

HALIFAX.

Our church here is in a very encouraging condition. Never has it been in such good working order, at least, not in my recollection, and I have been familiar with the workings of the church for the last ten or fifteen years—although my membership does not date back beyond the year 1883.

The church here has had a hard struggle for existence, as nearly everyone of your readers knows. But the Master has said, that the gates of hell should not prevail against His church. And at times it has seemed as though the plea for a return to primitive Christianity would die out in our city. Yet the words of the Master has proved true—one by one members have come in to take the place of those who had gone away, and for the last twelve months steady progress has been made, as the result of faithful labor on the part of a few, and to-day the people known as Disciples of Christ, or Christians, are better known than ever before in Halifax. An interest is being awakened, people are asking, What do those people teach. Strangers are dropping in at our meetings, and so we are beginning to hope that the cloud that has been hanging over us is now floating away, and that our Heavenly Father is smiling down upon us, as He will upon all those who walk together in love and unity.

We are hard to work now collecting money to buy a lot for a meeting house. And I would not be surprised if in our next article we have secured a site and paid every dollar down for it. The lot we want is worth about one thousand dollars, which is quite a sum for a small body to raise, but we are all pulling together, and the same God that helped the Jews to build, under great trials, the walls around Jerusalem in the days of Nehemiah, will also help us. Bless His holy name.

We enjoyed the visit of Bro. Murray very much. It has given our work here a great push ahead and the last two meetings we had while he was here were well attended; and a deep interest was manifested. Could he have stayed with us a while longer, good results would have followed; but as it was we only let him go on conditions that he would soon come back again. The verdict of all the brethren now is, that if Bro. Murray would come and spend some time here, that a good work would be done and a strong church built up. Never was the signs of the times more encouraging for our work. And I say again never has the church been so united or so determined to push on the work. The brethren standing firmly together, all personal feelings and opinions laid aside, all working to advance the cause of the Master in love and harmony. Still knowing how much the brethren through the provinces have done for the church here, financially and otherwise, with what result I will not say. I grieve to think of it, under those circumstances I for one felt rather shy about asking for any help from the brotherhood in the provinces. And yet, brethren, we want to see a church growing up here and we are praying to God our Father to send Bro. Murray back to help us (he knows the most about us here) so if all our brethren will pray for us and aid us in the work, and we do our part, God will do His. That is why I am writing this article which I expect is too long already, but out of the abundance of the heart the mouth speaketh.

WM. HARDING.

FROM J. A. GATES.

Finding myself this morning at the sanctum of Bro. Capp, co-editor of THE CHRISTIAN, and on account of a change of time on the Grand Southern Railway, and being urged by Bro. Capp, I have concluded to write a few things for the paper.

The churches in Digby County all seem to have some life. Things are moving along quietly and

harmoniously. Regular meetings are maintained at South Range, Gulliver's Cove, and Southville. My last visit at Gulliver's Cove gave me much encouragement, and I am in hopes soon to report success there by additions to the Lord's army. We had one addition at home not long since, my little boy, Frank, eleven years old, gave his heart to the Lord, and is numbered with the saved. May God direct us in our work. I am now on my way to LeToto, N. B., where I intend to remain about three weeks. I hope I may have something to report from there for the next number of THE CHRISTIAN that will be cheering to the brethren.

J. A. GATES.

St. John, N. B., March 31st, 1887.

VISIT TO PORT WILLIAMS.

Doubtless THE CHRISTIAN is heartily greeted by all its readers. For my own part its contents are always perused with great care and with extreme pleasure, chiefly because they afford assistance to a follower of the Lord, and because they are of an interesting and elevating character.

The church at Port Williams is at a distance of three miles from the college, consequently is seldom visited by any of the students. To state the truth, there are very few here who know that such a church can be found in the county, and these, myself included, are backward about doing their duty.

On Sunday, 20th March, however, after having spent an hour in the prayer meeting with our fellow students—an hour of sweet communion with Christ—one of my classmates accompanied me to the church. The roads were in a bad condition, but we slowly wended our way through the mud and snow until we reached our destination at 11.30 o'clock, A. M.

Before our start we were uncertain as to what the nature of the meeting would be, but it proved to be a preaching service. Bro. Carson talked to the people on the "parable of the sower," a theme from which so many valuable lessons can be drawn. He is keeping up among the people an interest in matters pertaining to the soul's welfare. We enjoyed the visit greatly, especially the moments spent around the "Lord's table."

Let this also express "thanks" to those who entertained us in such a hospitable manner during the day.

The arrival of Bro. Ford is anxiously awaited, whose friendly visits are anxiously looked forward to with great joy.

Sincerely yours,

F. S. K. FREEMAN.

Acadia College, 24th March, 1887.

Original Contributions.

SALVATION.

He that believeth and is baptized shall be saved.—Mark xvi. 16.

These words were spoken by the Lord Jesus to His disciples, in His last interview with them, just before He was parted from them and taken up into Heaven.

Believeth what? The gospel, which the disciples were commanded to preach to every creature.

The preaching or proclaiming of the gospel gave to persons to whom the message came opportunities which were not theirs before: of hearing, believing and obeying. The very design of preaching is to open the door of privilege or opportunity, and so salvation depends on man's accepting that which is presented in the gospel. Salvation is not thrust on individuals regardless of their mind or will in the matter; because it is written: He that believeth not shall be damned.

Salvation comes, then, through the channel of faith: Eph. ii. 8: For by grace are you saved,

through faith, and that (salvation) not of yourselves, it is the gift of God.

If it come through faith, we would naturally infer that it comes not to responsible persons without faith, and this fully agrees with Paul to the Hebrews (xi. 6), Without faith it is impossible to please God, etc.

Shall be saved. From what? From sin. First, Thou shalt call His name Jesus, for He shall save His people from their sins, Matt. i. 21.

Again, this corresponds with the words of Peter on Pentecost: Acts ii. 38, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, etc.

"Remission of sins," here, and "saved," in Mark xvi. 16, mean the same thing; so that persons saved in Christ are persons saved from sin; hence Paul says (Gal. i. 4): Who gave Himself for our evil world, according to the will of God and our Father. Also to Titus (ii. 14): Who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people zealous of good works.

To be saved, then, means being saved from sin; but, to be really saved from sin implies, also, being saved from the love of sin—not only redeemed from all iniquity, but zealous of good works. Zeal for good works—works of God—and the love of sin cannot exist together; they are not found in the same person.

In opposition to the advancement of the cause of the Lord Jesus, to-day, stands the divided state of His professed followers; and the popular idea of the abstract influence of the Holy Spirit: but to the growth of grace, knowledge, holiness, happiness and usefulness of the children of God, stands the idea that salvation means something away beyond the present hour—the being saved from the eternal consequences of a life of sin; from wrath beyond this life, from eternal torment. Balaam-like, men desire, when they must die, to die the death of the righteous, have the eternal reward of the righteous, to get into Heaven without being righteous, or traveling by the one way which leads to eternal glory.

If men could understand that salvation from eternal torment stands second (not first) in the glad tidings of love and mercy, and is only a consequence of being saved now—saved from sin—and that the salvation of sin stands first, being the great salvation, and the glorious liberty enjoyed by the children of God. That Jesus Christ came into the world to save sinners (from their sins), and if not saved from their sins, not saved at all, it would lead to more carefulness, Godliness and happiness among professed followers of Jesus, and would give a better example to the world, reflect more clearly the lovely character of our divine Master, and cause more of the (now) unthinking to take knowledge and enquire the way of life and salvation. It would have a greater influence in lifting the race, for which Jesus died, from the terrible bondage of this present evil world, cursed by sin, and bring many more, both men and women, to the feet of the Master, clothed and in their right mind.

Does not the thought that salvation is a future and not a present matter, cause many who hear the gospel of the grace of God to hear with indifference? Time enough yet, say they, and so time is squandered until they go down to death and eternally unsaved, and certainly without giving themselves the opportunity of growing in grace—of perfecting holiness in the fear of God.

It may be that much of this comes from the old idea, or dogma, of particular election to eternal life and reprobation to eternal condemnation, and the impossibility of the individual knowing whether the condition of the one or the fate of the other is to be his, until the sands of life are run, and he