

WHAT THEY WERE TO PRAY FOR,

so that all could unite in the same petitions and confidently expect their prayers granted. There were three petitions as follows:

First. That he might be delivered from unbelieving men in Judea. He was going to Jerusalem confidently expecting what the Holy Spirit in every city testified, that bonds and afflictions awaited him. He was quite willing to meet and endure Jewish rage. But as it had not been testified that he would die at Jerusalem, and having a great desire to live and labor longer for Christ, he asked them to pray with him that he might be delivered from his would-be murderers.

The second petition was that the service he had for Jerusalem might be accepted of the saints. He had taken a leading part in raising money from the Gentile churches to relieve their Jewish brethren in the predicted famine, and he had greatly rejoiced when these churches willingly and liberally contributed to this fund. He expected grand results when the Jewish Christians, who had a prejudice against the calling of the Gentiles, would enjoy their bounty and thus witness the signs of God's grace in their liberal distribution. (See II. Cor. viii. 9.) Still he had his fears that their deep prejudice would prevent them accepting these gifts and would cause them to indignantly repulse both him and his money. In the face of these fears he hoped for better things and desired them to pray with him that his services might be accepted of the saints.

His third petition was

THAT HE MIGHT COME UNTO THEM WITH JOY BY THE WILL OF GOD AND BE WITH THEM REFRESHED.

This had been with him a long and deeply cherished wish, and although he had often been disappointed he still strove in prayer to God that he might yet see these beloved brethren and be with them refreshed. We see nothing selfish in these petitions. He prayed not to be relieved from persecution, want or trouble of any kind. He sought no increase of miraculous power, but only to live and labor for the benefit of others and the glory of Christ. He asks the churches to pray for all saints and for him also, only that Christ might be glorified in him whether by his life or his death. What a privilege for the church to unite their prayers with such a man.

In closing we may notice that these prayers were answered, although it might not be in the way they were desired. God is not only faithful to his promise, but he is altogether wiser than we are. Paul was delivered from the unbelievers in Judea—Roman soldiers took him out of their hands when about to kill him. But his life was not spared to go about and preach the Gospel as he had done before, but to be chained and imprisoned and followed by enemies determined on his death. So that from the time of his benevolent visit to Jerusalem till he suffered death by Nero he had little if any of his former liberties.

Again, the service he had given Jerusalem was accepted of the saints. God granted the prayer of that petition and his heart rejoiced.

And he *did* go to Rome by the will of God, not, however, as he expected to. He did not go on his journey by Spain as a travelling missionary, taking in different fields of interest until he reached the long desired city. But after years of gloomy imprisonment and "many tears and temptations which befell him by the lying in wait of the Jews," and through perils by the land and on the sea, he reached Rome in chains. God's way of answering Paul's prayer was different from what he expected and much better. Had he gone to Rome as he did to other places as a poor preacher of the cross it is not likely that Caesar's family would ever have heard the Gospel. But his chain brought him before the Emperor, and when the Apostle sent to

the Philippians the warm salutations of "all the saints," he adds "chiefly they that are of Caesar's household." (Phil. 4-22.) Thus in God's purpose royal ears heard from the accused prisoner the Gospel which proved the power of God unto their salvation, and in eternity will he clearly see that God's "ways are higher than our ways, and his thoughts than our thoughts."

Original Contributions.

GIVING.

It was decided at our annual meeting that something should be written on this important subject in every number of THE CHRISTIAN during the year. There are many reasons why all who love the cause of Christ should contribute towards the work that is now carried on in our Provinces.

1. The success attending the efforts of the past show clearly that our contributions have been paying investments. It is safe to say that no greater and better work has ever been accomplished for the same amount of expenditure. The work in Queen's County the last month is an evidence of this. If we wish to do good and help the Lord in the great work of salvation here is your chance, when you may be assured that every dollar scores a victory.

2 Every dollar contributed goes directly to the work. There is no "middle" man who receives a cent for his labor, or even for his expenses. The Mission Board is working freely and willingly. Any one who may think the mission board not a good "plan" must admit that it is a *cheap* plan. As soon as a better and more successful plan is found to accomplish the work it will be adopted, but till then let us do all we can to help the cause by sending our means where we know it will be profitably and successfully expended. Any one, even the little boy or girl, can send their mites directly to Bro. Capp and receive an acknowledgment of the same with many hearty thanks. What a grand thing it would be for those who are separated from church privileges to save their mites and send them to Bro. Capp for this good cause. Think of it, dear reader, you who are feeling like doing something for the greatest and grandest cause on earth, and let your thoughts ripen to actions and send the mission cause a donation. It may cost you a sacrifice. So much the better; it is just what you need. Giving to others is God's way of getting for ourselves the highest good. The cheerful liberal giver not only helps the cause but he helps himself and makes himself rich.—riches that will never rust nor decay. We often say it is better to give than to get, but to give is to get, and to get something much better than we give. Life is made up of giving and getting. The world says get all you can and give as little as possible. But our religion teaches us that the richest souls are they who are willing to be poor to make others rich. When we are thus living to do good God gives to us more and more of His good gifts so that we are always full. God teaches us in nature and in grace that if we truly give it shall be given unto us again.

3. The many places now in our Provinces that are calling for help make the duty of giving imperative and second to none. We have a number of churches that are faithfully working to stem the current of opposition. They *must* have help or they must fail. A little help now will put them in a position where they can sustain themselves. There are other places where we have a few scattered brethren where a good work could be done. But this all takes work, and work must be rewarded. We expect to do a much greater work this year than ever before, which, of course, will cost a greater sacrifice. We want those who have been working in this good cause to work harder this

year; and those who have not been doing anything for missions to unite with us and make this year the grandest success of our history. I do not believe the reason that many have not given their means to this good cause is because of no interest in the work, but rather a failure to bring the work of missions prominently before them. We are determined, therefore, to write and talk the matter until ALL can see and feel the magnitude of mission work. We invite careful and brotherly investigation of this work, and if any better way can be found to build up the cause of God we want to know it. Send us your sympathy and your words of encouragement, and don't forget to send your dimes and dollars, and see if the Lord will not pour you out a blessing that there shall not be room enough to receive it. H. MURRAY.

EXPERIENCE AND OTHER THINGS.

No. 4.

In 1866 I went to Nashville, Tenn., thinking self and sons would enter into business; remained in and about Nashville and Franklin College two or three weeks, saw a good many brethren, preached to the congregation in the city, presided over by Bro. P. S. Fall,* who was the first Baptist preacher in Kentucky who accepted the ancient Gospel and order of things as presented in the *Christian Baptist* by A. Campbell and others. Bro. P. S. Fall, if living, is a highly educated Englishman, whose sister is Mrs. Fanning, wife of the late President Talbert Fanning, owner of Franklin College. Mr. Fanning presided over the male and Mrs. Fanning over the female departments. I had a very happy sojourn there, preached three or four times in the college chapel, and at the conclusion of the last discourse, when Bro. Fanning gave the invitation, five came forward and confessed their Lord, among the number being a young lady of more than ordinary qualifications and highly respected by all. She was head teacher of the ladies' department. I left there greatly rejoicing.

Just here I desire to mention that my son, John Ancory Ash, on a visit to the college the next Fall or Summer following my visit, which was in March, 1866, before he left for home, was immersed by Bro. Fanning.

On my way home I left Cincinnati by a railroad, direct to Cleveland, where I remained over night and next morning took cars for Ravenna, Ohio, where there resided my old friend and brother, Almond B. Green; going all that round-about way from my direct route to Detroit purposely to see my much respected brother and sister Green and spend a Lord's day with them and worship together as we had done so many times. On Saturday I arrived there, found him and wife well but very much depressed by the death of their only son of about seventeen years old. He died very suddenly and was unconscious from the first, and what pierced their hearts so deeply was he died a *sceptic*. It was a sad meeting. Their sighs and tears were really heart-breaking, and added to that the piercing thoughts of the future. I had been long acquainted with them and loved them as children of the Lord most dearly, and him as one of the highest order of preachers of the ancient gospel and order of things on the "Western Reserve," and added to this his wife and mine were cousins. Bro. Green had made sundry visits to Canada to attend our old-fashioned June meetings, patterned after the Ohio yearly meeting. He was always our principal speaker. His preaching was of the highest order, so much so that A. Campbell always, when present, desired Green to precede him.

Bro. Green began to preach in Summit Co.,

*In 1823 Mr. Fall fully understood and accepted the principles of the reformation while he was laboring in the city of Frankfort, Ky.