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THE CHRISTIAN.

"FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD."—Paul.

Vol. VI.—No. 5.

SAINT JOHN, N. B., MARCH, 1889.

Whole No. 66

The Christian.

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J. E. EDWARDS, - - - - - St. JOHN, N. B.

CHURCHES wishing to obtain unfermented wine or the Lord's Supper, would do well, perhaps, to notice T. B. Barker & Sons' advertisement on page eight. Write to them or to THE CHRISTIAN for particulars.

GOOD NEWS. We are delighted to see that some of the churches in Hants Co., N. S., met Feb 10th at West Gore, for the purpose of uniting their efforts so as to place an evangelist in the field. Up to this writing we have received no particulars beyond what we find in the *Christian Leader*. This meeting is to be known as the Hants County Co-operation Meeting. As to the nature of the business transacted, the place and time of future meeting we know not. Judging from the following clipped from the *Christian Leader*, we would say that the nature and purpose of the Hants County Meeting is similar to our Yearly Meeting, with exception that the former is a county one—the latter is broader, extending an invitation to, soliciting aid from with a willingness to help brethren in any country throughout the province of Nova Scotia and New Brunswick. May God bless these brethren in their efforts to further His cause, so that they may see their fondest anticipations more than realized. In the *Christian Leader* of Feb 26th, is the following:

Hant's County Co-operative Meeting, was held at West Gore, N. S. A storm on the day previous to the meeting prevented as large an attendance from distant parts of the county as would otherwise have been expected. Owing, no doubt, to this cause, one church in a distant part of the county was not represented. However, great earnestness and determination were manifested, some twelve speakers taking part in the proceedings, all, with one exception, earnestly advocating the extension of evangelistic work.

Other meetings will be held by the churches in the county, to advance the co-operative work.

There are many points in this county—many more now than a few years ago—where the people are ready and willing to hear the gospel. "Let us go up and possess the land."

With pleasure we clip from the *West Elgin Mercury* of Rodney, Ontario, the following:

On the evening of the 19th ult., a sudden rap came to our door and soon our house was filled with children and some older people, about 40 in all. It was of the nature of a surprise. It was pleasant to see so many smiling faces. Time passed off very pleasantly in singing and talking. By and by all were gathered and the following address was read by one of the scholars. A fine Bible was presented

to Mr. Ash and a beautiful dressing case to Mrs. Ash. A suitable response was made and all were regaling themselves by singing, &c., for some time. When the hour for parting arrived all were collected in one room when short addresses were made all touching and suitable to the occasion. Prayer was offered when a general good-by and hand-shaking closed the interesting occasion.

Our school is not conducted on the "Modern Plan" but as near the original, inaugurated by Robt. Rakes, as possible. The Bible, and the Bible only is our book.

JOSEPH ASH.

(COPY OF ADDRESS).

To Mr. & Mrs. ASH,—

We the scholars of your Lord's Day Bible School take this opportunity of manifesting our esteem to you and yours for the example you have set and the kindness you have shown to us.

We ask you to accept this as a token of our affection and love in which you are held by us, and that you may live many years to lead our school is the earnest wish of all. Signed on behalf of the school.

MRS. J. A. PURCELL.

MRS. LILLIE ORTH.

Bro. Ash has on several occasions contributed to the columns of THE CHRISTIAN and we trust that in the near future he will do so again.

THIS country, like all countries, has within its borders men that are unreasonably dissatisfied with things as they are, things beyond them are better than things around them, distance to them lends enchantment to their view. To such living in Canada it would be well to read the facts as presented by Erastus Wiman—the somewhat illustrious advocate of commercial union between Canada and the United States. Should it be said: Perhaps he is one of the class mentioned above, our reply would be: Surely not, for (1) he sees and appreciates the advantages of his own country. (2) Upon examination his statements are found to present facts. About a year ago (Feb. 25th), when speaking of Canada, before the Chicago Commercial Club, he said:

"Canada is forty times as large as England, Scotland and Wales, fifteen times the size of the German Empire, and three times the extent of British India. Its fertility is unsurpassed, its extent of mineral wealth beyond estimate, its forests of lumber the greatest on the globe, its 5,000 miles of coast-line fisheries—the most valuable, its coal beds equal to 97,000 square miles, its means of water communication unequalled, and its water power sufficient to drive the whole machinery of the world."

And in a recent date of the *North American Review*, (copied and favorably commented upon by the *Christian Standard*), he writes:

"In Canada and upon its borders is found more than one-half of the fresh water of the entire globe, Canada is a larger country than the United States, in fact it has few equals in extent, none in riches of resource, in accessibility and ease of inter-communication, and none superior to her in the advantages of climate. The Dominion has a greater wheat-producing area than has the entire United States; the soil of this wheat area is richer, will last longer, and will produce a higher average of better wheat than can be produced anywhere else on the continent. Moreover, in the matter of fisheries, Canada stands unrivalled; no country in the world possesses so much iron as Canada, in no land is it so easily mined, and nowhere is it quite so accessible to manufacturing centres. While no country in the world needs fertilizers more than large portions of the United States, no country is better able to supply them than Canada. Lead is abundant; the deposits of salt are the largest and

the purest on the continent, and the supply of coal is inexhaustible, etc.

DURING the past month we enjoyed a visit from Bro. G. E. Barnaby, of Bozeman, Montana. The mention of his name awakens pleasant memories among the older brethren in those parts, and, therefore, will give a few items of interest.

Bro. J. B. Barnaby, senior, was born in Cornwallis, N. S. At the age of nineteen he was baptized in the River Herbert. By whom baptized we are not able at this writing to answer—some of the friends thought by David Harris or Theodore Harding, others, by his cousin, I. E. Bill. After laboring a number of years for the Baptists, his views were somewhat changed by the preaching of a Brother Howard, which led to a separation from that body. He preached in many parts of Nova Scotia and New Brunswick. The building of the church at Lord's Cove, Deer Island, was one of the results of his earnest efforts. He died September 17th, 1858, and was buried at Lord's Cove.

Sister Barnaby is now in her 73rd year, and from her appearance and activity, you would never imagine that she had reached, say nothing about passing, the "three-score-years-and-ten." She was a Master, of Scotch Village, Hants Co., N. S. Her parents were Calvinist Baptists. She was married by a Mr. Pope, a Methodist preacher, on the 12th of May, 1836. Of twelve children, seven are living—four boys and three girls. Her boys are far away, but the girls, though married, are near at hand—within a few minutes walk of each other.

Bro. G. E. Barnaby, as stated above, is living at Bozeman, Montana. He was baptized February 18th, 1868, by a Baptist preacher, by the name of Lawson, and united with that body of people, meeting in Carleton, St. John, N. B. In the fall of 1868 he went to Boston. After a careful study of the scriptures, he learned, to use his own words, the way of the Lord more perfectly and walked therein. In 1875 he arrived at the place he now calls home. After becoming somewhat acquainted with the people and the place, and finding a few scattered brethren, he wrote to Bro. Sreator, who was preaching at Helena—distant about 98 miles. Bro. Sreator, in response to the letter came, and as a result they have now sixty members and a church building worth \$5,000.

Bro. Barnaby was on a visit to his mother and sisters, living in Carleton. He preached for us on several occasions, giving us many words of encouragement; and should he come this way again we'll be more than glad to see him.

N. B. AND N. S. MISSION BOARD.

G. Leonard, Leonardville, D. I., N. B.,	....	\$5 00
J. H. Ward, Lord's Cove, " "	....	3 00
A. Handpiker, Westport, N. S.,	....	35
C. McDormond, " "	....	50
E. A. Payson, " "	....	15
E. C. Bowers, " "	....	2 00
Collection Coburg st. S. S. St. John, N. B.,	13 84	
EDUCATIONAL.		

Sister G. Leonard, Leonardville, D. I., N. B.,	\$0 50
A. D. M. Boyne, St. John, N. B.,	.... 50
E. C. Bowers, Westport, N. S.,	.... 2 00

Total, \$27 84
T. H. CAPP,
Treasurer

Miscellaneous.

CHURCH AT WESTPORT.

My last letter left us in Westport, where we remained till another week. Before we left, however, we assisted the brethren somewhat in making arrangements to secure the labors of Bro. H. E. Cooke, for about eight months of the year. Bro. Cooke will have begun his labor there before this reaches your readers. I believe this move a wise one, and feel very confident that both the church and Bro. Cooke will profit by the arrangement. Our stay in Westport during those five weeks was very enjoyable. True, there was much sickness and death while we were there, which made the heart sad; but there was so much that was pleasant, that our visit was indeed a happy one.

The church in Westport is now among our best working churches in this province. It has good officers, who are supported by brethren strong and true. I cannot, at this distance, remember the exact date of the organization of this church; but it must be now near 30 years. This church was organized by Bro. Geo. Garrity. But the first preacher who presented the "ancient order of things," as preached by the disciples, was our much respected Bro. Crawford, the editor-in-chief of our own sweet tempered paper.

Between thirty and forty years ago, Bro. Crawford, who, if I am not mistaken, was sent out as an evangelist, came to Digby County and preached the word of life to the people. In many parts of the county the people heard the gospel for the first time, so that they could understand it. Of course they had all heard much preaching, but such preaching as only tended to darken counsel. But when Bro. C. presented to them the simple gospel, in his own clear and forcible manner, the Bible was like a new book to many, and some even thought he had another Bible, and not the old one they had heard preached from these many years.

After preaching in different parts of the county, such as Weymouth, and at certain points on Digby Neck, he went to Long Island, and from that to Westport. It would take a volume to tell the story of this mission as it has been told me by Bro. Crawford, and by the brethren who still live, and well remember the stirring events of those days.

But during all this time, though Bro. C. preached considerable at Westport, there were none who were ready to come out and obey the truth. On Long Island a number had fully taken their stand on the "ancient order of things." But the seed sown was taking root. The work was developing, and the Lord was preparing the way for the establishing of a church in that town, to be called after His own name. A meeting house had been built which was to be open to all who preached Christ. This, too, grew out of the preaching of Bro. Crawford. A number of the people who had heard the gospel so plainly set forth, had broken loose from their old associations, and were studying the scriptures to "see if those things were true."

When things were in this condition, Bro. Geo. Garrity came to Westport, being sent out by a few brethren in Milton, who gave him a certain sum of money, and told him to go and labor where he thought he could do the most good. With this mission he came to Westport, and found a field already for the harvest. He began at once to preach the ancient gospel, and the people came to hear in goodly numbers. And all who have heard Bro. Garrity know how plainly he could present the truth. To this day I have never heard a man who, I thought, could present the gospel more forcibly, or more clearly. As a result of this meeting, quite a number were baptized, and with a number of those who had been already taught by

Bro. Crawford, organized a church, to be known as the Church of Christ in Westport.

Both Bro. Crawford and Bro. Garrity are held in loving memory by the older members of the church. Since this time this church has enjoyed the preaching of the most of our preaching brethren who have labored in these provinces. The first preacher to settle among these brethren was Bro. J. B. Knowles, this good Brother was there, I think, some four years, during which time quite a number were added to the saved. His health failing him he left and went to the States. But all who remember Bro. Knowles love him dearly.

Next followed Bro. J. A. Gates, who also did good work, and brought quite a number into the church. He labored there some three years, and left for his present field, Southville, respected and beloved by all.

The writer of this followed Bro. Gates, and labored with this church for fifteen years. During this time, if my memory is not at fault, between seventy and eighty were added to the church at Westport, and over one hundred at Tiverton. I would not be doing justice to even a sketch of the history of this church, were I to omit the name of Bro. Howard Murray. During all, or nearly all the years that I labored in those parts this brother to me very dear, has assisted me much. The many happy meetings we have held with the churches at Westport and Tiverton will never be forgotten. These were happy days. There is no man more beloved by the brethren on these islands, and whom they are more pleased to see and hear than Bro. H. Murray.

As I now look over this church and note the changes since I first knew them, feelings of sadness and also of joy take possession of me. Of sadness, because of the many whom I loved in the truth, who have passed away. Of joy, because I see a small army, most of whom came into the church under my poor labors, who are good and true, and who, with the encouragement of those who are older in the work, are destined to do grand work for the Master in Westport.

When I began this letter I intended to speak of our visit to Tiverton, on our return home, and also give an outline of the history of the church there. But I have taken so much space to say just a few of the things that might be said in the interest of the cause in those parts that I must leave what I have to say of Tiverton for my next letter. Suffice it to say at this time that though our visit to Tiverton was all too short, yet we enjoyed the association of the dear brethren very much, and left them feeling sadly, knowing, that even though our lives should be spared to visit the scenes of our joys and sorrows again, some to whom we spoke the good byes, will not be there. This was our experience in leaving both Westport and Tiverton.

I feel encouraged, though, for the future of these churches, Bro. DeVoe, who is much liked, being already settled in Tiverton, and doing a good work, and Bro. Cooke just about settling with the brethren in Westport under very favorable circumstances.

I wanted, too, to tell a little about Cornwallis; all about the hearty welcome the brethren gave us on our return home after an absence of six weeks. And about the company who met at our home the evening of our return; and of the many good things they brought. And about the cold and stormy night that prevented those from a distance coming, and how they have been bringing in their offerings ever since. But I have no room for all this, so will have to let it go. I wanted to tell, too, about a very pleasant visit we had up to Bro. Dwyer's, when the brethren, wishing to show him how much they enjoyed his preaching while I was away, and how glad they were I went away, so they could have the chance to enjoy it, presented him with some \$10 in cash, and other things which

are always acceptable in a family. And I wanted to tell, too, all about the nice little speech Bro. G. N. Wood made when he presented this offering from the brethren, and also about Bro. Dwyer's reply, etc. But you see, my space is more than taken up, so you must excuse me this time.

What I leave out I will try and remember in my next. Till then, adieu.

E. C. FORD.

Port Williams, Feb. 20, 1889.

NOTES OF TRAVEL.

Since writing my last letter I have visited quite a number of churches. During the month of January I held a meeting of eight days in the church at Upper Rawdon. I enjoyed the company of Bro. John B. Wallace in those meetings, and, although we cannot report any additions, yet the meetings had a good effect on the brethren, and I am in hopes that the church here will keep up its regular Lord's day meetings: this it has not done for years. Bro. John B. Wallace has been faithful in his efforts to keep up the interest, and has visited them regularly every four weeks for a number of years, this is all that has kept the little band together. It is good for us to know that God will reward the patient workers in His vineyard. From here I went to Halifax, where I found that the brethren had made a change in the hall they had been meeting in. They are now meeting in the upper part of the Sons of Temperance hall, on Cornwallis street; this is the building formerly owned by our brethren. They have, for the past year, been meeting in the lower part of this building. The part they now occupy is large and spacious, beautifully furnished, and, I think, surpasses any other hall that I have ever known the church in Halifax to occupy.

The brethren are still holding their regular meetings, twice on Lord's day and on Wednesday evenings. Brethren visiting the city would do well to drop in and spend an hour with these faithful few. They would both receive and give encouragement. From Halifax I went to Cornwallis, having received a notice that the brethren were expecting me. I spent one Lord's here, day preaching twice. The congregations were small, especially in the evening.

I spent one Lord's day with the brethren in Newport, and was glad again to meet brethren whose faces were familiar, and grasp by the hand those whose hearts are warm and true. I also spent two Lord's days with the church at West Gore, those were pleasant days. Next Lord's day (24th), I expect to be in Shubenacadie. Quite a missionary spirit has been aroused in the churches in this county, and it is likely to take a practical turn, for the brethren seem anxious that there should be an evangelist in the county the year round, but more about this in my next.

W. H. HARDING.

GOLDEN WEDDING.

The afternoon and evening of Feb. 22nd, was very pleasantly spent at the residence of Bro. Alexander Campbell (tailor) near Montague, by many neighbors, friends and relatives of our brother above mentioned, and his amiable, beloved, and much respected (Sister) wife.

The occasion was the celebrating of the fiftieth anniversary (golden wedding) of their marriage.

It is well worthy of mention, that, after the trials and changing scenes of fifty years of married life, our brother and sister are in the enjoyment of perfect health, and enough of the material things of earth to prevent any anxiety about privations in old age. I do not know of any of whom I could write more confidently—They enjoy life.

While thanking God for present blessings, they live in anticipation of something "far better" which

is yet beyond, and, so, as well as any of whom we know, they render to Cæsar things which are Cæsar's, and unto God the things which are His.

After being richly, sumptuously, entertained at tables well provided with all good things desirable, the company was called to order, and D Macdonald Esq., called to the chair. The chairsmn, then, in a few well chosen words, stated the nature of the present gathering, and his own difficulty (the first golden wedding which he had attended) and intimated he believed there were some presents, which would doubtless now be forthcoming. Here Bro. C., one of the principals of the festal hour, interrupted the smoothness and even flow of the current, by requesting Sister (Mrs. Boll) Stewart to sing: "Lord, I care not for riches, neither silver nor gold," stating that he desired nothing of that kind, as the Lord had given him enough for all his (their) wants. Bro. C. however, was not quite master of the situation on that evening, although the singing came according to request, afterwards. Bro. Peter E. Campbell (nephew to Alexander) in a very neat speech, and on behalf of several other relatives, presented a beautiful, and very easy (we tried it) easy chair. There were other speeches, and other presents, to which Bro. C. replied feelingly and eloquently; he seemed, for the time being, to be almost inspired. There were sacred songs, inter-change of thought in pleasant conversation, prayer, and thanksgiving and all together, it was one of the most pleasant evenings in our experience.

If our brother and sister Campbell could continue to enjoy their present robust health, and cheerful flow of spirits, our desire and prayer would be that they might live to shed sunlight and joyousness around them, until they would celebrate their "diamond wedding," but our times are in God's hand. "Let him do what seemeth Him good."

If there was a shadow at all during the evening, it was because all of brother and sister Campbell's children were away, each for himself having entered into the realities and struggles of life. I trust they will be gathered in a better land.

O. B. EMERY.

News of the Churches.

NEW BRUNSWICK.

ST. JOHN ITEMS.

List of Services: Lords Day—Preaching and "Breaking of bread, 11 a. m.; Sunday School, 2.15 p. m.; Evening Service, 7.00 p. m.; Prayer and Social Service at close of evening meeting. Young people's meeting, Tuesday evening 8 o'clock; Prayer meeting, Thursday evening 8 o'clock.

We are now engaged in our Quarterly Meeting. Bro. W. A. Watkins, of Lubec, Me., is with us assisting Bro Capp. Our audiences have been very good so far, no additions yet.

Bro. Barnaby, from Montana, has been visiting our city the past month. During his stay he has preached for us on several occasions, and at a mission point in Carleton, the people of that vicinity expressed themselves much pleased with Bro. B's. meeting.

Our Sunday-school Anniversary was a decided success. The children in their songs and recitations, gave great satisfaction to a crowded house. The collection amounts to \$18 00.

Our regular quarterly collection for Home Missions was taken up in the Sunday School last week amount collected \$13 84.

Bro. Fullerton, jr., of Pictou, N. S., worshipped with us last Lord's Day.

There are numerous places in our province where there are opportunities for presenting our plea. What effort is our Mission Board making to secure an evangelist?

LORD'S COVE.

Since our last report six have been received into the fellowship of this congregation. We had a cottage meeting three weeks ago and baptized one at Leeman's Beach. The Lord has greatly blessed our work in holding meetings from house to house. Through this means some who have not attended church for years have been induced to become Christians, and realize that this world is something more than a passing dream. What we need is more zeal, energy and devotion. O if we could but see into the future how differently would we all live.

If we could see the briars in our pathway
We should step over them and not upon;
If we could see beneath the fair, sweet roses,
Our fingers would not bleed from prick of thorn.
When present cares oppress and sorely grieve us,
If we could see the future coming joy,
So bright 'twould seem in its contrasting beauty,
That bitterness and pain would less annoy.
O, yes, the little cares that oft disturb us,
Tend only to prepare our wayworn feet
For that bright home in yonder heavenly mansion,
Where joys and sorrows nevermore shall meet.

NORTHERN HARBOR.

Notwithstanding our regular Lord's day work with the churches in Lord's Cove and Leonardville, we have been continuing to hold services at different places throughout the week and then return on Lord's day. While at Chocolate Cove I was impur-tuned to come here to this church and carry on a series of meetings, with a promise to continue them there at the Cove as opportunity might permit. Thus far the church has been crowded to its utmost capacity, and frequently a large number have been unable to get in and had to leave. From all parts the island they come—from Lord's Cove, Bean's Island, Lambert's Cove, Stewarttown, Richardsontown, Leonardville, North West Harbor, Chocolate Cove, Cumming's Cove, Fair Haven and Indian Island.

One evening the services at the church were most remarkable—especially the results. Owing to a drifting snow storm our audience only numbered twenty. All of these were members of the church but seven. We had a joyful time. Before the services closed all were induced to become Christians. They came forward and confessed the Saviour, and we had a time of rejoicing from the presence of the Lord. I baptized three here last Lord's day, and two on Thursday. Others are to be baptized to-morrow, and every day some are being added to the saved. In fact, every church throughout the Island will receive additions as the result of these labors. Bro. L. A. Cosman, Christian Baptist licentiate, is laboring for this church. He is a general favorite among the people, and by his warm exhortations did much to crown our labors with success. Through his urgent request I came, and have been preaching night after night, and intend continuing for some time to come with the expectation that at least fifty will be added to the different congregations. We are having a cottage prayer meeting every afternoon, and sometimes at these services there are those present who resolve to become Christians.

Seldom do we ever see more energy, zeal and devotion manifested. All the young converts take part in the social meetings, and go at once to work to bring others into the fold of Christ. This is just as it should be, and who can estimate the success achieved when the whole church becomes in earnest?

LEONARDVILLE.

Our work here is progressing favorably. The prospects are brighter now since my labors began with this church. A brighter day is dawning. During the last week three who formerly belonged to this congregation were induced to start anew, and their voices were again heard in the social meetings, greatly to the joy of us all. Last Lord's day I baptized two, who will, doubtless, be valuable acquisitions to the church here, and help to lead the embattled host on to victory.

Feb. 20th, 1889.

W. K. BURR.

NOVA SCOTIA.

MILTON.

On Monday evening, February 18th, a few of the brethren met at the house of Bro. Howard Murray to have a donation. Unfortunately, a rain-storm set in before night, and the walking being bad, many were prevented from attending. However, those that met had an enjoyable time, and that the affair proved a success was acknowledged, when, at the close, the sum of \$17 00 in cash, with many other gifts, were presented to brother and sister Murray, for which they expressed their thanks. We know it is not always the great amount given the preacher that makes him happy, but knowing it is a free gift from the hearts of his brethren, showing that they appreciate his labors. This is what encourages and enlivens him. Little deeds of kindness have great weight in this world. This thought might be carried into the prayer-meetings, and there cast in our mite from time to time, knowing that the God of love will strengthen us if we do the best we can. We are encouraged in seeing the interest manifested in our meetings, having a good attendance and a goodly number taking part, making known their desires and determination, by the help of God to go onward and upward until the crown is obtained at last. W. R. McEWEN.
February, 22nd, 1889.

TIVERTON.

Since our last report we have been visited by the grim monster death, and two of our young men in the bloom of early manhood have been suddenly called from among us, and ushered into eternity. Their names were Ous Outhouse, youngest son of our esteemed Bro. and Sister Wesley Outhouse, and Bernard Robbins, second son of the late Geo. Robbins. These young men were returning from their fishing ground on the 1st ult., and when a few miles from shore their boat sank from under them, owing to a gale that had sprung up. We feel deeply for our friends of both families, but all we can do is to commend them to God, and His throne of grace, from whence comfort can only be drawn to meet such heart-rending bereavements as has been theirs to experience in this deep affliction. Both young men were nineteen years of age. Our meetings so far this month have been quite interesting, and well attended, the result of which is several who have been walking the hard road of the backsliders have again got their feet upon the Rock, and are singing as did David of old a new song, "Ever praises unto our God". Among these are two noble and promising young men; may they be kept faithful to their Master for the remainder of their race of life, and may their noble example and earnest words of entreaty bear much fruit among their youthful associates, and redound to the honor of God and the brightening of their own crowns when called from the duties of earth to the glories of heaven, is our prayer. We have had one addition to our number by confession and obedience. At the close of one of our meetings a young woman came forward, and nobly confessed her Saviour before men and has since been baptized in accordance with His divine command, and has since walked with Him in newness of life, showing unmistakable evidence of the change.

Our Sunday school concert was quite a success as a public entertainment, both interesting and edifying and from a financial standpoint, was the most successful affair of the kind ever held by our Sunday-school. Bro. Ossinger, the Superintendent and Treasurer, found the school had a surplus in cash, after the concert, beyond its requirements, and it was agreed to further beautify our meeting-house by the school presenting a hanging-lamp to light the pulpit. It was at once purchased and placed in position, adding much to the beauty of the house, while the smaller and more humble one, which had previously done duty in this position was placed over the organ in the gallery.

Many of our brethren feel much encouraged for the future, and are doing all in their power to further the cause of the Master in all ways, and consider that beautifying their house of public worship and making it attractive to the public, may help draw the masses to hear the gospel, without which they cannot obey the truth. H. A. DEVOR.

The Christian.

ST JOHN, N. B. MARCH, 1889.

EDITORIAL.

DAVID'S CONFIDENT HOPE.

Thou shalt guide me with Thy counsel and afterwards receive me to glory.—Ps. lxxii. 24.

We are permitted to know something of the past and can speak somewhat confidently of the present, but what can we know of the future? Although much the largest portion of our skill, care and anxiety refers to the future of this life the greatest uncertainty hangs over all our purposes, and we know not what a day may bring forth. Our life itself is even a vapor that appeareth for a little time and then vanisheth away.—Is. iv. 14.

But here is a man confidently describing all his course through life, a course unchanged through all the changes and temptations of time, with its terminus in everlasting glory. What peace can compare with this well grounded hope for both worlds!

Although David was a man after God's own heart he was in a world of temptation and sin, and like other good men had his imperfections. He sometimes went astray. On the present occasion he had gone so far as even to degrade his manhood and imitate the beast. He was ignorant, envious and foolish. He looked at the things seen, and not at the things not seen. He saw the godly in sorrow and poverty and disappointment and concluded that these afflictions were peculiar to them, while the wicked had full cups of happiness. They were proud and defiant, yet they escaped the sorrows and poverty of the righteous. They even defied the Almighty and were happy—had more than heart could wish. From these reflections he concluded that all his care and self-sacrifice were worse than useless, that the wicked man was better off than he was who had labored to serve God and do the right. He might well compare his ignorance to the beast. How could he tell what real trouble or happiness the wicked had? He mistook the present seed time for the future harvest and made man's enjoyment and not his duty the rule of life. He was fast approaching the precipice of destruction and his feet had well nigh slipped. He had not our privileges. He had none of the New Testament to consult and very little of the old, and in that little scarce a ray of light on the future life. Since then light has been increasing until He came who has abolished death and brought life and immortality to light through the gospel. How many under the whole blaze of gospel life feel and act as David did in his ignorance when he "was almost gone and his feet had well nigh slipped," they will not think of God's claims upon them; they will not look to the harvest.

But David went into the sanctuary of God and there he saw the latter end of the wicked. They had happiness, but it was sinful and short. They were stewards who had embezzled their Lord's money, and he saw them coming to their final doom. They laughed, but it was the laugh of the mariac on the sinking ship, the higher they rose in the honor of the world the deeper would be their plunge into hopeless ruin. "As a dream when one awaketh, so, O Lord, when Thou awaketh Thou shalt despise their image; but it is good for me to draw near to God, I have put my trust in the Lord God." How sweet he felt his Creator's regard for him, how blessed to have communion with Him; "Thou art ever with me." Earth's pleasures which I deemed so great are not to be compared with Thee. Even Heaven's highest enjoyments are to be with Thee. For without Thy presence and Thy smile living is tribulation and eternity is undying dissatisfaction. "Whom have I in heaven but Thee and there is none on earth that I desire beside Thee," etc.

1. Thou shalt guide me with Thy counsel.

2. And afterwards receive me to glory.

1. Thou shalt guide me, etc. David felt his need of an infallible guide. He could not safely guide himself. His late mistake was a strong proof of this. He had nearly gone and the grace and mercy of God in taking him by the hand ere he had made the final slide filled his heart with the love of God. He saw from that hour how much he needed a guide. We are all so ready to go astray that it would be madness to trust to our own understanding. Others also are ready to go astray and it is equally dangerous to trust them to guide us. David felt like Peter: Lord to whom shall we go, Thou hast the words of eternal life, etc., etc., and he could trust neither to himself nor to any man to guide him. How many there are who are ready to let go their confidence in Christ and follow the world for happiness. Oh, that they would stop and ask Peter's question, "Lord to whom shall we go," and return to the Lord with their whole heart with David's resolution, *Thou shalt guide me.*

We have a strong propensity when we feel our need of a better guide to seek human guides. It is quite natural to have a high opinion of our parents and forefathers, and we feel like following them in the journey to heaven. If I do as well as my father has done who is now in heaven it will be all right, is the language of many, for we are apt to think that our fathers knew more than we do as they were not only better, but greater men than we are. But admitting they were superior to us both mentally and morally it will not follow that they should be our guide, for our advantages are so far above theirs. Would we consent to be guided by them in temporal matters? Would the farmer take his father or grandfather as an example and insist on cutting his grain with the sickle because they did so, and on the ground of their superior strength and wisdom? Certainly not, for he feels well assured that if his forefathers had the modern reapers they would have gladly used them. Notwithstanding all this there is an impression that we should not deviate from the example that our forefathers have set us in religion, because we consider them good, and if we do as well as they did it is all that will be required of us. Let us see how this rule will work. If it is wrong for us to deviate from the religion of our immediate parents it was equally wrong for them to deviate from the religion of their immediate parents and so on to the remotest generations in the past. There was a time when our forefathers were Papists and by this reasoning their children and grand children to the remotest generations should be the same, and we should all be Papists. But we go still farther back and find that our forefathers were Pagans, and it would follow from the above reasoning that we too should be Pagans. How blessed it is to have God for our guide. Our ancestors were under obligations to Him for everything and were in duty bound to be guided by Him, and we are under the same obligations and responsibility which they were. They could not think for us and cannot give an account for us, but every one of us must give an account of himself to God. Others again think that their ministers should be their guides, and ask what is the good of having ministers if we can't trust them to guide us? Every faithful minister of the gospel of Christ will urge the people to believe in the Lord Jesus Christ and to trust to Him for everything. He would not dare put himself forward as a guide or ask the people to follow him any farther than they are convinced he follows Christ. God is pleased to guide His people, and by Him they can rely with safety. There is some infallible guide who led David graciously waits to guide us and permits us to determine whether or not we will be guided by him. But we may ask *how* will he guide us? Important question. God guides all His creatures by their respective natures. He guides inanimate creation by physical force. He does not reason with inferior animals, but guides them by instinct,

"the ox knoweth his owner and the ass his master's crib." He does not guide a man either by physical force or by instinct. He created him to be a companion, set him over the work of His hands, and as a companion He guides him by his understanding and His affections. The man who refuses to be guided in this way is not under divine government, but must be treated as a rebel and broken in pieces as a potter's vessel. He guided David by His counsel, told him what was right and what was wrong; He spoke to him in a way which he could understand, and thus reasoned with him and guided him so as to shun the evil and pursue the right way. But God guides by the heart as well as the understanding. When He shed light on David's pathway He filled that light with such astonishing goodness that it dried up all his sorrows and put a new song in his mouth, even praise to our God; He drew him with what the prophet calls "the cords of a man." *Thou shalt guide me with thy counsel, Thou shalt speak to me in a way which I can understand, admire and love all the journey through.*

God has spoken to us in these last days by His Son whom He appointed heir of all things by whom also He made the worlds. He is called the Word because He reveals the Father's character and will in words so plain that a child may understand Him. "The Word was made flesh and dwelt among us." Men saw Him, talked with Him and He with them. He mingled with men so as to heal the sick and raise the dead. He groaned for other's sorrows and freely wept with those that wept. He always called himself the Son of Man, and everyone who approached Him found a loving brother as well as a merciful Saviour. He led a life of such infinite loveliness that He declared that he who had seen Him had seen the Father. God has given Him to be a leader and commander to the people. He waits to be gracious and to guide us to His Father's house. He has marked out the whole course for us by His own example and kindly calls us to follow Him. He commands us to forsake sin and do what He himself has done before us. A lost sinner can learn from Jesus' last commission how He will save him, for no counsel can be plainer than the message He sent by His apostles to all the world, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." To read this testimony of the Son of God along with the way the apostles preached and the people were saved makes the matter as plain as it could be made, so that the true believer can be certain how to come to Jesus. In the gospel God tells us to look at His dear Son dying for our sins and rising again for our justification. He thus displays His wisdom and love, and the gospel is His power in saving every one who believes him. He guides men lovingly by His beloved Son. Jesus tells us that the path to heaven is so narrow as to be found only by few; let each one of us be anxious and careful to be among the few. We have this encouragement, that Jesus has left His footprints all along the path and that He is the Way, the Truth and the Life. To be near Him and like Him is safety. His company will make every hardship sweet. To work and suffer for Him are the seeds of everlasting enjoyments and the harvest is as sure as His promise. Blessed privilege to look to Jesus, the author and finisher of our faith, who for the joy that was set before endured the cross despising the shame, and is set down on the right hand of the throne of God. "Where I am there shall also My servant be."

2. And afterwards receive me to glory.

It is remarkable how little account we have of the death of the saints. The deaths of many of the most eminent are not recorded at all. We are called to gaze upon the life of Christ, but more especially upon His death; but while we have the record of the lives and labors of the saints to warn, encour-

age and stimulate us, their death is precious in the sight of the Lord and concealed from us. Nothing is said of David's preparation for death nor of prayers for him after death. He fell asleep and was laid into his fathers, and like Stephen and Jesus, he gave his spirit in safe keeping to his God, and at the resurrection of the just he will appear with Christ in glory. Have we committed our all to Jesus? Are we walking in His footsteps? Is Jesus our guide. Is our life hid with Christ in God? Will He afterwards receive us to glory?

Original Contributions.

MORE WAGES.

We notice in the February number of THE CHRISTIAN a kindly criticism, from our respected Bro. D. M.

The reader will notice, by reading carefully, that our brother objects to the position I took, in regard to Paul being "under wages." He thinks the word "under" implies that Paul was hired to preach, which he claims is not true, as Paul was never "under wages," nor even hired to preach. We fail to see any difference between "taking wages" and "under wages," and even if there was any difference, it would not destroy the fact in the case, i. e., that Paul received "wages." To avoid the force of this, our brother tells us that wages means "contributions." I notice that the N. Y. has wages. The Living Oracles and also James MacKnight have it the same. This leads me to conclude that "wages" is correct." I turn to Webster's dictionary, and I find that wages means "hire or reward or compensation, given to hired persons." I am not prepared to say, with these facts before us, on what authority it can be said, that Paul did not receive pay or wages for his labor. It is certainly just and worthy; as the Master himself said, "The laborer was worthy his hire."

Bro. M. objects to the idea of Paul receiving wages or being hired, because that would constitute him an "hireling." I never looked at it in this light before. Let us consider it carefully. "Hire" means price, reward or compensation, paid or contracted to be given. "A recompense paid for personal labor." The man, therefore, who receives wages or a compensation for his labors, whether it be in weekly installments or in "annual donations," cannot be an "hireling." We read in the twentieth chapter of Matt., "the kingdom of heaven is like a man —, who hired laborers in his vineyard." This cannot possibly mean that these laborers were hirelings, because they were hired. An hireling, according to Cruden, is one who "neglects the flock and aims only at his own advantage." He is one who seeks the fleece rather than the good of the sheep. I am sure that our esteemed brother, in the goodness of his heart, would not say that the man who gets a few stipulated dollars for his labors in the gospel, is seeking any earthly advantage or is in any scriptural sense an hireling. Our provincial brethren, who are devoting their lives to the cause, are most certainly free from this charge, because if they were hirelings and thus seeking their own earthly advantage, they would "flee" to the States, as an "hireling fleeth, because he is an hireling." (John x. 13).

Bro. M. also informs us that "there was no middle party who received the funds to expend at discretion." "That the parties contributing gave to the men who were doing the work." Here is another stranger. Let us entertain him a moment. Turn to I. Cor. xvi. 3, here we find that whoever the church at Corinth approved "them Paul would send to bring their liberality unto Jerusalem." This looks very much like a "middle" man or more correctly a treasurer. But it may be urged

that every church choose its own treasurer, to look after its own mission funds. We will see by reading II. Cor., viii. 19, that the brother who was sent with Titus was "chosen by the churches." Here is a "middle" man, chosen to take care of the funds of the churches, and according to II. Cor., viii. 18, he was a first-class man, just about such a man as the one we have to hold our mission funds. The idea of a "middle" man as a treasurer, is strictly scriptural and absolutely necessary. It is impossible to accomplish any co-operative work without a treasurer.

The more we investigate the workings of the apostolic church, the more forcibly we are impressed with the unity, harmony and co-operation of all the churches in every good word and work. And herein we find the wonderful success of the cause in primitive days.

H. MURRAY.

THE CREED FOR WHICH CHRIST DIED.

"And the High Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? What is it which these witness against thee? But He held His peace and answered nothing. Again the High Priest asked Him, and said unto Him, Art Thou the Christ, the Son of the Blessed? And Jesus said, I am."—Mark xiv. 61—63.

Jesus is the Christ, the Son of God. This is the truth for which He died. The High Priest rent his clothes, and called it blasphemy. No further witness, said the Jews, was needed, and they condemned him to death. No truth is blasphemous. Only if Christ's claim was false could their charge be true. This claim Christ sealed with His blood, and enforced by His resurrection. It has been and is the faith of myriads of men and women, and centuries have not weakened its hold on humanity. That Jesus is the Christ, the Son of God, is a divine proposition. If it be divinely demonstrated it is the world's higher truth because it gives divine sanction to all that Jesus said and did, enforces His moral teaching, and renders His commands obligatory. If Christ is what He claimed, if He is that for which He died, then He is the end of the law for righteousness, He is the beginning and the end of the way of salvation.

1st. This truth was the creed of the apostolic church. When Jesus asked, Who do men say that I am, Peter answered, Thou art the Christ, the Son of the living God. Jesus then said, On this rock I will build My church. It was a significant promise, a prediction of the beginning and character of His new kingdom. Strangely and in an unearthly way, in a way quite heavenly was that prediction fulfilled. A short ministry marked by truth and love; the crucifixion, the resurrection; the commission; the Pentecost; on that day Peter's sermon proving the resurrection of Jesus, and that God had made Him both Lord and Christ; three thousand converted and bound together in this new, transforming faith—such, briefly, were the successive steps by which Christ built His church. The basis of it all was the proof of His claim to Christhood, and of Sonship toward God. That this Peter and James and John and Paul knew no other creed. Into that faith were baptized the converts of Jerusalem, and of Samaria, and of Antioch, of Ephesus, and Philippi, and Corinth, and Rome. Saul the haughty Pharisee; Cornelius the Roman centurion; Lydia the seller of purple wares; the Ethiopian officer; the Philippian jailer; Jew, Gentile, Roman, Barbarian, any one, all were converted by and to this creed. The apostles and their converts knew nothing of our modern "isms," and "ologies," and "oxies." Except by the spirit of prophecy they could never have dreamed of our creeds and contentions, our systems and symbols, our sciences, theologies, philosophies, and fictions. Whatever good may be in any of these let it be matter of opinion and not of dogma and fellowship. But to

us as to the apostles let Jesus be Christ for ever more. So may all Christians find the one thing in common that makes them brethren.

Dr. Schaiff says: "Christ is the centre of the moral universe, the Holy of holies of history. Christ in the gospels, in the church, in the pulpit, in the school, in theology, in poetry, in art, in the soul, in holy lives of men and women devoted to the welfare of the race—whenever we meet Him, He appears the purest, highest, loveliest object of contemplation, and commands above all human beings our affection and veneration.—Christ is far higher and deeper and broader than all Christologies. No single mind, no church or sect has ever exhausted the fullness of His divine-human personality. Every age must grapple anew with 'the great mystery of Godliness' and make it alive and fruitful for its own intellectual and spiritual benefit." Immediately upon this assertion of the fullness and permanency of our Lord he quotes Tennyson:

"Our little systems have their day;
They have their day and cease to be;
They are but broken lights of Thee,
And Thou, O Lord, art more than they."

2nd. For the truth of His claims Christ died. Though He stood against the world He did not doubt Himself. He had planned His life on this high basis, and refused to descend from it though He did not refuse to die. Not the least among His miracles was Christ's faith in Himself. If He had been a mere man why should He not have deserted Himself in those trying hours, and why should He not have consented to season His divine plans with some grains of human policy? But no. He proclaimed His truth unto death even as He loved and forgave unto death. This is the more remarkable as His whole scheme was new, and before untried in the world. His way was through a pathless wilderness where His own disciples refused to follow Him, believing that all was lost; yet He went constantly onward as though He had previously surveyed that untried path, and as though He knew whither it would lead. And He did know. The centuries have proved that He was right and His opponents were wrong, and the proof is as increasingly cumulative as the multiplying years in which the trial is made. Christ was faithful to Himself, and faithful unto death.

What a man is willing to die for is of consequence, at least to the dying one. Compared with that for which Jesus died the world is full of truths that are only trifles. At the close of the reign of terror in France the first man of the Directory proposed a new religion called Theophilanthropy. He explained the matter to Talleyrand, and asked his opinion upon it. The latter answered, "I have but one observation to make. In order to found His religion Jesus Christ was crucified and raised again; you ought to attempt as much." Theophilanthropy was not worth dying for. Compared with the truth as it is in Christ it was a trifle, and the world has seen fit to let it die. Talleyrand's answer to it lives, but Theophilanthropy does not. So with deism, and atheism, and materialism, and agnosticism, and positivism, and spiritualism, and humanitarianism, and the whole host of isms; as isms they are not worth dying for, therefore they are not fit to live; some of them are dead; others are dying; some of their better elements may live but the isms will die. In the long race-course of truth only the fittest shall survive. The truth that is sealed with the blood of its martyr has a long lease of life. The truth that is sealed with the blood of Christ is eternal. Heaven and earth shall pass away, but this truth shall not pass away. Trifles, we said a moment ago! The news of the day, volumes of history, tomes of philosophy, hand-books of science, material truths, mere temporal truths, however true they may be, are as nothing compared with this truth,—"The Word of God was made flesh, and dwelt among men; and we beheld His glory

the glory as of the only begotten of the Father." So much of our poor human teaching perishes. It cannot stand the test of time, much less that of eternity. Theories, theologies, sciences, philosophies,—falling on the tides of time, they are like

"The snow-flake on the river;
A moment white, then lost forever."

But here in Christ is a truth revealed, established in our history, known to us, and made precious by experience; a truth that defies the hour-glass and the grave; that keeps ever in advance of our progress; that runs like the circumference of a circle round the outer margin of all that is good, and old, and new, and true among men; that touches at once the two extremes, humanity and divinity; a truth that relates to our sins, brings us to holiness, and prepares us for God. It is true that Jesus is the Christ, the Son of the Blessed. It is true that He is our Brother and our Saviour. In Him there is revealed the divine way of living. In martyrdom to His own claims He made atonement for our sins. Through the veil, that is to say, His flesh, there is opened up the way into the holiest. Through life we may go gladly, following Him. Through the grave we may go peacefully, trusting Him. Beyond the grave "there is nothing but equal nothings"? Ah no; beyond the grave there is life; this is a part of the truth that Jesus is the Christ. In testimony of Himself, of the resurrection, and of the life eternal, He died. Art Thou the Christ, the Son of the Blessed, said the high priest? I am, said Jesus, and by that confession He sealed His death warrant.

3rd. Why should Jesus die for clinging to such a blessed truth? The question may startle, but the answer is easy. In this depraved and beastly world a man may go jovially on with his crowd, loving what his fellows love, hating what they hate, swearing by their oaths, and tickling their whims, and so they will never cast a stone at him. But let a man be a man, let him reprove and rebuke as Wendell Phillips did, as Lincoln did, as Luther did, as Paul did, and they will throw at him bullets, bad eggs, and mud. It is most natural that in the Devil's part of the world a man should suffer for being a saint. Judas can live among his fellows for all they care; he may perchance hang himself, but he can never be a martyr at their hands. Jesus, however, by being righteous became offensive, and He died the death of swords and staves for the man of lamb like innocence; armed Roman soldiers to take the unarmed Nazarene; all Judea and the power of Rome invoked to crush the man whose only crimes were that He preached heaven's truth, and loved the people, and healed their diseases; crowns for the world's royal sinners; crosses for its royal reformers; palaces for prodigals; persecutions for prophets—it is the old story, the world's way of dealing with its beloved sinners and its unwelcome saints. Martyrdom, martyrdom! that word tells the whole secret of Christ's death. A man like Jesus in an age like that must of necessity suffer. Had He not have suffered He would have been no more worthy of our love and remembrance than any chance one of the rabble that hooted around Him. Had He not have suffered He would not have been Christ. Had He not have died He would not have been immortal. "Yes, says one, Plato was truly inspired when he affirmed that moral perfection, if it should appear on the earth, would surely draw down upon it all the resistance of our nature, and that in a world like ours, infamy supreme would be the distinctive sign and the reward of supreme sanctity." In Jesus there appeared the perfect morality, and Plato's prophecy was fulfilled. The infamy supreme that gathered round the cross is the proof of the sanctity supreme that hung upon the cross.

A last word: Is it worth our while to live in the truth for which Jesus died? Many of us have

answered the question with our lips, and are trying to answer it with our lives. Some of you have not even tried to answer. We bid you stop and think. This is Heaven's truth intended for man's good. It cannot forever be ignored, nor can you forever strive against it. Every knee shall bow, and every tongue shall confess that Jesus is Lord to the glory of the Father. You may confess it now gladly; if not you must sometime confess it in sadness. It is too great and precious to be forever mistreated. A city on a hill cannot be hid.

"There are flashes struck from midnights;
There are fire flames noondays kindle;
While just this or that poor impulse,
Which for once had play unstilled
Seems the whole work of a lifetime,
Which away the rest had trifled."

This truth is a flash from the world's midnight darkness. It is fast becoming the world's midday sun. May it kindle in all our hearts a flame that can never be quenched, a kindling of new life worth the work of our whole lifetime here.

W. J. LHAMON.

Minneapolis, February, 1889.

BAPTISM IN THE CHURCH OF ENGLAND 340 YEARS AGO.

In the first prayer book of Edward VI. printed in 1549, and the second printed in 1552, we have an account and description of baptism as practiced in those days. I find that no provision has been made for the baptism of adults, in either of those books. But as they were taught the duty of having infants baptized as soon after birth as possible, it was probably considered that all would be so baptized. I use the word baptized in its proper meaning. As the reader will see, the child was dipped in the water.

In a time like the present, when many in the Church of England are returning to the practice of that church as it was at the beginning; it is well to know what that practice was. I will quote from the first book, which differs little from the second, excepting that in the second, the priest does not undertake to cast the Devil out of the child before baptism. When the priest received the name of the child from its godfathers and godmothers, he made the sign of the cross on the forehead and breast of the child. After various prayers and ceremonies, too numerous to mention, he looked on the children, saying: "I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to His holy baptism; to be made members of His body and of His holy congregation. Therefore thou cursed spirit, remember thy sentence, remember thy judgment, remember the days to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy angels. And presume not hereafter to exercise any tyranny towards these infants, whom Christ hath bought with His precious blood, and by this His holy baptism calleth to be of His flock." Then after putting a number of questions to the child, through the godfathers and godmothers, the "Priest shall take the child in his hands, and ask the name; and naming the child, shall dip it in the water thrice. First, dipping the right side; second, the left side; the third time dipping the face toward the font. So it be discreetly and warily done, saying, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." And if the child be weak, it shall suffice to pour water upon it, saying the aforesaid words. Then the priest shall anoint the infant on the head, saying: "Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins; vouchsafe to anoint thee with

"the unction of Thy Holy Spirit, and bring thee to the inheritance of everlasting life. Amen."

In the second prayer book, I find that the child was only to be dipped once. But the same provision was made for weakness, by allowing pouring water instead of dipping. Physical weakness must have increased at an alarming rate, if we compare the present generation with those who lived 340 years ago. Now they cannot bear even pouring. Is the disease religious hydrophobia?

ROBERT STEWART.

Lot 48, P. E. Island.

PROGRESS.

We are commanded by the Apostle Peter "to grow in grace and in knowledge." This makes the law of "progress" divine and a duty second to none in importance. That progress is life, all will admit. Progress is living thought and this only has power. Some one has truly said, "The past is real now, only so far as it lives in the present." Hence a truth of the past has weight and power only when it is made present and becomes the end of the future only through the law of progress. Progress therefore is not to grow away from the truth, but to develop the truth, and to have a better knowledge of it. This clearly implies that we do not now have a perfect knowledge of the truth. It is impossible to grow in that in which we are already perfect. This does not mean that we do not now know anything perfectly, but that there are many things yet to learn. Here is where our progress is seen—in adding to our faith knowledge. Our rule is "to speak when the Bible speaks." But this does not imply that we have yet learned all the Bible has spoken, but that we should speak only that which the Bible has spoken, and that we should progress as fast but no faster than the Bible leads us. The cause of so many failures in the progress of divine knowledge, is in making other men's ideas of divine truth our *ne plus ultra*. The folly of this is seen in the fact that the very best of men have much more to learn of the word of God. A good brother who was at Bethany College in the days of Bro. Campbell told me he heard Bro. Campbell say in one of his sermons, "that he had learned only the alphabet of the Bible." He was conscious of the fact that with all his knowledge there was yet an ocean of undiscovered truth. To accept of any theology, true or false, all cut and dried, put up in convenient forms, tied up in neat parcels and arranged in logical order, is destructive to all progress. Using the words of Professor Drummond, of Scotland, "There is no worse enemy to a living church than a propositional theology, with the latter controlling the former, by traditional authority. For one does not then receive the truth for himself, he accepts it bodily. He begins the Christian life set up by his church with a stock-in-trade which has cost him nothing, and, which though it may serve him all his life, is just exactly worth as much as his belief in his church. This possession of truth thus lightly won is given to him as infallible. It is a system. There is nothing to add to it. At his peril let him question or take from it. Men perform one great act of faith at the beginning of their life then have done with it forever. All moral, intellectual and spiritual effort is over; and a cheap theology ends in a cheap life."

In the progress of the knowledge of truth we do not mean to say that truth is new, for as Lyman Abbot has said, "No truth is new." It is only man's apprehension of it that is new. A new theology does not mean a new Bible, but a better understanding of the old Bible. Progress is not the work of going beyond the Bible, but rather going beyond the crude and tabulated ideas of the past, concerning the Bible. We rejoice in the progress of the sciences. We all admit that won-

derful advancement is being made in the science of astronomy; but who would suppose that this meant the discovery of new planets! Is it not rather new discoveries concerning the old planets. This is the great want of the age, a better knowledge of the old Bible. The trend of the current reformation is not a movement away from the Bible, but away from human traditional authority, and towards the fountain of all Christian faith, the word of God.

The progress made is plainly seen in the spirit of "original, individual investigation and independent thinking." In the words of another, "The reformation denies all human authority over beliefs. It throws humanity back upon itself and drives it to an independent study of the truth."

In view of this onward movement in the knowledge of divine truth it becomes us to be very modest in our denunciations of others who have not received the truth, least we condemn in others what we allow in ourselves. We cannot condemn ourselves for not obeying a truth that we have not yet discovered, but for wilfully rejecting what we know is truth; hence the saying that we take the "Bible and the Bible alone for our rule of faith and practice," does not compell us to assume that we have discovered all the truth in the Bible, but that we will not accept more than we have discovered.

H. MURRAY.

THE POWER OF PRAYER.

James, the servant of God and of the Lord Jesus Christ, impresses upon the minds of his brethren the necessity of prayer, and commands them to pray one for another, saying that the fervent prayer of a righteous man availeth much. And to prove to his brethren the truthfulness of what he is saying, he quotes (I. Kings, xvii. 1): Elias being a man subject to like passion as we are, prayed that it might not rain, and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit. (James iv. 17).

In the case of Abimelech, King of Gerar—when God was punishing the house of Abimelech, because of Sarah, Abraham's wife. Abraham prayed to God, and God healed Abimelech, his wife and his maid servants. Here is the answer to the effectual fervent prayers of two of God's prophets, Elias and Abraham. If we were to ask questions and give answers to those who would ask us how often did God answer the prayers of his people, it would fill volumes. Suffice to say that God did answer prayer, and is still answering the prayers of the faithful. In order to receive answers to our prayers, we require wisdom in petitioning the throne of grace. James, the inspired writer, says: If any lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him. Again, we are to ask in faith, nothing wavering. I am inclined to think that many of us are wavering, because we do not get all we ask for. God knows what is best for us. From this time forth we would ask the prayers of God's people on behalf of the work in Halifax. Let the effectual fervent prayers of those who are interested in the upbuilding of Christ's kingdom pray that His work may be blessed to the saving of many souls in Halifax.

Yours in Christian love,
W. J. MESSERVEY.

MEN generally find what they are looking for. This illustrates it:

"An ancient dame sat down to inspect the beans for the midday meal. Immediately she found a rotten one, and presently another; soon a third, and the old lady rapidly counted ten, whereupon she decided the beans unfit for cooking. A little girl said, "Granny, look for the good beans;" whereupon the dame began and so soon counted fifty that she decided the beans were more good than bad."

Look for the good, sometimes.—Exchange.

Married.

OUTHOUSE-ROBBINS—At Tiverton, Digby Co., N. S., on the 15 h, of February, by H. A. DeVoe, Simonson Outhouse, Jr., and Ermina H. Robbins, eldest daughter of Captain Charles Robbins, all of Tiverton.

CAMPBELL-THURBER—At Freeport, Jan. 24th, at the home of the bride's parents, by E. C. Ford, Mr. Herbert D. Campbell, and Miss Althea May Thurber, all of Freeport, Digby Co., N. S.

BLACKFORD-McCORMACK—At Tiverton, Feb. 2nd, at the home of the bride's parents, by E. C. Ford, assisted by H. A. DeVoe, Mr. Hudley Blackford, and Lillie D. McCormack, all of Tiverton, Digby Co., N. S.

Died.

LYNN.—On the 11th ult., after a lingering illness, Thomas H. Lynn, in the 48th year of his age, leaving a wife and daughter to mourn their loss. The large gathering of friends at the funeral was evidence that Sister Lynn has many friends in her hours of affliction. T. H. C.

LEONARD.—On Feb. 2nd, of spinal meningitis, William Oliver, aged 2 years and 5 months; and on the following day an infant child, both sons of brother and sister Oliver Leonard. These parents, though sad over their loss, were comforted by the fact that their little ones are better off. T. H. C.

HARRIS—At Nictaux Falls, N. S., A. W. Harris, Esq., aged 77 years and 10 months. "To him death was but a gate to endless joy." He was a member of the Christian church and a subscriber to your paper, but he is gone to the better land. Of this we are sure. But only those who knew him best can understand what the loss is to us who are left. R. D. BEALIS.

McCONNELL—At Le'Tang, Oct. 30th, Lelia A., youngest daughter of Ira and Ellen McConnell, aged 6 years. "For of such is the kingdom of heaven."

HATT.—At the same place on the 10th ult., Samuel Hatt, aged 23 years.

McNICHOL.—At Le'Toto, Dec. 23rd, Harietta, daughter of John and Ellen McNichol, aged 15 years.

MATTHEWS.—At the same place on the 18th inst., Sealey, son of John and Martha Matthews, aged about 20 years.

McKENZIE.—At Le'Toto Dec. 5th, 1888, Bro. Benjamin McKenzie, aged 63 years. He was baptized four years ago by Bro. J. A. Gates, and strove to prepare himself for heaven. I was with him when he was dying, and endeavored to console him in his passage through the valley of death to a home beyond the grave. Then we laid him away to rest, to await the morning of the resurrection.

TUCKER.—Sister Annie Tucker died in Anisonia, Conn. but was brought home to Le'Toto, December 1st, 1888. She was a lovely girl, twenty years of age, and died in the hope of heaven. I officiated at her funeral and consoled her sorrowing mother and friends, that they might meet her beyond death's gloomy vale.

McNICHOL—Miretta, daughter of Bro. John McNichol, of Le'Toto, passed away December 22nd, aged 14 years. I watched her when the pangs of death came over her, and she sank peacefully to rest. This was the second daughter of Bro. McNichol has given over to the grave during the last few months. His daughter Alice was brought home recently from Boston and buried here in Le'Toto. She was baptized by Bro. G. A. Gates, and Oct. 3rd, at the age of 23 years, she exchanged her home on earth for a home in heaven.

W. K. BURR.

GREW.—Maud, daughter of Mr. Charles Grew, of Lord's Cove, aged 4 years. She was their only child and it was very hard for them to give her up. She was truly beautiful in death and we laid her away to rest.

McKENNEY.—Herbert, son of Bro. James S. McKenney, of Leonardville, Dec. 29th, aged 6 years. This is the third child Bro. McKenney has lost during the last few months. His daughter Laura, a very estimable young lady, loved and esteemed by a large circle of acquaintances, was among the number. She was baptized by Bro. O. B. Emery and was considered a lovely Christian, and, while in the bloom of youth, she passed away

to a better land. Seldom do we have so many deaths to chronicle at once. We mingle our tears of sympathy with these sorrowing families, and fondly trust that we may all meet in heaven. God bless them is my earnest prayer. W. K. BURR.

OUTHOUSE—Suddenly at Tiverton, N. S., Feb. 1st. Oris Outhouse, aged 19 years, son of Bro. and Sister Wesley Outhouse. Also at same time and place, Bernard, son of the late Geo. Robbins, aged 19 years.

NEWCOMBE—At Sheffield's Mills, Cornwallis, Jan. 5th, 1889. Bro. Barnabas Newcombe, aged 61 years. In all my life I never knew so great a sufferer as Bro. Newcombe was for between two and three years before his death; but his extreme suffering only made him feel the need of his Saviour, on whom alone he could rely. Bro. Newcombe was a man of more than ordinary ability and business tact, and for many years was associated in business capacity with the leading men of the county. But his record is clean. He was known as an upright honest man, on whose word you could depend. During all his severe sickness his faith was strong in Christ, and he died in the hope of immortality. E. C. F.

NORTH.—At Centerville, Cornwallis, Jan. 24th, 1889, Elizabeth North, beloved wife of Bro. Stephen North, aged 60 years. Sister North united with the church here in Cornwallis, many years ago, and remained faithful to the hour of her death. When I last saw her, she said she knew her time was very short, but she was confident when the change did come, be it sooner or later, she was ready. She loved the truth, and nothing seemed to give her so much pleasure as to meet with the brethren to worship the Lord; which she did whenever her strength would allow. We sympathize with the afflicted husband in his bereavement, and her children and grandchildren, who are left to mourn their loss. May the truth our departed sister so much loved be the truth of all their lives, and their comfort, as it was hers, when their time to die will have come. E. C. F.

CAMPBELL.—Sadly we record the death of two more members of the church of Christ at Montague, Bro. John D. Campbell and Bro. Daniel R. Dewar, on the morning of January 24th, 1889. Bro. Campbell's death was not unexpected. He had suffered long, and during the last five weeks of his life was unable to take any food; so he wasted away until the weary body was worn out, but he could say with confidence, when heart and flesh shall fail, then the Lord is the strength of my heart and my portion forever. Brother and Sister Campbell stood side by side in the trials and pleasures of life for half a century, and were blessed with a large and somewhat singular family—twelve daughters and one son. The son, Bro. Ebenezer Campbell, and eight daughters, remain to cheer the remaining days of Sister Campbell who also survives her husband; and four daughters have passed to the other shore. There are also grandchildren and great-grandchildren. The 76 years of his eventful life are ended, a place is left vacant in the family circle and the house of prayer; his familiar face and form will be seen on earth no more, relatives and friends are left in sorrow, but yet in hope, because of the higher and the better life which awaits the children of God. Blessed are they who die in the Lord.

DEWAR.—The death of Bro. Daniel R. Dewar was a great shock to the community and loss to his comparatively helpless family of two sons and three daughters. Ten years and one month since Bro. D. was left, by the sudden death of his wife, with six little children, one since then passed away. During those years, he endeavored, as far as possible, to fill the place of father and mother, too, to the little ones, and so far succeeded that their loss today is a peculiar one and so sudden. On Monday, Jan. 21st, Bro. Dewar, in company with his brother, Capt. John T. Dewar, and others, left his home to go to Lower Montague on business connected with their vessel which is laid up for the winter, and less than half a mile from his home he met with a severe accident, from which he was carried back to his little family in an almost unconscious state, which continued almost unbroken until Thursday morning, when he died. Sid indeed is the home which he has left. May the God of the fatherless and also every true hand and loving heart be engaged for the well-being and guidance of those who are so sadly bereaved. It was well that our brother had thought before of life, death and immortality. He had no time to think when the summons came. Is it not a warning to us, to be also ready, because in such an hour as we think not, the Son of Man cometh. Truly; "In the midst of life we are in death."

O. B. EMERY.

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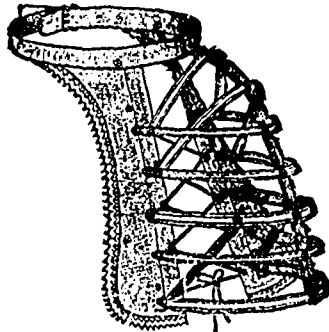
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