

Constantly.

BY REV. JOHN LOVE, JR.

Life is full of pain and sorrow.
Who can promise what the morrow
May disclose of woe or weal?
O'er our vision shadows steal
Constantly.

Trials mingle with the blessing,
To our lips we're ever pressing
Drafts of bitter with the sweet;
Thorns along our path we meet
Constantly.

To each questioner resistant
Grace and cheer divine we're sharing;
To from heaven we woo no sound,
Mysteries unexplained are found
Constantly.

Shall we yield to sad repining,
Since our Lord is thus refining;
Gently seeking us to show
How like him we all may grow
Constantly?

While life's discipline we're bearing
Grace and cheer divine we're sharing;
Promises their wealth unfold,
Richer far than glittering gold
Constantly.

And that sweetest benediction
To each child of sad affliction,
From the wound remove the smart,
I am with thee, troubled heart,
Constantly.

And when dawns the life eternal,
In the spring-time ever vernal,
Raptured we this face shall see,
Who shall our companion be
Constantly?

—The Standard.

ANNUAL SERMON

Preached by Rev. Wm. Downey, at
Hampstead, before the F. C. B.
General Conference.

Text—Acts 9:31—Then had the
Church rest... and walking in the
fear of the Lord and the comfort of the
Holy Ghost were multiplied.

We have two things in this text,
both of which are unusual.

1. We have the Church of God enjoying an interval of rest. In a world like this, and in such a time that was indeed surprising. While passing through this world the Church of Christ is in an enemies country, where it is constantly exposed to trials, temptations and assaults—a world in which the Saviour said, "Ye shall have tribulation." Like the first disciples the Church is embarked on a tempestuous sea, where often the waves run high and the winds are contrary, while at times the haven of Eternal Rest seems afar off, and a sky black with storm clouds conceals it from our view. But, as in our text, there is a season of rest.

The reason for this unusual calm was owing in part to the conversion of Saul of Tarsus. He had been one of the fiercest and most blood-thirsty of their persecutors; and it was also partly caused by the Roman Governor, Petronius of Syria, setting up in the Temple at Jerusalem, the statue of the Emperor Caligula.

The Jews were so shocked and outraged by this sacrilegious profanation of their Holy Temple that for a time they could think of nothing else and their attention was called off from the new sect, and the churches had rest.

Again we see that the Churches did what is still more uncommon then resting. They improved this season of rest in a proper manner. Generally speaking Churches that enjoy outward circumstances of peace, ease and prosperity, are inclined to become formal, prone to decline, to forsake their first love, grow useless and conformed to the world. Calms are more to be dreaded by Christians and churches than storms. But in this instance the rest was improved as it should be. "They walked in the fear of the Lord and in the comfort of the Holy Ghost and were multiplied."

From this text we learn this great truth or doctrine, viz., that when churches walk in the fear of the Lord and the comfort of the Holy Ghost they will be multiplied and enlarged. These annual sermons are called *Doctrinal Sermons*. I think, perhaps, a better name might be found for them. But "Doctrinal" let the name be if you wish. The Doctrine I wish to discuss is "That walking in the fear of the Lord and the comfort of the Holy Ghost by any Church or Denomination secures their increase and enlargement."

It seems to me that the discussion of this doctrine is timely just now, when so many are ready to ask: "Why have we no more additions to our churches of late?"

My aim this morning shall be to examine and illustrate this proposition.

II. LET US ENQUIRE WHAT IS MEANT BY "WALKING IN THE FEAR OF THE LORD."—By the "fear of the Lord" is evidently meant not that guilty slavish fear which impenitent sinners often feel, but that holy filial fear

which is peculiar to real Christians. This fear is represented in the Bible as one of the most essential parts of true religion, and is often used to express religion itself. It is produced and maintained in the soul of the believer by the power of the Holy Ghost. It remains when the alarm is gone, when the fear is past. It bows its head in devout reverence and cries, "Holy! Holy is the Lord God of Sabaoth, which was, and is, and is to come." It arises from a believing sense and experimental knowledge of the existence, character, perfection and constant presence of God. It is not a dead, cold doctrine, but a living productive principle. Let us particularize a few things which it produces.

1st. IT PRODUCES PROFOUND VENERATION.

This fear produces reverence for God's character. It does not rush into his presence irreverently, but it does come with humble boldness to the throne of grace, and ask for what is needed. It does not ask in that flippant way that suggest a familiarity approaching to impertinence, and just talks to God as a ten year old boy would talk to his governess or a boy of his own age. Saying "You!" "You!" instead of the befitting reverential "Thou" of the Prophets, Apostles and fathers. David says: "God is greatly to be feared in the assembly of the saints and to be had in reverence of all them that are about him." Paul says: "Let us have grace whereby we may serve God acceptably with reverence and godly fear."

Again, This fear produces reverence and longing for his house. It does not feel at liberty to behave in God's house as in an ordinary house. It is shocked at levity and unbecoming conduct in the house of God. It recognizes the presence of God in the midst of his worshipping people, and therefore conducts itself as in the especial presence of God. God said to Israel, "Ye shall reverence my sanctuary." The "free and easy" style of certain modern worshippers is doing much to undermine due reverence for the sanctity and the orderly worship of God in spirit and in truth. God's house being for the highest, holiest and grandest of all purposes in which a community can engage, it should therefore be the best constructed, neatest and best kept house in the neighborhood. They who neglect to visit God's house do not fear Him.

Again—This fear or reverence includes proper respect for the sanctity of the Sabbath day as a day for the public worship of God. They who infringe upon the sacredness of the Sabbath do not fear God.

AGAIN.—It includes reverence for and obedience to the command of God. We live in a day when there is a decided tendency to ignore the ordinances. Some religious teachers persistently instruct their followers to the effect that the holy right of Baptism is a non-essential. Such do not walk in the fear of the Lord, who said, "Thus it becometh us to fulfil all righteousness, and who declared, "He that believeth and is baptised shall be saved." If a church should be multiplied she cannot afford to neglect either this or the Holy Sacrament of the Lord's Supper. Solomon's Porch of the House of God, the Jewish Temple, was supported by two pillars, Jachin and Boaz. These ordinances, in like manner, are the two pillars of the Church of Christ and no christian denomination who wish multiplication can afford to lightly esteem them.

AGAIN—This fear produces a most profound regard for the Holy Scriptures.—They who walk in the fear of the Lord reverence the Bible as God's Holy Word, and a "Thus saith the Lord" to them is more than all notions and experiences of men unsupported by scriptural authority. Such an one will not trust any new revelation however plausible or striking its manner of presentation. If it will not bear the test of the touch-stone of Holy Writ, he cannot accept it.

Again.—This fear produces a deep regard and high appreciation for the preaching of the word by the living preacher.

Such as walk in this fear will highly respect God's servants and esteem them very highly for their works sake. They will do all in their power to support the preaching of the word in the community where they reside. Such will feel the importance of an increase in the number and efficiency of ministers, and they will pray the Lord of the harvest to raise up and send forth laborers into his vineyard.

Again—This fear produces implicit obedience and humble submission to God's authority.

Fear naturally produces obedience to the being feared. This submission will correspond in nature and effect with the fear that produces it. A servile fear will produce only a constrained and grudging submission. But

a loving filial fear will produce a cordial, cheerful, hearty submission.

Again. Walking in the fear of the Lord produces a holy jealousy of ourselves.

Such do not boast of their goodness nor do they think more highly of themselves than they ought to think. Nor do they thank God that they have gotten beyond praying for pardon or pleading his mercy. But such feel their unworthiness and short-coming and their need of the constant manifestation of God's pardoning love and mercy, and esteem each better than themselves.

In my remarks, so far, I have attempted to show what effects the fear of God produces in the conduct of the individual Christian.

Now, as churches are composed of individuals it follows that when all or nearly all the members of a church or Christian denomination live under the habitual influence of the principle, the church or denomination itself, considered as a body, is walking in the fear of the Lord, and all the duties which are incumbent on it as a body are diligently and faithfully performed.

There are duties incumbent upon churches as such and on denominations as such, rather than on the individual members thereof.

1st. It is the duty of every church to provide, if possible, a suitable place for the worship of God.

Such will not be satisfied to dwell in their own sealed houses and let the house of God be wanting or lay waste. The reverence they have for God will lead them to provide for Him a suitable place as a residence.

2nd. A church walking in the fear of the Lord will to the utmost of its ability, secure a competent teacher to lead in his worship and to perform the other duties of the ministerial office, and they will do all they can to amply and promptly pay his salary. Every God-fearing church ought to consider the regular preaching of the gospel as one of the most important necessities of life. Our families had better be without a suitable dwelling, poorly fed and scantily clothed, than to be without the regular means of grace, religious instruction and salvation. Every church that fears God feels this and governs itself accordingly. Such will say we can do without almost anything else better than we can do without the preaching of the gospel. "Faith comes by hearing and hearing by the word of God. How shall they hear without a preacher, and how shall they preach except they be sent?"

3rd. A church walking in the fear of the Lord will endeavor to provide for the religious instruction of the young. It will carefully look after the children. The hope of the church's multiplication is centered in the young. Such a church must throw itself into the Sabbath school work, feeling they are responsible for the salvation of the souls of the young that are around them. No God-fearing church will be without a Sabbath school. They will also as parents feel the solemn responsibility resting upon them to cultivate in their offspring reverence for God, His house and ordinances. Such should take their children in early life to the place of public worship, and see to it that they are trained up in this way. If we are ever to have a church-going adult generation we must first have a church-going juvenile generation.

4th. A church walking in the fear of God will endeavor faithfully, so far as possible, to maintain proper gospel order and discipline.

It will not tolerate among its members any sin which is said in the scriptures to exclude such as are guilty of them from Heaven. It will not spare known offenders through fear of temporal inconvenience or loss. If they do, they evidently fear something else more than they fear God.

5th. A church walking in the fear of the Lord will assemble regularly at proper times for the social worship of God.

The divine injunction is "forasmuch as the assembling of yourselves together as the manner of some is, but exhort one another and so much the more as ye see the day approaching." "Despise not prophesying." "They that feared God spake often one to the other the Lord hearkened and heard &c." The public improvement of the different gifts of the church is an absolute necessity for its enlargement and multiplication. We as a people have been raised up and increased principally through this instrumentality. A departure from this old denominational land mark must inevitably weaken our power and circumscribe our influence. The greatest enlargement of the primitive church was when the disciples "all spake as the spirit gave them utterance." That same day 3000 souls were added to the church. This is the God appointed arrangement for the multiplication of

the church which can never be abrogated or superseded. When this God honored custom shall cease among F. C. Baptists, then will Ichabod be written upon our banner. The glory will indeed, be departed.

6th. A church walking in the fear of the Lord will assist, so far as possible, feeble and destitute churches and aid in sending the gospel to the heathen and will contribute according to their ability for the support of those objects. The primitive churches made collections for the poor churches and to send the gospel to the regions beyond. If the love of God cannot dwell in him who sees a brother or sister destitute of daily food without attempting to relieve them, how can the fear of God rule in a church which can see a sister church destitute of the bread of life without making an effort to assist in supplying them?

II. Let us notice what we understand by walking in the comfort of the Holy Ghost. In fulfilment of His promise, Jesus Christ has sent the Holy Spirit into the world. He is to abide with them forever, and be their comforter. The Holy Ghost is called the comforter and all the comforts known to the church or its individual members are Holy Ghost bestowed.

1st. In order for a church to be multiplied, it must walk in the comfort of Holy Ghost Union. "United we stand, divided we fall," applies most emphatically to the church. Her members "are all baptized by the one spirit into the one body." The possession of the Holy Ghost makes them one. "They walk in the fear of the Lord and in the comfort of the Holy Ghost striving to keep the unity of the spirit in the bonds of peace." It is the privilege and duty of all God fearing churches to cultivate and endeavour to maintain this union, and it is the aim of all God fearers to promote this union. Paul says; Rom. 16:17 "Now I beseech you, brethren mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." We would almost think Paul had written this expressly for our benefit in our recent experience of dis fellowship. The spirit of union gives comfort as many of us can testify from our last year's experience, especially did we experience this in our Ministers' Conference on Friday last.

2nd. The God fearing church has the comfort of Holy Ghost consecration. This is not the consecration that loudly boasts it has laid all on the altar, and at the same time retains everything for its own indulgence and self-gratification, urging entire consecration as a reason for not supporting God's cause and His ministers as formerly. But it is the consecration that says:

"All that I am and all I have
Shall be forever thine
Whatever my duty bids me give
My cheerful hands resign.
Yet if I might make some reserve
That duty did not call &c."

3rd. The God fearing church has the comfort of Holy Ghost power. It is not the mere loudly talked of power that boasts of great things, but does nothing—which no one else feels or discerns save the proud boasters that claim to be filled with it. But it is that power that has a drawing magnetism to draw, and a suasive love that holds, convicts and converts precious souls.

4th. The God fearing church has the comfort of Holy Ghost reliance. That makes its possessor realize in a most vivid manner, "That it is not by might nor by power but by my spirit saith the Lord." That asks: "Who is sufficient for these things." And that hears God saying, "Your sufficiency is of me saith the Lord."

III. We notice the result of such walking and living by a church. "They were multiplied." Large additions will be made unto them. Why so?

1st. Because such walking and a life displaying such a temper by professed Christians, will naturally most powerfully tend to convince all around them of the reality and happy effects of religion.

2nd. It removes the greatest obstacle to the success of the Gospel. It takes from the sinner his most potent excuse, the imperfections of professed Christians. It is not Tom Paine, Voltaire, Hume, Ingersoll, Robert Ells-mere or any other skeptical writer that makes infidels, but crooked living and uncircumspect walking Professors. How long think you would it be before the world would be converted to Christ if every professing Christian walked in the fear of the Lord and in the comfort of the Holy Ghost.

3rd. Because walking thus attracts the divine blessing to his church. God has bound himself by many promises to bless and build up his church, when her members conduct themselves in this desirable manner. He has said: "Them that honor me I will honor; and they that despise me shall be lightly esteemed."

The subject we have been considering, my beloved brethren suggests several important enquiries and reflections.

1st. Permit me to ask all the professed disciples of Christ in this assembly whether the churches you represent or with which you stand connected have been multiplied this year, and if not, why not? God has designed that the church should reproduce itself and that its seed should be self contained. If there has been no reproduction or multiplication, there has been lack somewhere in the church. Vitality and conditions of growth have been wanting. Have nearly all your members been walking in the fear of the Lord and comfort of the Holy Ghost? Have your churches been diligent and faithful in the performance of those duties which are incumbent upon them as a body in their collective capacity? Have they kept God's house in repair and properly equipped for his worship? Do they consider the regular preaching of the gospel, as the first necessity of life, and have they secured and paid for as much of it in their community as possible? Has there been proper care taken to secure the proper education of the young, at home and in the Sabbath School? Has suitable discipline according to Christ's teaching been fully maintained in your church or has everything in that direction been allowed to run at loose ends? Have your members been careful not to forsake the assembling of themselves together, and according to the commands of Christ and their covenant engagements, been faithful in exhorting, reproving and admonishing one another in love? Has your church done all it could to assist feeble and destitute churches and send the gospel to the heathen? Have they been under the influence of the Holy Spirit? Have they striven to keep the unity of the Spirit in the bonds of peace? Have most of your members been as fully consecrated and given up to be led of the Holy Ghost in all things as they should have been? Has there been reliance upon the power of the Holy Spirit for success in your church work?

Now my dear brethren if honesty compels you to answer most of those questions in the negative, it is evident that your churches have not been walking in the fear of the Lord and the comfort of the Holy Ghost, and herein lies the sad secret of no more multiplication of the churches of our denomination the past year. It becomes our dear brethren now, and here to enquire how far this sad criminal deficiency is owing to the lamentable neglects to which we refer. From the fact that you have been selected by your brethren to represent them here on this occasion, we infer that you have some considerable reputation and influence among them. Now have you done all in your power to influence them to walk in this manner? Have we ministers thus walked, and by precept and example led the people under our care in this God honoring path? Now Brethren what shall be done about this whole matter? Shall we be content to plead on at this poor dying rate our love so faint and cold? O! that each member of all the churches here present, may return to his home infused with the missionary spirit glowing in his breast, that henceforth his example and influence may work like leaven until all around him are leavened. And may God in mercy say to all these churches, "From this day forth will I bless you and make you a blessing."

Brethren, beloved we have nothing to fear, if we walk as did those primitive churches, "In the fear of the Lord and the comfort of the Holy Ghost." God will see to it that we are multiplied abundantly. God bless his word and make it a blessing to all. Amen.

Random Readings.

He who possesses him to whom all things belong possesseth all things.—*Krummacher*.

The Bible is the only book that can prove the inspiration of the Bible.—*Dr. Joseph Parker*.

When we cannot do what we would in religion we must do as we can, and God will accept us.—*Henry*.

Love is the refreshing water; the law is the channel for it to flow in; and the spring is the bosom of God.—*McCosh*.

The gospel is free to all, so free that men often despise it and turn away from it. They want something in the procuring of which their own merit shall appear.

Keeping Christ's commandments keeps the eye clear and the temper sweet and the will submissive and the affections pure: in these lie the rich reward.—*Cuyler*.

It is a duty to "not mind high things," while at the same time it is required of us that which is best. Everything depends on the kind of "high things" we have in mind.



INTERCOLONIAL RAILWAY

1889. SUMMER ARRANGEMENT. 1889.

ON and after MONDAY, 16th June 1889, the Trains of this Railway will run daily (Sunday excepted), as follows:—

TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Campbellton	7.00
Accommodation for Point du Chene	11.10
Fast express for Halifax	14.30
Express for Sussex	18.35
Fast express for Quebec & Montreal	18.35

A parlor car runs each way daily on express trains leaving Halifax at 8.30 and St. John at 7 o'clock. Passengers from St. John for Quebec and Montreal leave St. John at 18.35 and take sleeping car at Moncton.

TRAINS WILL ARRIVE AT ST. JOHN:

Express from Sussex	8.30
Fast express from Montreal and Quebec	10.50
Fast Express from Halifax	14.50
Day express from Halifax and Campbellton	20.10
Express from Halifax, Pictou and Mulgrave	23.30

The trains of the Intercolonial Railway to and from Montreal are lighted by electricity, and heated by steam from the locomotive.

All trains are run by Eastern Standard Time.

D. POTTINGRR,
Chief Superintendent
Railway Office, Moncton, N. B.
8th June, 1889.

New Brunswick Railway Co.

All Rail Line to Boston, &c. The
Short Line to Montreal, &c.

ARRANGEMENT OF TRAINS

In Effect Oct. 7th, 1889.

Eastern Standard Time.

LEAVE FREDERICTON.

6.20 A. M.—Express for Fredericton Junction, St. John, and intermediate points, Vancorbo, Bangor, Portland, Boston, and points West; St. Stephen, St. Andrews, Houlton, Woodstock, Presque Isle, Grand Falls, Edmundston, and points North.

11.20 A. M.—For Fredericton Junction, St. John, and points East.

3.20 P. M.—For Fredericton Junction, St. John, St. Stephen, Houlton and Woodstock, connecting at the Junction with Fast Express via Short Line for Montreal and the West.

RETURNING TO FREDERICTON.

From St. John 6.40, 8.45 a. m.; 4.45 p. m.; Fredericton Junction 8.10 a. m.; 12.50, 6.25 p. m.; Adam Junction, 11.20 a. m.; 2.06 p. m.; Vancorbo, 10.55 a. m.; St. Stephen, 9.20, 11.30 a. m.; 12.15 p. m.; St. Andrews, 6.45 a. m.; arrive in Fredericton 9.20 a. m.; 2.00 and 7.15 p. m.

LEAVE GIBSON.

8.00 A. M.—Mixed for Woodstock and points north.

ARRIVE AT GIBSON.

5.30 A. M.—Mixed from Woodstock, and points north.

A. J. HEATH, F. W. CRAM,
Gen. Pass. & Ticket Agent. Gen. Man.

SEWER AND DRAIN PIPES.

JUST received and in stock—2,000 feet Sewer and Drain Pipe—all sizes in general use, with Bends, Elbows, Tees, Caps, Reducers, Traps and Branches. For sale at lowest rates, by
R. CHESTNUT & SONS.



BRISTOL'S
Sarsaparilla.

The Great Purifier

— OF THE —

BLOOD AND HUMORS
LONDON HOUSE
WHOLESALE.
Spring 1889.

Canadian Manufactures.

WE have received early shipments of the following lines of goods to which we would direct the special attention of the trade:

Ginghams, Seersuckers,
Shirtings, White Cotton Terry,
Silesia, Linings, Jeans,

Owing to the sharp advance on all Cotton Goods, we would respectfully urge our Customers and buyers generally to place their orders at once, as we are quoting lower prices for many lines than the agents of the mills will sell for to-day.

Daniel & Boyd.