

neither example nor resemblance. Weekly communion did not die with the apostles and their contemporaries. Communion every Lord's day was universal and was preserved in the Greek church till the seventh century, and such as neglected three weeks together were excommunicated."

And in a certain discussion with a Mr. Fuller, he replies:

"Mr. Fuller does not deny that the Lord's Supper was observed by the first Christians every Lord's day (nor will this be denied by any man who has candidly investigated the subject)."

John Brown (1722-1787), a Scotch Biblical critic, author of the "Dictionary of the Bible."

"All the arguments I ever know, advanced in support of the unfrequent administration of the Lord's Supper, appear to me altogether destitute of force. If our unfrequent administration of this ordinance renders it solemn, would it not become much more so if administered only once in seven, ten, twenty, thirty, sixty or a hundred years? Shall we not then find that those who pray once a month, or hear a sermon once a year, have their minds far more religiously impressed with solemn views of God than those who pray seven times a day, and hear a hundred sermons within the year."

John Calvin, (1509-1564), founder of Presbyterians, says:

"And truly this custom, which enjoins communicating once a year, is a most evident contrivance of the devil, by whose instrumentality soever it may have been determined. Every week, at least, the table of the Lord should have been spread for Christian assemblies."

Dr. Adam Clarke, *Methodist*, (1762-1832), in his commentary on Acts xx. 7:

"Intimating by this that they were accustomed to receive the holy sacrament on each Lord's day. As the disciples are stated to have come together on the first day of the week, we may learn from this, that ever since the apostolic times, the Lord's day, now the Christian Sabbath, was set apart for religious exercises, such as the preaching of God's holy word, and celebrating the sacrament of the Lord's supper. The practice of the apostles and the primitive church is an additional reason why we should religiously celebrate the first day of the week."

John Wesley, (1703-1791), the founder of Methodism, wrote in 1784 to the elders in America:

"I also advise the elders to administer the supper of the Lord on every Lord's day."

Alexander Carson, (Baptist), says:

"There is an admirable wisdom in the appointment of Jesus in the observance of the Lord's supper every first day of the week. In this ordinance 'Jesus Christ is evidently set before us crucified for us.' Here the Gospel is presented to the eyes as well as to the ears. Would it be any loss to them, if all the churches of Christ were to return to this primitive practice?"

Dr. J. M. Cramp, (Baptist), President of the Acadia College, Wolfville, Nova Scotia, says:

"The death of the Saviour is specially commemorated in the Lord's supper, which, it is well known, was observed by the primitive churches every Lord's day; by which arrangement there was instituted an ever-recurring remembrance of the death and resurrection of the Lord by all Christian people."

J. W. McGarvey, professor in Kentucky University of Sacred History and Evidences of Christianity, in his work on Acts xx. 7, says:

"As a practical issue between the advocates of weekly communion and their opponents, the question really has reference to the comparative weight of evidence in favor of this practice, and of monthly, quarterly or yearly communion. When it is thus presented, no one can long hesitate as to the conclusion; for in favor of either of the intervals last mentioned, (monthly, quarterly or yearly), there is not the least evidence, either in the New Testament or in the uninspired history of the churches. On the other hand, it is the universal testimony of antiquity that the churches of the second century broke the loaf every Lord's day, and considered it a custom of apostolic appointment."

Alexander Campbell, editor of the "Christian Baptist," and afterwards the "Millennial Harbinger," and many other valuable works; founder, and till the close of his life, President of Bethany College, West Va., writes thus:

"All antiquity concurs in evincing that for the first three centuries all the churches broke bread once a week. Pliny, in his Epistles, Book 10th, Justin Martyr, in his Second Apology for the Christians, and Tertullian, *De Ora*, p. 135, testify that it was the universal practice in all the weekly assemblies of the brethren."

The character of the above witnesses render it unnecessary that their statements should be verified by producing, at this writing, the words of the early fathers and the decrees of councils. But here we give, as a fitting conclusion to this article, and as confirmatory of much that is herein said, the words of Luke concerning Paul's stay of seven days, and the brethren at Troas—"where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them ready, to depart on the morrow."

T. H. C.

Correspondence.

TO THE BRETHREN.

DEAR BRETHREN,—It is with joy and thanksgiving to our God for the manifold manifestations we have of His aid, direction, and consolation, while engaged in His work. Our aim (by the grace of God) is to establish permanently, in this city, a Church of Christ; also to establish confidence in our brethren throughout the Provinces, that we are resolved so to do by the help of God.

I need not refer to the past in regard to the work done here and of the many failures there have been. In our determination to carry the work on to a success we want all to consider the past to be things of the past, and not likely to be things of the present or future. We want your confidence, brethren; we want your prayers, your aid, and especially your confidence in us that we mean to put forth every endeavor to accomplish the work we have begun. We are glad also to state that the church is becoming more and more united in work and worship; there is truly an awakening in all her members to a sense of duty and their responsibility; also that some of our brethren, who, for some time past, have been indifferent, have again entered into communion with Christ and His church, and have taken their stand again in the church, never more to go out, we hope. This causes us great joy and rejoicing, for our unceasing prayer to God was, that those who once had espoused the truth and had tasted of the heavenly gift and of the good Word of God, might return unto their Father's house, and thus we are gratified and our God glorified. Also we are encouraged, not by this alone, but we are made to rejoice over the wonderful success we are meeting in collecting for the church building fund. We have now a sum sufficient to purchase the site, and we hope, in the next issue of THE CHRISTIAN, to give a plan of the site and its location. We are glad to note that we have found a faithful brother and co-worker in Bro. A. LeCain. He has wonderfully added to the building fund by his unerring canvass for the work. May God abundantly bless him in his work is our sincere prayer. Brethren, while we ask your prayers that God will abundantly aid us in this, we also ask your confidence and aid in any other way you think proper, and as we have not said much about the sisters, we take pleasure in stating that we highly commend the labour and interest of the sisters. Sister Messervey has also added to the extension of the fund by collecting. Sister A. E. Harvoy, of West Gore, Hants Co., and Sister Carson have done likewise, and we esteem and appreciate greatly the work done by our sisters. Also Sister Annie Welsh, of the Leonardville Church, Deer Island, has done good work in collecting. So the sisters must understand we take delight in acknowledging the work done by them. God bless and carry on the great work until the

glad news of the Gospel sounds forth from every corner of the earth. We remain, yours faithfully in the Lord's work,

Hallfax, N. S.

H. E. COOKE.

LETTER FROM BETHANY, W. VA.

DEAR CHRISTIAN,—I am at Bethany College, W. Va. For many reasons I thought it better to come here, and can say from the depths of my heart that I am glad the Lord has led me here. "The Lord is my shepherd, I shall not want. He leadeth me in the paths of righteousness for His name's sake." The climate here is good, and the advantages for study cannot elsewhere be surpassed. We are not in a city, or even in a town, but in a quiet village where the students are able to spend their time in good solid work instead of going to circus shows and city sights.

The brethren here are exceedingly kind. Every one has an interest in his neighbor. I listened to the ablest discourse that ever came within my hearing, last Lord's day morning; it was given by the President of Bethany, W. H. Woolery. Subject, "Go ye into all the world and preach the gospel to every creature," etc. He talked in plain language and was easily followed. Oh, brethren, how I did long to "go." Will all the brethren pray earnestly for me. I would write more, but my time is limited. Although we are far apart yet we all receive our strength and assistance from the same source. Oh, what a source this is, that never refuses to supply!

May God spare our lives to meet again on earth. The summons may come at any moment, so we cannot place dependence on earthly meetings. Our happy meeting will be above at the feet of the blessed Jesus, who "by himself purged our sins." May we all be partakers of the riches of His grace and finally dwell secure in one family at home. Farewell until we meet.

Yours as ever,

T. S. K. FREEMAN.

Miscellaneous.

THE SEVEN WISE MEN.

Most people have heard of the seven wise men of Greece, but very few know who they were or how they came to be called so. Here is the story of them, and the moral of it is worth remembering if their names are not:

The seven wise men of Greece are supposed to have lived in the fifth century before Christ. Their names were Pittacus, Bias, Solon, Thales, Chilton, Celobulus, and Periander. The reason of their being called "wise" is given differently by different authors, but the most approved account states as some Coans were fishing, certain strangers from Miletus caught whatever should be in the nets without seeing it. When the nets were drawn in, they were found to contain a golden tripod which Helen, as she sailed away from Troy, is supposed to have thrown in there.

A dispute arose between the fisherman and the strangers as to whom it belonged, and as they could not agree they took it to the temple of Apollo, and consulted the priestess as to what should be done with it.

She said it must be given to the wisest man in Greece, and it was accordingly sent to Thales, who declared that Bias was wiser, and sent it to him.

Bias sent it to another one, and so on until it had passed through the hands of all the men, afterward distinguished by the title of the "Seven Wise Men" and as each one claimed that someone was wiser than he, it finally was sent to the temple of Apollo, where, accordingly to some writers, it still remains, to teach the lesson that the wisest are the most distrustful of their wisdom.