

gave them utterance, and they at once began to preach Christ to the people, preaching repentance and remission of sins in the name of Jesus Christ. Here, then, we have the word of the Lord going forth from Jerusalem, for those converted on that day, and afterwards when persecutions arose, went *every where preaching the word*. Here, also, we have the first account of persons being born of water and the spirit. James says of God, "Of his own will begat he us with the word of truth."—James i. 18. And Peter says, "Being born again not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. . . . and this is the word which by the gospel is preached unto you."—1 Pet. i. 23, 25.

Paul, in his first letter to the Corinthians, iv. 15, says, "In Christ Jesus have I begotten you through the Gospel." We can plainly see by these and kindred passages, when we remember that the apostle spoke as the Spirit gave him utterance, that when the Word of God was preached to a person and he believed it, he was begotten by the Spirit; and when one thus begotten by the Spirit was baptized in obedience to Christ's command, his birth is completed. This first took place on the first Pentecost after our Saviour commissioned His apostles. Let us now look into this promise of Jesus to Peter, that he would give him the keys of the kingdom. What did Peter have more than the other apostles? When did he use those keys? Keys are an emblem of power to open. Did Peter open the kingdom; if so, when? If the kingdom had been opened prior to the time when Christ promised him the keys, he would have had no use for them, and if it was not to be opened till his second coming, Peter has not yet used them. We will return to the day of Pentecost, already referred to, and perhaps light will shine upon our pathway. Acts ii. 14. But Peter, standing up with the eleven, lifted up his voice and said unto them: "Ye men of Judea and all ye that dwell at Jerusalem, be this known unto you and hearken to my words." Why did Luke not say that John, James or Matthew stood up with the eleven? Because they did not have the keys of the kingdom and Peter did. Why from verse 14 to 36 does Luke record what Peter said and not a word about what any other apostle said? Because Peter had the keys of the kingdom. Why did the multitude who were so pricked in their hearts say unto Peter and the rest of the apostles, instead of John and the rest? Because he had the keys. Why did Peter say unto them, "Repent, &c.," and not another? Peter had the keys. When Peter gave his answer, the way into the kingdom was made known, or the kingdom was unlocked, and when three thousand and gladly received his word and were baptized, these entered into the kingdom. Here, then, we fix the beginning of the kingdom of Christ on earth. It corresponds with Daniel's interpretation of Nebuchadnezzar's dream. It was in the days of the Roman kings. It fulfills the prophecy of Isaiah, that the Word of the Lord should go forth from Jerusalem. It accords with our Saviour's teaching to Nicodemus. It fulfills what would be expected of Peter from his having the promise of the keys of the kingdom, and it is the time spoken of by Peter in the words of our text. Acts xi. 15. As I began to speak unto them the Holy Ghost fell on them as on us at the beginning. We have only an account of the Holy Ghost being twice given in this manner, at other times these miraculous displays only follow those upon whom the apostles laid their hands. At the house of Cornelius and on the Pentecost it came direct from heaven to the persons receiving it. Peter is speaking of one of these occasions and refers to the other as the beginning. If it was not the beginning of the kingdom of Christ what was it the beginning of? Will some one tell us?

J. A. GATES.

LeTete, July 11th, 1884.

NEWS OF THE CHURCHES.

NEW BRUNSWICK.

ANNUAL MEETING.

The Annual Meeting of the churches of the Disciples of Christ in Nova Scotia and New Brunswick will be held with the church at Leonardville, Deer Island, Charlotte County, New Brunswick, on Friday, the 5th day of September next. A cordial invitation is extended by the church at Leonardville to our brethren in New Brunswick, Nova Scotia and Prince Edward Island to be present

J. E. BARNES, Secretary, E. C. FORD, Chairman.

Arrangements have been made for going to our Annual Meeting as follows:

Nova Scotia Line of Steamers, *Empress* and *Dominion*.

International Line, Steamship Company's Steamers to Eastport.

Steamship *Francis* from Digby and Annapolis direct to Eastport

Passengers will pay one fare going and Secretary's Certificate will return free on above steamers.

ST. JOHN ITEMS.

COBURG ST. CHURCH.—Lord's day services at 11 A. M. and 7 P. M. Sunday-school at 2.15 P. M. Young People's Meeting Tuesday evening at 8. General Prayer-meeting Thursday evening at 8. Brethren visiting the City cordially welcomed. The Ladies' Sewing Circle meets every Wednesday evening at 6.

By reason of unfavorable weather, our Sunday School Picnic was postponed from July 30th to August 12th. The day was very fine, and every one seemed well pleased with their trip to Westfield.

Bro. and Sister Ford on their way to Deer Island, remained with us a few days. We enjoyed their stay very much indeed, and wish their visits could be more frequent. On Lord's day evening, Bro. Ford gave us a very good practical sermon.

Bro. E. C. Bowers, of Westport, is gaining strength all the time. The other week he was in St. John on business.

A common question among our brethren here is: Are you going to the Annual at Deer Island?

The Young People's prayer-meeting is well attended. Some of these meetings are very interesting and profitable, and we are in hopes that much good will be the result.

Every now and again we have a visit from some of our older brethren, and we are glad to see them. We feel encouraged by their presence, and they are strengthened by seeing us struggling to prepare ourselves to fill the positions, which they sooner or later will be compelled, by reason of death, to relinquish. For the main object of this meeting is to develop the talents of our young people, and thus educate them for future usefulness, and for the proper discharge of duties that will fall upon them in the public assemblies of the Saints. And we are glad to know that some good, not as much, however, as could be desired, has been achieved in this direction.

Let it be remembered that the early development of our talents for good cannot be over-estimated. Our present and eternal welfare are, to a great extent, dependent upon it. Those things which receive our earliest sympathies and efforts, give, as a general rule, direction and tone to the whole course of life. It was this fact, no doubt, led Solomon to say: "Train up a child in the way he should go and when he is old he will not depart from it." "Remember now thy Creator in the days of thy youth while the evil days come not, nor the years draw nigh when thou shalt say, I have no

pleasure in them." Parents as well as churches are culpably remiss in discharging, or better say, in not discharging their obligations to the young people entrusted to their care. The defective early training, coupled with the methods used to influence them to "join churches," followed by the cold indifference shown then to them by those already members, and the utter want of sympathy, should they, like a child attempting to walk, trip now and again, has caused many a noble heart to become discouraged and to wander away from the Church of God, never to return.

NOVA SCOTIA.

PORT WILLIAMS.

The Cause of the Redeemer is being revived in this place. Our meetings have increased in interest since we commenced in April, and four having confessed their faith in Christ have been buried with the Lord in baptism.

We have preaching regularly on Lord's days—11 A. M., 7.30 P. M.—time and opportunity being allowed for social exercises in the evening meeting. We have also a prayer-meeting every Wednesday evening. Our meetings on Lord's day are well attended and we hope to witness a continued healthy increase in the church here. T. F. DWYER.

BEAVER HARBOR.

The Meeting-house at Black's Harbor was set apart for the worship of God, Sunday, August 24th.

The brethren in this place need encouraging. They have exerted all their powers in providing a home for the worship of God. Our social meetings are increasing very much in interest. Church members are all getting into the work with a zeal that shows their warm attachment for the Cause. We trust we may see many enlist under the banner of King Jesus. Several are anxiously enquiring the way. One quite aged lady has decided to follow the Lord in baptism, and we hope this will only be the beginning of a rich harvest. I am at present preaching five times during the week, and this, with my other work, is all that I am able to perform. I am very thankful to know I am so well received in these parts. I like the work and I think I can say with the Psalmist, "It is my meditation all the day." I am quite anxious about my family—they are not very well. Please remember us in your prayers.

P. D. NOWLAN.

August 19th 1884.

THE LABOURERS.

(Matthew xx.)

This parable, like all other parables of the Saviour, is very simple and yet suggestive. We must, therefore, be very careful not to overload it, and thus fall into a common error of making each feature in the parable a reason for rejecting a doctrine we believe to be false, and at the same time, an argument in favor of everything we believe to be true. For it is possible, yea, certain, that many points which stand out prominently in a parable, are given, not for their value in teaching a given lesson, but, because true to nature and inseparably connected with the facts brought forward as a basis, from which to make known certain divine principles. At times, however, it is very pleasing and profitable, after studying the purpose our Saviour had in presenting the parable, to notice how many of its points aptly illustrate or harmonize with statements found in other portions of God's Word.

The truth presented by the Saviour in this parable is clearly stated in the 30th verse of the previous chapter and also in the 16th verse of this, so we proceed at once to examine briefly how far it