

WILL IT PAY.

We have much to report this month, and will have to condense. Great stir has been made in this city since Bro. Clark Braden came here. The foundation of infidelity has been shaken and the Christians have been strengthened, and the Disciples of Christ are encouraged to go on in the work of the Master. Bro. Braden gave us nine lectures, and preached in three Presbyterian churches and one Baptist. He has been endorsed by the Evangelical Alliance, and was countenanced by the Church of England, Presbyterian, Baptist and Methodist clergymen, by their taking a place on the platform in the Academy of Music. Good audiences attended every meeting. Sunday evening packed the house, hundreds went away. Bro. Braden will visit all places where secularism has taken root, and try and stamp it out in the east as he has done in the west. We look for good results, and it would be a paying investment to have him stay in these provinces at least one year, giving lectures and preaching for the Disciples of Christ.

Brothron, Halifax is to the front again, and has placed before the people the Bible and Bible only as our rule of faith and practice, so now we are known as orthodox and considered by the denominations as such. Let us use all our energy in keeping before the people our position. Bro. B. B. Tyler has sent to all the clergymen of this city a pamphlet setting forth our belief and position and numbers, which is calculated to do much good. All who desire these pamphlets should write him. It is intitled "An Open Letter."

We are about buying a lot on Brunswick Street, but will not be able to close matters just yet; in our next letter we hope to give you full particulars. We want all to forward us as much cash as they can to help buy the lot, as lots are not bought in the centre of a city for a song. We expect to pay at least two thousand dollars for a good one. It will be no use for us to go outside the business part of the city to buy a lot; it would be dear at any price. This is the reason we have been so long deciding on a lot for the "church house." One thing we want the brethren to understand is this: That as soon as we are ready to lay the corner stone Bro. B. B. Tyler has for us two hundred and fifty dollars; another brother is ready to give us two hundred more. These amounts, with funds in bank, will give us nine hundred and fifty dollars. Now who next is ready to give us amounts from five to one hundred dollars? Let them send in their names to me, so that I may know just how much we will be able to raise for a house in Halifax. You are all aware that it would be a foolish thing for one or two brethren to undertake to build a house without first sitting down and counting the cost. I know you all think that Halifax should have a house, and many are asking when are they going to start, and more have the idea that the house is building. I think I have given you a full knowledge of how we stand, and ask all who are interested in the Master's cause to lend a helping hand. Time is fast hastening away and we are anxious to have a place of our own to worship in instead of paying one hundred dollars per year for a hall. Now, brethren, be quick and don't let the grass grow under your feet; the Lord's work requires haste, let us be up and doing. Souls are perishing around us, and it is your business and mine to give a helping hand to rescue them from death. Will you please give us a helping hand in this our time of need, or will you withhold? This is my last appeal for help, except I receive encouragement from you. I have not been four years in the Church of Christ until Nov. 16th, and I have not ceased to work in the cause. I am aware that I have made many mistakes, and have not done all that I might have done, yet I have done what I could to forward on the work in these provinces, and I am still planning for next year, and hope to be spared long to give a helping hand wherever I can find something to do.

Last week I took a run to Pictou with Bro. Ellmore and Bro. Braden, leaving Bro. E. to preach to the Pictonians, I went to P. B. I. with Bro. Braden, thence to the Annual Meeting at Summerside, where we all enjoyed ourselves from Saturday till Monday. Then I returned back to Pictou hoping to find Bro. Ellmore there, but to my surprise he had taken flight for home, staying on his way with the brethren at Shubenacadie. Arriving home on Tuesday evening I found him here all ready to start for Boston. From there he will wend his way to Ohio. The reason of Bro. Ellmore leaving so soon was on account of the Masonic body shutting down on Bro. Fullerton, charging him more for the hall than they agreed to. However, Bro. Ellmore did not go away without being perfectly satisfied that good work could have been done if there had been a house of worship of our own there. Bro. Fullerton has been to great expense, and no good results from Bro. Ellmore's visit is discouraging; but everything works together for good to them the love the Lord, and the time will come, and we hope soon to have a house in Pictou. All who know the earnestness and perseverance that is in Bro. Fullerton should give him some assistance in lessening the expense that he has gone to in trying to start the pure gospel in Pictou. Many trials and failures have happened in other places, but after much sacrifice and long years of pluck and push great things have been done. Brethren, all we need in these provinces to carry on the work is a few more David Fullertons. David slew the great giant Goliath, and if Bro. F. is spared a few more years he will kill some of the hard hearted Pictonians with the sword of the spirit. Brethren, the time has come that we should educate our young men at home. There is an educational fund started, and all should give to that fund, and that liberally. We as a people are dead to the work of the Master's cause; why is this so. I think I can solve the problem, and it is this: we have too many drones in the churches, and the sooner they are divested of their share of the honey the better. Those drones are continually raising strife among brethren; they fill the papers with cutting remarks that is uncalled for. And I am perfectly astonished at what I read in one of our papers this month. I am sure great harm will result from such loose language. O, how short-sighted we all are at times, and do often wish we could call back the things we have said, but too late when once they have been laid under the printing press. As I am aware that there is much news for this month's paper I will close by impressing on the minds of the brethren our need of help to build a house here. You can send your donations to my address, 127 Maitland St., and all monies will be given credit for in this paper.

W. J. MESSERVEY,

Halifax, July 17, 1889. 127 Maitland St.

W. K. BURR'S REPLY TO W. B. THOMAS.

In the last number of THE CHRISTIAN I find some things relative to my notes in regard to Chocolate Cove, from the pen of Rev. W. B. Thomas. I was not a little surprised when I read them, and wondered how a person of a sane mind, one that had not been grossly abused and perverted, could make them.

Now I wish it to be distinctly understood that when I make a statement it is true, otherwise I would not make it. I would certainly be ashamed of myself to misrepresent any person. I entertain the most kindly feeling for Bro. Thomas, and would divide, were he in need, the last loaf of bread I have with him. Nevertheless, I realize that it is my duty when I hear Christ and the Apostles misrepresented to defend them, and "contend earnestly for the faith once delivered to the saints."

Bro. Thomas says: "As Bro. Burr and I have been on the best of terms since he came to the Island, I regret that he found it necessary in this way to publicly misrepresent me." Now I only found it necessary to tell the truth, and Bro. Thomas, having denied the statements he made, compels me now to summon to my assistance those who were present in Leonardville, and who heard what I referred to in THE CHRISTIAN, which he now flatly contradicts.

TO ALL WHOM IT MAY CONCERN: This is to certify that we, the undersigned, having been present in Leonardville on the afternoon that the Rev. W. B. Thomas preached his sermon on Baptism, and having patiently heard his sermon throughout, do now certify that the statements made by Elder W. K. Burr in the May number of THE CHRISTIAN were just as Mr. Thomas made them, and as far as they go, correctly reported, and it is no use for Mr. Thomas to contradict them.

Wm. R. Fountain, Mrs. C. H. Conley, Sr.,
Mrs. Ann Garrison, Mrs. F. Wilson,
Beecher Mosley, Wm. L. Carr,
James Conley, William Doughty, Jr.

Now I could very easily get the names of a much larger number, but the foregoing are quite sufficient to show to the readers of THE CHRISTIAN who is inclined to misrepresent. When Bro. Thomas preached his sermon I occupied the pulpit with him, offered up the opening prayer and listened very attentively to his address. I took notes of a few remarks that he made in order to use them afterward, and consequently know well whereof I affirmed. But the reader will please bear in mind that instead of denying my statements concerning his sermon, he denounces them. Well he might in truth denounce his whole discourse as being full of misrepresentations—misrepresenting Christ, the Prophets and the Apostles.

Now it was Mr. Thomas's province to bring forward the strongest arguments in favor of "sprinkling and pouring" for Christian Baptism, but under the circumstances he had no right to ridicule immersion. Here he violated Christian courtesy and propriety, and consequently must suffer the consequences. However, in his letter to THE CHRISTIAN he says: "As I was not hard up for argument, that was the only thing said that could be regarded as bordering on ridicule." Don't be too sure, Bro. Thomas, I have good ears to hear and a good pencil to note down. And here is a fair sample of the ridicule indulged in, showing you were "hard up for argument," you said that "immersion was not baptism." And furthermore, "if immersion was not baptism, then I never was baptized—O, yes, I forgot, I was knocked overboard once and got a good dipping." No ridicule here? O, Bro. Thomas, "if ignorance is bliss, 'twere folly to be wise." But here is another sample, referring to the baptism of the Eunuch, Mr. Thomas says: "How was he baptized? By immersion? No, he was politely, modestly and decently baptized by sprinkling water upon him." I will quote just one more and then I am done. Mr. Thomas, alluding to the three thousand baptized on the day of Pentecost, asks "Were they immersed? No, they could not have been. There was no convenient place to attend to it, unless they had used the city tanks, and this could not have been, because the Jews were remarkable for cleanliness, and to have immersed them in the city tanks would not have been decent, neither would they have suffered the water to be thus polluted." I might add much more to show the nonsense indulged in, but this will suffice. I am ready at all times to stand up for the truth and will endeavor to defend it. But with many it is not so much what does the Bible say, as what is your opinion?

It would certainly have been wisdom on the part of Bro. Thomas to have remained silent, as I did not in my notes even mention his name in referring to the said discourse. But when a stone is thrown in the bush the birds will fly. However, this I know, when I misrepresent Bro. Thomas or anyone else, I will certainly lose my senses. A sermon when delivered is public property, and if Bro. Thomas did not want his remarks repeated, he should not have become excited, but kept cool, and been able with Paul to speak the truth in soberness.

But I tell you,

This wriggle in and wriggle out
Because a body still in doubt,
Whether the snake that made the track
Was going South or coming back.

W. K. BURR.