

by the pure gospel of the grace of God, why is not the gospel in every country, in every city, in every home? Why are there so many millions of our race in heathen and Mahomedan darkness? Why are not the foul places in our large and smaller cities purified by the holy influence of the living Christ, as presented in the gospel of the grace of God?

I will now express an opinion, but only as an opinion. I expect it to be criticized—criticized severely. It is this: When "the books are opened" there will be there the books of opportunity and ability, and out of those books, or by those books men will be judged in the light of the great day of eternity where there will be nothing to obscure the vision, and when He who will sit on the throne will look into the hearts of all and see the motive of every act in life, see why it was done and what were the conditions; many of those whose condition in life, (because of no opportunity for better), whether religious or moral, is far from the requirements of the pure gospel of the Son of God, will stand above many who to-day belong to fashionable Christian churches and wrapt in their comfortable pharisaical Christian righteousness, are ready to say: "Stand away from me, I am holier than thou."

I dare to think to-day, that the revelations of eternity will be much more satisfactory than we in our narrowness are apt to suppose, because they will be more in harmony with the mind of God than with the mind of man. With man in temporal and spiritual matters, it is "me and mine." With God, His tender mercy is over all His works and His mercy endureth forever. O. B. E.

Charlottetown, P. E. I., Dec. 21st, 1893.

WHY IS IT?

What do you mean? I mean that I cannot understand why it is that persons whom I have good reasons to believe are sincere and fully consecrated to the work of the Lord, can rest satisfied with a disputed question or doctrine which involves their religious interest. This is made still more surprising when we see such persons so very particular to take the undisputed side of a question in which only the secular or financial interest is involved. But, says one, "they believe what they do is right, and why should they not do what seems to them right and safe." This would be all right if what they did was not disputed and therefore in doubt. Why not reason thus in secular interest? What would we think of a man who would receive a bank note because he thought it was genuine, when he knew that it was believed by many competent judges to be spurious, when at the same time he could have other notes that all admitted to be genuine? It is safe to say there is not a person of a sound mind who would accept the disputed note, however much he might believe it was genuine, when he could just as well have one that was not in doubt. We cannot conceive any motive to accept what is in dispute when we can have that which is not disputed. What motive could we have to induce a man to change his course and take a road that was in doubt, when he was on the road that all admitted as right and safe and would lead him to his destination? If we should advise him to change his course it would surely be for other motives than his safety. Just at this point is where I am staggered and completely lost, in regard to why people who act wisely and reasonably as to their safety in worldly matters, but in their spiritual eternal interest will take the doubtful disputed side of a doctrine.

There is not a denomination that does not admit that immersion is baptism. Every denomination admits immersed believers into their churches and often immerse their own candidates. The educational world admits immersion to be baptism. I have heard of preachers who attempted to prove that immersion was not taught in the Bible and at

the same time had immersed believers in their respective churches, showing that they did not believe what they were preaching, but pulling down practically what they were trying to build up theoretically. Every immersed believer is admitted to be safe as far as his baptism is concerned. The doctrine of baptism is beyond a doubt and out of disputed questions. But we know that something else is called baptism, and by many good and honest hearts believed to be baptism, is in dispute, and that a large portion of the best educated minds say that anything else but immersion is not baptism and all the lexicons extant give immersion only as baptism; all of which show plainly that anything else but immersion for baptism is greatly in doubt and thus in dispute. This view of the subject places a potency on my question, "why it is that persons who know of these doubts and disputes, will take the disputed way when they know the other way is not in dispute." We have shown that where secular interest is involved they act wisely in choosing the undisputed way, but in spiritual religious matters they choose the doubtful disputed way. Shall I say that this is trifling with divine eternal things? Be it understood that I am not bringing into question the honesty or the high moral standing of those who choose the disputed way, but simply recording my inability to understand why it is or what motive there can be in taking the side of doubt when there need be no doubt. One would suppose that we should be as anxious about our souls as our dollars. It seems to me now, that I would not spend much time to prove the dollar I had was genuine if it was disputed, when I could have one that was not in doubt. This is the way it seems to me about baptism, that I would not spend much time to prove something besides immersion was baptism when immersion is not in doubt. Why is it that others will do so? H. M.

HISTORY OF THE FIRST CHURCH OF CHRIST IN WORCESTER, MASS.

(An Address delivered at the 32nd Anniversary.)

The Worcester branch of the Church of Christ started with Mr. Blaisdell and wife in 1857. The death of Christ was commemorated by them and a few friends who gathered with them in their own house, by the breaking of the loaf, reading of the Scriptures, and remembering of the fellowship.

It may be interesting to some of you to know a little about how Mr. Blaisdell and his wife became interested in the Disciples. Mrs. Blaisdell, before her marriage, lived in Salem, and was a member of the Church of Christ there. Mr. Blaisdell attended also more or less through the influence of the lady with whom he boarded.

After their marriage they came to Worcester to live, and as there was no Christian Church here they went to the Advent Chapel on Thomas street. Mr. Blaisdell became interested, and began to study his Bible diligently. He, with the help of his wife, found all the prophecies in the Old Testament relating to the promised Messiah, and traced their fulfilment in the New Testament.

Finally, to make a long story short, on a prayer-meeting night after listening to the reading of the eighth chapter of Acts, concerning Philip and the eunuch, and the singing of this verse:—

"Give me a Bible in my hand,
A heart to read and understand
That sure, unerring word.
I'd ask no company to stay,
But sit alone from day to day
And converse with the Lord."

Bro. Blaisdell arose and said he was just in the condition of the eunuch of whom they had just read; and that he had decided to be a Christian, and wanted to be baptized immediately.

The Advent minister, Bro. D. D. Taylor, did not see the necessity of any hurry about the bap-

tism, and as it was winter tried to put him off, saying there was no water, (for they had no baptistry as we have).

But Bro. Blaisdell had been reading the book of Acts, and was convinced that there should be no delay about it. He told Bro. Taylor he would furnish the water, and did, by chopping a hole through the ice on Salisbury Pond himself.

Another young man, a member of the Advent Church, but who had never been immersed, in whom we were all interested, seeing the stand taken by Bro. Blaisdell, declared his intention of going with him, and was baptized at the same time, and that is—our Bro. Aurin Wood, Sr.

It is said, that as Bro. Blaisdell came up out of the water, his face fairly shone; from henceforth everyone he came in contact with heard of his Wonderful Saviour.

At the church in Salem they remembered the Lord every first day of the week; and as the Advents did not, Bro. Blaisdell being convinced that that was the Bible way, began remembering the Lord, as I said before, in 1857 at his house every week.

At first they met Sunday morning at 9 o'clock, so as not to interfere with any church meetings. Bro. Wood, who was an Advent, met with them and several others; but soon they changed their meetings to Sunday afternoons, then Bro. Wood's brethren wanted to know why he left his own meeting. He didn't have a "Thus saith the Lord" answer to give them, so he staid away for quite awhile until he had time to search the Scriptures in this respect and become thoroughly satisfied that it was the custom of the first Christians, the Apostolic way.

Other Advents now became interested—two Smythe brothers and A. B. Price among the number. They began to spend two or three evenings a week looking into these things. It was no uncommon thing for them to meet and study their New Testaments long after the midnight hour.

Of course it was natural when they were filled with these good things, that they should tell their brethren about them, and the Advents couldn't or rather didn't agree with it all, and became quite disturbed, for these men were the leading men of their church. Finally, a committee of five were appointed to investigate this matter. Their report was accepted. Then a motion was made to hold communion service every Sunday afternoon. After quite a discussion, it was decided in the affirmative, but a short sermon was to precede it. It was tried: but so many were opposed and showed this opposition by retiring after the sermon, and by a noise in the vestibule, that it was voted to do away altogether with the sermon.

This capped the climax. Very few attended the communion service in the afternoon, and very soon the Advent church went off bodily to the next street where they hired another church, leaving those interested in the Disciples in full possession of Thomas street Chapel.

It seemed that Bro. W. A. S. Smythe bought the Advent Chapel and paid for it himself, different brethren agreeing to pay certain amounts until it was all paid for. Some had paid what they had subscribed. The money was refunded to all such who left the Disciples, they also giving the Advents the Sunday-school library and all money in the Sunday-school treasury.

The Disciples now in 1861 have for the first time a church home. They immediately sent for Bro. Garrity who organized the church. Bros. Blaisdell and Wm. Saythe were ordained elders, and Bros. Price and Wood, deacons.

At the time of organization, there were sixteen members. Quite a number of these were Advents. Bro. Aurin Wood and wife; Bro. W. A. S. Smythe and wife; Bro. Robert Smythe; Bro. John Q. Bent, and Bro. B. B. Price, among the number.