

fully trusted in the Lord. This was the reason, evidently, why he was so prosperous in his business. He not only trusted the Lord himself, but he believed the preacher ought to trust the Lord. And as he trusted to the Lord through means, *e. g.*, the faithfulness of his men who labored for him, he naturally believed that the preacher should trust the Lord through means, *e. g.*, the brethren for whom he labored. The duty is plain and important, that the child of God should trust Him. Whatever the means or channel through which the success of life comes to us we know it all comes from God. He is our strength and help; and while He is fighting for us or with us it is necessary for us to keep the "powder dry."

While I am a firm believer in whom we should trust, namely, our Heavenly Father, I am just as firm a believer in how we should trust.

It is the business of the preacher of the gospel to carry the message of God to the world, to declare it without compromise or reserve, without consulting friends or foes. He has no business to be whining about poverty, or complaining of his brethren. He has no business to neglect his family, to let them suffer. If he can't support them by preaching let him make tents, or shoes, or hats; but let it be understood that when the subject of trusting is called in question, that the blame or want of trust rests upon him "who is taught in the Word," and not on him "who teaches." Here is where the great lack of trust is seen to-day. Not with the preacher, who ekes out a living on a few hundred dollars, but with these who control the thousands. It is on this feature of the question that we see the propriety of the deacon's prayer: "O Lord, give us a baptism of common sense."

H. M.

Correspondence.

FROM BRO. MESSERVEY.

Dear Brethren,—When I wrote that letter in the August number of THE CHRISTIAN it was not my intention to do injustice to my brethren here or elsewhere. But I had been reading a newspaper in which there was so much controversy on a given subject, that my spirit was stirred within me. Thus, to use the words of Bro. John Lord, I wrote in haste and unadvisedly. It was not, however, to find fault with the provincial brethren. I am well aware of their holding fast to apostolic practices and teachings. What I meant by saying, "we had received nothing from those who profess to be apostolic in everything," was for a class of readers and writers living in other parts, and, with these before me, I wrote for a purpose.

Now, if the co-editor thought fit to publish my letter (I would have been better satisfied if he had consigned it to the waste basket, where many of my harsh letters should have gone), a portion, at least, of the responsibility is off my shoulders. For let me call the attention of Bro. J. T. W. to the time of the annual meeting, held at West Gore, and see if he remembers the words of Bro. Capp. "Brethren," said he, "write something for THE CHRISTIAN, no matter what you write—I'll fix it up for you, &c., &c." I have complied with his request, and have written something for him to fix up; but it was not fixed up to suit some of the brethren, judging by their letters of the October issue. And here I am reminded of the fact that if these writers would only write more and oftener there would be no need of this "young brother" filling THE CHRISTIAN with his unadvisable letters.

Bro. J. T. W. says. "What assurance are the brethren ready to give that they really want an Apostolic Church built up in Halifax?" That question can be readily given. We will quote the words of the Apostle Peter, to prove that we are

practicing what the apostles practiced: "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." We do the same, and there is no necessity for the brethren to wait longer to prove us in this city.

Bro. D. F. refers us to 2 Peter i. 5 for the progress we should seek. But does he forget the second chapter of Acts and the 45th verse? How many professed Christians of to-day are willing, if called upon, to sell their possessions and distribute them to their brethren? How many of our brethren are living on the fat of the land, and millions of our fellowmen starving for the bread of life? It is to those that all my harsh letters have been written, not to those who can't give. For if there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not. Brethren of the apostolic order, I am willing to sacrifice everything to have an evangelist come to Halifax of your own choice. But it must be soon. We have no patience, we have waited long enough, and you all know how anxious we are to have some one.

In conclusion, let me say the letter of the August number was written in haste, and to some conveyed an idea not intended by me. I have been a reader of THE CHRISTIAN for three years, and have seen so little from the pens of brethren, whom I knew were able to write something edifying for the churches, that I am not over sorry at my somewhat blundering statements—seeing they called forth such writers. From this out there will be no excuse for these brethren who have drawn their swords that have so long been sheathed. That's right, brethren, don't spare any brother that is apt to make such blundering statements.

Out of evil good may come sometimes. I am not a bit hurt in the least. One word more to Brother J. L. If he had been the offending brother and I the offended I would have felt different to what he did. He says: "For myself, I felt, on reading it, I would give no more to the Halifax fund." I would have felt like this, "folding up a five dollar bill," and writing the brother a kind note, saying, "Bro. M., I forgive you this time, and to show you that I mean it, please find enclosed \$5 00 to Halifax Church Fund."

I received a slight reprimand from our good brother editor of the maritime department of the Christian Leader. I wrote him a letter of explanation, and received from him a very kind letter in return. I also received a letter, kindly written, from the editor of THE CHRISTIAN. All these letters bare on the same subject: "That unfortunate letter of August, 1888." If any more of the brethren have anything to say against it, I wish they would do so personally, and keep it out of THE CHRISTIAN; for I am aware that the editors are opposed to any such controversy. You will never hear from me more through THE CHRISTIAN on any subject, more than the work of building up the cause, whenever it is needed. In my next letter I am going to ask the brethren for help to build up the cause in this city. "Halifax is not selfish, and that you will find." All over and above what will build a snug little house will go to build up the weakest church in these provinces.

Yours in Christian love,

W. J. M.

Halifax.

NEWPORT LETTER.

My last letter closed with an account of my visit to Westport. After leaving there I went to Southville, in fulfilment of a promise made to Brother Stephen Steele. I arrived on Tuesday, Sept. 11th; preached four discourses, and left on Saturday for home. I was sorry that it was impossible for me to stay longer with these brethren, as many of them seem to be in earnest.

They are building a snug little meeting-house, which will be a credit to them. Should they finish

it by New Years, I have promised to spend a week or two with them at the opening of their new building.

Bro. J. E. Gates, who lives close by here, attended all the meetings, taking part in some of them. I had often heard of this brother, but never had the pleasure of meeting him before.

I also met Bro. Weaver, who is attending college at Lexington. He is in hopes ere long to be able to stand before the people and speak about the unsearchable riches of Christ. May he prove a workman that needeth not to be ashamed.

The church here was organized over thirty years ago, by Elder D. Crawford. Bro. S. Steele was appointed one of the elders, in which office he still remains. It is interesting to hear him tell how the little church has been getting on all these years. He still retains pleasant memories of Bro. Crawford's labors; and I can say that in many other places I have heard much about the pioneer work of Elder D. Crawford. But I shall speak of this more fully in another letter, as I have reason to believe it would be interesting to a great many readers.

I arrived at Newport on the 15th, and assumed my labors with the church at this place. Since coming back Bro. W. H. Burr has been here. He preached once for the church at Newport. He held some meetings at Highfield.

The church here is still in working order, and progressing very favorably in the divine life. While we cannot report progress numerically we can spiritually.

A question of importance here is, "Why cannot the Disciples and Baptists unite their efforts for the advancement of the cause of Christ?" Could a union of this kind be formed, the feeling is that people would be benefited, and God's name be glorified. There are places in Nova Scotia where, if this were done, there would be one strong, flourishing church; but as it is there are two sickly churches, merely eking out an existence, using what little vitality they have in quarrelling with each other. We thank God that this state of affairs are being broken up, and that gradually the old time prejudice is being broken down. It may be slow work, but it is none the less effectual. Bro. Capp, in his sermon on "union," at the Annual, gave a beautiful illustration of the strength there is in union, by drawing our attention to a snow storm; the snow flakes floating through the air, filling up the cuttings, and finally stopping that powerful engine with its train of cars, &c. I wish all the readers of THE CHRISTIAN could have heard that discourse on "union as prayer for by the Saviour." It was simply grand. We want to see all God's people united as one church, moving on to victory, then to reward.

W. H. HARDING.

October 22nd.

News of the Churches.

NEW BRUNSWICK.

SAINT JOHN.

Preaching on Lord's day at 11 A. M., and 7 P. M. Sunday-school at 2 15. Young People's Meeting Tuesday evening; Prayer Meeting Thursday evening. Both the meetings commence at 8 P. M.

Our Young People's Mission Band are making an active effort to make their meetings interesting. Our young people are doing their best to raise funds for our Home Mission Boards.

Bro. McLean, of Wolfville, was with us at our meeting last Lord's day.

The brethren at Nauwigowank are still keeping up their meetings on Lord's day. Bro. Capp was with them, and preached one evening during the month.