

Original Contributions.

BEARING ONE ANOTHER'S BURDENS.

The burden that is well nigh overwhelming many of the Disciples to-day is the thought that so little has been done for the blessed Master, and the failure of the past have struck such a dread of anything being done in the future, that many acknowledge if anything is ever done it will be a miracle. Be of good cheer, friends, all will be well in the end. Miracle or no miracle, here is what we propose to put before you, which many of the good brethren have endorsed, and if that is the kind of a miracle you think will bring success to the cause, let us hear from all who love to lighten the burdens of those who are oppressed and cast down. Now for the problem that is to work wonders. No doubt you are all anxious to know what this problem is. It is one thing to know what it is, and another thing after you have known, to act accordingly. The problem is this: we propose to all the brethren to put into one common fund, say the least from each member one dollar—those who have received much, much will be required of them. We have now in the Province of Nova Scotia two evangelists; in New Brunswick two. Those four evangelists are almost stationary; they do not spread out over all the territory of the Disciples. And in order to have two or more evangelists in the field, we wish to put before you this new problem. Brethren, it is not with the desire that we should interfere with any other of the plans that have been so long in vogue. Brethren, it is our desire to bring all the evangelists on an equality; by all contributing to one common fund, and all giving as the Lord has prospered us, we would see wonderful things done in these Provinces, and each evangelist would feel more determined to work. You who have not been made acquainted with the circumstances of one of our evangelists who started out into the field with two thousand dollars, who has not one dollar to-day of that amount, who at this time is only getting \$400 per year. Is this right, that one should be burdened and another eased. Brethren, if we want to keep those we want at home, it is time we attended to their gract. Who will be held responsible on the last day for the lives of those around us if we neglect to have the gospel preached to them? Not the preachers, but you, and me, for not sending preachers to them. Paul's heart's desire and prayer to God for those of his brethren in the flesh was, they might be saved. Our heart's desire and prayer to God for those of our brethren in the flesh should be the same; and if we are desirous of seeing our brethren in the flesh saved, let us not withhold the means that will save them. Please remember that it is not the want of preachers that is hindering the work, but the want of funds to carry on the work. Is it possible out of two thousand Disciples that we can't raise four thousand dollars. If we could raise four thousand dollars, that would put five evangelists in the field at a salary of eight hundred dollars each. This is what we need to have in good times. Let every Disciple consider this problem and see if it won't work like a charm. Certainly, some will find fault, we have no doubt of it, but those who would do so are not the ones to propose some better plan. Some more will say, have we not the N. B. and N. S. Mission Fund, and the Education Fund to contribute to. Yes, you have, but if all would put their dollar, or as much more as they can well afford to, into this one common fund, there would be no need of the N. B. and N. S. Fund. What we need is to have this fund placed in the hands of the members of the Church, so that the Church could send out the evangelist, and have every Church visited, and each Church have

her equal share of the evangelist's labors. There never will be much work done if this is not soon attended to. Weak churches are not able to pay pastors; therefore it will be the grandest thing for all the weak churches to make up this fund. Let us hear from you as soon as possible, by letter, so that we will be able to put your thoughts before the brethren in the next CHRISTIAN.

Yours, in Christian love,

W. J. MESSERVEY.

GENESIS OF THE CHURCH OF CHRIST AT NEW GLASGOW, P. E. I.

The Church of Christ at New Glasgow began to worship at the year 1830. In 1820, John Stevenson, Sr. (afterward elder), with his wife and family emigrated to this country from Scotland and settled at New Glasgow. They were members of the Scotch Baptist Church. The other early settlers were principally Presbyterians, Mr. Stevenson and his partner being the only Baptists. It is supposed that Mr. Stevenson never preached in his native country, but as he was about 40 years of age it is quite probable he took an active part in church matters before coming here.

John appears to have been quite pious early in life as the following incident will show. It happened before he was twenty years old. After he had learned his trade—he was a silk weaver—he went to work some distance from home. On his arrival in the place where he was to work, he went to a lady who was in the habit of boarding persons who came there to work. She told John she would take him, but would rather have a person who could conduct family worship for her house. John, no doubt pleased at this proposition, readily assented, and while he remained with her, we are led to believe, performed his duty faithfully.

More than a dozen years passed after Mr. Stevenson's arrival on Prince Edward Island before he began publicly to preach. He erected his pulpit in his own house, or during the summer months, when the weather was warm and his audiences larger, he removed it to the barn. In those good old pioneer days there were no stately edifices, with frescoed walls and cushioned seats in which to worship. There was no fashionable choir nor fashionable music; no fashionable musical instruments to tickle the fancy. The pulpit consisted of a common flour barrel with a board laid across the top. Upon this rude structure rested the good old Bible—John's greatest earthly treasure. Much opposition was encountered, but Mr. Stevenson, strong in faith, did not become discouraged. The good seed was sown and many were brought to Christ. Soon a meeting-house was constructed and a church organized. John Stevenson, Sr., was appointed elder, which important position he faithfully filled until his death at the advanced age of 84 years. He might have lived many years more had not his life been cut short by a contagious disease. He retained full possession of his mental faculties, and was surprisingly strong and robust when he was called from time to eternity. About the time Elder John began to preach he became acquainted with the writings of Campbell, and learned the way of the Lord more perfectly. Being a member of the Scotch Baptist Church, and having renounced all human creeds as standards of Christian morality, and trusting to the Bible alone, he was ready to fall into line with the Reformers. Elder John Stevenson, Sr., has now been dead nearly thirty years, but his work still remains. The good seed he sowed still bears fruit. Eternity alone will reveal the good work he has done.

When we think of those primitive times and the way the gospel was preached under the greatest disadvantages, our minds revert to the time when our blessed Redeemer wandered up and down the hill country of Judea, preaching the good news that the kingdom of God was at hand, and healing all manner of diseases. He erected His pulpit by

the dusty highway, the pebbly seashore, or the rugged mountain-side. People listened to His teachings and obeyed His voice. Oh for a return of the good old times!

HAMMOND.

New Glasgow, May 18, 1888.

WHAT DO YE MORE THAN OTHERS?

I have been considering the words of the Master, —What do ye more than others? Reading over the thoughts of different men, and paying attention to the word preached, I have been led to ask what are we doing more than others? Our eyes can't be closed to the fact, that the Christian world is moving on, while those who profess to be adhering as much to Apostolic teaching are not making as much headway as they should. Again I am here led to ask: Are there only those who profess to be Apostles to enter into the heavenly city? In looking at the inconsistencies of Christians, I am led to believe that we often see the mote in our brother's eye, and forget the beam in our own eye. Why such controversy over non-essentials, which are only controversy? Why not give more heed to the things that are to abide forever? The beloved Paul in closing the twelfth chapter of 1st Corinthians said, "And now abideth faith, hope, charity." If we have not charity for one another, how can we have love for our enemies and those that curse us, and how pray for them that spitefully use us and persecute us.

We have before us (1 Cor. xii. 13) the three things that abideth—faith, hope and charity, but the greatest is charity (or love).

Have we love for one another? Do we go as far with those as we ought? Do the Lord Jesus Christ as much as we do; who show it by their missionary spirit and good works, but yet are not in the light that we profess to be in? I say are we heaping coals of fire upon their heads? I think not. What do ye more than others? I am afraid we are too often like the dog in the manger. We can go a long way with the denominations, and not compromise the truth, while we hold aloof and not mix with them, very little can be expected of us in winning them to Christ. But by taking an interest in them, we will be able to manifest the spirit of Christ toward them which was love. I am afraid we often show too much hatred toward those who are not of the same mind as ourselves, and think that we are the only ones that will be saved, some will even go so far as to say that those who use the organ are in danger of eternal condemnation. If that is the case who are those that will be saved? Only those that don't use the organ! indeed, will they be so great that no man will be able to afford them. If that is the case we need not be afraid that the world will come to a close in the year 1901. What do ye more than others? Others are moving on to the conquest of the world for Christ, and giving their lives a living sacrifice to His cause, while others are looking on and not making an effort to spread the true religion. Why don't you come out of your iron chest and show yourself Apostolic and not hide your light under a bushel. You know what was done with the man who hid His talent in the earth. I am afraid many will come up at the last day and will be consigned to the same place. Why? Because you withheld of your means, and the churches had to resort to some other way of getting means to carry on the work of the Master. If you want to be Apostolic give as the Lord has prospered you and there will be no need of resorting to other means to raise money to build churches. Now who wants an Apostolic church in this city? It can't be those who are opposed to the organ; we have no organ, yet we receive nothing from those who profess to be Apostolic in everything. What we have received has been from those who are called progressive-ness: What do ye more than others?

W. J. MESSERVEY.

Halifax, N. S., July 28th, 1888.