



Rev. Harvey C. Archer

Rev. Harvey Clayton Archer completed his earthly pilgrimage and went to be with the Lord in the early morning of January 16th, from his home in Moncton, N. B.

Brother Archer was born at Sandford, Nova Scotia, April 28, 1874. Converted to God at an early age, he heard and obeyed the call to the gospel ministry while yet in his 'teens. Ordained by the Reformed Baptist Alliance at the annual meeting of 1897, he lived to serve the churches of our denomination for more than half a century, having begun his pastoral service as a licentiate two years before at Moncton. Other charges served were Millville, Meductic, Fort Fairfield, Woodstock, Beals, Calais, Seal Cove and North Head. Brother Archer was recalled to North Head, Grand Manan, twice, and was pastor of that church when ill health forced him to retire eight years ago. Friendly and kind in disposition and faithful in service, he was beloved and respected by a very wide circle of acquaintances, both of the ministry and the laity. In addition to his pastoral service, Brother Archer was an interested and diligent worker in the affairs of the R. B. Alliance. He attended every business and camp meeting session of the denomination held at Beulah Camp except one, being absent one summer when he attended a world Sunday School Convention held in Switzerland. He was secretary of the Alliance for twenty years, filling the office most efficiently. His absence at Beulah Camp will be keenly felt by all.

During the years of retirement from active service, Brother Archer, with his beloved wife, lived in Moncton at the home of his sister-in-law, Mrs. Clara Good. He is survived by his wife, Mrs. Ella Archer, and one sister, Ethel, who lives at Cambridge, Mass.

The funeral service was held from the home Saturday, January 18th, and was conducted by Rev. B. C. Cochrane, assisted by Revs. P. J. Trafton, P. W. Briggs, G. A. Rogers, B. D. Price and G. A. DeLong. Members of the choir of the Moncton Church sang favourite hymns. Interment was made at Elmwood cemetery, Sunny Brae, N. B.

A good man has passed to his reward, a faithful servant has finished his course with joy.

May the God of all comfort sustain the sorrowing.

A TRIBUTE TO REV. H. C. ARCHER

The Editor, The King's Highway,  
Moncton, N. B.

Dear Brother Editor: In the recent death of the Rev. Harvey C. Archer, a friendship of more than half a century has been interrupted—I almost said severed. I have therefore felt that I would like to write a brief appreciation of this good man who has passed to his reward, hoping that you will publish it in the clean pages of your valued paper.

It was some years before the turn of the century that I met Harvey, who was then young in the ministry and recently ordained. He and Ella, his wife, quickly took me into their friendship and permitted me, very often, to enjoy the hospitality of their home. Later, Harvey married Beatrice Marsten and myself, and our delightful friendship became a foursome, which strengthened as the years passed.

Harvey Archer as a man, as a Christian, and as a servant of God in the ministry, possessed and developed qualities that endeared him to his friends, sweetened his relations with ministers and people of other communions and made his ministry acceptable and successful everywhere. His sermons were carefully logical, well-prepared, and convincing. He was a true exponent of the high standards of Christian doctrine that he believed and taught, both in word and in life. He was a good man. It always seemed to me that he had all the shining Christian virtues that the cultural processes of divine grace can produce in a human life. To me, more than any man I knew, he expressed in his life the simple goodness, the nobility of character, and unselfish service of the pure and undefiled religion of the Son of God. He lived usefully—and happily in his usefulness. Like the Master, he went about doing good. You could identify him by looking for somebody helping somebody.

Harvey will linger in the memory of all his friends until they greet him again. He was one of God's finest gentlemen.

My wife and I extend to his beloved widow, Ella, his sister, Ethel, and the intimate circle of loved ones in the Good family, our deepest sympathy.

Now, Mr. Editor, I thank you greatly.

Yours sincerely,

GEORGE B. MacDONALD

TEMPERED TRUTH

F. A. Dunlop

"The secret place of the Most High"

This statement implies a place of safety, safe because it is a protected place. God is nearby. The very shadow of the Almighty falls upon it. The soul thus protected is secure. God has not left this place even to the guardianship of angels. There have been times when angels seemed inadequate to meet the opposing forces of evil. Jude refers to an incident where an archangel, contending with the devil "durst not bring against him a railing accusation, but said, 'The Lord rebuke thee.'" Hence, this "secret place of the Most High," is made safer than angels could make it.—The Almighty makes it safe, and safe because He is Almighty.

Job had found such a place. Satan knew but one thing, namely: that God had placed a "hedge" about him, and until that day when God would prove the integrity of His servant the place of his confinement was impregnable.

Again, these words speak of permanency. The words: "dwelling," and "abiding" have no time limits attached. Unlike the mother eagle, that breaks up the nest when it has served its purpose, this "secret place" is the soul's heritage in Christ so long as time endures. It is made for such a world as this. David must have had this place in mind when he testified, "God is our refuge and strength, a very present help in time of trouble. Therefore, will not we fear though the earth be removed, and the mountains be carried into the depths of the sea. Though the waters roar and be troubled, though the mountains shake with the swellings thereof." Here is the possibility of being eternally secure. But this security is conditional. It imposes a necessity upon the individual—the necessity of "dwelling." "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." The implication is, that the security of the believer is thrown back upon the word "dwelleth", which is definitely incumbent upon the individual. In other words: when the believer ceases to dwell in the "secret place of the Most High", his security also ceases. And indeed, this is the voice of scripture, throughout.

David's "blessed man" in the first Psalm seems a true picture of his secure man in the ninety-first Psalm. "He shall be like a tree planted by the rivers of water, which bringeth forth his fruit in his season. His leaf also shall not wither, and whatsoever he doeth shall prosper." Be it understood, however, that the "planting," and the "fruitage" and the "prosperity" are all dependent upon the careful observance of clean-cut and well-defined rules of conduct and devotion. All impulses to evil must be restrained and a healthy, wholesome, devotional life must be maintained. He must not walk "in the counsel of the ungodly," nor stand "in the way of sinners," nor sit "in the seat of the scornful." Rigid inhibitions must obtain to make him secure. The "ungodly" of this Psalm are not secure simply because they are ungodly; for ungodliness makes any man insecure any place. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." To say that because a man has been saved at some time, no amount of sinful practices thereafter can ever make void his place in the kingdom, makes the apostle's statement meaningless. Personally, I choose to stand with the apostle.

MEDITATION

Meditation is a pausing on truth already discovered. It takes it home to the mind, and dwells with it, and makes it a familiar friend. It is the process by which truth is made our own, incorporated with the principles and moral affections of the soul \* \* \* \* Devout meditation is to the soul what the dew and sunshine are to the earth. In such meditative hours we are in the presence of the Most High, and the power of the world flees before "the brightness of His coming." The truths of religion become realities. The spiritual world is unveiled. The soul is opened to divine influence.—Selected.

Put truth in a picture, and you help God to speak.