

self a faithful servant of Christ, and if he had failed once, he was the truer man for his failure. He redeemed his reputation. We ought not to harbor mistrust of a brother, much less cherish ill-will towards him, because of a single failure or sin. Let us judge one another by the trend and quality of the life, and not by isolated deeds wrought under temporary impulse and temptation.

James A. Spurgeon, D. D.

The Spurgeon family have been brought into prominence and affection by the greatest of them—Charles H. Spurgeon. The light of his great character and career has fallen upon father, brother and sons. The sudden and lamented death of James A. Spurgeon renews the sense of indebtedness the whole Protestant world feels toward this family, pre-eminent in faith and service. The brother who has just passed away was a minister of genuine ability and wide usefulness. It is true he was of less distinction than Charles H., but he could be that and yet be a man of very great power. In fact James A. Spurgeon was a preacher of a high order and his ministry was widely useful. His style of thought and expression were different from the Metropolitan Tabernacle pastor. There was an absence of the burning element, but in thoughtfulness, culture and earnestness he stood high in the London ministry. The Baptist Union of Great Britain had elected him to the President's chair and had he lived his term of office would have begun at the coming May meetings. This was a happily conceived idea of the English Baptists, for it would have done much to complete the healing of the differences between the Union and the Spurgeon wing of the denomination. It will be remembered that a few years before the death of Charles H. Spurgeon there had arisen some differences growing out of the down-grade controversy. There was no breach of Christian esteem, but a cleavage in doctrinal opinion. The matter is well-nigh healed and union prevails in the Baptist ranks again.

The Christian in The World.

H. S. COSMAN.

(Continued from last issue.)

Politics are shaping themselves today in favor of developing that 'Man of Sin,' 'even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.'—2 Thess. 2:9-10.

We are fast approaching the time when the believer who will 'live godly in Christ Jesus shall suffer persecution.' If we would be popular we must walk according to the thought of this wicked world; but if we would live a life by faith on the Son of God we must crucify the world with its affections and lusts, and reckon ourselves to be dead indeed to its enchantments. Our place evidently for the present is outside the camp. We should be thankful that it is so. Christians lose unspeakable blessings in nearness to the heart of their God by trying to be inside of all the world holds good. We should ever remember, the same cross that brings us inside the veil conducts us outside of everything that rejects Christ. Christ was cast outside the camp of this world because the world had no room for Him, and we by following Him in His rejections are partakers of His sufferings, and will eventually be sharers with Him in His glory when He comes to unmask the 'mystery of iniquity' that is now already working, and show up the hollow pretensions of so-called society; 'and then shall the wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming.'—2 Thess. 2:8.

This world gave Christ the lowest place on earth. We can now look into the tomb and see it empty; but thank God we can look up to the throne and see it occupied and go on our way rejoicing, and know that God hath given the Son of His love the very highest place, in that He hath been highly exalted. He has been received up into glory, and we are with Him there, borne upon His shoulders. And He says concerning those whom He has set His love upon, 'and the glory which Thou gavest Me I have given them; that they may be one, even as We are one.'—John 17:22. Happy portion for the down-trodden followers of the meek and lowly Jesus.

What wondrous grace to be outside of all that which rejected our God and Master. Surely the more we know of Jesus and the more we are acquainted with the machinations of this present evil age, the more we shall find our highest enjoyment in being outside of all with Him. In summing up what has been already advanced, 'what, we may lawfully enquire, has the church of God, the body of Christ, to do with the settlements of the nations of the earth? Nothing whatever.

The church, according to the mind of God is a stranger on the earth. Her portion, her hope, her home, her inheritance, her all, is heavenly. It would make no difference in the current of this world's history if the church had never been heard of. Her calling, her walk, her destiny, her whole character and course, her principals and morals, are—or ought to be—heavenly.

The church has nothing to do with the politics of this world, her citizenship is in heaven; from whence she looks for the Saviour. She proves false to her Lord, false to her calling, false to her principles, in so far as she meddles with the affairs of nations. It is her high and holy privilege to be linked and morally identified with a rejected, risen and glorified Christ. She has no more to do with the present system of things, or with the current of this world's history, than her glorified Head in the heavens. Says our Lord Christ, speaking of His people; 'are not of the world even as I am not of the world.'

This is conclusive. It fixes our position and our path in the most definite way possible. 'As He is so are we in this world.' This involves a double truth, namely; our perfect acceptance with God, and our complete separation from the world. We have to pass through it as pilgrims and strangers looking out for the coming of our God—the appearing of the bright and morning star. It is no part of our business to interfere with municipal or political matters.

We are called and exhorted to obey the powers that be, to pray for all in authority, to pay tribute, and owe no man anything, to be 'blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation,' among whom we are to 'shine as lights in the world, holding forth the word of life.'

Feb'y. 16th, 1899.

Rev. W. H. Morgan's Death.

It is truly painful to have to record the death of this worthy brother, pastor of the Oak Bay church, Charlotte County, which took place on the evening of the twenty-third of March. He was cut down suddenly while attending a supper held in a hall near his home. Mrs. Morgan was away from home at the time visiting a sick friend in Penbrooke, Maine. He was enjoying his usual good health at the time, and he, nor anyone else, had the slightest intimation of his sudden call to his reward on high. Brother Morgan was a faithful and active pastor and had the esteem and affections of his people. The church, the denomination, and his bereaved family sustain a sad loss in his early departure. May the dear Heavenly Father comfort the sorrowing family. 'They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.'

Sackville.

The church has been revived and refreshed, and several have been converted and joined the church. Six were baptized on Sunday, the 2nd instant.

Upper Maugeville.

There has been a blessed work of grace enjoyed among the people of Upper Maugeville, Sunbury County, under the labors of Rev. O. J. Brown. Thirty-four have been received into the Baptist church there, thirty-two of them by baptism. There is a movement on foot to build a place of worship. May success attend the effort.

Sussex.

The Baptist church in this thriving village has had a prosperous year. Brother Camp enters upon his second year with encouraging prospects; meetings well attended, and the Spirit's presence is manifested in the services. The financial state of things is healthy and satisfactory. The church receives material aid from

some of their congregation who have not as yet enrolled themselves as members of the church. May they soon do, by constraining grace, as some did in Macedonia, they first gave themselves unto the Lord, and unto the church by the will of God, by generous giving. See 2 Cor. 8:5.

A SISTER asks to know if a church has the right to discipline a member who refuses to pay their Home Mission donation to the treasurer of the church who divides it up according to the so-called convention scheme, but chooses to have it expended by the New Brunswick Convention, and sends it direct to J. S. Titus, the treasurer of that convention. To all such enquiries we answer *No*—a thousand times *No*. A church has a right to claim support for its own expenses from all of its members, and willful refusal to contribute to the running expenses of the local church is a breach of covenant engagements; and is a matter for church discipline. But what a member chooses to give for outside purposes belongs to their own choice, and no person or persons, church nor any other organization has any right to dictate where you shall bestow your benefactions.

Christian Zeal.

In writing to the Galatians the Apostle Paul reminded them that 'it was good to be zealous always in a good thing.' The word zeal is derived from a Greek word, which signifies to be hot, and applied to the mind signifies a vehement fervor; and a magnificent illustration of this is supplied by our Lord in His dealings with those whom He accused of turning His Father's house from a house of prayer into a den of thieves—for at that time His disciples remembered that it was written 'the zeal of Thine house hath eaten Me up'—that is had consumed Him. So then zeal may still be likened to a consuming fire. The man who possesses it is strong in faith, giving glory to God always. The candle of the Lord shines upon such a soul with celestial brightness. His prayers move the arm that moves the world, his work succeeds and grows while he is living in spite of opposition from men or devils, and even when the clouds of the valley be above his head, he being dead yet speaketh, for his works do follow him.

The spirit of zeal is as much opposed to the spirit of lukewarmness, as the summer breeze of an eastern clime, to the winter's blast from the icy mountains of Greenland. It is not a thing of sentiment. It is a life.

It is the love of God shed abroad in the human heart in action. Love is the power but zeal is the energizing force that sets it in motion and evidences its possession.

The spirit of zeal has been the mainspring of action with the servants of God through every age. Of old time Abraham, Moses, Joshua, Elijah, David and Daniel. For the primitive church Peter, Paul and others. And in modern times Luther and Calvin; while coming nearer and right down to our own day, Whitfield, Carey, Wesley, Spurgeon shall be lovingly held in remembrance.

It includes also the spirit of self-denial and liberality. It is utterly opposed to a covetous and selfish spirit. 'It seeketh not her own but the things that are Christ's.' 'Ye know the grace of the Lord Jesus Christ; that though He was rich, yet for your sakes He became poor; that ye through His poverty might become rich.'

Fire is a good thing when under control and used for right purposes, but stand clear and look well to yourselves when it gets the upper hand. The same may be said of zeal.

Magnificent edifices, pompous ceremonials, gorgeous services, sacerdotal vestments, and worldly splendour, fall infinitely below the great and glorious objects of Christian zeal.

The chief end of man is to glorify God, and there are several ways of doing this: The cultivation of the spiritual life within our own lives; our own up-building; the spiritual uplifting of those who are of the household of faith; and last, not least, but best of all, the turning many unto righteousness, that hereafter in the kingdom of God shall shine as the stars forever.

God deliver His people, especially His ministering servants, from the zeal of Jehu. But may prayer never cease for that anointing and enthusiasm that cometh alone from Him 'who maketh His ministers a flame of fire.'

FREDERICK T. SNELL.

Havelock, N. B.