

MARAH.

Oh Marah, sad Marah! thy waters are deep,
And bitter as deep with the wormwood and gall;
Though lightly and brightly they sparkle and leap,
Thy flowing brings anguish and loathing to all.
The thirsty and fainting are mocked by thy gleam,
For poison exhales from the splash of thy breath,
To bubble and dance in the glint of thy stream,
Who dips from thy flow fills the goblet of death!

Though soft soothing melody lulls in thy flow,
And rainbows flash out from thy quivering spray,
The bitter lies deep in the well-springs below,
The beauty and music but charm to betray.
Full often his hot raging thirst to assuage,
The pilgrim has greedily quaffed the full drink,
To feel the red fever more fearfully rage,
And sink in despair 'neath the splash of its brink!

Ah, few are the journeys through life's arid waste,
Escaping the fountain whence bitterness flows;
Enticed by the glamour, how greedy the taste!
Alas! 'tis the deep gushing well-spring of woes!

Oh, what shall we drink? cry the lips all aflame;
As scorching siroccos sweep wrathfully by;
They quaff, and a fire rushes hot through the frame;
Till marrow and flesh are shrunken and dry!

Lo! He who attends when the young ravens cry,
Is marking the pilgrim when fainting with thirst;
His power reaches down where the bitter springs lie,
And forth in their sweetness the cool waters burst!

The waters were tainted our faith to approve,
And each weary stepping so scorchingly trod;
The purified fountain is proof of his love,
Life's bitterness changed to the sweetness of God!

Inquirer.

SERMON.

Preached by the Rev. F. W. Reeder on the occasion of the dedication of the new Free Baptist church, South Side, Cape Island, Sunday, March 13th, 1892.

(Published by Request)

Text: "This is the Lord's doing, it is marvelous in our eyes. This is the day which the Lord hath made: we will rejoice and be glad in it." Ps. 118: 23, 24.—"Except the Lord build the house, they labor in vain that build it." Ps. 127: 1.—"And they continued assembling of ourselves together as a church, but following the example of that first christian church on earth, numbering 3000 souls, who in the words of our text 'continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.'"—Acts 2: 42.

[I. The Lord's house.—How do we enter it?—what for?—Soul-saving. II. A model church: The four pillars: True Gospel Doctrine.—Christian Fellowship.—The Ordinances.—Persevering Prayer.—Dedication.]

I. "Bless the Lord, O my soul, and all that is within me, bless His holy name! Let that be the first word spoken in this house to-day; for God hath built this house. He that dwelleth in the heavens hath heard our prayers, and hath guided the hearts and hands of men to do His work. Yes! God is with us; our God forever and ever; and we rejoice in His presence. And most gladly also will we proclaim the words of our Savior, who says: "When you come into a house, say: Peace be unto this house! It shall be our second word. This house is the work of peace; in peace and harmony has the work been completed, and from far and near the cheering messages of peace and good will have come to us from brethren and friends. "Let us therefore be diligent, endeavoring to keep the unity of the Spirit in the bond of peace; forbearing one another and forgiving one another; if any man have a quarrel against any, even as Christ forgave you, so also do ye. And let the peace of God rule in your hearts and be ye thankful."—Peace be unto this house; and may peace go out from it into your hearts, your homes, and to all that dwell on this island. So shall we be able in years to come to say of this day: "This is the day which the Lord hath made, we will rejoice and be glad in it."

We begin our first hour's worship in this house with thankfulness, with joy, and with humility. With thankfulness to God for His love and great mercy; with thankfulness to our friends everywhere for their kind assistance with heart, head and hand. Gratitude fills the hearts of the aged ones amongst us, whose hopes for many years, have at last been realized by beholding this house of God in their midst. Fathers and mothers thank God; for this house is henceforth their spiritual home, and is to be the rallying place for their

children and children's children, wherein they may grow in the nurture and admonition of the Lord, in the Sabbath school and in the Sanctuary services. The young people are grateful to find in this house a home for the enriching of their minds, the ennobling of character, and the endowment of their souls with spiritual treasures: may it become to all a second birthplace, the cradle of a new birth in Christ.

Joy is the twin sister of thankfulness, for both go together; a joyful heart is a thankful heart. We all rejoice: for the loving kindness and mercy of our God hath permitted us to become co-laborers with Him in this work. How glorious is the privilege of making sacrifices and He who hath seen your self denying labors, the cheerful offerings of your time, and of your means for the advancement of His honor and glory, will surely bless and prosper you. And as we remember the days we spent together in the modest little schoolhouse across the way, where the Lord hath blessed us in seeing the salvation of precious souls, let us not become proud and vain-glorious, but remain humble in our new and beautiful church home; so shall we please our heavenly Father best for "He resisteth the proud but giveth grace to the humble."

And now as we move into this new house with a thankful heart, with a joyful mind, and with humble spirit, what is it for? What is our aim, our purpose, and our work? Our aim, as a church is the salvation of souls; and we pray God that He may keep us as a church faithful to His Truth, united with one another, earnest in the glorifying of God, and diligent in the winning of souls. And it is our purpose courageously and perseveringly to work out this our mission and destiny; and to work out our salvation is to do the will of God. Our salvation is of the Lord: "Believe on the Lord Jesus Christ, and thou shalt be saved," and "he that believeth and is baptized shall be saved." Faith and baptism linked together! And "what God hath joined together, let no man put asunder."—Rejoice in the Lord always and let Christ dwell in our hearts by faith; "for there is none other name under heaven given among men whereby we must be saved."—And we work out our salvation by a joyful confession of Jesus Christ, both in word and work, "doing the will of God with all diligence, adding to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity," thus making our calling and election sure; not forgetting the frequent assembling of ourselves together as a church, but following the example of that first christian church on earth, numbering 3000 souls, who in the words of our text "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer." This is a beautiful picture of

II. A TRUE CHURCH.

It is the only model of a perfect christian church we have. They had no grand cathedrals no grand church edifices, as we have now; they made no ostentatious show outwardly, but they had their christianity in their hearts, they felt it in their souls; a quiet, modest, humble, childlike congregation, plain and simple, outwardly poor, but in their hearts was the temple of the Holy Ghost. Amidst all the hatred, and envy, and malice against them as followers of Christ, they lived such good lives, they were so honest, so truthful, so forgiving that their influence upon their fellow citizens and neighbors worked such mighty results as to cause fear to come upon every soul; a godly fear, a fear of God's judgment, a fear for their sinful lives; and wonders and signs were done by the apostles such as brought many into the new church—daily! What made them so powerful and so influential? Their church stood upon four of the most solid pillars a christian church can boast of: In the first place they continued steadfastly in the apostles' doctrine: they believed in the preaching of Christ's Gospel, pure and undiluted, just as the apostles had heard it from Christ's own lips; they had no new schemes, no "Evolution" theories, no "Westminster confessions," no man-made creeds or doctrines, but the plain, soul-saving Word of God. They stuck to "thus saith the Lord" and in their councils they forged no dogmatic chains wherewith to shackle the consciences of men, made no iron-clad rules to limit the preaching of the Gospel, nor passed arbitrary resolutions to obstruct the free delivery of God's blessed Truth. Holiness to the Lord! was their battle cry, and with it they prospered gloriously. They studied the Word and they continued to grow in grace, growing into the full length, and breadth, and height, and

depth of the love of God in Christ Jesus. It is a sad affliction to a church or denomination when the clear, beautiful stream of Gospel Truth is troubled by the muddy "dogmas," "definitions" or deliverances" of meddling, narrow-minded theologians, falsely so called, enslaving the soul and dwarfing all christian growth. Deep pity and compassion possess our hearts, when we hear those who ought to speak the truth, the whole truth and nothing but the truth, discoursing upon the strange imaginings and inventions of the age. We want more divine revelation and less worldly wise philosophy; we want the everlasting steadfastness of the Gospel and its power unto salvation to every one that believeth, and less speculation in definitions and declarations and finely spun theories on "mint, and anise and cummin."

The second pillar of that true church was "brotherly fellowship," a fellowship of love and peace; from the highest to the lowest. "Serving one another, loving one another" was their motto. United in Christ's service to save souls, they had no time to think of advancing their own worldly interests, or of keeping up a bubble reputation to the detriment of their fellow-men. They had enough to discourage them, no doubt, but each attended to his God-appointed work and mission, and the waives and horns of slander and of persecution never disturbed them.—The best proof of a true Gospel church is the souls that are saved by their efforts. Care more for conversions than contentions, more for confessions than for controversies.—Let not your hearts be troubled or dismayed about a few trials or tribulations, God is faithful, trust Him! Let us be happy in union and fraternal work. The more opposition the more courage, the more discouragement the more confidence. And, as the late lamented nestor of preachers, Mr. Spurgeon, once said "Sometimes you may be all alone in a good work, so much the better, for there is more room for God."

The third great pillar in that ancient church was "The breaking of bread." By this we understand the ordinances of the church: Baptism and the "Lord's Supper." They were sacredly and faithfully observed, and the ordinance of baptism was scripturally administered by immersion, in strict accordance with the usage of the apostles, and in harmony with the expressed meaning of the word baptism—to "dip under, to plunge, to immerse, to completely cover with water." It is the "thus saith the Lord" over again, and it is the glory of all baptists, that they have stuck to it. The ordinance of the Lord's Supper is sadly neglected in many churches: the time was, when it was regularly attended to at least once a month, and in connection with it the gifts of the poor were laid upon the altar as a thank-offering. Giving was a part of their worship, for giving to the poor they gave to the Lord. But in many churches now the "Lord's Supper" is observed only once or twice a year, and the privilege of giving has become a burden, and by many it is even considered as extremely unfashionable and unpopular. These things ought not so to be. Christians should esteem it a blessed privilege to be present at communion, as affording them another opportunity of confessing Christ. It is a pitiful sight to see professing christians turn their backs upon the Lord's table, when the invitation is given that "all things are now ready." The true christian can have no excuse; and any false notion of unworthiness, which is too often conveniently advanced, ought never to be entertained. Examine yourselves, and if there be ought in your heart that should be removed, go to God in penitent prayer for grace to get it out of the way, then go and be reconciled to your brother, and approach the altar with the gift of a clear conscience, and of a heart filled with peace and forgiveness. The unwillingness to become reconciled to others is too often the cause of the absence of christians from the Communion. Do you expect to enter heaven with an unforgiving heart? O, christians, however much of a cross it may be to you, take up your cross and do your duty, and God will do the rest.

But the chief pillar, yes the grandest, of the four pillars was that of persevering prayer. Prayer in the sanctuary, prayer in the family, prayer in the closet; and with it peace at heart, prosperity in business, consolation in trouble. Many homes and churches would be brighter, more sunny and more prosperous if they prayed more. Let us take hold of God by prayer. Those of old prayed without ceasing, in the temple, in their homes, three times a day. Often at midnight, in joyful seasons, in times of tribulation. Praying they did wonders; they conquered the world; praying they met death; they prayed down the Holy Ghost from

heaven; they prayed and the sick got well and the dead became alive; praying they brought sinners to repentance and salvation. Praying they were adding to their numbers, and growing in grace. That's the sign of life. So let us pray that God may help us as a church, keeping us from lukewarmness, from worldliness, from formalism. Let us pray for the Spirit of power, and of testimony, for power to do good, to lift up the fallen, to save the lost. Let this church be filled with Holy Ghost men and women, overflowing with spiritual enthusiasm. We often hear people scoff and sneer at the Salvation Army, at Holiness people, so called, as cranks and fanatics. Whatever objection and fault they may find with them, one thing can never be said against them: They are not afraid to confess Christ as their Savior! but they are in earnest about the salvation of others, fearlessly and courageously facing the sneers and mockeries of their enemies, they go out into the streets and lanes, the byways and hedges to save souls. God bless them! It is personal individual work that counts. Just as the farmer at harvest time, gathers the more precious fruit by picking it from the tree one by one, handpicking as it is called, so industriously searching for sinful men, goes the true christian out into the world, handpicking for precious souls. Face to face work, house to house prayer, like the blessed master who preached His most beautiful sermons to congregations of one: to Nicodemus at night, to the poor sinful woman at midday, to Zacheus the despised publican at evening time.—Let this church follow the example of that grand first church of christendom, and may those four pillars: true Gospel preaching, good fellowship, faithful observance of the ordinances, and earnest prayer remain forever as the four supporting columns of the spiritual temple within this church and the "adding to the church daily of such as should be saved," will, like in that church of old, become one continuous revival all the year round.—And this church will be a blessing to men; a blessing to you all;—a blessing to you, aged pilgrims, who at your life's sunset are awaiting the promise of the Lord to all them that shall prove faithful unto death. A blessing to you of middle age, that come here to find strength for the struggles and battles of life; and comfort and healing from the sorrows and afflictions of the world. A blessing to you, young people, who have early found the Lord and who rejoice in His service, to stimulate you to greater efforts, and growth in grace and holiness; as well as a blessing to you, my young friends, as yet unconverted, who are still halting between two opinions, almost persuaded but not willing; almost saved but yet lost. A blessing to you, dear children, the tender plants of Christ in the nursery of every church, emblems of innocence and purity of Christ's own choosing, for of you alone He said: "theirs is the kingdom of heaven;" may this church be to you ever the doorstep to your heavenly home. A blessing upon you, brother ministers, fellow Christians and friends, who have come, and we trust, will continue to come, to cheer this people by your presence and messages of good will; may we not walk through life as strangers and foreigners, but as fellow pilgrims and citizens of Christ's kingdom, doing each other good by the way, as we walk together with Christ. So shall the Lord continue the building of the spiritual temple in our hearts, the temple of which Christ is both the corner stone and the headstone, for without Him our labor is in vain, though we build temporal churches by the score.

III. DEDICATION.

Unto God the Father, unto God the Son, unto God the Holy Ghost we therefore dedicate this house. May peace dwell within its walls and in the hearts of the people that worship here and may our heavenly Father watch over and protect His heritage. We dedicate this altar, praying that streams of salvation may flow from its hallowed influences. We dedicate this pulpit to the preaching of the Gospel of Salvation, praying that it may be attended with great power to the awakening of sinners unto salvation, bearing fruits of righteousness unto eternal life. We dedicate this choir to the singing of God's praises and the glorifying of God's holy name. We dedicate this organ to the sounding forth of sweet accord and harmony in Christ. We dedicate this house with all that is therein as a house of God: may it remain for us and all that shall come after us, a very tabernacle of God among men. We dedicate it in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

PRAYER.

Accept then, O God, our heavenly Father, this thine own gift; accept it, O Lord though it is but an imperfect work, fashioned by the feeble hands of

imperfect men. Use this house, O blessed Spirit, as a rough hewn casket, in which Thou mayest build within the hearts of regenerated men another far more precious temple, that shall serve for the indwelling of the Holy Ghost. Perfect, O God thy work. Give us humble hearts to do Thy Holy Will. Help us to be Thy co-laborers in the ingathering of precious souls from this portion of the Master's vineyard. And may it be our joy at last, when our earthly house of this tabernacle is dissolved, to enter the building of God, an house not made with hands, eternal in the heavens. Grant it, heavenly Father, we beseech Thee, for Thy Son's sake. Amen.

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Eternal Life.

So eternal life is not the mystical thing we sometimes think. The sun is a far-off mystery. The astronomer cannot explain it. But this morning it came to our door, and has made plain for us all the road of this day. So life is at our door. It will not be essentially different in heaven. How important we begin to live this life now! If we were going through a door, we might wait till death is in sight. But if it is getting into harmony with God and developing a new set of faculties which will make us feel at home in heaven, then the sooner we begin the better.

We cannot get all the benefits of heaven by just dying. There will be some awfully stupid living in heaven. A sinner who just slips in at the eleventh hour is not going to be very comfortable talking with Paul. He will be like an errand boy in the company of sages. The only really sure way to have a good time with the saints in heaven is to be getting saint-like here. It will be worth a good deal to have some acquaintance with heaven before going there. Going to heaven will be good only as it is going home. Not a stupid novice, to be flung into its splendor; but like a concert player who has tuned his instrument, and steps before the great audience with comfort and hope, thus to find eternal life, not a novelty, but the crown of life on earth—this is the grandest conception of it, this is the biblical idea.—C. L. Thompson, D. D.

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1.35 A. M.—For Fredericton Junction, St. John, and points east, Vancorbo, Bangor, Portland, Boston, and points West; St. Stephen, Houlton and Woodstock.
3.00 P. M.—For Fredericton Junction, St. John, etc.

RETURNING TO FREDERICTON.

From St. John 6.00, 10.00, a.m.; 4.30 p.m.; Fredericton Junction, 8.35, a. m., 12.15, 6.25 p. m.; McAdam Junction, 10.50 a. m., 2.50 p. m.; Vancorbo, 10.25 a. m., 2.30 p. m.; St. Stephen, 9.10, 10.30 a. m.; St. Andrews, 8.00 a. m.

ARRIVING IN FREDERICTON.

9.35 a. m., 1.25, 7.20 p. m.

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