

had crossed in company but a little while ago.

But while Elisha was a mourner, he was a mourner with a light in his heart. His father in the ministry had not gone down, but up to God, and the worthies who had preceded him in the great Presence. An assurance like that will put a light into any mourner's heart. There are many reasons as to why people should live godly lives. One of them is that those who survive them should not sorrow over their departure "as those who have no hope." It is a great thing when we bury our dead out of our sight to know that their spirits have entered into "the rest that remaineth for the people of God." We all of us owe it to our loved ones who shall survive us to bless them with that assurance. Elisha knew that Elijah was happy, and that knowledge lifted up the gloom caused by his departure.

It is to the enquiry of this bereaved man on the margin of the Jordan that I call your attention to-day—"Where is the Lord God of Elijah?"

1. Let us notice the God after whom Elisha requires, "Where is the Lord God of Elijah?" What kind of a God was Elijah's God. (a) For one thing, he was a sin-loathing God. Israel was an apostate nation. They had forsaken the altar of Jehovah and were worshipping at the shrines of Baal. The sin which caused them to forsake Him, the Fountain of living waters, to hew out for themselves cisterns—and those broken cisterns—which could hold no water. He loathed, abhorred, abominated. He told the fact to his servant Elijah and he in turn declared it to the nation, so that the nation knew itself to be abhorrent to God on account of its sins. Elijah's God was a sin-loathing God.

(b) Again, he was a prayer-hearing God. Listen to the Apostle James as he reports how God made this fact clear to His servant Elijah:—"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth for the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit." Elijah's God was a prayer hearing God.

(c) Yet again, He was a miracle-working God. The time comes, in the long night of Israel's apostasy from God when Elijah wants the matter settled as to who ought to be receiving the nation's homage—Jehovah or Baal. So he comes forth from his place of retirement, a weird and majestic presence, and meets Ahab, the idolatrous king of Israel, who is on a hunt for hidden springs of water for the preservation of the royal stock, and after a salutation in which the prophet and king mutually incriminate each other, he proposes a test to the king by which the choice of duties is to be decided. Israel is to be summoned to Mount Carmel; the prophets of Baal, four hundred and fifty strong, included. Baal's prophets are to build an altar of wood; then they are to slay a bullock; they are to cut the bullock in pieces, and lay the pieces on the altar, but they are to put no fire under the altar. Then they are to call on Baal, and if he answers by fire from heaven which shall consume the sacrifice, he is to be Israel's God. But if they fail, Elijah is to build an altar of wood, and slay a bullock, and cut it in pieces, and lay the pieces on the altar, but is to place no fire under the altar. Then he is to call on Jehovah, and if he answers by fire from heaven, which shall consume the sacrifice, he is to be Israel's God.

The king accepts the proposition. Israel is summoned to Mount Carmel. Baal's prophets do as proposed. They build the altar, they slay the bullock, they lay the pieces on the altar. From morning till the time of the evening sacrifice, spurred and maddened by the sarcastic railing of the prophet, they try to get an answer from Baal, but finally give it up in despair. Then Elijah builds his altar to Jehovah, and slays a bullock, and lays the pieces on the altar. He then commands that four barrels be filled with water, and poured on the sacrifice. It is done, when he has it repeated, and then has it done again, until the soaked altar rests in a pool of water. Next he turns and calls on God, asking Him that He vindicate His servant, and win His apostate people again to Himself, when God responds by a tongue of flame that consumes the altar and the sacrifice, and licks up the water in the trench. The response was a miracle, and the miracle brought the nation to its knees in the acknowledgement, "Jehovah, He is God! Jehovah, He

Then Elijah's God is a sin-loathing, a prayer-answering, a miracle-working God.

Have we any knowledge of this God? I wonder if he was not the same God of whom Jesus Christ was the human manifestation, or expression? Let us see?

Jesus Christ loathed sin. He condemned it. He gave it no quarter in His life. He declared it to be his avowed purpose, His supreme mission, indeed, to eradicate it from the lives of His people, and to stamp it out of the earth.

Jesus Christ heard prayer. He turned none away who came to him with sad petitions. Lepers, paralytics, blind people, sufferers of all kind, found in Him a ready response to their tales of sorrow. And better than all, He heard sin-ridden souls who called upon Him for help, and blessed them with the freedom they craved.

Jesus Christ worked miracles. What a splendid succession of them the evangelists give us, beginning as it does, with the transformation of the water into wine at the marriage feast in Cana, and culminating in his resurrection from the dead, and his ascension into glory, that the wine of his gospel might be borne to the nations of the globe.

Verily, Elijah's God was the God who came to us in the person of Jesus Christ. Him we know, and love, and serve. Or, if we do not, we are reprehensible and undone.

2. Let us notice the situation that caused the prophet's inquiry.

He was standing at the eastern edge of the Jordan, and wanted to cross over. But the waters were deep. They were spanned by no stately bridge, nor was there a ferryman present to ply him over with his friendly oar. The situation that faced the prophet was one of difficulty. In that situation it was his privilege to call on Elijah's God.

Now this is every man's privilege. Your difficulty may be a temporal one. It may be a wasting disease; it may be business reverses; it may be lack of employment. Whatever it be, you are to do the best you can for yourself, for the adage is true, that "God helps them who help themselves." In the meantime, however, it is your privilege to call on God, and ask his interposition in your behalf.

But there are religious difficulties that confront when some of us can not silence the prophet's enquiry. God forbid that we should seek to do so. It is to these difficulties that I desire to call special attention here.

(To be concluded in our Next Issue.)

Fellowship With God.

NO one can read the New Testament discriminatingly, and especially the writings of John, without seeing that the ideal of a perfect human life is that of fellowship with God. The Bible begins with a description of man in this blessed relationship. The effect of sin is to break these ties of communion. The significance of the work of the Redeemer is that it makes possible their restoration; and the Scriptures close with a prophecy of the time when the fellowship of human souls with God shall become the basis and vital principle of a reconstructed society.

Our ideas of sin and its penalty, of salvation, and of the distinctive Christian motives need to be reconstructed in the light of this central conception, and it is one of the encouraging signs that the preaching that strikes the note of our age and awakens the deepest response is keyed to this dominant thought.

Take it, for example, in the case of the conception of salvation. The redemption of Christ has often been presented as if it were a mere release from external penalty, and forgiveness has been regarded as judicial act which treated the sinner as righteous, independently of his true character. We have been coming to see that the facts of redemption must not be interpreted in the light of commercial or legal transactions, but in the light of the vital relations of persons to each other. From this point of view the essence of salvation must be fellowship with God, and it is from that fellowship that every conceivable blessing is to flow.

So it is in relation to the idea of sin. It is right to think of sin as an infraction of a law laid

down by the Almighty, but that idea does not begin to reach to the heart of the matter. It is only when we come to see that sin is the violation by man of the tie of fellowship with God that its real gravity becomes manifest. A child at school may disobey a rule of the teacher, but that disobedience is totally different from the child's deliberate and defiant refusal to do the will of its mother. In the latter disobedience there is a close and vital personal element that is almost entirely wanting in the former. A relationship is severed, a tie of fellowship is broken, and there can be no mutual joy or sympathy until that relationship is restored. Sin is something deeper than the infraction of a holy law; it is the wilful separation of man from the true source of his light and peace and strength. No analogies drawn from criminal law interpret it; only the alienation of souls that were made for each other, and that could find the true satisfaction of life in each others' sympathy, throws a clear light upon the nature of sin. And the penalty of sin is not any external fire or worm, but it is separation from God for Whom we were made, and in fellowship with Whom alone we find the rest and strength of our spirits.

And the strong abiding motive of the Christian life come from the realization of this fellowship with God. Our Lord tells us to love our enemies and do good to them that hate us, and He gives a remarkable reason for that precept, "that ye may be the sons of your Father which is in heaven, for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust." In other words, fellowship with God is the motive for the performance of this most difficult duty. We are to act within the sphere of our powers as God acts within the sphere of His powers. And this community of motives makes fellowship of spirit. We become sons of God by acting like God. We doubt if Jesus ever laid bare more unreservedly the heart of the supreme motive for righteousness than when He uttered those simple words.

Religious News.

FREDERICTON.

A measure of quickening is manifest in our church life here. A new note of earnestness and gladness is detected in social services. The ordinance of baptism was administered Dec. 2nd to a young man and woman who have lately been converted. At the communion service five were welcomed by letter.

J. D. F.

Our church is prospering. HAVELOCK, N. B. Work is being well kept up on all sections of the field. Our attention has been turned to a neglected section on the outskirts of our field known as Fredericton Road, where was once, and is now a semblance of a Baptist church, called the Albert church. We have begun work there, and a remarkably good spirit is being shown. At Havelock 15 have lately joined by letter.

J. W. BROWN.

ALBERT ST., WOODSTOCK.

There are many encouraging features in connection with the work here. Sunday evening, Dec. 2, we baptized three and gave the right hand of fellowship to three others. Since our last item nine have been welcomed into our fellowship, and there are others to come. We are having no "special meetings," yet God is moving us on and up. Every department of our work is brightening up. Some very fine horse sheds have lately been built by the brethren.

W. S. M.

CARLETON, ST. JOHN.

Just a word:—1. Repairs are being made to our audience room, which when completed will give us a very cosy and pretty room with sittings for nearly or quite 400. Meantime we are worshipping in our vestry which is commodious and cheerful. 2. A new communion service, (individual cups) has been enjoyed by church on last two communion seasons. 3. The pastor learns with pleasure that Bro. Day is taking up the work at Kentville with marked enthusiasm and is speedily getting back to the hearts of our congregation.