

order, every man may follow his own taste or preference, provided he violates no moral precept; and, should every church thus follow its own preferences, rather than the precedent set us by the inspired founder, would the apostle be able to say to these churches, "I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them." If, in such matters, we have no divine rule or precedent, we can never expect union or uniformity in practice. As a departure from apostolic precedent has caused disunion, to will adherence to this departure make the disunion perpetual. This question has long occupied my thoughts. Why do many of God's servants, some of them eminent for spirituality of mind, prefer monthly to weekly communion? The answer which I have arrived at is this—the Lord's Supper has not assigned to it its proper place in relation to the other teaching in the church. It is disassociated from that teaching. In no church but one have I seen it obtain its proper place, and that church was the first Baptist church with which I was connected. I refer to the church of which the late Dr. Carson was pastor. In that church it was not attended to in a little service by itself, as in the common practice. It was made a part, and the great central part, of the Sabbath teaching. There was no severing of it from the other teaching of the sanctuary, and no dismissal of any portion of the audience before its observance. Whatever might have been the subject of discourse, and few men carried their audiences over a wider or more varied field than that most able expositor of the divine truth, he never carried his out of sight of the grand central truth symbolized in the last supper of our Lord. This was ever felt to be the grand centre of all divine teaching, so that you always felt that the observance of this ordinance was an appropriate wind up of the teaching which went before, and the constant presence of this grand central symbol had its influence in causing all the varied teaching of the sanctuary to radiate from and terminate in Christ crucified. Any teaching which does not preserve its proper relation to this great central truth is out of place in the Sabbath instructions, and there is no greater safeguard against losing sight of this relationship than by giving a prominent place, and in close relationship to the other teaching of the sanctuary, to that divine symbol, which embodies the grand central truth of Christianity, around which all other truths should revolve as around their proper centre. This, I am persuaded, was the practice in apostolic teaching, when they met with the disciples to break bread.

On the other hand, let the teaching of this divine symbol be entirely severed from the other Sabbath teaching, as in the common practice at present, and it loses its proper effect upon the other teaching, as well as loses in a great measure its own proper interest, in the heart and mind of the believer. Sever this symbolic teaching from the other teaching of the sanctuary, as is now commonly done, instead of making it, as the apostles did, a constituent part of that teaching, and I can easily sympathize with Dr. Clarke in his preference for monthly communion; but restore it to its proper central position and I feel assured that he would feel with me that every Sabbath would not be too frequent for its observance; and, by thus observing it, we would have the satisfaction of feeling that we were "keeping this ordinance as Paul delivered it."—*Canadian Baptist.*

Died.

PALMER.—On Thursday evening, 21st ult., in this city, at his home, 52 Patrick Street, Bro. Joseph Palmer, in the 60th year of his age, of pneumonia. His illness was of short duration, still his sufferings were severe. No one had any idea but what with care on his part he would be soon well again, so that the announcement of his death caused astonishment to all knowing him. He has left a wife and five children to mourn the loss of one who was dear to them. T.H.O.

News of the Churches.

NOVA SCOTIA.

TIVERTON ITEMS.

I am glad to be able to report my family fully recovered from the effect of their recent illness.

It was indeed hard to part with our two loved children and lay them away in death; but God has strengthened and sustained us through it all; and now the blessed hope of one day meeting them in a world where sickness and death cannot come encourages us to look upward and fight onward.

The brethren and friends at Tiverton have always shown us the utmost kindness when not in affliction; but only when under its rod did we learn how deeply their hearts are stored with the true spirit of kindness and Christian love.

Our meetings are still well attended, yet we have no additions to report as the result of our labors since our last report, still we are sowing and trusting that the seed will yet spring up, grow and ripen as true wheat; and finally be gathered into the eternal garner of Heaven by the angels of God.

During the last three months, I have made three visits up Digby Neck, remaining over Lord's day each time at Gulliver's Cove. Here we find (as in many other points in our Province) evidences of past success that attended the labors of Bro. J. A. Gates, which always bring regrets that our Bro. is not still constantly engaged in the calling in which he has accomplished so much good in the past.

Of Gulliver's Cove and the prospect of building up the cause at that point and others on Digby Neck, I will write at another time.

I find that wherever the THE CHRISTIAN is taken in these parts that Bro. Cooke's article on "Wheat and Tares," with the comments by other writers on the same, found in the last number, have caused considerable interest to be expressed on behalf of its readers. From personal acquaintance with Bro. Cooke, we know him to be a man who is not content to work merely on the surface. God's word contains two kinds of Scriptural food. The *milk* of the word, for babes and those not able to digest the stronger food, and the *meat* as food for those who have grown to be "strong men and women in the Lord." Both pervade the entire volume of Holy writ, while the plan of salvation is so plain that the way-faring man though a fool shall not err in the simplicity of its requirements, still behind it lie the great mysteries of Godliness which even angels desired to look into. Even among Paul's letters to the churches are said to be "some things hard to be understood" and are so declared by the inspired Apostle Peter.

A man may draw from the surface of his farm by agriculture the means of sustaining life, and yet possess beneath the surface in mineral wealth the means of enjoying all of its luxuries and enriching many others, but never digs deep enough to reach it.

As all who have written upon the subject of 'Wheat and Tares' do not agree in all points advanced, I may be pardoned from differing from some of the ideas expressed.

One brother writes, "I also understand that such of the world as heard the Gospel and understood 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 is you please, find their way into the kingdom. The wood, hay, stubble, is built on the same foundation with the gold, silver, precious stones.

These tares, as 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 sowing 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."

According to this idea two kinds of crop come from the one sowing of the one seed, and whether the crop shall be *wheat* or *tares* depends not upon the seed but upon the nature of the soil into which the seed falls. We can not see how a *tare* can come into the kingdom as a *tare*, as the result of the same seed and same sowing by which others come in as wheat. Suppose a farmer took wheat to sow in his field, desiring a wheat crop in the fall, it would not be necessary for him to examine the soil for fear he might sow it where it would produce barley.

The Saviour speaks clearly of two sowers, two kinds of seed, and the two sowing times, the last one by the evening, *while men slept*, and right where the wheat had previously been sown.

This brings us to another point in this interesting subject not yet touched upon by any, but as I have taken enough space already, I will await the coming number for June, hoping then to see more from the pen of others on 'Wheat and Tares.'

HUBERT A. DEVOE.

KEMPT.

I am here for a few days and Bro. William Murray is in my place at Milton. I was with Bro. William last Lord's day and during the week, as he did not go to Milton until the last of the week. I noticed last Lord's day that there were thirty-two at the Lord's table. Besides this there were twenty Disciples in another locality who are members of the church, who were not able to get to meeting. These, with some others who could not be present, show a very favorable condition of the Lord's day worship. We can safely say there are sixty who are at the Lord's table when opportunity offers.

On Tuesday evening we attended prayer-meeting at Grafton; here we had quite a number out and a good meeting. We have a number of young sisters here who are grand workers and an honor to the cause of Christ. We had eight to take an active part in the meeting. This is somewhat remarkable, it being the evening of the political "bugle call." (I hope the compositor will be very careful on this word "bugle," and not make me say "buddle call.")

On Wednesday evening we attended prayer-meeting at Kempt. Here we had a larger number out, and thirteen who were active in the worship.

We went to Northfield Thursday evening and attended the prayer-meeting. Here we had eight to help us in the meeting, besides a large number who were quiet. These are the regular prayer-meetings of the week in this church in these different localities, which show at least thirty members who are active in the worship. There are churches that are much stronger that cannot give so favorable a report in this feature of worship.

The Quarterly is to be held here the second Sunday in June. We hope to see a number of the visiting brethren present. There are a number of brethren who can come here in less than a day's drive. We shall look for them and take good care of them when they come. Of course our preachers will be here.

There has been one baptism at Milton since last report. We are happy to say that the cause in this county is in a very healthy and encouraging condition. H. MURRAY.

P. E. ISLAND.

A number of days and nights were spent this spring in preaching at Bradalbane Station, P.E.I., where we have no church, and fourteen persons were baptized. D.O.