

### From Halifax.

In the appended note may be seen a sample of the musings of one of the veterans in New Brunswick. I take the liberty of putting his thoughts before the public denunciation which he has served well and long. In response an old soldier on the south side of the Bay of Fundy has been heard to think aloud in words like these:

It is common now to hear from some pulpits, Baptist pulpits, all about the length, height and depth of love. Divine, about the mercy, the forbearance, the compassion of the Saviour, his devotion and the mighty power of his example and self-sacrifice. Added to this, there is much preaching about the building and fashioning of character, the builders inspired and borne on in this work by the contemplation and imitation of the perfect character of Christ. Nor is the preaching kept within these broad fields. The Christian virtues, each in its turn, carefully analyzed and related, form the subject of most able and interesting sermons, but total depravity, sin and the Divine wrath against it, sin and its removal by the substitution of the innocent for the guilty, Christ Jesus bearing, enduring, the tremendous responsibility of the world's guilt in the tragedy of his life, his betrayal, death and resurrection, the atonement made thereby for the lost and guilty; the sovereignty of the Holy Spirit in correcting men of sin, righteousness and a judgment to come; of regenerating human hearts, consciousness of guilt, conviction of sin, repentance, and heart agonized appeals to God for mercy and salvation, as the New Brunswick veteran says of repentance, seems to be destined to be numbered with the lost arts.

"What must I do to be saved?" appears to be now in some places a needless question.

Surgeons in our day have great skill. The eye, the ear, the nose, the leg, the arm, and even parts of the internal human system can be removed, and the life and the identity of the man preserved. But no physician has yet attempted to cut out the heart and leave a living body. Some preachers have gone ahead of the surgeon. With the keen blade of the higher criticism, i. e., intellectual pride, they have cut out the atonement by Christ, and then try, by dexterous manipulations, to present a living gospel to a dead world. Lacking the atonement, the message is a dead message to sinners. Ah, but you say, sinners are converted. Grant it; but not by your message, but in spite of it, the churches to which you minister to are composed of men and women, many at least, of whom have received the gospel of repentance, of sin borne by Christ in his own body upon the cross, and in their prayers, exhortations and labors are holding up this Pauline gospel, which supplements your dead message, and the work of God goes on. Stop until all these regenerated men and women die; better, fancy them rebelling your lifeless message, and what? Where would be the gospel which is the power of God unto salvation? Every where there would be death in the—in the pulpit and in the pew. The ministers of a message, minus an atonement, will see their need, says one, a charitable one. "May God grant it." Not at Acadia are the young men taught this gospel with its heart cut out and thrown among the rubbish of worn out things; but they get it at some of the schools across the line. Better stay on the north side than lose the heart, the life, on the south side. Ship pure water and it will become corrupt, but if the voyage is long enough, it will work itself pure, but it is dangerous and nauseous while it is in the process of purification. It is to be hoped, that in a short voyage, the preachers who have an vicious Saviour to preach, will find this gospel to be the pure, unadulterated word of God, which abides forever.

Let us judge by results, says one. Very good. Of the two men, Spurgeon and Beecher, the latter was the greater genius, the greater scholar, the greater orator. Spurgeon preached Christ and his crucifixion, the atonement by the substitution of Christ, the deity of the human heart and that total repentance and regeneration by the Holy Spirit. Beecher preached a gospel in which the substitution of Christ for the guilty, the example and virtues of Christ, and the greatness and glory of Christian character, were advanced and embraced by the great orator of Brooklyn. Beecher is dead. His life work, his gospel perished with him. Spurgeon is dead; but his life and sermons, brimming and pulsating with his gospel, the very heart and soul of which is the atonement, are still acting on millions of hearts, influencing for the better millions of lives, and will continue to do so, God alone knows, how long. Spurgeon being dead yet speaking, Beecher being dead is speechless. And so it will be with those who on a smaller scale, preach a gospel in which is a Saviour who is both an atonement and an example, and a Saviour who is example alone.

The brother on the north side of the Bay sees ritualism as a usurper; on the south side of the Bay, not only is ritualism seen usurping the place of Christ and him crucified, but a gospel in a very few places lacking the element essential to make it the power of God unto salvation.

For the last ten years, Deacon William Davies of the Tabernacle has been going somewhat regularly to Beech Hill, a settlement of colored people about seven miles from Halifax, on the St. Margaret's Bay Road. His labors have been greatly blessed to the people of that neighborhood. During the past winter and spring these labors have been

supplemented by those of Mrs. Bailey, the widow of a lay preacher of the Cornwallis street church. The following is the account Mrs. Bailey gives of her exercises: "I was doing over my stove one evening, and the Lord said, 'read the 68th Psalm.' I took my Bible and read but found, nothing to direct me until I came to the 16th verse. This is the hill which God desireth to dwell in." To Mrs. Bailey that meant Beech Hill. Like a prophet of old, or like one of the fathers in the Baptist churches of these Provinces, Mrs. Bailey made her way to Beech Hill, nothing doubting. The Spirit of the Lord came down on the people in their homes, and in the sanctuary. Mrs. Bailey's gospel lacked nothing of the old truths or the old fire.

Last Sabbath Deacon Davies drove his pastor, the Rev. Mr. Millington, in the afternoon to Beech Hill. Two were baptized. Mr. Millington preached. Between twenty and thirty took part in the service. Deacon Davies and Mrs. Bailey rejoiced together. The Lord's supper was administered. It was a day of rejoicing. Others will soon follow the example upon which they looked last Sunday.

On Sunday last Dr. Kempton baptized five young men, who thereby became members of the Baptist church in Dartmouth. In the absence of the pastor of the First church on his holiday, Dr. Kempton occupied the pulpit in the morning, and his son, Rev. A. Kempton, in the evening.

A summer school is now in session at Pine Hill. The papers and discussions are attracting much attention. The Rev. Mr. Falconer, of Fort Massey, gave an able address on the atonement which greatly gratified the audience.

REPORTER.

DEAR BROTHER SAUNDERS—Yours with the cheque came safely. We feel ever thankful to all concerned in promoting the Annuity work, for their disinterested labor of love.

Vital religion is at a low ebb in this country. Repentance will soon be numbered with the lost arts. Popery, especially in its high church form, is lifting its head everywhere. People used to be soundly converted under gospel sermons. Is anybody converted under sermons now?

There is much preaching about the Holy Ghost and the power. Paul preached with the Holy Ghost and in demonstration of the Spirit and power. Many think if they can correctly state the evangelical theory they have done enough. Any unregenerate man of ability can learn to do that; can set forth most clearly the method of Grace with the human soul, but "Come all ye that fear God, and I will declare what he hath done for my soul," is quite another thing.

REPORTER.

### How Can Our Children be Saved While They Are Young.

BY DIMOCK ARCHIBALD.

The pastor read Deut. 22-8. "Thou shalt make a battlement for thy roof." Lesson: God's care to protect the home.

The four following battlements to protect and early save the children were beautifully set forth:

1. Bible study.
2. Family altar.
3. The Sabbath observed.
4. Temperance.

The rich presentation of the above impelled me to think of another battlement which I shall name, "Doing the business of life in a visible and joyous partnership with God." Illustration. On the train today a mother in Israel was induced to tell a portion of her life's story. 1st. Her joy that every member of her family were converted between the ages of 7 and 10 years. "Say, what is your secret?" "What could have led to it?" "Yes, my husband and I were always active in Sabbath School and church work." 2nd. "Out of husband's not very large salary, five dollars per month was put aside into the Lord's purse." 3rd. "There came a time when I as wife and mother, planned to start in merchandize at the R. R. station. We took God at his word. 'Give and it shall be given unto you; good measure.' The vow was registered that 25 cents per day should be put into the Lord's purse without fail. One stormy day only 33 cents came in, yet the Lord got 25 cents. More and more we were able to grasp the promise, 'Those that honor me I will honor.' Yes, through the years the vow has been kept joyfully. Yes, husband is in joyous sympathy with the plan. His five dollars per month, added to the 25 cents per day from the shop amounts to \$128 per year which gives us a lot of joyous praying and planning how best to appropriate it in order to glorify God most. Yes, my children readily caught the spirit of our life work and soon partook of the joy of putting aside into the Lord's treasury."

Thank you! thank you! I see it all now. Your children soon discerned that you as parents, delighted to run your business in partnership with Jesus, expecting and daily receiving his blessing. Then came the conditional promise, "Delight thyself in the Lord and he will give thee the desires of thine heart." Your desires for the children's conversion was urged. The children reasoned wisely that everything was to be gained by their accepting Christ as their Saviour since he made parents so happy and joyous in daily business.

Say, Christian parents who read this, is this not the true answer to the question, How can I have my children saved

while young? If this battlement for the home, viz., Doing the business of life in a visible and joyous partnership with God, is the only way to obtain the greatest spiritual and temporal prosperity for yourselves and your families, then why not at any cost try it?

### Iowa Letter.

My letter this time I am going to make personal, my excuse being that we have recently moved from Mt. Carroll, Ill., to Muscatine, Iowa, about 80 miles down and across the Mississippi. While we enjoyed the little town of Mt. Carroll and our residence there, the work is much larger and more inspiring in this city of 18,000 people. Both my wife and myself have found it more and more interesting and pleasant as a place of residence.

To speak of the church first, as it is of the most importance to us, we are very much pleased, indeed, both with the reception that has been given us here and with the opportunity for telling work. The church building is modern in its construction and is, we think, the most attractive and best situated meeting house in the city. Muscatine, is built along the Mississippi, the principal business street being the street back from the river. Our church is situated on the third street, just two blocks from the river, and from the railroad. It is also central in regard to the street car lines and the residence portion of the city. Inside, the building is roomy and comfortable. A new pipe organ is being placed in the church and we are to have the opening recital Friday night, this week. This will be a great addition to the impressiveness and attractiveness of our services. Under both of the former pastors our church has had the largest congregations in the city, and they have not begun to fall off yet, though we must not boast ourselves of the morrow. The congregation has a large number of young people, especially in the evening. Muscatine has many factories, among which are the button factories, the saw mills, and allied industries, the Out Meal mill, and Hien Pickle works. All of them employ hundreds of young men and also girls, and even children, so that there is a great field for usefulness for the church that can attract and influence these young lives. I am sorry to say, however, that the great majority of the young men seem to patronize the saloons and gambling houses, which are numerous, and wide open every day in the week, more than they do the churches of any denomination. I have never lived in a place where gambling and drinking are as common as they are here.

Our home is on the same street on which the church is situated, only six or seven blocks up the hill. We live in almost the highest part of the city, have a pleasant home with a beautiful lawn in front, which makes it agreeable for the children as well as their elders.

As a city, industrially considered, I think Muscatine is hard to beat. I have lived in quite a number of different places, but have never lived in a city where there seemed to be such a demand for labor. It seems as if there is no reason for anybody who has health and strength, whether man, woman or child, to be without employment.

Muscatine has a few millionaire families, but the great majority of the people are neither rich nor very poor, but belong to the best class of American citizens, that is to say wage earners who can support themselves by their work.

Sunday evenings, during the months of July and August, we have service in the Court House Park out of doors, the evangelical ministers taking turns in preaching. While I have attended these services and taken my part, I have also preached afterward at a mission point called West Hill.

Next time I will try to give a more general idea of the work in Iowa.

JUDSON KEMPTON.

### Christ's Prisoners.

BY REV. THEODORE L. CUYLER, D. D.

These two words, when read together, sound like a singular pair of bedfellows. For to be behind the bars of a jail in our day commonly indicates an accomplice of Satan. Bitt in apostolic days imprisonment often was a badge of honor. The chiefest of the Apostles, when he wrote a letter to his Colossian friend, Philemon, signed himself, "Paul, a prisoner of Jesus Christ." The old hero is Christ's ambassador in Nero's letters—a prisoner not for evil-doing, for well-doing, his manacles are badges of honor; and while his scarred body is bound, his soul is rejoicing as Christ's freedman from the yoke of sin, and there is not a happier man in Rome.

The essence of imprisonment is to be confined in one place, without the permission or possibility of going where one chooses. In this sense there are a great many good people who are Christ's servants, and yet are prisoners. They are shut-ins without their own consent. Some of them are unable to get into God's house on Sabbath, though the Lord of the house comes to them. Some have been confined within the walls of one room for long, weary years. During my pastorate I used to visit, year after year, a lovely and cultured young lady who knew nothing of the outdoor world, except the glimpses she got from her bedroom window. What sermons that brave girl used to preach to me on the beauties of Christian patience! I learned from her what a sweet rest there is in the "Everlasting Arms." She never uttered to me one syllable of