

truth will far exceed the ground lost through the promulgation of error. The fact that God permits the battle between Truth and Error to be fought in the open is evidence that he sanctions a free expression of opinion regarding both. This freedom to express one's conviction on Error as well as Truth—to take the aggressive as well as stand on the defensive—has been one of the battles of Protestantism. We need not fear the result of the conflict between Truth and Error. True liberalism then may be said to consist in: first, an honest search for truth; second, a close adherence to, and an unwavering advocacy of it when found. "Prove all things, hold fast to that which is good." This is what we plead for.

Our opponents, however, do not go this far. If indeed we take their own construction of the word bigotry (that is the denouncing of the opinions of fellow Christians as wrong) then it would be hard to find greater bigots than they. No terms seem too strong for these people to use when referring to those who do not agree with them on this question. Their contention seems to be inconsistent in itself. But not only are these people bigots by their own interpretation of the word, but they may be proved to be bigots indeed. A man may be wrong with reference to God's Word and have at least a show of honesty—being handicapped, maybe, by early education or by lack of education or other circumstances which may, to a certain extent, excuse him. But the man who advocates the inconsistent claims of all persons must be either sceptical or dishonest—sceptical if he has no settled belief concerning any question connected therewith; dishonest, if believing firmly in a certain position he has taken regarding any theme, he advocates the placing of that which he considers erroneous on the same footing. He may be both sceptical and dishonest, but he is at least either one or the other. If he is sceptical then it is evident that he has not thoroughly investigated the subject. A person who demands that others shall regard as equal the views of all parties respecting a question, when he has not closely examined it or cannot assent to the opinions of all, is surely a bigot.

Even though we could not arrive at a perfect conclusion, a candid expression of opinion must aid us to get as near as possible to perfection.

But we are told that it is not charitable for us to contend that we are right and that all other Christian bodies are wrong. There can be nothing more charitable, however, than to spread the truth, because nothing is so beneficial. We are convinced that we have the truth, therefore we should boldly advocate it. If other bodies do not defend what they teach as firmly as we do, the only conclusion to be arrived at is, that they are not so certain of the correctness of their position.

(To be continued.)

ON THE WING.

H. MURRAY.

Monday night, November 2nd, we took flight from East Point, P. E. Island. Bro. McDonald brought us as far as Red Point, where we lodged with Bro. Cyrus Stewart.

We were much pleased with the brethren in East Point, and with the treatment we received from their hands and their pockets, but very much dissatisfied with our labors among them. The weather and roads were such that it was quite impossible to have

many evening meetings, and those we did have were necessarily quite small. On the last Lord's day we were there the sun made its appearance in the afternoon, and we were favored with a splendid congregation, either to hear the preacher or to enjoy the sunshine.

Thursday morning, Bro. Stewart assisted us to the station in Souris. The train was on time, so we did not have to wait for it. We spent Tuesday evening very pleasantly with some of the friends in Charlottetown. Bro. Manifold has settled down to the work in that city for a year at least. We predict a successful year's work, if he attends strictly to the work of the Church. He is fortunate in having some grand and whole-hearted workers to labor with him.

Wednesday we crossed the "Strait" and reached Pictou alive—what then was left of us; for which we were more than thankful. We did not have sufficient strength, however, to go up the hill to Bro. David Fullerton's, so we remained as near the station as possible. We saw Bro. George Fullerton and found him full of faith and hope for the success of the cause in Pictou. Bro. Stevens' labors are already showing marked signs of encouragement. Holding out is not now the question with them, but holding on; and this they are doing with an indomitable courage, which will insure the prosperity of primitive Christianity. Lodging the truth, as Dr. Parkhurst says, where David did the stone when he slew Goliath, will scatter the enemy and give victory to the Israel of God.

We reached Halifax Wednesday evening in time for the prayer-meeting. We did not see Bro. Blenus long enough to enquire about the outlook. We found the brethren hopefully looking for the continued success of the work in the city. The success of the cause there, as in all other places, depends principally on the work done by the church outside of the meeting-house. The people will come and hear what is said, when they can see what we do. We must get their eyes before we can reach their ears, hence the necessity of an earnest, energetic Christian life, commensurate with our opportunity and "born with our possibilities."

Thursday we winged our way to Port Williams, where we found Bro. and Sister Ford in the best of spirits, and well they may be. We all know, by the late reports, the excellent fruits of their labors that they are now enjoying. Bro. and Sister Ford have been invincible in their efforts to permanently establish the cause of Christ in that beautiful valley, according to the untarnished, unadulterated teachings of Christ and his apostles. Their labors have been arduous; but patiently, faithfully and prayerfully, they have encountered the difficulties and surmounted the obstacles as few, if any, would have the heart or the perseverance to do. Now they are enjoying the happy results of their labors. Had they counselled their own personal ease and comfort, we would not see what we now rejoice in seeing in the "Paradise of Nova Scotia."

We are now in the "Little Valley" of Digby Neck, in Digby County, ten miles from Digby Town, at the happy, pleasant home of Bro. Hines. How long we will remain here depends on how long the muddy roads and rainy weather will last, as Bro. Hines says we must stay until we have fine weather. Our meetings are small but interesting, and no doubt would be exceedingly successful if we had good roads and weather.

Our next flight will be to the sacred spot where we first opened our eyes to the light of day, and then we will fold our wings for the winter.

LESSONS FROM CALEB'S LIFE.

MABEL LOYNE.

Caleb, the son of Jephunneh, was one of the twelve spies sent by Moses to explore the land of Canaan—the land promised to the children of Israel. Ten of the spies brought back word that they could not enter the land because the inhabitants were giants, alongside of whom they were as grasshoppers. But Caleb said, "Let us go up and possess it; for we are well able to overcome it." Of him God said, "But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it." About forty-six years after this promise was made, Hebron became the inheritance of Caleb.

We can see that this illustrious man had great faith. God had promised the land to his fathers and he was not discouraged by any obstacles. He was strong in the Lord, and so not afraid of the giants of the land. He knew that God was stronger than they, and would overcome them. With God on the side of his people, they could not fail. Their sufficiency was in him. This is a faith that can move mountains. We too, should remember that God's promises are sure. He is able to fulfil them.

Another element in Caleb's character, was his wonderful courage. He was brave and not fearful, although he stood almost alone; he and Joshua against the ten spies, and against six hundred thousand people who said one to another, "Let us make a captain and let us return into Egypt." It takes a brave man to stand out against a boisterous and overwhelming majority, even when right stands by his side. We need a large reserve of courage. We will often be called upon by our consciences to stand up for the right, when the voices of our fellows urge us to do otherwise. Sometimes the voice of desire will not harmonize with the voice of duty. But at all times we need to follow Caleb's example, and be bold on the side of right. We should be brave for Christ's sake.

Patience also enters into Caleb's character. He waited a long, long time for his reward—his inheritance. "Through faith and patience he inherited the promise." Patiently he pushed onward through trials and difficulties. He would not cast away his confidence which had great recompense of reward. He patiently served God till the end of his journey. When we are doing a thing for the Lord, and we do not succeed as soon as we would like, we need patience. Caleb entered into his reward, and in God's own time the work we do for him will succeed. We shall reap if we faint not.

From Caleb's life let us learn that to have God's approval we should have implicit faith in his promises, courage to stand up for the right, and patience to wait for our reward. The promised land to us is heaven. Let us press onward and upward through trials and temptations to our "inheritance which is incorruptible and undefiled and that fadeth not away." If we follow the Lord fully he will bring us into the better land, as surely as he brought the faithful Caleb into the land that flowed with milk and honey.