

stead and we shall undoubtedly look for good results.

#### ON THE MIRAMICHI.

Three brethren are at present laboring along this river. Bro. O. E. Steeves at Newcastle, Bro. Thorne at Whitneyville and Littleton, and Bro. Wilson at Doaktown, Blackville and other points stretching over a drive of thirty miles. There ought still to be another man at Boiestown and Ludlow to make the circuit complete from Newcastle to Nashwaak.

Sabbath 13th inst., was spent with Bro. Thorne on his field. A number of the men had come out of the woods and were here awaiting driving time. They usually spend about three weeks in this way before stream-driving and cutting. Large and interesting congregations assembled at each place, three services being held during the day. This is in fact the rule on nearly all the mission fields, with drives of from twenty to thirty miles for the minister each Sabbath.

Baptist affairs in this part are looking up. We have a neat and comfortable house of worship at Littleton, and a new one at Whitneyville, opened in the latter part of 1903. It is a credit to our brethren there, with a fine audience room, gallery, furnace and usual appointments. Not satisfied however with this, Bro. Thorne and his people are agitating the building of a parsonage. From what they have already done we feel assured that in this matter as well they will devise liberal things. Too often we find our interests dwarfed and rendered contemptible by the erection of inferior buildings. No greater mistake could be made than the adoption of a narrow and penurious policy.

Between Whitneyville and Littleton lies Red Bank, where we have some members, who are now contemplating erecting a house of worship in that part of the field. We trust the Lord will richly bless these earnest and generous people.

Rev. O. E. Steeves has had also plenty to do since settling at Newcastle. The parsonage has been overhauled at considerable expense, and a good start made for the opening of the work for the coming season. It is the wish of the Board to establish branch services at Nelson and Chatham, in order to retain our people who settle there. In years past several have been lost to us, as the pastor, while attempting to attend to Whitneyville and Littleton could not take these points in. The present division was intended to facilitate this. The outlook is hopeful.

#### KENT CO.

We have here two fields—one at Harcourt, Grangeville and adjacent points; the other at St. Mary's and the eastern sections. Bro. Beamish has made his home in Grangeville, but is at present giving his time chiefly to evangelistic labors. It is proposed to obtain student supplies for the summer, as pastors have not been available. This seems the only course at present, yet it is our aim to have two ordained men settled in Kent. Anything less would be futile.

#### OTHER VISITS.

In one of my belated trips, intended for Port Elgin and Brinside, I spent a Sabbath with pastor McLatchy at the old historic church in Sackville. The day was rough and stormy, yet our good brother found his way to his usual three appointments, one of them nine miles away, over tumultuous snowdrifts. His people is certainly to be congratulated in having so fearless and faithful a man among them.

Another Sabbath was given to Dorchester. The friends here are loud in their praises of their pastor, who it seems has been coveted by sister churches. Large congregations attend Bro. Thomas's ministry, and our interests occupy a prominent place in the public life of the town. May they long continue to be true to the gospel standard.

#### From Halifax.

Some weeks ago Reporter referred to a sermon, preached by the Rev. H. F. Waring on the belief of the Old Testament writers in future punishment. Mr. Waring in this sermon considered carefully the scope and meaning of the Hebrew word Sheol. The report of this sermon so pleased the Rev. F. F. Eddy, Universalist, and Mr. R. R. McLeod, the literary and science genius of the Maritime Provinces, that they applauded Mr. Waring for his moral courage. It will be remembered that Reporter predicted that these friends would likely part company with Mr. Waring after they had heard his opinion of the teachings of the New Testament on this subject. And so it has turned out. In the report of Mr. Waring's last discourse, it was stated that the New Testament does not teach that the punishment of the wicked has an end.

The mortal remains of two ministers of the gospel were committed to the dust in Halifax on Sunday the 13th. The Rev. John Coombs of Cumberland Point N. S., and the Rev. Kenneth McKenzie of Halifax. The funeral services connected with the burial of Mr. Coombs were held at the home of a brother, and in the North Church. Prayer was offered at the church by E. M. Saunders and a suitable address was given by Bro. J. H. Jenner. The Rev. H. F. Waring and the Rev. Mr. Rees were present.

The family home of Mr. Coombs was in Halifax. He united with the North church. His studies were carried on

at Acadia and Newton Centre. He was ordained at Rehoboth, Mass. That was the first church home of Obadiah Holmes, an Oxford Student who was whipped in Boston for visiting and holding religious services with blind brother Witter at Lynn, Brother John Clarke and Rev. Mr. Lucar baptized at Rehoboth. The ordination of brother Coombs took place in 1870. He labored also at Upper Gagetown in 1875 and at Sheffield in 1877. From 1878 until the time of his death he resided at Cumberland Point.

Brother Coombs has another brother who survives him, Joseph Coombs, barrister who lives in London, G. B.

The Rev. Kenneth McKenzie was a retired Presbyterian minister, aged 77. Brother Coombs I have learned was 70 years of age. Two more peaceably good men, imbued with the spirit of Christ are now at rest. Servants of God rest from your loved employ.

Reporter has enjoyed the great pleasure of reading the advance sheets of the life of the Hon. Joseph Howe by the Hon. J. W. Longley, D. C. A., Attorney General. The book is being published by Morang of Toronto. The large plain print will enable old people to read it even by lamplight. It is not too much to say that the reader will find this work most fascinating. Dr. Longley being a devout admirer of Mr. Howe, has poured the fervor of his soul into the writing of this book. His familiarity with the political history of the Province, has enabled him to give Mr. Howe unstinted justice and praise for his great work as a public man especially in the matter of securing responsible government for his native province. Once take up the book when it appears as it will soon do so, and the readers will finish it. No man in Canada has left the materials for so thrilling a book as did Mr. Howe. Dr. Longley has the knowledge and the heart to use the materials to the best effect. Thousands of elder persons may rest in the assurance that in the life of Mr. Howe there is for them a special treat. Now should follow the life of the Hon. J. W. Johnston—the peer of Mr. Howe in many respects, and his superior in others.

REPORTER.

#### A Rejoinder to Dr. Saunders' Reply.

DEAR EDITOR:—The readers of the MESSENGER AND VISITOR must be very grateful that my somewhat discourteous "Query", has brought from Rev. E. M. Saunders, D. D. such a clear and detailed statement of the subjects he has been discussing under the caption, "Inspiration of the Bible." This statement also fully justifies my criticism of his articles.

Dr. Saunders, however, does himself an injustice in the implications touching his critic's views of Inspiration which underlie much of his reply. I have read with great care and with hearty commendation, Dr. James Denny's incidental discussion of Inspiration. I have nowhere else found anything which so nearly meets my own idea of Inspiration as the ideas of Dr. Denny do. Some ten years ago, while preparing a sermon on Luke 24:32, I discovered that the highest argument for the Inspiration of the Bible lay in its unity of testimony touching Christ and him crucified and risen from the dead. That discovery has helped me much. So he'ful has it been that my whole being protests against anything that would obscure that truth. But, if into a discussion of the Inspiration of the Bible, Dr. Denny brought the process of determining the limits of inspired writings, especially in such a way as to imply inspiration in that process, I should certainly claim that he was not discussing the Inspiration of the Bible. If to this, he added frequent and indiscriminate condemnation of the application of scientific principles and methods to the study of the Bible, I should say again that Dr. Denny was not there discussing the Inspiration of the Bible.

Here again Dr. Saunders does himself and the cause he loves an injustice, as he makes no distinction between destructive criticism and conservative criticism. For the sake of the many for whom Dr. Saunders claims to write he should have made such a distinction and not left the impression that all scientific study of the Bible is harmful. It is a distinct loss to the cause of truth to use the term "Higher Criticism," or "Higher Critique" as a scarecrow. There are higher critics and higher critics. The late W. H. Green and D. M. Welton and the living Howard Osgood are higher critics as truly as are Kuennen, Driver and Briggs. But who ever heard of W. H. Green, D. M. Welton, or Howard Osgood irreverently casting aside a single passage of the Word of God. Yet they applied scientific methods to the study of the Bible as truly as do any of the destructive critics. Dr. Saunders should define his concept of Higher Criticism.

Dr. Saunders does himself further injustice in speaking of my criticism as "positively adverse." I distinctly said, "such articles as these under their proper title would be interesting, timely and helpful." It is where they are untrue to title that they are misleading and harmful.

Dr. Saunders' claim that he wrote for the many laid him under special obligation to be clear in definition of concept. He must have thought there was a good deal of haziness touching Inspiration throughout the membership of our churches, or he had never undertaken the task he did. Now the average reader wants to know just what a writer is discussing, indeed, needs to know this in order to be helped

by the discussion. Dr. Saunders should, therefore, have told the "many" at the opening of his articles just what he meant by the "Inspiration of the Bible." Then for the sake of the "many" he should have stuck to his text.

In order that the "many" may be more helped by these articles, will Dr. Saunders kindly tell us in the fewest possible words, intelligible to the average reader, just what he means by the Inspiration of the Bible.

I was delighted when I saw that Dr. Saunders had undertaken to write on this great theme. I deeply regret that he has missed so much of the golden opportunity that was his, through lack of his clear definition of his idea of Inspiration. That I am not alone in my view of this matter I have conclusive evidence in the words of approved teaching my Query that have reached me from pastors of sound learning and deeply reverent spirit.

Chester, N. S.

ROBERT OSGOOD MORSE.

The Nineteenth Century and After. (Contents for March.)

- I. THE UNITY OF THE EMPIRE. By the Rt. Hon. Lord Thring.
- II. RUSSIA, JAPAN AND OURSELVES. By C. A. W. Pownall.
- III. RUSSIA'S FINANCIAL POSITION. By O. Eitzbacher.
- IV. THE PROPOSED EDUCATIONAL CONCORDAT: A Non-conformist Reply. By the Rev. John Hughes.
- V. SIR GEORGE COLLEY IN SOUTH AFRICA. Mr. Morley's Chapter on Mijuba. By Mrs. Beaumont.
- VI. THE FRANCISCAN LEGENDS IN ITALIAN ART. By Emma Gurney Salter.
- VII. THE SNAKE-DANCERS OF MISHONGNOI. By R. B. Townsend.
- VIII. INDIA AND TARIFF REFORM. By Sir Edward Sassoon, Bart., M. P.
- IX. THE RECOGNITION OF THE DRAMA BY THE STATE. By Henry Arthur Jones.
- X. WHAT IS A UNIVERSITY? By Walter Frewen Lord.
- XI. THE FLIGHT OF THE EARLS. By Philip Wilson.
- XII. THE WAR OFFICE REVOLUTION AND ITS LIMITS. By Sydney Low.
- XIII. SOME DUTIES OF NEUTRALS. By Sir John Macdonnell, C. B., LL. D.
- XIV. LAST MONTH (1). Sir Wenys Reid (2) Edward Dicey, C. B.

Leonard Scott Publication Company.

7 & 9 Warren Street, New York.

\$4.50 per annum. Single copies 40 cents.

#### Rev. H. N. Parry.

Horatio N. Parry was born at Port Maitland, N. S., Oct. 4, 1849, and died at Gaspereau, N. S., Nov. 18, 1903. Within these narrow limits was lived a life of singular beauty and great usefulness. When but a boy our brother was converted in some meetings which the children held among themselves. He made his first profession among the Free Baptists of his native village, the Baptist church being pastorless at the time. Later he was baptized by Rev. Aaron Cogswell. For a long time he was troubled about the matter of entering the ministry. As a youth it had been his ambition to become rich, and promising openings were before him. But the pathway of duty became clear when one day Rev. J. H. Saunders put his hand upon his shoulder and voiced the pleadings of the Spirit within: "My boy, you ought to be preaching." Henceforth, what things were gain to him, he counted loss for Christ. He spent several years at Acadia but was forced reluctantly to relinquish his studies before graduation, on account of failing health. His first pastorate was at Gaspereau where his gifts as an evangelist at once became apparent. His pastorate was brief, in 1877 he became pastor at Chegoggin (West Yarmouth), and spent four years in successful labor there. During this time he also did successful evangelistic work in other churches, especially at Ohio and Argyle. At the close of this pastorate Bro. Parry took a course of study at Newton Theological Institute. He never ceased to regret the interruption of his studies at Acadia. He subsequently served the churches at Lockport, Ohio, Aylesford, New Glasgow, Chester, Upper Wainot (1896-1903, his longest pastorate), and had begun a second pastorate at Gaspereau on Nov. 1st, 1903, when heart failure gave his spirit release on the 18th of the same month. Our brother was a man greatly beloved. He was cheerful, appreciative, responsive, untiring in devotion to duty, and unflinching in loyalty to truth and righteousness. His spiritual life was deep and strong. Often he came to his work from such secret communings that his countenance was aflame with holy light. I have frequently heard a sister say that her first desire to become a Christian was kindled by the shining of his face. Brother Parry would have ranked very high as an evangelist had it not been for a physical weakness which worried him frequently that his gifts must be exercised with care. At about 1890 his physician told him he could never preach again. Bro. Parry said that he felt as if life had no further joy for him. But after two years of retirement he was permitted to resume pastoral work. He was ordained at Gaspereau, April 25th, 1877, and during his ministry baptized 508 persons. Bro. Parry was twice married. His first wife was Kate Crosby of Beaver River. Five daughters of this union survive, two being married. His second wife who was Mrs. Zallah Redden of Chester, survives him. There is also one daughter by this union. The writer first knew Bro. Parry during his Chegoggin pastorate. Personal recollections of his kindness to the inexperienced boy who was trying to teach school have strongly contributed to the unbroken friendship that has since existed between us. He was with us at the Association in Beaver River last June, and so we looked upon his face for the last time until the natural yields to that which is spiritual. There are many hundreds who feel personally bereaved in his death. To the denomination the loss would be irreparable were it not that God is still able to raise up men and make them princes in the earth. Of this modern Barnabas it may be truly said: "For he was a good man, and full of the Holy Spirit and of faith."

Bear River, N. S.

I. W. PORTER.