

endowed with a very superior moral and religious genius. Others, who would resent being classed among Unitarians, regard Him as divine, in the sense that every other man is divine—His divinity differing not in kind, but only in degree from the divinity in men in general. Others regard His divinity as an effluence or energy, proceeding from Deity and entering His humanity—a kind of indwelling inspiration kindred to that of the prophets. Others, as the greatest of the different orders of spiritual beings that emanate from Deity; not in any proper sense God, yet divine, since He proceeded by way of emanation from Him. This was the Gnostic view. They believed as Christian Scientists today, that His body was only an appearance and not a reality. Others regard Him as a creature, created before all worlds, through whom God made all other things, and in that sense only divine; and who became incarnate in the person of Jesus of Nazareth. This was the Arian view and is held by some today. Others again regard Him as a divine person of a glorious essence, like to, but not identical with that of God the Father, and from eternity begotten by the Father, by a free exercise of will and power, and therefore subordinate to and dependent upon Him. This was the Semi-Arian view. While these views differ in some particulars, they are all agreed in the main. To each, to all, the Lord Jesus is only a creature—a man—an angel—a super-angelic being—an emanation from Deity—Divine, but not in any proper sense absolutely and essentially God.

But is this the Christ of Revelation? Whatever else may characterize that revelation, one thing is quite evident—that "from beginning to end it is an elaborate exhibition of a Person, and that Person, Jesus Christ. He is the central figure of the volume." Everything revolves around Him; all other personalities are infinitely dwarfed in comparison with Him; Adam, Enoch, Noah, Moses, Abraham, Jacob, David, Isaiah, Peter, Paul, John and other minor figures retire into utter obscurity before His overshadowing glory. They indeed sought the shade for themselves, that they might only exhibit the Messiah, either as to come or actually incarnate. No other inspired Teacher seemed at all concerned to exhibit himself, his only cry was—"Behold the Lamb of God." But who is this, God introduces with such pomp and majesty to our notice? Is he a mere man—a mere creature? If so, is there not an infinite disproportion between the means and the end? But if Jesus Christ be, as Francis William Newman words it—"A great unique;" if He be "God manifest in the flesh;" Jehovah stands justified from raising expectations which the event does not warrant. The very style in which the Scriptures set the Saviour forth, leads us to expect in Him, One infinitely distinguished in the point of greatness and power from all others. To use the words of Massillon, "If you consider the ministry of Jesus Christ by the pompous array of oracles and types which announced Him, its lustre is such that if Jesus Christ is only a man like ourselves, the wisdom of God Himself is chargeable with the error of those who adore Him." But is the wisdom of God thus chargeable? Deity, or Divinity, Which? We unhesitatingly answer Deity. Deity, or Divinity incarnate. Divine, not in degree—not as man—or angels, or any creature is divine, but as God alone is divine. Divine, as being *One* with God; God's equal; Himself, very God. That He is man, perfect man, man in every sense of the word—sin only excepted—we readily admit; but we also maintain that He is God. We do not say that the man is God, or that the God is man; that were no doubt a contradiction in terms. But we do say that the Eternal Logos identified Himself with the man Christ Jesus, not merely by afflatus and inspiration, but by a linking of the Infinite to the finite; the God to the man, so that these two distinct natures are inseparably joined together and constitute but one person—"Emanuel, God with us"—"God in the flesh."

I must every day have fresh grace from heaven, and I obtain it only in direct waiting upon God Himself.—*Rev. Andrew Murray.*

Religious News.

We are now at Aberdeen FLORENCEVILLE, with Bro. Rideout, God is blessing our work there.

Eleven have been baptized and others are moving in our meetings, one candidate was baptized at Tobique by Bro. Miller, June 7th, and others there will be baptized on our next trip, we go up there D. V. for the 17th inst.

A. H. HAYWARD.

Our annual Business Meeting was held at Hopewell Hill on Wednesday afternoon 29th ult. Financially the church has made a good record during the past year, over \$2100 having been raised for all purposes. The debt on the parsonage is paid. Our former clerk, Miss Edna West resigned, and Miss Flora Russel was appointed in her stead. Correspondents will please note the change. The retiring clerk was remembered in a substantial donation, as an expression of appreciation for the very efficient and faithful way in which she performed the work. The church, unsolicited, unanimously voted the pastor one month's vacation to be taken when he so desired. It was a gracious favor given in a graceful way. Let all our churches do likewise. Don't wait for your overworked pastor to beg of you a little time for rest. We are anxious for a spiritual blessing and are waiting for it at the throne of Grace.

J. W. BROWN.

It is with a spirit of gratitude towards God that I report his blessings upon our efforts here. As this is my first communication it might be as well to begin at the first. Just a year ago I was teaching school at my own native home, Middle Simonds, I had preached a few times twice on this field. I had felt for some time that God had a place in his great vineyard for me, and the very day that I closed my school, I received a letter; the purport of which was a call to this field, the Aberdeen and Windsor churches. Having been granted a license to preach the gospel by my home church, I immediately settled and from the very first there has been a hearty co-operation on the part of professing Christians and a good interest manifested by the unconverted. In December last I received an injury which necessitated my going to the hospital for an operation on an injured foot, this laid me aside from the work for three months, but I am glad to say that it did not even leave me lame, as I had been for years before. The hearty welcome I received on my return in April gave an impetus to carry on the work with renewed energy. On the 10th of June we began special work at Foreston which is central in Biggar Ridge, North and South Ridges, Beaufort and Argyle. Brother A. H. Hayward had arranged to be with me and the first meeting gave promise of a glorious revival. We have had interruptions each week, as we have attended both the quarterly and the associational gatherings, and Brother Hayward found it impossible to be with me this week, but we have returned to our work both Sundays and administered the sublime ordinance of baptism in the beautiful waters of the upper Miramichi. On June 19th, seven candidates and on June 26 four other candidates followed the Lord in that blessed ordinance, and we expect others to follow next Lord's day. We had advertised a "Roll Call" at the church at Highlands for the 21st inst. This came in just the right time and we believe proved

a grand success in renewing the family union in our church home as members from all the preaching stations were present to respond to their names. An interesting feature of the Roll Call was the addition of eight new names, six of these being candidates baptized the preceding Sunday and two by experience. Rev. A. H. Hayward gave a historical sketch of the church and Rev. J. D. Wetmore gave an address on "Roll Call." The music provided by the Windsor choir was appreciated by all. In fact everybody felt that "it was good to be there." The four candidates baptized last Sabbath received the hand of fellowship in the evening, and there are a number of others to be received by letter and experience at the earliest convenience. We expect to visit other parts of the field as soon as the interest is done here, and we trust that the same God who is rich over all will manifest his saving power on the different parts of this field.

C. FRANK RIDEOUT.

We are having a quiet work of grace. We are being assisted by C. O. Howlett, who is highly esteemed. We expect baptism next Sunday.

C. P. WILSON.

It has been some time since PENNFIELD AND anything has been sent to BRAVER HARBOR our denominational paper concerning these churches and still we have little to report. The work of the churches and S. schools are progressing as usual. We hope to report baptisms at no distant date.

F. M. MUNRO.

Since our last report a most estimable young lady, teacher of our school at Lake Pleasant was baptized here. Last Sunday two were baptized at Albany making twelve in all since we began special work. Others are coming. We thank God for these tokens of divine favor.

E. E. LOCKER.

July 6, 1904.

Recognition Service.

A Recognition Service was held at Dawson Settlement, A. Co., on the evening of July 7th, on behalf of Rev. H. S. Erb, who has been called to the pastorate of the Dawson Settlement, Baltimore and Caledonia churches. Pastors present J. B. Ganong, M. Addison and J. W. Brown. A sermon was preached by the writer on "Power from on High, the need of the church." A welcome was extended to the pastor elect by Rev. J. W. Brown as a representative of the N. B. Eastern Association. Rev. M. Addison extended a welcome as Pres. of the Albert Co. Quarterly meeting. Rev. J. B. Ganong addressed the church on the privileges and responsibilities of the Union consummated between pastor and people. Rev. H. S. Erb responded in an earnest address in which he expressed his ardent desire for the blessing of God to rest upon the group of churches to which he had been called as pastor. He also assured the brethren that the denominational work would be kept prominently before the people.

Bro. Erb has a united people and the prospects for a fruitful pastorate seem bright.

J. W. BROWN.

Hopewell Cape, July 8.