

sent." Our Lord says "I give unto them eternal life and they shall never perish;" the promises of the Father made to us through Christ his own Son are, "yea, and in him Amen to the glory of God by us." What a gift the promise and its fulfillment! Christ a Saviour of sinners, ordained to give repentance unto Israel and remission of sins, and not to Israel alone, but to as many as the Lord our God shall call. What enduring riches Christ to the elect. Saved by the election of grace: For by grace are ye saved through faith, and that not of yourselves—it is the gift of God. Grace and faith are alike from the Father. What a glorious prospect for the children of God! Made rich by the death and resurrection of the Divine Redeemer. The promises reach far beyond this vale of human suffering, beyond the chilling waters of Death. Each promise cheers the careworn pilgrim, in view of his rest, at which time he will receive a crown of unfading glory, a palm of victory. Then he enters upon his heavenly inheritance, the unseen glory. Riches, honour, power, and dominion, are fully revealed. Then will he forget these light afflictions. Then mortality is swallowed up in life. When the Chief Shepherd appears, he will give rewards unto his servants, and to them that fear his name, small and great. But now being made free from sin, we become servants to God, have our fruit unto holiness, and the end everlasting life; for the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

GEO. W. SEDERQUIST.

For the Christian Messenger.

ON SWEARING.

The "sort of horror" whatever it may have been, into which brother Rand was thrown by brother McKenzie's and my own reference to the fact that God himself and angels swear, must, I suppose, be the apology for his commencing his reply with a declaration of his ample knowledge of the subject, and then giving no better proof of that declaration than a rehash of brother Harley's assertions and a few of his own, even less entitled to consideration. Though, I too, have no wish to offend, I feel it is necessary for me to state very explicitly why I would prefer not discussing this, or any similar topic, with brother Rand. In the first place, because he has advocated, in my judgment, during the last few years, many strange and extreme opinions. Such for instance as, The wickedness of eating animal food; the wrongfulness of shaving (not others, but one's self); the impiety of using tobacco; the justifiableness of considering Baptists persecutors; the impropriety of females speaking in social religious meetings; the duty of specially praying for money; and the attainableness of christian perfection on earth. I make no objection to brother Rand's holding or abandoning any or all of these opinions, to his being temporarily enthusiastic about any of them, or to his adding to the list any others he may please to adopt. It may not prevent my still regarding him as a christian friend with whom I could converse pleasantly enough upon some subjects. But it does make me very unwilling to engage in serious and earnest discussion on an important matter, with one whose mental history and characteristics have furnished such peculiar developments. Besides this, brother Rand's conceptions of what is relevant and logical, of the connection between data and inference, premises and conclusion, of what are argument and proof, and what are not, and indeed, of even the meaning of ordinary language and the definitions of common words, are all so different from my own, that I can see no ground upon which to commence a discussion with him, in reasonable expectation of arriving at a satisfactory termination. Further, brother Rand has a habit of indulging in references to his own feelings and actions which tend to place his opponent at an unfair disadvantage before the public.

This practice of brother Rand's, which is well illustrated in his late communication to this paper, is apt to irritate and call forth sharp rejoinders from men like myself who have not yet attained sinless perfection, but still retain a little of the weakness of frail human nature. In addition to all this, Brother Rand's appearance in the present discussion is not only an uncalled for, but, an embarrassing intrusion. Brother Harley published in the *Christian Messenger* certain opinions which I attacked, but which no one has a right to assume he cannot defend. Brother Rand not only pays him this poor compliment, and rushes forward as the champion of helpless innocence, but undertakes to reply in the *Christian Messenger* to the articles of Brother McKenzie in the *Christian Visitor*. In both aspects his article exhibits a want of considera-

tion, and would itself justify my taking no notice of it. But as this might receive a wrong construction, I have decided to try and clear the way for what if properly conducted, would be a beneficial discussion.

The repetition of what has already been answered does not demand a repetition of the answer, and will not receive it from me, but be left with all the additional weight and force it may receive from brother Rand's re-assertion of it.—The rest is not much. I pointed to the example of holy angels and the Divine Father who has told us to be followers of himself as dear children, in proof that all swearing cannot be morally wrong, and brother Rand is filled with a sort of horror. I pointed to Christ's example as sufficient authority for a Christian's taking a legal oath, and brother Rand says, "It is not clear that our Lord did take an oath, and if he did he was a Jew in the strictest sense of that word, and I am concerned to know what a Christian is to do." It is a pity that the holy sensitiveness which felt so much pain at the reverential use of a common argument did not keep him from writing such things as these, which not only have too much of the "stick at nothing" aspect, but must certainly shock the religious sensibilities of many persons. To me it is very clear that Christ did take an oath when the high priest said to him, "I adjure thee by the living God." That is, I swear thee by the living God. And to me Christ is not only a Jew but a Christian, the first that ever lived, and other men are christians in proportion as they heed his command "Follow me." In what am I to follow him? The Bible tells me in all things. Take him for an example and follow in his steps. His acts speak as well as his words, and say, "This is the way walk thou in it." A Pedobaptist minister recently said in public that Christ's baptism was not for christian imitation; it was Jewish baptism. The Bible tells me to follow Christ wholly. Brother Rand exempts one part of his life, the Pedobaptist another, and some one else the rest. Why not, when christian ministers furnish the precedents? I pointed to Paul's frequent use of oaths to show that he did not place an absolute meaning upon Christ's words "Swear not at all," and brother Rand says, "There is not a single instance on record of Paul's swearing. As the Lord liveth, was the usual (he should have said ancient) Jewish formula for testifying upon oath. Point out the passage in which Paul uses this expression or swears by anything." That is to say, if Paul did not use a particular form of oath, the use of no other form would constitute swearing. This is the kind of thing that brother Rand supposes to be argument. What it really is, the reader will not need me to tell him. If Paul did not swear because he did not use the ancient formula, "As the Lord liveth," nor use the expression, by this or by that, then there is no longer any legal swearing, for neither of these forms is used in any court or upon any document, and therefore brother Rand is writing in condemnation of a practice that has ceased to exist.

If the perception of this absurdity should not convince its author that he had better leave the subject for others to discuss, then I have a few questions to which I will thank him to give careful consideration and plain answers.

1. Did Christ ever do anything morally wrong? Does moral law change? Did Christ give arbitrary rules for the regulation of the lives of his followers, or did all his commands to them rest wholly upon moral law? In what way and to what extent is Christ an example to his people? What applications and limitations are we to give to Rom. xiii. 1; Tit. iii. 1. and 1 Peter ii. 13?

2. If a person were tried for murder, found guilty and about to be sentenced by the Judge, would brother Rand, if acquainted with particulars that if stated in court must in all human probability save the prisoner's reputation and life, consent to give his testimony upon oath, or let the innocent person go to the gallows? If he has so long and conscientiously held legal swearing to be wrong, why has he not called upon all christians to abandon and abstain from every mercantile pursuit, as now such can not be conducted without the frequent taking of legal oaths?

M. A. H.

DONATIONS.

BRIDGEWATER.—Mr. Editor.—Allow me through your columns to acknowledge the reception of a Donation Visit, from a large number of the members of my church and congregation, and other friends, on the evening of Tuesday, the 23rd ult. Notwithstanding the unfavorable weather, which continued throughout the whole day until evening, about 70 individuals presented themselves, and enlivened our habitation with substantial good cheer; provided a sumptuous tea, and gladdened us with the voice of song,

and a variety of well-executed instrumental music, and spoke words of kindly and affectionate sympathy and good will. Interesting addresses were delivered by Rev. P. M. Morrison, and Bros. Gates, Manning, and West, and W. H. Owen, Esq. Not the least interesting event of the evening, was the presentation of a purse containing about \$34, and gifts of valuable articles amounting to about \$36, leaving me a gain-er by the visit to the extent of about Seventy Dollars. The evening was most pleasantly spent, and was closed by prayer by Rev. P. M. Morrison. This is the seventh time since my sojourn in this place, that I have been visited in this way. I hereby tender my most sincere thanks to all those who have interested themselves in my welfare and that of my family. My prayer is, that they may receive bounteously of those temporal gifts that Providence has provided for the supply of our social and physical necessities, that the choicest of celestial blessings may descend into their hearts, and that all may receive admission into that glorious habitation, which our Heavenly Father's love has provided as the home of all his Saints.

Yours to serve in the Gospel,
STEPHEN MARCH.

Bridgewater, March 3rd, 1869.

PORT WILLIAMS, ANNAPOLIS CO.—The friends came to my dwelling at the appointed hour on Friday, 12th Feb., the company was large, they came from the East, West, North, and South, with cheerful hearts and pleasant countenances, and we had a pleasant time. It was a donation in the truest sense, as I had no claim upon them for labours performed. It was an offering on the altar of friendship. The friends presented a purse, containing \$53 in cash, with articles of value equal to cash; amounting to \$70, to which I may add, twenty loads of wood worth \$20, which with other donations since received, raise the sum total to \$100. And this is the second of the kind since I resigned the Pastorate. I feel thankful to God, and kind friends.

PEREZ F. MURRAY.

For the Christian Messenger.

IN MEMORIAM.

MRS. CALEB SULIS.

Our sister was a daughter of Mr. John Potter, now residing in Clements, brother of the late Rev. Israel Potter, formerly pastor of the Clements Church. She professed faith in the Redeemer at the age of 23 years, was baptized by the Rev. Joshua Cogswell, into the Baptist Church in Clements, where she remained until called to join the Church triumphant. Seven years last November, she was married to Mr. Caleb Sulis, of Smith's Cove, but she improved every opportunity of meeting with the Church she loved so well. Our hearts have often been cheered when listening to her communications, relating her christian experience. Our Sister ever endeavoured to maintain a christian walk. Last October she bid adieu to her dear husband, and friends, to take a short trip on the water for the benefit of her declining health, but sad to relate, just within a few hours sail of her destined place, the vessel sprung a leak, filled, capsized, and she with many others found a watery grave, on the 17th of Oct., in the 49th year of her age.

Her body was picked up afterward, and through the assistance of kind friends was sent home to be interred in her own native land.

The occasion was improved by the writer to a large and solemn gathering of mourners, and friends, from the words, "The Lord reigneth; let the earth rejoice," Psalm cxvii. 1. Our dear sister has left a large circle of friends to mourn their loss. May God bless the surviving husband with a double portion of His supporting grace.

"O, stay thy tears: the blest above,
Have hailed a spirit's heavenly birth.
And sung a song of joy and love;
Then why should anguish reign on earth."

Com. by Rev. G. D. Cox.

Religious Intelligence.

NORTH RIVER, WEST RIVER, AND BELFAST, P. E. I.—Dear Bro.,—Yesterday was a blessed day with us in North River. God gave us the happy privilege of burying three happy converts in the flowing baptismal stream. Two of them young men of promise, the other my youngest sister.

Last evening, weary with the labors of the day, I drove eight miles to preach for brother Ross, at West River. Here revival influences have been felt since the Quarterly Meeting held Jan. 21st. Ten or twelve are waiting an opportunity to obey Jesus in his ordinance, among whom is one of Bro. Ross's dear children. Meetings still go on, and souls are coming home to Jesus. O how blessed to have a small share with the pastor and the church in so heavenly a work!

Latest accounts from Belfast, the scene of bro. Kidson's labors for the past 10 weeks, state that 30 have been received as members of that happy little church. We also learn that the church at Uigg, the especial charge of our venerable and beloved bro. McLeod, is holding special meetings accompanied by much of the divine blessing. Our prayer is, that this work may spread as wide as the churches of Jesus in all these lands, and far into the regions beyond, where the victorious flag of our Conqueror has not yet been unfurled.

Feb. 23rd, 1869.

E. N. A.

BIBLE CLASSES.—The following extract from a letter just received, indicates a judicious and wholesome course of Scripture teaching, by the Rev. S. March, of Bridgewater:

"I may just observe that late in the fall, I inaugurated a series of Bible Classes in some of my out-stations, taking up in some of them the study of the Gospel of John, in others the Acts of the Apostles.

The first Class I opened at one of my smallest stations on Sabbath evening with about 30 persons.

I have four classes now as follows:

Lakeville. In attendance last class held,	40
Lapland, " "	60
Pleasantville, " "	80
New Cumberland, " "	50
Total	230

I am convinced great good can be accomplished in this way—and it is remarkable how eagerly the people, young and old, look forward to the night of meeting. I invite everybody to come, and as many as possible to take part; those who do not read with the class are invited to ask questions upon the various subjects which present themselves. I think I have never undertaken a work which bids fair to accomplish so much, by way of giving sound Scriptural views to those who come to hear. I am almost inclined to the belief that it will effect more good than the ordinary method of preaching.

Yours in Christian love,
STEPHEN MARCH.

P. S.—Some of these classes are held on Sabbath evenings, and others on Saturday evenings after Conferences which are always held in the afternoon.

CENTREVILLE, ANNAPOLIS CO.—Rev. P. F. Murray writes:—

"I am now assisting Brother Armstrong in a portion of his field, called Centreville. The Lord has revived his work here, wanderers have returned, and six hopeful converts were immersed by Bro. Armstrong on the last Sabbath; meetings are still being held with interest."

CANNING.—We are informed that the revival at Canning is moving on encouragingly and that the Rev. D. Freeman baptized three converts on the last day of communion.

Dominion and Foreign News.

SNOWED UP.—It appears by the telegrams of the past week that there is snow everywhere throughout the dominion. In Montreal, Railway travel was so obstructed by snow that no trains left for the east or west for three days.

The Athabaska Railroad is so completely snowed up that it will be abandoned for a season. In some places the snow lies in drifts nearly thirty feet deep.

AT OTTAWA, on the 1st inst., four hundred men were at work clearing snow off the track of the Ottawa and Prescott Railroad. Passengers and mails were carried by sleighs. It is reported that Mr. Galt will again take a seat in the Cabinet.

MARCH 6.—Intercolonial Contracts signed. Sections 1 and 2 by Messrs. Worthington, of Quebec, for \$9485, and \$14,950 per mile, respectively. Sections 3 and 4 by Elliott & Co., Brantford, Ontario, for \$12,000, and \$11,000 per mile, respectively. Commissioners notify property holders not to plant crops on land required for sections 1 to 7, as no allowance will be made for the same.

In the House of Assembly at Quebec on Friday last, Mr. Carter again pressed his motion for correspondence on Education. Hon. Mr. Dunkin assured him there was no correspondence, when he withdrew his motion. Mr. Ouimet has apologised for sharp language he had used respecting the conduct of the Corporation of Montreal.

There is strong feeling among the Protestant population regarding the course pursued by the Quebec government in respect to Education. The Ministry will be compelled to bring down a liberal measure and keep their promises.

Friday last was the coldest day at Ottawa. The thermometer was 20 below zero.

John Redpath, one of the wealthiest citizens of Montreal, died on Friday, aged 73.

New Brunswick.

The Legislature was opened at Fredericton, on Thursday last, 4th inst., by Lieutenant Governor Wilmot. In his opening Speech he congratulated the farmers on receiving remunerative prices for their products, and on the increased facilities for conveying them to market. These things he thought should stimulate to more extensive and improved cultivation.

We make a few extracts from the Speech: "The expenditure of the past year is within the estimate. (It is said there is a surplus of \$260,000.) The liberal appropriations of the last session have been applied with a due regard to economy and efficiency, and I am happy to inform you that the finances of the Province are in a most satisfactory condition. The public accounts, which I have directed to be forthwith laid before you, will fully sustain and illustrate this statement."

"Negotiations are pending for the adjustment of claims preferred against the Federal Government for balances due to this province, under the several heads of Railways, Post Offices, Penitentiary, and Light Houses, and it is expected that on a final adjustment of our claims, as well under the above heads, as on account of