

LETTER FROM ONE OF THE BOYS.

DEAR CHRISTIAN.—I thought that a word or two from Lexington might be of interest to some of your readers. Since last I wrote, many changes have taken place here; but there is one especially that we all will read with delight—I refer to the erection of a new Bible College building. This was a greatly felt need. Up to the present time, our professors instructed their classes in the classrooms of the college of arts, rooms much needed by that college. Nor was the seating capacity sufficient for the great number of students who have of late years been crowding into the Bible College. During the last ten years, an average number of 160 students have been in attendance, and the present outlook is, that there will be many more next year. Again: an additional professor was needed to give instruction in Hebrew, and at the same time lighten, to some extent, the work that now devolves upon three men. This growing demand for another professor, together with those reasons already stated above, led the trustees, curators and faculty to urge to their utmost the erection of a new college, and as a result of the energy of those men, and the liberality of the brethren of this and other states, we can to-day behold a magnificent building in course of erection.

Last Saturday, with proper ceremony, the corner stone was laid by President Graham. Prof. Jones, of Hamilton Female College, offered the introductory prayer; then followed singing by the students. President Graham then placed in the stone certain documents pertaining to the institution and brotherhood at large. Among others, were deposited a copy of the *Christian Standard, Guide, and Evangelist*, the leading papers of Lexington, catalogue of the college for '95 and '78, photograph of the faculty, and last of all, a copy of the revised Bible. After the deposition of these, ex-professor Collis of the English department delivered an address. The service was closed with prayer, by W. E. Crabtree, M.A., pastor of the Chestnut street Christian Church, and thus ended a very fitting ceremony.

The building is to be finished early in the fall, and it is hoped that it will be ready for use at the opening of the next session.

At the time of my writing, the present session of the Bible College is almost ended, which no doubt it will have when your readers see this. This session has been one of unusual experience, both to professors and students; yet notwithstanding the visitations of providence, it has been one of unusual success. Almost without exception, every student has done faithful work.

The commencement exercises, this year, will be extremely interesting, especially to the Canadian students; for two Canadians stand at the head of the graduating class. Bro. F. T. O. Norton, of Brudenell, P. E. I., is valedictorian, while Bro. O'Mally, of Toronto, Ontario, delivers the salutatory. Thus, you see, Canadians work to the front, even in historic Kentucky, and even more historic Transylvania. Both these brothers are graduates now of both colleges, viz.:—Bible and Arts, and we can safely say, from the character of the instruction given in both colleges, that they are now well fitted for the work in the great harvest field of the Master.

Brothren, these are the kind of men we want in Canada for successful work. We want men of learning, men of talents, who can go out among the almost numberless host of college graduates of the denominations and hold their own. In order to greater success, our ministers must, in education, compare favorably with men of other religious bodies. Let us encourage our young men to educate themselves, and, if need be, let us give them a helping hand. I am sorry to say that the tendency among our Maritime brethren is to discourage, rather than encourage education among our ministers. Brethren, this is a great mistake! Men of talent and education are arrayed against us, both in the religious and irreligious fields. We have them to meet, and generally none but trained minds can do so. There is a false system of education as well as a true, but my article is now already too long, and I cannot speak further on this subject; yet, let me say in conclusion, that if you send your young men to Lexington, you need not fear as to the result, providing they are the right kind of men.

ONE OF THE BOYS.

Bible College, Lexington, Ky., May 31, 1895.

WORK OF FAITH.

Nothing avails in Christ but "Faith that works by love." All saving, or effectual faith, must, therefore, be a working faith. The faith that saves and justifies and sanctifies, does not exclude works; as faith without works is dead, being alone, and a dead faith can save no one. In every case where salvation or justification is said to be obtained through faith, works are included; and in all the illustrations of faith we find the same. Take for example the case of Noah: "By faith he prepared an ark to the saving of his house." Faith alone could not build an ark; but as faith includes works, it could be justly said, that he prepared the ark by faith. The man who will not work is a man of no faith; and he who has little works, is one of little faith. Where there is a living, effectual faith there must be works. It is as impossible to separate works from faith, as to separate light from fire. Faith is an active, determinate principle. There are no excuses, no objections, that can prevent the "work of faith."

Peter's failure to walk on the water, was because of the failure of his faith; no storms or seas would have caused him to sink had his faith not failed. There are no mountains high enough to prevent the onward march of faith. There were trials, persecutions and trouble enough in Noah's case, to destroy his work, had he not been a man of faith. The Lord told him to build the ark—that was enough for Noah. The all-pervading animating principle of his conduct was his faith.

Often in our human experiences, complications arise that require a working, living faith, in order to act with due regard to the great principles of truth and righteousness. Faith will never have recourse to false prudence in the affairs of life, but will always save us from the sacrifice of truth. Faith is always true to duty, regardless of circumstances. In Noah's great work of faith, he followed closely the directions of the Lord. The Lord gave him the plan and the dimensions. It was Noah's faith that prevented him from deviating from the arrangements of the Lord. Noah could have built an ark by some other plan than the one God gave him, but it could not have been said he built

it by faith; and it is very doubtful whether he would have reached the new world in any ark different from the one that God planned. To work by faith, is to do what God has commanded. Noah's work was unremitting, because his faith was unflinching and determinate. He worked from start to finish. Nothing could prevent him from working. No opinions or notions or side issues, could in any way destroy the work of Noah and his sons, because it was a "work of faith." Destroy their faith, and then we can see how their work would be destroyed by their own notions and peculiar ideas and whims. Had they lost faith in God, questions would have arisen as to the method of work, and as to their attitude towards that about which the Lord was silent. Shem would have refused to work, because his father Noah was building the ark on a spot of land for which he had no Divine authority, and of course he would not submit to the judgment of his father and other brothers, as he could not find where majorities should rule. These and many other things that the Lord left to their judgment would have been sufficient excuses to have prevented them from working, had they lost their faith in God. Any thing does for an excuse not to work when we lose our faith. But nothing can prevent the man of faith. Had Noah and his sons disagreed in some of their methods, as would be very natural in such cases, it would not prevent them from continuing the work. While they might differ in their methods, their faith would not allow them to differ with the Lord in His plans, but lead them on in their work. Their strong faith in God would prevent them from opposing each other in the way the work was done. Faith will work for God, but will not work against the workers. But when we lose our faith, then look out for objection to the ways and methods of the workers. H. M.

A MISTAKE.

A friend once said to the writer, "Your people are not very charitable." Why do you think so? "Because you think those who do not agree with you are wrong." If to believe that much of the teaching of the creeds is wrong, is uncharitable, we plead guilty. It is out of the range of possibilities to believe a doctrine is right that cannot be found in the Bible, *i. e.* to teach for a Bible doctrine that which is a doctrine of men—this cannot be uncharitable. To be uncharitable would be to think others are right in their doctrines and still separate ourselves from them. To think they were right, and not unite with them would be very uncharitable. If we really believed that the doctrines others taught were right, and therefore according to the Bible, we would undoubtedly become one with them. It is our charity or love for God and His Word that prevents us from believing and accepting for doctrine what is impossible to find in the Bible. Just here is seen the uncharitableness of others toward us. All admit that what we teach as essential to becoming a Christian and living a Christian, is right and true and good. There is not one principle we teach, as essential to salvation, that is not taught and practised more or less in every denomination; and yet for all this, they refuse to unite upon this broad platform of an undisputed doctrine. If to believe an unscriptural doctrine is wrong, is an uncharitable note, surely to refuse fellowship with those whose doctrine of salvation is universally admitted true, must be the uncharitable beam. H. M.