writers insist that the Church was Presbyterian, but the old records distinctly call it Congregational, and it has been perpetuated to the present time as the Congregational Church of Sheffield. In a correspondence between this Church and the Church in Chebogue, N. S., the denomination is not named, the correspondence commencing thus, "To the Rev. Pastor and Brethren of the Church of Christ at Yarmouth, in Nova Scotia—The Church in Maugerville, on River St. John, sendeth greeting;" and in a letter, 1779, "The First Church of Christ in Maugerville to the Rev Pastor and Brethren of the First Church of Christ in Yarmouth, sendeth greeting." The denominational character of this Church is distinctly stated in a letter at a later date to the London Missionary Society, as follows: "We, whose names are hereunto subscribed, are a small society of Protestant Dissenters, who have, the most of us, been educated in the Congregationalist profession, a Church of that denomination having existed in this place."

About the year 1794, some families connected with this Church of Christ removed to Keswick Ridge, in the County of York, some miles above Fredericton. From information collected by the late Rev. George Stirling and the present pastor of the Church, Rev. S. Sykes, it appears that among those early settlers at the Ridge were Messrs. Humphrey Fickard, Jesse Christy, and Samuel Clark, with their families.