

which Mr. Adams was also present and delivered an inspiring address. Thus far about \$200 have been pledged. Both pastor and people enjoyed our brother's visit. We hope to raise the amount to at least \$200, and are striving to emulate our brethren of the First Elgin field, whom we congratulate on raising so far \$500. If all our churches would do what they ought to do and can do there would be no difficulty in raising \$50,000.

M. E. FLETCHER.

The special meetings closed CENTRAL VILLAGE, here four weeks ago. Since N. B. that they have carried on a weekly prayer-meeting and many of the friends have been attending the special meetings at Harper's Brook, 3 or 4 miles from here, notwithstanding the rain and mud. We were present at one prayer-meeting, where 3 spoke for Christ for the first time. At a Conference last Saturday afternoon, 35 took part, one new one, six more were received for Baptism. On Sunday Bro. Hurst baptized 5 of these in the presence of a large number of people. One sister, a head of a family is still waiting the ordinance on account of poor health, but she says "I expect to have company," and we have reason to believe that the Lord has yet further blessings in store for these dear people.

G. H. BEAMAN.

'Hard Nuts for Seventh Day'sts.'

1. Where is the proof that any man ever kept the seventh day, prior to the proclamation of the ten commandments at Mount Sinai?
2. If Christians are required to keep the seventh day, why do you depart from your dwelling on that day, seeing those to whom the law was given were plainly commanded not to do so? (Ex. xxv:20.)
3. If you keep one Sabbath—the seventh day—why not keep them all, the seventh year and the year of Jubilee? Who authorized you to make distinction in favor of the seventh day? (Lev. xxv:1-22.)
4. If Christians are required to keep the Sabbath, how are they to live in cold climates? (Ex. xxxv:1-3.)
5. Is it the duty of Christians to put to death those who desecrate the seventh day? (Num. xv: 32-36.) If yes, who will be the public executioner? If no, what will you do with the law? (Ex. xxxv:2.) If you say the penalties are abolished, I answer that the same passages that you use to prove this establish beyond a shadow of a doubt that the law, too, is abolished. If you admit that the penalties are still in force, and the proof that they are is unanswerable and invincible if the law is in force, there is not an Adventist on top of the green earth who can escape the vengeance of the broken law!
6. If Christians are under obligations to observe the seventh day why did Jesus declare that all law and prophecy hang on love instead of the Sabbath, seeing the command to keep it is the one on which you hang your everlasting all? (Matt. xxii: 34-40; Rom. xiii: 8-10.)
7. Why did Jesus not require the young ruler to keep the Sabbath when enumerating the commandments? (Matt. six: 16-20; Mark x: 17-22; Luke xviii: 18-24.)
8. If Christians are to keep the law of Moses—the Sabbath—why did the apostles and elders who met at Jerusalem leave it out of their address to the churches? (Acts xv: 1-20.) This case finds, in some respects, a parallel in your theorizing. Judaizing teachers had gone forth declaring to the brethren that unless they would submit to circumcision and keep the law of Moses they could not be saved. The apostles said, "We gave no such commandment."
9. If Christians are required to keep the Sabbath how are we to account for the open violation of the law by Jesus Christ, who is our example, unless by saying that the power that made the law can take it away, and that He did

it? (Matt. xii: 1-18; John vii: 22-23.)

10. If you keep the Sabbath because, as you think, it was kept before the law of Moses, why do you not practice circumcision, seeing it is plainly commanded in these ages? (Gen. xvii: 1-14; Gal. v: 1-6.)
11. When did patriarch, prophet, or apostle, or anybody else, command any Gentile to keep the law of Moses? No dodging here. Proof! Proof! Proof! ! !
12. Paul says the ministration of death written and engraven in stone (Ex. xx: 1-17; xxxi: 18; xxxii: 15-16; xxxiv: 1-28) was done away (2 Cor. iii: 1-18). When, where, and by whom was it brought back into force? Name the day, the age, the authority, and give proof from the Book! If your doctrine is true the great apostle of the Gentiles stands convicted of a mistake!
13. If the early Christians kept the Sabbath day why did they break bread on the first day of the week? (Acts xx: 7.)
14. Can you demonstrate that the day you keep is really the seventh day or Sabbath coming down in regular succession from the day on which God rested? If not, your day is no better than any other day. Admitting, for argument's sake, that the law of Moses is still in force, and that the fourth commandment is binding on the whole human race, will you affirm that it is possible for all men to keep the same day? If so, how do you explain the fact that the traveller who starts out to go around the earth gains, say, if going east, one hour for every thousand miles traveled, or if going west loses an hour for every thousand miles traveled? How far would he go before he lost count? Do you not see how he would inevitably be behind or in advance? Further, how do you explain the fact that far away toward the extremes of the earth, traveling from the equator, there are periods of six months night and six months day from age to age? Do you not see that it is a geographical impossibility for all men to keep the same day, and that the Law was only intended for one people, one country and one age?
15. Do you keep the Sabbath day? No dodging? Do you rest, or put in the day promulgating your doctrines? Do you not eat food on that day prepared by work on a fire kindled in violation of the Law? (Ex. xx: 8-11; xxxv: 1-5.) Do you offer the burnt offering required by law? (Num. xxviii: 3-10.) Do you remain in your house during the day? If you do not keep the day according to the Law you do not keep it at all. If you admit any part of the Law concerning the Sabbath is done away you are driven to the inevitable and irresistible conclusion that it is all done away, you condemn yourself, for you do not keep it. Which way will you take?—Anon.

Married.

- JEWETT HAINES.—In Queensbury, York county, N. B., March 31st, by El. W. Artemas Allen, Henry Oliver Jewett of Queensbury to Mrs. Teresa Annie Haines, both of York county, N. B.
- DEARMAN BROWN.—At the Baptist parsonage, Windsor, N. S., April 2nd, by Rev. G. O. Gates, W. Burpee Deaman of Scotch Rowton and Jessie M., daughter Mr. John Brown of Scotch Village, Hants Co., N. S.
- GILDART HOPPER.—At the residence of John C. Hopper, Parkdale, Albert Co., N. B., March 20th, by Pastor I. N. Thorne, John R. Gildart to Judith Hopper, all of Elgin.
- WILSON BAXTER.—At the Baptist parsonage, 2nd Elgin, N. B., March 26th, by Pastor I. N. Thorne, Angus L. Wilson of Little River and Maggie R. Baxter of Goshen, all of Elgin Albert County.
- PHILLIPS STUART.—At Cumberland Point, on the 2nd inst., by the Rev. J. Coombes, Rufus B. Phillips to Etta M. Stuart, both of Waterborough, Queens county, N. B.
- SMITH CARLE.—On the 9th inst., in the Baptist church, Florenceville, by Rev. Jos. A. Cabill, assisted by Rev. A. H. Hayward, S. M. Carle to Mrs. Jeanne Smith.

Died.

- BARBOUR.—Deacon William Barbour, of Waterside, Albert Co., N. B., passed into rest April 2nd, aged 63 years.
- PERRY.—At Cambridge, Queens Co., on 20th Feb., Albert Perry, aged 86 years. A native of Yarmouth, N. S.
- DEWARE.—At Cambridge, Queens Co., on the 25th Feb., Edward Deware, aged 68 years, a member of First Cambridge Baptist church.
- ADAMS.—At Hartland, April 1st, Allan Adams, aged 50 years, leaving a widow, five sons and two daughters. He was a member of the church at Coldstream and died trusting in Jesus.
- STEWART.—At Cumberland Bay, N. B., on Friday, March 28th, Roy B., aged 7 years, 8 months, son of Brother and Sister James Stewart. Our little brother has suffered much, having been afflicted almost all his life, we therefore cannot grieve but rejoice that Our Father has said "Suffer little children to come unto me," and has taken him to Himself. The parents have our sympathy and prayers.

HELYEA.—At Coldstream, Carleton Co., March 31, Hannah King, beloved wife of Nevers Helyea, aged 54 years. Sister Helyea was baptized 38 years ago by late Rev. Joseph Harvey and united with the Baptist church in this place. After six months of suffering she entered where "the wicked cease from troubling and the weary are at rest." A lonely husband, a devoted daughter, two brothers and a sister, with many acquaintances, feel her loss.

LOUNSBURY.—At his residence, Newcastle, (Mir), on Sunday, March 30, 4. S. Lounsbury, passed away into eternal rest in peace in the 47th year of his age. He was baptized at the Upper Queensbury church 15 years ago and about 4 years after our well-known and esteemed but removed to Newcastle, where he became identified with the church there. About four months ago he was laid by us supposed with a severe case of indigestion but a little later a further examination at the Royal Victoria Hospital, Montreal, it was pronounced an in curable case of cancer in the stomach, when brought home he lived two months of great suffering, but borne with great patience. He lived in the conscious fellowship of Jesus and died assured of his abundant entrance into the heavenly kingdom. A sorrowing wife, daughter and son survive him to mourn his departure. Their loss is his gain.

ALLAHEY.—At her home, Central Norton, Leoline A. Allahey, aged 26, fell asleep in Jesus. Baptized by the late pastor of the Hampton and Norton churches, Rev. N. A. McNeil. Our sister's Christian life was a short one. But though only a few years acquainted with Jesus as Saviour and Lord she had developed a strong love for her Master and an extraordinary confidence in his promises and seemed like one who daily walked with God and had been entrusted with some of his deepest secrets. Though illness cut short her most deeply cherished plans, yet she never murmured, exhorting her friends to meet their disappointments in complete resignation to the will of God. In life she performed every duty in the fear of God and met death with a martyrlike courage and faith, even expressing regret that it delayed its coming, when she expected it. Her early decease has called forth many expressions of sympathy from all classes far and wide, but all rejoice in her triumphant departure where study and service for Jesus are continued under a more congenial sky. The pastor was assisted in the funeral services by Rev. N. A. McNeil of Petitecodiac.

TURTLE CREEK.

I was influenced by Deacon S. Berry to spend a short time on this field here. I found Bro. Horseman hard at work. We began special meetings at Berryton, a section of the church. The Lord blessed our united efforts. Twenty-one were baptized, one had been received some weeks ago and there is one awaiting the ordinance, who expects to go forward next Lord's Day. Bro. H. will continue the meetings.

J. A. MARPLE.