

## MARRIED

## Laffoley—Boulter

A quiet wedding was solemnized at the Reformed Baptist parsonage, Seal Cove, N. B., on Feb. 26th when Rev. Bennett Cochrane united Mr. Herbert Laffoley of Seal Cove, and Miss Agnes Boulter of Prince Edward Island, in the bonds of marriage. The couple were attended by Mr. and Mrs. James Tidd and the ceremony was witnessed by immediate relatives of the groom. Mr. and Mrs. Laffoley will reside at Seal Cove. We extend sincere wishes to the happy couple and pray that they may enjoy many happy years of wedded life.

## Hunter—Welch

The Reformed Baptist Church, Carleton Street, was the scene of a pretty wedding recently when the pastor, Rev. H. S. Mullen, united in marriage Miss Emma Gertrude Welch, daughter of Mr. and Mrs. J. E. Welch, 75 Pitt Street, and Allan Christie Hunter, son of Mr. and Mrs. Frank Hunter of Brookville. The church was decorated for the occasion with ferns, potted plants and spring flowers. The guest pews were marked with bows of white ribbon.

Following the ceremony a reception was held at the home of the bride's parents. Mr. and Mrs. Hunter will reside for the present at 92 Kennedy Street.

## O'Neal—Phair

On March 10th at 2.30 p. m., Charles Clayton O'Neal and Eleanor Margaret Phair of Bridgewater, Maine, were united in marriage at the Reformed Baptist Parsonage, Royalton, in the presence of a few friends, by Rev. S. G. Hilliard, the single ring service being used.

We join in wishing them a life of happiness.  
—S. G. H.

## "SHUT THY DOOR"

"Shut thy door" is part of Christ's instructions concerning private prayer. The world shut out, and the saint shut in, alone with God. The secret communion of the closest prayer is not for the curious eye and ear of the outside world. Therefore, this phase of prayer must be experimentally learned by each individual who would know the mysteries of intimate fellowship with God. When the door actually closes to the world, the windows open towards Heaven. It is a very Bethel. The discords of earth are hushed in the harmonies of Heaven.—Selected.

## FED FROM ABOVE

At St. Margaret's, on the South Coast, there is a well of water which is below the high tide mark, so that when the tide comes in, the sea water covers the well. But the sea never gets in, although twice a day it passes over the top. How is it that the well remains fresh and pure? It is fed from the hills above. There is a constant source of sweet, pure water ever flowing in, keeping the salt, brackish water from entering and defiling the well. How can the Christian life be maintained? How is it possible, amid all the temptations and degradation of this world, for the Christian to be pure and sweet, always loving, tender, and gracious? No man is equal to this task in his own strength. But there is a source of supply coming from the eternal hills of heaven that will be like a well of water within the Christian, keeping back from him the tides of evil, preserving him in the hour of trial, and filling him with the love of Christ.

—The Christian.

## SPIRITUAL STRENGTH

The story of the life of Samson as recorded in the Bible may seem to some readers to be a strange piece of history with little of real value. But let us remember that the Bible is not only a record of history, but a Book that in all its parts is attached to the great theme of salvation through Christ. It records many facts that have a direct and major value in illuminating this great theme, and others that serve this purpose in less measure, but they appear in the record and are therefore useful.

The importance of separation from the world as a condition of supernatural strength is undoubtedly the leading lesson from the life of Israel's strong man. And this is a lesson of great importance. The vow of a Nazarite as it appears in the sixth chapter of the book of Numbers centers on the separated life. It was under this vow that Samson was required to live, and when these conditions were broken by the shearing of his hair his supernatural strength left him and he became as a common man in this particular.

The Spirit-filled life is endowed with supernatural spiritual strength, but its conditions are based on consecration, which is but another way of speaking of the life separated from the world. The experience of holiness, which we understand to be the same as the Spirit-filled life, is a wonderful blessing available to God's people. Its terms are reasonable and important to the advancement to the work of God. A word of warning to churches of our country comes from the noted economist, Roger W. Babson, who says:

"Our Protestant churches prospered when we were willing to sacrifice for our principles and be different from other people. Today the community says, 'Why bother to go to church? Church-goers are no different from the rest of us. They go to Sunday night suppers; they are devoted to cards, dancing and movies; they speculate and go into debt; many are now regularly drinking cocktails; while surely their business credit is not better than the credit of us heathen'."

These words might be said as a warning by many of our brethren from the pulpit; and when spoken by another they should have the effect of a solemn warning from one whose outlook is that of a Christian layman and a member of another religious body, and by a man well acquainted with the world of which he writes.

—Wesleyan Methodist.

## "I WILL NOT LEAVE THEE"

God is with us in our sorrows. There is no pang that rends the heart, I might almost say, not one which disturbs the body, but what Jesus Christ has been with us in it all. Feel you the sorrows of poverty? He "had not where to lay His head." Do you endure the griefs of bereavement? Jesus "wept" at the tomb of Lazarus. Have you been slandered for righteousness' sake, and has it vexed your spirit? He said, "Reproach hath broken mine heart." Have you been betrayed? Do not forget that He, too, had His familiar friend who sold Him for the price of a slave. On what stormy seas have you been tossed which have not also roared about His boat? Never glen of adversity so dark, so deep, apparently so pathless, but what in stooping down you may discover the foot-prints of the Crucified One. In the fires and in the rivers, in the cold night and under the burning sun, He cries, "I am with thee; be not dismayed; for I am both thy Companion and thy God."—Spurgeon.

## FLETCHER ON HUMILITY

Let modesty and self-diffidence appear in all your words and actions. Let all you speak and do show that you are little, and base, and mean, and vile in your own eyes. As one instance of this, be always ready to own any fault you have been in; if you have at any time thought, spoken, or acted wrong, be not backward to acknowledge it; never dream that this will hurt the cause of God; no, it will further it.

Be therefore open and frank when you are taxed with anything; let it appear just as it is; and you will thereby not hinder, but adorn the gospel. Why should ye be more backward in acknowledging your failings, than in confessing that ye do not pretend to infallibility?

St. Paul was perfect in the love which casts out fear, and therefore he boldly reproveth the high priest. But when he had reproveth him more sharply than the fifth commandment allows, he directly confessed his mistake, and set his seal to the importance of the duty in which he had been inadvertently wanting; "Then Paul said, I knew not, brethren, that he was the high priest, for it is written, Thou shalt not speak evil of the ruler of thy people."

St. John was perfect in the courteous, humble love which brings us down at the feet of all. His courtesy, his humility, and the dazzling glory which beamed forth from a divine messenger, whom he apprehended to be more than a creature, betrayed him into a fault contrary to that of St. Paul; but, far from concealing it, he openly confessed it, and published his confession for the edification of all the churches. "When I had heard and seen," he says, "I fell down to worship before the feet of the angel who showed me these things."

Christian perfection shines as much in the childlike simplicity with which the perfect readily acknowledge their faults, as it does in the manly steadiness with which they "resist unto blood, striving against sin."—From the writings of Rev. John Fletcher of Madeley, England.

## JOHN NEWTON ON PRAYER

Let your backwardness to prayer and reading the Scripture be ever so great, you must strive against it. The backwardness and the doubts you speak of, are partly from your own evil heart, but perhaps chiefly temptations of Satan: he knows if he can keep you from drawing water cut of the wells of salvation, he will have much advantage. I hope He will overrule all our trials to make us more humble, and dependent, and to give us tenderness and spirit towards the distressed. The exercised and experienced Christian, by the knowledge he has gained of his own heart, and the many difficulties he has to struggle with, acquires a skill and compassion in dealing with others.—From the writings of Rev. John Newton (1725-1807), an early Methodist Clergyman.

## A RELIGIOUS SURVEY

"World Dominion" prints a survey of the religious life in London, England, and the figures are far from encouraging. In twenty years the population of Greater London has increased from 5,500,000 to 7,400,000; and the churches have decreased from 4,029 to 3,800. Church attendance has decreased from 510,664 to 391,400. And while churches are half empty, the movies and saloons are crowded. The religious condition of all the world's largest cities is largely like that of London.—Selected.