

very sorry, which is the meaning of "pricked to the heart." Sin always makes us suffer. Only by a life of obedience to God can we be happy, always happy; no matter what may occur we cannot be happy without cleansing, because sin keeps us always from God, and would shut us out of heaven. Do you remember the words of Jesus? Blessed are the pure (in heart), for they shall—(see God.) Peter told them two things. The first was to repent, be converted, or changed. The second thing that Peter told them was, to be baptized. Describe a baptism, and show its import; making it clear that it is a mark of obedience, but has no saving power, in and of itself. We read (vs. 41) that they that "gladly received his word were baptized." This shows that they believed, or had faith in God. Whenever you are old enough to know what sin is, you are old enough to repent; and when you have repented, and given your whole heart to Jesus, you are old enough to be baptized, and be a member of the church. You would meet the members often, and love them. This would be Christian fellowship. If we do not repent, and turn away from sin, God will not be pleased with us, and, of course, will not give us his favor. So we must repent and sin no more, and we shall have favor with God.

—Abridged from the Baptist Teacher

Correspondence.

For the Christian Messenger. Boston Letter.

Dear Editor, — A few Sabbaths ago I attended the Clarendon St. Baptist Church, and heard Dr. Gordon. His books, his contributions to the Examiner, and his own little paper had given me a very favorable impression of the man, and I expected to enjoy listening to him. In my expectation I was not disappointed. On this occasion, as is his wont, he preached a sermon that had the true gospel ring. When there is such a tendency in these times to preach science and philosophy and morality, and to be satisfied with that, it is good to hear a man who exalts the preaching of the Cross far above them all. The text was taken from the 118th Psalm: "It is better to trust in the Lord, than to put confidence in man." It is better to put trust (that which is built on faith) in the Lord, than to put confidence (that which is born of experience) in man. The divisions were two, (1) It is better to trust in the Lord for salvation; (2) For success.

Many are trusting for salvation to works, or self-denial, or philosophy, or God's forbearance, or future probation, when grace alone can save. How the righteousness of Christ can be imputed to us is a mystery. But which is it the most rational to accept, a mystery or an impossibility, — the impossibility of saving ourselves, or the mystery of godliness with salvation? Not long ago there stood a little cottage below the White Mountains, under the shadow of a great rock. Then came a terrific storm, and boulders and logs and trees came tumbling down; and the family, fearing destruction, fled from their home, only to be buried alive beneath the land-slide. But the cottage remained unharmed under the rock, not even a pane of glass being broken. In the world terrible land-slides are occurring all the time. Stay under the shadow of the Great Rock — the Rock of Ages!

Don't trust to man for success. Let no church anchor itself to a preacher, however eminent. Nor to men of wealth, of learning, or of social standing. Some think Christianity inadequate, and want philosophy mixed with it. They say, Mix Platonism with your religion and elevate it; make it buyant so that it will rise to the level of those in higher life. But the fact is Christianity is not borne up by philosophy. On the other hand, it is weighed down; and often philosophy and the ponderous weight of logic have threatened to swamp it. How different from Paul's preaching much of the preaching and lecturing of to-day, in which so much time is exhausted in trying to reconcile science and religion. Let us preach, and give ourselves less concern about defending it. You would not bring a mastiff to defend a lion in a cage; you would let the lion out and he would defend himself. In order to success the church is resorting to all sorts of worldly expedients. The voice of church history corroborates the statement that the church which resorts to such methods will have "Tobabod" written upon its walls.

These sentences, which remain in my memory much the same as they were delivered, will partially indicate the drift and spirit of the discourse. I felt that his words were helpful to me, and I wanted, [as] I went away, to preach, if it were God's will, the pure, grand old

gospel of the Son of God, using science and philosophy only to the extent that they may be made subservient to the great ends of saving men. When I listened to young Spurgeon a few days after, his Spurgeonian preaching intensified my love for this same gospel, and gave additional evidence of its power.

DR. MEREDITH'S BIBLE CLASS.

On Saturday afternoons a good work is done in Tremont Temple by this Wesleyan preacher. The class numbers between two and three thousand. The fact that since its organization, a few years ago, it has been steadily growing in numbers and interest, is evidence of the good quality of the work done. Few men could fill Dr. Meredith's place in that capacity. He is, to begin with, an earnest Bible student. The class is attended by all denominations, without discrimination; and the teacher fearlessly expresses what he believes to be the truth contained in any portion of Scripture under consideration, frequently emphasizing the statement that he does not wish any one to accept his views unless they accord with conclusions which have been reached after careful, personal, and prayerful examination. The very strong and often dogmatic way in which he speaks will keep the most of persons from a blind acceptance of his views. He brings out important lessons in a striking manner, such as arrests the attention, and leaves an impression not easily effaced. Of his imagination he makes considerable, but not an illegitimate use. His word-pictures are attractive and graphic. Evidently he is an admirer of Farrar, and he frequently quotes him. Captious quibblers who come there with no knowledge of the Bible nor any desire to become familiar with it, are soon crestfallen if they begin to ride their hobbies. The leader just swoops right down on them like an eagle, and with merciless claws tears the conceit right out of them. All irrelevant discussion is cut off, and the attention is kept closely confined to the teachings of the lesson in hand. It would not be hard to point out some errors, as it seems to me, in the Dr.'s views, and some faults in his manner of teaching (where will you find perfection?); but taken for all in all he is nothing short of a most superior Bible Class leader, and by his work on Saturday afternoons he is affecting for good all the Sunday Schools in the city and in the suburban towns, and, through transient visitors who are stimulated by him, points far distant. This idea of a general coming together for Scripture study, originating with Meredith, is spreading. Other American cities now have the same institution. By this means many are brought under a kind of religious instruction which they would otherwise not enjoy.

JOSEPH COOK.

His first lecture in Boston, after an absence of over two years, was upon "International Reform." It was my purpose to report this at some length, but having occupied as much space already as I should occupy in all, a statement of his leading divisions will have to suffice. These divisions he called the "Seven modern wonders of the world," viz. The increased speed of communication; the self-reformation of the hermit-nations; the parallel advance of education and democracy the world over; the world-wide unity of civilization; the triumph of Christianity; the correct fulfillment of the Biblical prophecies; and the establishment on a sure basis of a scientific supernaturalism. One of the chief things he said that he had learned on distant shores was that no shores are distant. Take a passage, perhaps pretty nearly verbatim, from his discussion of the third and fourth "wonders": "I have come home filled with such ideas of international peace that the present state of civilization seems almost barbaric. The day is coming when we must lift ourselves higher, not only in state and national, but in international relations, and the progress of educational and commercial improvement in the distant quarters of the earth makes it the duty of the Christian army to put its hand on the throat of any party not obeying this law and break its neck. I want such a code of international laws as shall compel arbitration instead of war. I plead with you in the name of your fellow-citizens of London, of Calcutta, of everywhere, to build up the hope of international peace for the sake of Christ, our Lord. It is a shame and disgrace that England spends five millions each week to be able to keep in condition 'out the throats of her neighbors! We Christians, who believe that the Lord pre arranged that we should be one, we are laggards and clogs on the wheels of progress. We attend to our home duties, and believe that we have done all that is required of us. We shot 'd fill America with such international aspirations as best fit her position among the nations." To characterize the lecture in a word I would say that it

was serious, earnest, cosmopolitan, Christian.

If this letter does not meet my eye on the printed page, I will flatter myself by blaming my prolixity.

Cordially, H. H. B.

Dec. 1882. For the Christian Messenger. Right or Wrong.

BY REV. F. O. WEEKS.

We can have but a faint idea of the magnitude or insignificance of any act. We may understand the law of cause and effect, and, standing by the results, we may reason back until we have discovered the cause, as we may follow a river from where it empties its sweet waters into the bitter salt sea, to where as a little rill it springs from and trickles down the far-off mountain side, but standing first by the rill we cannot say that it will ever become a river, or if it should, where it will find and kiss its mother ocean, neither can we say of any act, or word, or thought, of ours, such and such results will ensue. A thousand circumstances may arise to change the effect, or ten thousand factors may have been omitted in our calculations which entirely alter the results. If we could see the end from the beginning, we might assert with perfect assurance; but while our condition permits us only to see in part, and know in part, we may never say to-morrow will be as to-day, or this act or word will produce the desired effect.

But, while this be true, we may, on the authority of Him who is omniscient, lay down two or three rules for our guidance in all we say and do.

I. Good never can come out of evil. We hear much about God bringing good out of evil. This God never did; never can do. There is a mighty law that forbids the stream rising higher than its source, and as good is as high above evil as heaven is above hell, no stream originating on the lower plain can ever flow over the gates of pearl and pollute the city of our God. Go pluck figs of thorns or grapes of thistles; go drink pure water from a foul source, ere you assert that good can come out of evil! A good tree cannot bring forth evil fruit. Always and ever after its kind. God may overrule evil for good. In his omnipotence he may with his left hand stir the evil, and from his right hand send forth good, but one does not flow from the other. The difference between them is the difference between the right and left hands of the Eternal God; it is the measurement of that gulf over which neither can pass; the evil emptying itself into the pit from which it arose, the good returning to God who gave it. Never say after a wrong act, "I believe good will come of it," for from a violation of a law of God you can never snatch an act in harmony with His will. The whole moral government of God must be changed before you can bring good out of evil, right out of wrong, truth out of error.

II. Time does not change the moral quality of an act. That which is wrong to-day will be wrong forever. Never will circumstances conspire to make it right. There will never come a moment in time or eternity when we will be able to say: "That ought to have been done," if it be true now that it ought not to be done. The right now will remain the right, when time is no more, and the wrong will still be wrong when the heavens and the earth have passed away and there is no more sea. When we assert of an act the expediency of which we are in doubt, "It will be all the same a hundred years hence," we give utterance to a truth while endeavoring to draw comfort from a falsehood. The act will certainly be the same a hundred years, and a million years hence, but whether it should have been done or left undone will never appear here or hereafter as immaterial. It either should or should not have been done; it is either good or bad, right or wrong, and so it will appear when viewed in the light of eternity.

Dorchester, N. B.

For the Christian Messenger. Reminiscences of an Ordination.

Nearly a quarter of a century has passed since I was publicly set apart to the work of the Christian ministry. Being at present "out of harness," so far as pulp work is concerned, I will ask for a little space in your paper to refer to that event, and especially to make mention of the men who took part in my ordination. To look directly back twenty-five years without taking thought of all the intervening time, is a short journey, but viewed as a portion of our lives, and especially noting the changes wrought in the ranks of the ministry in these Provinces it is a long period.

Six of God's servants, all active, vigorous men, and filling important places in the Lord's vineyard, took part in the services of that day. Five of them have finished their work on earth, and have passed to the higher service, while only one remains at the post then occupied.

The revered and beloved Dr. Cramp, President of Acadia College was Chairman of the Council, he was then, with distinguished ability and zeal doing his best work for the College and the denomination generally. It was my privilege to drive with him that morning from the College Hill over to the beautiful Gaspereaux Valley, the place of my ordination. Being a student of his at the time I naturally concluded that I would have a solemn Theological lecture on the way, but to my surprise, and I might say, to my relief, the Dr. was unusually cheerful, and sought in a very pleasant conversation to turn away my thoughts from the trying ordeal through which I was to pass. To the chairman was assigned the work of questioning the candidate. The questions were plain, simple, and to the point. When he came to the subject of "Justification by faith," he said, "now just give me what Paul said about it in Romans v. 1." On all questions relating to our "faith and practice," Dr. Cramp required chapter and verse.

The preacher on that occasion was Rev. A. D. Thompson, then acting as Financial Agent of Acadia College. His text was, "Who is sufficient for these things?" In a very impressive and able sermon, he set forth the work of the Christian minister. As the different phases of the work were presented the question of the text was repeated with good effect. This sermon made a good impression on the crowded congregation assembled.

The Ordaining Prayer was made by Rev. James Stephens. The very name of the man indicates that it was an appropriate prayer, neither too long nor too short. He was a man thoroughly versed in New Testament Theology, naturally retiring, he sought to make no display, but was wise in council, holding in an even balance the doctrinal and practical values of the Baptist denomination. To him the young pastor could safely go for advice, and confide in his judgment.

The Charge to the Candidate was given by Rev. W. G. Parker, then pastor of the Church at Nictaux. Six years before, in the midst of a gracious revival in Sackville, N. B., I had received at his hands the ordinance of baptism. The Charge was very pointed and impressive. One part of which made a deep impression at the time, and has never been forgotten. "Make" he said, "the best preparation possible for all public work, but above all things never go into the pulpit to preach without first engaging in secret prayer for God's assistance, and for his special blessing on the sermon." Such advice seems as "apples of gold in pictures of silver." This servant of Christ though possessing a vivid imagination, and being naturally eloquent, yet his grand success in winning souls to Christ, depended largely on his power in prayer.

The Charge to the Church was given by Rev. James Parker, then pastor of the church at Billtown. This charge, like the man, was clear, practical, and brim full of common sense. His words were to this effect, "Brethren pay your minister, and pray for him; he has a body to be cared for as well as a soul; he needs money and food as well as bread from heaven. Guard well his reputation, a good name is of great importance to a minister." In this style for a few minutes he talked to the church. How many remember his good common sense and practical remarks at our denominational gatherings, but he with the above named no longer share our cares, joys, and griefs, for they have "fought a good fight, have finished their course and kept the faith," they have seen "the King in his beauty" and from Him have received the "Well done good and faithful servant."

Rev. S. W. deBlois, D. D., pastor of the church at Wolfville, is the surviving brother. With his characteristic honesty, brotherly sympathy and gentlemanly bearing, he extended to me the Right Hand of Fellowship, giving me a hearty welcome to the ministerial brotherhood. Several of my young brethren were also present, who are now occupying prominent places in the Church of Christ, and I call to mind a number of brethren and sisters, faithful ones, and true, who with loving hearts welcomed me as their pastor, many of whom have been welcomed home by the chief Shepherd, while others remain doing service to the Master.

That was a "red letter day" in my history, and though the Lord Jesus has richly blessed my labours and crowned my life with many mercies, yet I have to regret my own unfaithfulness to the great charge committed to my trust. E. O. R. Kingston, Dec. 26th, 1882.

Seasonable Exercises at the Tabernacle.

The happy faces that gathered on Friday night, 29th ult., at the Tabernacle prayer meeting plainly indicated something special afoot. It was evident the pastor was not in the secret, being simply requested to close at nine o'clock which he did, but the congregation were not satisfied and expected more. Deacon J. E. Irish moved and C. Hubley seconded that William Davies take the chair. He called first upon the choir to sing and they did sing with cheerfulness an anthem.

Mr. Chas. Eaton then on behalf of the church, made a neat suitable presentation speech, saying that it was his pleasure to present Miss Ada Covey with a very handsome morocco writing desk as a small expression of the appreciation in which the church held her services so freely offered. To Mr. Thomas Covey a hearty vote of thanks was moved and passed for his efficient leadership in the singing.

The Chairman then asked the Treasurer of the Church, Mr. J. E. Irish, to read the document given below, and make the presentation therein named to the pastor, Rev. J. F. Avery, who feelingly responded, saying he had ever known and felt their love, and resolved to stick to his post through thick and thin, and was strengthened and quickened in his resolve by this unexpected mark of their continued confidence, good will and esteem. He said: "By the grace of God I will labor, even if possible, more abundantly."

Deacon Hubley and Cyrus Hubley certified, to their knowledge, "Our Pastor's labors were never more appreciated or himself more heartily loved."

To the Rev. J. F. Avery, Pastor of the Third Baptist Church, Halifax, N. S.

RESPECTED SIR,—We have assembled together this evening as members and friends of the church and congregation, to mutually participate in one of the pleasant reminiscences which occasionally cross the pathway of our history, while travelling along the great highway of time. We heartily congratulate you, dear sir, upon having so successfully labored in your Pastoral capacity in this city for a period of nearly ten years, and it must also be a source of much encouragement and sunshine both to yourself and much respected lady, who renders you such valuable assistance in the various branches connected with your important work, to have the assurance this evening from those with whom you have associated and laboured for so long a period, that each of you are appreciated and valued by the members of your church and congregation, more dearly as the years pass on. And our united desire, that your lives may be spared yet many very many years to labour successfully in the great garden, which you are so anxious to see diligently cultivated, and brilliantly blooming with redeemed souls, moulded and fitted for the Master's work.

It now affords us untold pleasure to present you with this purse containing \$114.62, as a substantial token of our deep respect and esteem. And in conclusion we mutually unite in sending you our sincere wishes that the coming year may prove to be a prosperous period in your history, both as parent and pastor, and that the seeds of truth, you are scattering broadcast in the Master's field may be harvested in due time to his honor and praise.

Signed in behalf of the Third Baptist Church and Congregation, J. E. IRISH, C. EATON, W. M. DAVIES, CYRUS HUBLEY, B. G. STREET.

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