

eyes Jesus Christ is evidently set forth crucified among them, until they shall see him face to face. But what shall we say of his coming with all his saints, with prophets, apostles and His martyrs, with our own godly friends who have crossed the river all eager to gaze on the Lamb that was slain, and to join the everlasting song of redeeming love.

O, what must it be to be there?

Original Contributions.

THE ROYAL ROAD OF LIFE.

III.

What are the definite steps by which the apostles lead men into the way of salvation? They are found in the recorded sermons of these men. When Peter preached to the Jews on Pentecost, and they enquired "the way of salvation," saying, "What must we do to be saved?" Peter answered, "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins and ye shall receive the gift of the Holy Spirit." Acts ii. 38. When Philip preached to the Samaritans, he taught them to be baptized when they had believed the things he preached. Acts viii. 12. When Ananias preached to the persecutor, Saul of Tarsus, he commanded him to arise and be baptized and wash away his sins, calling on the name of the Lord. Acts xxii. 16. When Paul preached to the Philippian jailor, he told him to believe on the Lord Jesus and he should be saved—and his house. And, speaking the word of the Lord to them, he taught them to be baptized, which they did the same hour of the night. Acts xvi. 31-34.

In these instances we have doubtless the method pursued by the apostles, under similar circumstances, at all times. We have not their full discourses. But as they all preached the same gospel, proclaiming the one way of salvation, by bringing the fragments which we possess together, we can see the steps which they set before men in leading them unto "the way."

I.—BELIEF IN THE LORD JESUS. This was a prime requirement. For there could be no entrance on the way of salvation without faith in the Saviour. A personal trust in Jesus, as a sufficient Saviour, based on the testimony which the apostles bore to Christ, was the first step toward salvation.

Without this no other step could be taken. With it every other necessary step was possible. So Paul gave this command to the heathen jailor, ignorant of Christ, and only blindly conscious of his need of salvation. And to make it possible for him to comply, he preached the word to him concerning the Christ. The effect of an honest faith in Christ is to put the heart in right attitude and condition. Peter says God cleansed the hearts of the Gentiles by faith. Acts xvi. 9. The fountain head being thus purified, the way is opened for a renovation of the life.

II.—REPENTANCE. This word means a change of mind, and involves a facing about—a turning of the life from sinward to Godward. It involves an abandonment of sin. Nothing "unclean" can walk in the highway of salvation. A man can't take his sinful habits with him into the way of salvation. He must get rid of these—get away from them. It is the "redeemed" who walk in that way. Repentance, then, stands for an abandonment of sin. It is not a mere emotion. It involves determined purpose, which crystallizes in decided action. It is a forsaking of sin and a turning to God.

III.—BAPTISM. This is an open surrender to the authority of Christ. It is accompanied by a confession of faith in Christ and a calling upon the name of the Lord. In fact we may say that baptism itself involves both these. For it is every-

where represented in apostolic practice as an act of faith. It is the believer who is baptized, and he is baptized because he believes. Nay, his very baptism symbolizes his belief. For as the great facts of the gospel are the death and burial and resurrection of Christ, so his baptism signifies his belief in these: being as it is a burial and a resurrection. And it is always in the name of Christ.

In this act there is a transition. It is here where the man passes in to the way of salvation. Baptism itself is not salvation. But it ushers the believing and repentant soul into the way of salvation. Everywhere this transitional place is assigned to baptism. We are baptized into Christ. Rom. vi. 3; Gal. iii. 27. The apostles were to make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost. Matt. xxviii. 19.

Now Christ himself is in reality the way, the truth and the life. To come into him, then, is to come into the way. There is salvation in him. To come into him is to come into the way of salvation. In him we are saved, not because of anything we have done, but because we are in him; yet not without action on our part, for without obedience we could not come into him.

The steps which the apostles set before men, then, bring men to where salvation is. They do not themselves save. Faith does not save; neither does repentance; neither does baptism. Only Christ can save. But we come into Christ by faith, repentance, and baptism, as the divine requirements. These bring us to Christ—bring us into him. Then we are saved, and continually safe, because we are in him.

Now in these things there is something definite and easy to be comprehended. They present duty in a plain way. Every man may very readily know when he hears these requirements, whether he has ever complied with them or not. When he has once complied with them there can never a doubt come into his mind as to that part of his duty. Neither can he ever doubt that God has fulfilled His promise and saved him, if he has submitted to these things sincerely. So in this pathway, the man has his feet on solid ground all the way. His whole life becomes a covenant with God in which faithfulness on his part ensures him the Divine blessing. It will be noticed that these things simply bring the man into the way of salvation. Of their office in this respect there can be no question. Christ says, "He that believeth and is baptized shall be saved."—Matt. xvi. 16. Peter says, "Repent, and be baptized every one of you unto the remission of sins, and ye shall receive the gift of the Holy Spirit."—Acts ii. 38. Remission of sins and the gift of the Holy Spirit are only to be employed in the way of salvation. Yet they are here promised on condition of repentance and baptism. But this way of salvation is a long way. It must be walked in as well as entered. It will do us but little good to enter this way if we depart from it again. We need not only a salvation from our past sins. We need a continuous salvation. This is to be had in the "Royal Road of Life"—the way of salvation. We will see the conditions of this continual salvation in a further study of the subject.

M. B. RYAN.

News of the Churches.

ST. JOHN, N. B.

Bro. S. L. Lawson, of Amherst, was with us one Lord's day in May. We are glad to know his health is much better than when he lived in St. John.

Bro. H. A. DeVoe, in passing through St. John, found time to attend our young people's meeting, and gave us an encouraging address.

Bro. C. C. Rowleson stopped over Thursday night the 21st, and gave us a fine sermon. He went to Halifax next morning.

Elder O. B. Emery and Bro. Wm. Emery were called here on a sad errand to attend the funeral of their sister Mrs. Lindsay. Sister Lindsay passed away on June 3rd, after great suffering. "Blessed are the dead who die in the Lord."

Sister Miles was called to Milton on the 17th to see her mother. We are pleased to know she found her much better than she expected.

Sister Carrie Payson, of Westport, has been with us for two weeks, and was as busy as usual in the good work.

On the 10th, Coburg St. Sunday School took up their quarterly collection for home missions, \$15.05, and on the 17th, their monthly collection for foreign missions, \$10.00—the largest yet.

On the 24th there was 187 scholars in the Portland school, three of these were new scholars.

The pic-nic of the Coburg St. and Portland schools were held at Westfield on the 27th. Although it was foggy and wet in town, nearly 400 went out and passed an enjoyable day. If it had been fine, there would have been 600 present.

Two ladies from the Baptists united with us on the 10th. At Silver Falls, a gentleman and his wife from the same body, took membership this month.

The financial manager of the CHRISTIAN, the superintendent of the Portland Sunday-school, also the secretary of the home mission board, have been receiving congratulations lately—a daughter in each case.

The young brother mentioned in the last CHRISTIAN preached in Garnet Settlement on the 17th to a good audience, and received a pressing invitation to come out every two weeks. There was twenty-one present in the Sunday School.

The Silver Falls School had forty-one present on the 24th. Bro. H. W. Stewart and Elder W. A. Barnes, on June 3rd, organized the Church at Silver Falls, twenty-one taking letters from the Coburg St. Church. The following officers were selected: Elders—T. Garnett and B. Hicks, Sr. Deacons—H. Shellington and J. Arthurs. Clerk—B. Hicks, Jr. They met during the week and appointed Trustees to hold the property—four of which reside there and three in the city. These brethren are full of zeal.

CORNWALLIS, N. S.

After an absence of five months we are again at home, and have taken up our work here in Cornwallis, and trust, by the blessing of God, to see the cause we all love so well, revived in this fine country. Judging from the congregation that greeted us last Lord's day, the first since returning home, the brethren and friends are pleased to see us in our places again, where we have been quite regularly for more than six years, until last fall, when by the force of circumstances, we were induced to leave the work for a time to labor in other fields.

By the help of God we hope to fill again our regular appointments at Coldbrook, Sheffield Mills, and Steam Mill Village, having already preached at the latter place last Lord's day. At each of these points we preach once a month, and also assist in the Bible classes formed at these several points.

The work in Halifax, where we have been since January last, has exceeded far beyond anything we had expected. By the blessing of God, we owe this success to the earnest and united efforts of the brethren in that city, and feel confident that under the faithful labors of Bro. C. C. Rowleson, who is now laboring with the church at Halifax, the work so well begun, will continue to grow, and that before many years shall pass, we shall rejoice in seeing a self-sustaining church in that city, which