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THE CHRISTIAN.

"FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD."—Paul.

Vol. VI.—No. 1.

SAINT JOHN, N. B., NOVEMBER, 1888.

Whole No. 61

The Christian.

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THE BRETHREN of Cornwallis, N. S., have purchased a house for a parsonage.

WE ARE glad to know that Bro. Howard Murray, on behalf of our Mission Board, has undertaken to work up its finances.

THE sermon on page 2 was delivered by Bro C. S. Blackwell, and appeared in the *Chicago Herald* of September 17th of the present year.

THROUGH an oversight of the proof reader, the poem which appeared in the October issue was somewhat mutilated, and therefore in justice to its author we publish it as it should have been.

THE BRETHREN of Lubec, Me., have succeeded in obtaining the services of a brother Watkins. We welcome him to those parts, and hope that in the near future we'll have something from his pen for the columns of THE CHRISTIAN.

BRO. MINNICK, formerly of Lubec, Me., but now at Norfolk, Va., writing Oct. 18th, gives us some interesting items of his present work. His kind suggestion and promise concerning our paper show, that though absent in body, his spirit is with us at times, which leads us to hope that ere long we'll have continually with us his both body and spirit.

WE INTENDED giving an account of our trip to P. E. I.; Lubec and Portland, Me.; Boston, Swampscott and Worcester, Mass.; but other duties made it next to impossible to have it ready for the October issue; and now it seems too late. We enjoyed our visit to Boston very much. And in Brother and Sister Darst earnest Christian workers, and from all quarters we heard in their favor nothing but praise and expressions of love.

TO THE QUESTION suggested by one of our correspondents, Why can't the Baptist and our people unite? we answer, Whatever difficulties are in the way they have been put there, not by God, but by man. We need no basis of union beyond what is already furnished in God's Book. Any other basis of union has necessarily in it the seeds of its own dissolution. If we are wrong let us give up the wrong. If we have erected a line fence let us tear it down. And if our neighbors are in error let us insist that they should do the same. But neither of us should compromise what we understand to be

the truth for the sake of mere organization. We should be willing, however, to talk kindly and lovingly upon points of agreement as well as disagreement, and like the Bereans of old receive the word with readiness of mind, and search the scriptures daily whether those things are so.

BRO. MESSERVEY, in his reply, presents three wrongs: (1) *In himself*—for writing in such a way as to leave a false impression upon our readers (2) *In the co-editor*—for publishing the bunglesome statement. (3) *In the brethren*—especially his recent critics, for their hitherto unexcusable silence.

The manly confession of No. 1 was just what it should be; and will, no doubt, be received in the same Christian spirit in which it was given—so that any further reference to this will be unnecessary. As to No. 2, Well, if that will help the burden off some one else's shoulder—all right. For the misleading phrase failed to catch his eye until it was too late for correction. But what about No. 3, will these brethren acknowledge their wrong and forthwith show signs of repentance by sending every now and again something for THE CHRISTIAN.

QUESTIONS come frequently to us: Why not make THE CHRISTIAN larger? Why not make it a semi-monthly? Our answer is: This we are willing to do as soon as the brethren assure us that they are ready to give the support such a movement would demand.

The brethren who contribute to the paper require not our thanks, no more than we do theirs. We look upon this as the work of the Lord; and in His name and for His sake we labor on. Therefore we boldly and confidently, too, ask our friends every where to help us in this work. This they can do by sending articles, items of church news, paying promptly their financial dues, and getting new subscribers.

DR. JOSEPH PARKER, of City Temple, London, during his recent visit to Boston, said in a public address: "Christianity has suffered more from theologians than from infidels. Many men who have been called infidels have had no warfare with rightly understood Christianity, but with what appeared to them to be an irrational, false and vicious philosophy. I would not sign a creed that any man has written. What right have we to write down words and say that they are everlasting, unchangeable. I should call such a dogma a Popish dogma, were it not an insult to the Pope. If any theologian says that men have light enough to be damned by and not light enough to be saved by, I know not that the fire of hell is hot enough to burn such blasphemy. Some churches require that their creeds shall be resigned every five years. They had better be revised every five years."

A CERTAIN CRITIC commenting on Henry Ward Beecher's sermon against laziness in the church, says: "It requires something more than the eloquence of a Beecher to exorcise this evil spirit. It is one of the kind that goeth not out but by fasting and prayer. There are some churches too lazy to live; there are others too lazy to die. A lazy church is a selfish church. It exists especially for its own comfort. What it wants every Sunday is not an organ blast from a gospel trumpet, but a

pleasing dose of soothing syrup. Occasionally, such a church snores a little in its sleep, to let us know that it is still alive. Now that the old-fashioned supply of judgments, shipwrecks, fires, epidemics, etc., can no longer be applicable to lazy churches, some other method must be devised to awaken them. The most direct way is to appeal to their consciences; but, unfortunately, when the intellect and heart of the church are asleep, its conscience is very likely to be in the same condition.

SOMEWHAT SIGNIFICANT.—About a year ago there was a ripple of excitement in Boston over the arrest and imprisonment of W. H. Davis, for preaching on Boston Common without a permit—a thing almost impossible to obtain. About the time of our visit to Boston he was released from his ten months' confinement, and on the Lord's day morning of our meeting in Worcester occupied the pulpit of Bro. Darst. Since our return home, we see in "an exchange" some facts reported by W. L. Hastings, Mr. Davis's companion in tribulation, that are, as we say above, somewhat significant. Here they are: "Death has laid low the chairman of the committee which assumed control of the Boston parks and forbade the preaching of the gospel in them; the district attorney who prosecuted Mr. Davis; the Irish Roman Catholic rum-seller, who was most interested in passing the gag ordinance; Judge Baker, who pronounced the four sentences against the preacher in one trial, giving the highest possible penalty under the law; all are gone to answer before a higher tribunal for their persecution of a servant of Christ." All are gone.

OUR READERS, especially those whose privilege it was to attend our last Annual, and are aware that an effort was put forth to help the brethren at Princeton, Me., will be pleased to learn the following facts, presented in a letter from our highly esteemed and beloved brother, William Murray, written from South Princeton under date of October 22nd:

Dear Bro. Capp,—Perhaps you will be pleased to hear from the "Foreign Mission." [An allusion to a little pleasantry on the part of some of the brethren at the meeting]. Well, I am enjoying at this moment good health; but we have been troubled very much with rainy weather. There have been four baptized, and one, that for a season wandered away, restored to the fellowship of the brethren.

Last evening three more made the good confession and to-day will be buried in baptism. . . . To some this may appear small, but to us it is otherwise. We thank the Lord for what he has done for us; and we'll labor on and trust Him for greater results. Pray for us. I remain as ever, your brother in hope,
W. MURRAY.

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WHAT SHALL I DO, THEN, WITH
JESUS, WHICH IT CALLED
THE CHRIST?

Which one of the two will I give you,
Barabbas, or Jesus, your King!
He asked of the people and elders,
Whose answers immediately ring—
Barabbas! Barabbas! we've chosen;
Spare the robber, the multitude cried,
And what shall I then do with Jesus?
"Crucify him," the people replied.

We all have to do with this Jesus,
He made and upholds every one;
By death He has purchased our pardon,
To judge us He comes on His throne.
All creatures and motives and actions
Lie fully exposed to His view;
His word will discern and arrange them,
With Him we have something to do.

With all that are weary and laden,
Discouraged with grief and unrest,
He pleads with the love of a Saviour,
Oh come to my heart and be blest;
To save and to bless and to crown you
I passed from my crown to the cross,
What will you do now with my offer?
Think, o'er you reject, of your loss.

The world will advise to reject Me,
'Tis better yourself to decide,
It's a personal matter between us;
I claim you; 'twas for you I died.
What will you now do with the offer
Of being forever my bride?
The world will advise to reject it,
Far better yourself to decide.

I cannot reject Thee, dear Saviour,
Thy mercy hath conquered my heart,
By death Thou hast wound Thyself round me
With favor which never can part.
"What can I do for Thee, my Saviour?"
Henceforth my inquiry shall be;
Till I tell in the place Thou art sitting
What Thou didst—art doing—for me.

THE BIBLE, NOT CREED.

During the first years of this century Thomas Campbell, a minister of the Scotch "Presbyterian Seceders," came to Washington, Pa. He had left his promising son, Alexander, in Scotland to complete his education in the University of Glasgow, where, because of his rare and remarkable gifts of mind and body, he had taken first rank as a student and scholar. At the close of his university course Dr. Archibald Bruce said of the young Campbell: "There goes a young man to America whom the world will yet hear from." As the ship sailed out of Lough Foyle it was caught in a storm and driven to pieces on the reefs of Islay Isle. After fifty years, looking back on that wild scene, Alexander Campbell wrote: "Save on the stump of a broken mast, and musing upon the vanity of the aims and ambitions of human life, I thought of my father's noble example—devoted to God and the salvation of his fellow-beings—and in that solemn hour I resolved that if saved from the present peril I would give my life to the ministry of the gospel." This covenant, made in the fury of wind and wave, was so whole-souled that the calm and safety of earthly prospects could never afterward tempt him to break it. But for this event and high resolve Alexander Campbell might have dwindled into a patriot statesman and taken his place by the side of Webster, Clay and Calhoun, instead of developing into that grander being and rising to that higher position of the "Reformer of Bethany."

When he landed in America in 1809, at the age of 21, he found his father engaged in an attempted "reformation." The age was a creed-bound and an ecclesiastically inclosed one. The people were absolutely under the tyranny of the clergy. If a man presumed to think anything not in the creeds he was branded as unorthodox and put under the terrible ban of "religious suspicion." And because the older Campbell dared to (1) question and reject

"all human authority in matters of religion," and (2) taught "that the Bible and the Bible alone was an all-sufficient rule of faith and practice," and (3) that on all questions of faith, practice and polity "men must speak where the Scriptures speak, and must keep silent where the Scriptures are silent," and (4) also proclaimed "sectarianism the sin of sins, and plead for the union of all God's people on the simple basis of the Holy Scriptures, properly translated," he was regarded and treated as a rank heretic. The logical mind and religious convictions of young Alexander saw that the full acceptance of these four fundamental propositions announced by his father would absolutely destroy the old world of denominationalism and restore to the world primitive and apostolic Christianity—the church as it was when it came from the hands of the inspired apostles.

But who was sufficient for so great a task as an attempt to make practical these great truths, by teaching them to the world? It would require Sauls and Davids of intellect and consecration to do such a work. And whoever attempted it would certainly receive the opposition of organized denominationalism in a form as fierce and malignant as ever Christ and Paul met from the tireless haters in the Jewish Church 1800 years before. In this scenario of "restoration" there was nothing to inspire the ambition or tempt the selfishness of a young graduate of the first university of Europe. Apparently proscription, poverty and failure lay in the path of a "reformer." On the other hand, fortune, fame and success were certain if he would stifle his new convictions and walk according to the human traditions of the past.

But like the Bereans of old he was made the "more noble" by the study of the Scriptures," whereby he was enabled to decide firmly and forever that his life and talents would be given to the restoration of primitive Christianity—"the faith as it was once delivered to the saints."

Of course this determination set young Campbell quite apart from parties and sects. At that time he wrote: "I am asked why I am not a party man—why I don't join some denomination? I ask in return, which party or sect would the Apostle Paul join if he were now on earth? Or, which party would receive him? I dare not be a party man because Christ has forbidden me; because no party or sect will receive into it all whom God would receive into heaven; because all parties oppose reformation and none of them dare discard their creeds and return to the original standard—the Bible, and the Bible alone."

A few earnest men and women of like independent spirit gathered about him. When he records the fact "that I believed myself called to the work of the ministry by many tokens of the Divine purpose," and added "yet I utterly repudiate the claim of apostolic succession of priestly supremacy and the communication of any official grace by superiors to inferiors, or that the clergy have any inherent or transmissible power in them as respects ordination," he stood forth in the world as a "religious rebel." For ten years he managed a farm, conducted Buffalo Seminary and preached in the vicinity, chiefly at Brush Run, without charge or pay.

In 1812, when Alexander's first child was born and his wife still a Presbyterian, the question arose, "Shall we baptize our first born?" Here was the first opportunity to make a practical test of his first great principle of "restoration"—viz., "the rejection of human authority in matters of religion and the acceptance of the Bible, and the Bible alone, as the only rule of faith and practice." His manner of procedure was something like this: "Does infant baptism rest on Scriptural authority? If so, where is the chapter or verse commanding it? For such command he sought in vain. If there is then no "thus saith the Lord" for the practice it must rest solely on human authority. He therefore

rejected it as being only of the traditions of men. In this Mr. Campbell was not only logically consistent, but historically correct, for the Roman Catholic Church, from which all Protestant churches inherited the rite of infant baptism, frankly admits that "the holy Scriptures furnish no authority whatever for the practice—that it rests solely upon the authority of the church."

Well, if they had no authority for sprinkling their own child, had their fathers a right to have them sprinkled? Thus the validity of his own baptism came up for rehearing. Again he opened his Bible. He found the law of baptism given by Christ in the great commission, in Matthew, Mark and Luke, wherein only intelligent believers were commanded to be baptized: "Whoever believeth and is baptized shall be saved." And in all the apostolic preaching under this law recorded in the Acts of the Apostles not a single one incapable of understanding and accepting the Word spoken was ever baptized: "Many hearing, believed, and were baptized." So he concluded that his own infant sprinkling was not a valid baptism, because he exercised no volition in the act. Still another question came up. What is baptism? Is sprinkling water on either a babe or a man baptism? If as an intelligent being, believing Jesus Christ to be the Son of God, and heartily repentant of his sins, he had not been baptized at all by his infant sprinkling, what must he do now in order to "fulfill all righteousness" in the ordinance of baptism? He had but one court of appeal and instruction—the New Testament Scriptures. Opening the book the first picture he met was John leading the blessed Christ down "into" the River Jordan to baptize him, and then came straightway up "out" of the water. Again, when John was baptizing at Enon it was "because there was much water there." He could have sprinkled anywhere with just a little water.

Once more, when Paul referred to the rite in the Roman epistle, sixth chapter, he called it a "burial" and "planting"—a being covered up in a symbolic grave of water. And then, when he consulted the meaning of the Greek word "baptizo," and found its primitive and only meaning to be "to dip," "to plunge," "to immerse," as an honest, conscientious man, who wanted to do what God commanded him, and nothing else, he was left but one thing to do—that of being "immersed," and that he did at once—calling to his service a Baptist minister.

"To inform the public of his reformatory views," Mr. Campbell set up a printing office in his own house at Bethany, Va., and on July 4, 1823, began the publication of the *Christian Baptist*. It began without a dollar of backing and without a single subscriber. But its bold aggressiveness on all humanisms in religion—traditions, creeds and commandments of men which had subverted the commands of God—and its clear and positive setting forth "the primitive order in all things religious" enabled the paper in a few years to leap into an unparalleled popularity.

Then began his great debates with the first scholars of the land, Dr. McColla, Dr. Rice and others. Wherever he went multitudes thronged to hear him. Henry Clay accepted it as an honor to act as moderator for one of his ten days' debates at Lexington, Ky., and declared at its close that in all his experience in the councils of the nation he had never stood in the presence of a mind so gigantic and well equipped as that possessed by Alexander Campbell.

The cause of Christian education stood next to his heart. Because of this he founded Bethany College—the first college in the world in which the Bible, pure and simple, not theology, was ever taught as a text book.

In authorship he was lucid, logical, scriptural and prolific, his published works numbering something over fifty volumes.

Before and since Mr. Campbell's death, which occurred in 1860, several millions of the most intelligent men and women have accepted truths first advocated in modern times by him. Thousands of churches all over the world have been organized as simply "churches of Christ," pleading for the unity of all Christians on the basis of the Bible and the Bible alone. These "Disciples of Christ" agree with the evangelical world as to the Divine inspiration of the Old and New Testaments. The Disciples differ from some on the question of their equal binding authority on Christians. They accept the Old Testament as true, and as essential to a proper understanding of the New, and as containing many invaluable lessons in righteousness; but as a book of authority to teach us what we are to do to be saved, the New Testament is their standard, as embodying the teachings of Christ and His Apostles. While accepting fully the Scripture statements concerning the Trinity, they repudiate alike the philosophical and theological speculations of Trinitarians and Unitarians, and all unauthorized forms of speech on a question which transcends human reason. While agreeing that the Bible furnishes an all-sufficient revelation of the Divine will, and a perfect rule of faith and practice, they repudiate all human authoritative creeds. With them the Divinity and Christhood of Jesus is the central truth of the Christian system. They demand no other faith in order to baptism and church membership than the faith of the heart in Jesus as the Christ, the Son of the living God. They require assent to no theory of regeneration or spiritual influence, and submit no other tests but faith and repentance in admitting persons to baptism and church membership. They celebrate the Lord's Supper every Sunday as a part of the regular worship, and not as an awful sacrament, but as a solemn, joyful and refreshing feast of love. In brief, they urge the Word of God against human creeds; faith in Christ against faith in systems of theology; obedience to Christ rather than obedience to church authority; the church of Christ in place of sects; the promises of the Gospel instead of dreams, visions and marvellous experiences as evidence of pardon; Christian character in place of orthodoxy in doctrine as the bond of union; and associations to settle questions of faith and discipline.

Just as the scientific world was all in confusion and chaos before Sir Isaac Newton discovered the great master-wheel law of gravitation, so the world of theology was in confusion and chaos as to the pardon of sins and man's approach to and relation to God before Mr. Campbell announced the great law of soul-life, sin-pardon and adoption into the family of God. Before his day the clergyman would as likely direct a sinner to the first chapter of Genesis as to the second of Acts to learn what to do to be saved. It was all a guess. Men groped in the dark under the most intelligent instructors. The blind actually led the blind in spiritual things. Mr. Campbell brought forth the great law of pardon in the great commission of Christ to the Apostles, viz.:

1. The facts to be believed—the death, burial and resurrection of Jesus for man's sins.
2. Commandments to be obeyed—faith, repentance and baptism.
3. Promises to be received—remission of sins, gift of the Holy Spirit and the hope of eternal life.

Believing and doing these things by any sinner brought him into the kingdom of Christ with absolute certainty. This law of pardon banished dreams and emotional ecstasies as an evidence of possessing pure religion.

Here at the end of the first century after the birth of Alexander Campbell influences put in motion by him have resulted in an organized body of "Disciples of Christ," numbering almost one million adult communicants; the erection and equip-

ment of thirty colleges and universities; the organization and support of three great publishing houses in London, Cincinnati and St. Louis, and another soon to be started in Chicago; the publication of some twenty or more papers, edited with vigor and patronized liberally.

Mr. Campbell was the first great "free-thinker" who thought and dared to express his thought within the limits of revelation. His influence as liberalizing the religious thought of the times, his defiance of bigotry, his sledgehammer blows which broke the tyranny of dogma of modern days are of infinite value to all churches at the present, whether they acknowledge it or not.

Miscellaneous.

ONE TALENT.

BY I. A. THAYER.

The one-talent man is in the majority—a vast majority—and if he is to play the coward the world will come to nothing. He is the world's main dependence. He digs our ditches, cellars and wells; makes our railroads and builds our houses. Commerce rides on his shoulder, industries hum at his bidding, and earth brings forth its fruit at his touch. He is at a premium. He is the successful specialist, often the inventor or reformer. The universal genius is a universal disappointment. At least, one is enough for an entire neighborhood. A man that puts his whole force and time into doing one thing will reach the higher success. Christians often complain of having but a single talent. Good. I could wish they might never have more, if they would but use that talent. Instead of being a cause of discouragement it would incite to redoubled activity, since they have far more promise of success than if their strength were divided between many things. If one has no opportunity or ability to do anything but visit his friends and privately talk with them concerning the Saviour, let him select this as his specialty, perfect his methods, and devote all his energies and spare time to that. Or if that talent be the ability to sing, make this the great aim and become proficient in the high accomplishment. I have observed that he who can do almost anything quite well usually does nothing. It is the man with one hook and one idea that turns worlds up side down. He is master in his specialty—king in his realm. Every one can exceed—can excel—in something. The church should be composed of kings and queens, and can be, each excelling in his own place. In the kingdom of heaven one king is as good as another. Fidelity is the ground of reward, and he who is faithful in that committed to him will be rewarded, regardless of the kind of thing he was given in charge.

Let there be no idler on account of the want of many talents. "This one thing I do" will win the crown laid up for all that love His appearing. The faithful over a few things will rule over many.—*Atlantic Missionary.*

THE KIND OF BUSINESS IT IS.

The *Louisville Courier Journal* thus speaks of the traffic in intoxicating drinks;

It is a business which is opposed to every clergyman in the country.

It is a business which every merchant and business man hates and detests.

It is a business which is the standing dread of every mother.

It is a business which makes ninety per cent. of the pauperism for which the taxpayer has to pay.

It is a business which makes ninety per cent. of the business of the criminal courts.

It is a business which keeps employed an army of policemen in the cities.

It is a business which puts out the fire on the hearth and condemns wives and children to hunger, cold and rags.

It is a business which fosters vice for profit, and educates in wickedness for gain.

Drunkenness comprises all other vices. It is the dictionary of vice, for it includes every vice.

Drunkenness means speculation, theft, robbery, arson, forgery, murder, for it leads to all these crimes.

THE PROPORTION.—There are, according to statistics recently furnished, 412,000,000 people in Christian lands, while there are 1,000,000,000 in heathen lands who never yet have heard of the Christ. Is this not enough to arouse every Christian in our highly-favored land to feel the need of money and missionaries to carry the gospel beyond our shores.

HALIFAX CHURCH FUND.

Mrs. Abner Harlow	....	....	\$ 25
A Friend	....	....	25
Mrs. Lucy Wentzel	....	....	20
Mrs. A. J. Ford	....	....	10
A Friend	....	....	10
Little Hilda	....	....	10
Bro. John Peters	....	....	50
Mrs. W. J. Messervey	....	....	50
Mrs. D. F. Lambert	....	....	1 30
			\$3.30

Married.

CONNORS-RAMSAY—On Monday, October 8th. Mr. George Connors, formerly of Summerside, but now of Boston, to Miss Minnie Ramsay, of Summerside, P. E. I., by Elder D. Crawford.

VANWART-YOUNG—On the evening of the 17th ult., at the home of the bride's father, 22 Paddock street, by T. H. Capp, A. W. Vanwart, of Portland, N. B., to Miss Helen M. Young, of the city of St. John.

Died.

PAYSON.—The remains of the late Timothy T. Payson, Esq., were laid away in the grave in the month of August. He lived more than the time allotted to man, being eighty-five years of age at the time of his departure. He was for many years a member of the Christian church at Westport, Digby Co., N. S., and always delighted to join the people of God in praise and worship. He was known in Westport to be a loving husband, a gentle father, and a philanthropist indeed. May the hope of meeting him "over the river" inspire those who long to see him again with high and holy aspirations;

"Life's race well run,
Life's work well done,
Life's crown well won,
Now comes rest."

T. S.-K. FREEMAN.

BAKER—On Friday morning, Oct. 19th at 11 o'clock, Tyler G. Baker, aged 20, son of Brother and Sister John F. Baker, Bunbury, Lot 48, P. E. I. It is with feelings of deep regret that we record the death of our dear young friend, Tyler Baker. He was, indeed, a bright boy, in fact, one of the brightest we ever met. His power in the management and construction of machinery was remarkable, his reading extensive and varied. He was kind, true and noble, and those who knew him best were the loudest in predicting for him, if permitted to live, an exalted position among the sons of men. Only a few weeks ago we saw him, and though signs of early dissolution appeared, still we had hopes that then, as in times past, these would wear away, and thus on earth we would see him again—for amid his sufferings, which at times were severe, he was growing in favor and more lovely in character. His last words were full of comfort and not soon to be forgotten. Those acquainted with Brother and Sister Baker will unite with us in extending to them our Christian sympathy in this their hour of grief.

T. B. C.

The Christian.

ST. JOHN, N. B. NOVEMBER, 1888

VOL. VI.

We begin with this issue the sixth volume of THE CHRISTIAN. When it was started five years ago there were some things to discourage and not a few to inspire hope, and it was decided to try it for a year. The encouragement was such that another year was begun and then another, and so it continued and grew from year to year. We think from what we gather that if the minds of the readers and the patrons of the paper were taken at the close of the past year they would be as follows: A large majority would say "Let the paper grow and prosper." A few would say "We are not particularly anxious about it whether it lives or dies." A still smaller number would say "Stop it! Let it die." So with the voice of its patrons we conclude to continue it.

But we have far stronger reasons to continue THE CHRISTIAN than even the encouraging voice of its friends. We are persuaded that it is the will of Him whose we are and whom we wish to serve, that it should live and have an influence on the side of truth and righteousness.

This may be the place to examine afresh our motives in this work. Is it for payment in money we work? Certainly not! Do we expect to gain the applause of the world by it? By no means! The cause THE CHRISTIAN pleads is not now—never has been—popular. Will it lessen our toil or anxieties? (which sometimes appear all that we can bear). Nay, verily, but will largely increase them. Why then work on and for THE CHRISTIAN? "Our rejoicing is this the testimony of our conscience," that we do it to glorify God and to benefit our fellow men. We want to show the lost that Jesus came to seek and to save them—and has in the plainest and most positive manner declared how He will save them. THE CHRISTIAN aims always to impress these things upon the unsaved and to urge them to believe the very words of Jesus, and obey what He has commanded and be saved. It urges the saved to obey all things which Jesus commanded His apostles to teach the disciples, and to exhibit in life, temper and actions, the fruits of the Spirit of God. It aims to make the study of the scripture both profitable and delightful. Nearly every editorial is a careful examination of Bible subjects, so that the reader may arise from its perusal with additional light and a love of the truth.

If asked, Are you not as liable as others to have wrong views of scriptural subjects? we answer, We certainly are! Not only so, we regard as our best friends those who will give us more light, or will, in a Christian spirit, show us and our readers the points in which we may be wrong, or even the points in which we differ. Our desire is that both writers and readers should "prove all things and hold fast that which is good."

We are receiving encouraging letters from many quarters which, of course, we are not in the habit of publishing. Many speak in favor of the spirit and general make-up of THE CHRISTIAN. A senior editor of one of our papers has recently written: "I receive your paper and read its editorials with much profit."

Will our brethren continue their kind efforts to contribute to the pages of THE CHRISTIAN and to increase its circulation? We do not say that every subscriber can get a new one, but we do say that many subscribers can, and not a few get more than one. Will you assist? Without efforts it will die. Our circulation should be largely increased. It can be. It would improve the paper as well as reach and profit others. Who will be the first to send in one or more new subscribers?

EDITORIAL.

THE INTERCESSION OF JESUS.

And for their sakes I sanctify myself, that they also might be sanctified through the truth. John xvii. 19.

From the work of Jesus on earth we can learn of His reign in heaven. What He began here He finishes there. When "He took upon Him the form of a servant," all else was laid aside and His entire energies were devoted to that service. He pleased not Himself—did nothing for Himself. He did all to honor His Father and to save and happy his brother-man. When He prays for the sanctification of His apostles, it is on the plea that he had for their sakes, and to gain that end sanctified Himself.

We will here consider Jesus' anxiety for the apostles' sanctification, and first of all inquire into His meaning of the word. Many use it as synonymous with *purification*. But this cannot be its meaning here. Jesus never purified Himself, for He was always as pure as the throne of God. But He sanctified Himself. He was once in the form of God... but took upon Him the form of a servant. In doing this He set Himself apart for a certain work. His father also set Him apart or sanctified and sent Him into the world (John x. 36). Sanctification means a *consecration* or *setting apart* for a divine purpose or work, a devotion to the service of God. Jesus prays His Father to keep the apostles from the evil that is in the world. He also prays Him to sanctify or *consecrate* them through the truth for their important work. He who has the greatest sanctification is not the man who talks most about himself not sinning in word, thought or deed, but the man who holds fast the truth and according to his ability does most to make the truth known to his fellow men. The apostles never claimed to be sinless, but they were earnestly devoted to the work of making others acquainted with the truth as it is in Jesus. And we may here see reasons for the intense anxiety of Jesus that they should be sanctified through the truth. His death was the only sacrifice for sin, and they were the only men to make this known. As the Father had sent Him into the world to die for sinners, so He sends them into the world to tell them of His death for their sins. Just as He was God's ambassador, the apostles were His ambassadors. They were the stewards of God's secrets. Without them the world would not know these secrets (I. Cor. iv. 1). In this way they were workers together with God (II. Cor. vi. 1). One of them says: "Woe is me, if I preach not the gospel"; Again, "If we, or an angel from heaven preach any other gospel... let him be accursed."—(Gal. i. 9) It is eternal life to know the only true God, and Jesus Christ whom He had sent, and these were the men to make God and Jesus known. They had this treasure in earthen vessels that the excellency of the power might be of God and not of them.—(II. Cor. iv. 7). When we consider the exceeding and eternal value of the treasure, and the weakness of the vessels, we may see the great anxiety of Jesus that His Father should sanctify them through the truth.

But besides the natural weakness of the men in trust, they were to be left in a world wholly opposed to their work, a world that could combine intrigue with power to defeat it. When they would not be intimidated by frowns and persecutions to give up the gospel of Christ, smiles and promises might induce them to add something to it or take something from it. No doubt they would be sorely pressed from this quarter. The Jews would allow Paul to preach the cross if he would only add to it circumcision. It might be urged as a small matter to him, but one which would at the same time end his persecutions and turn thousands of Jewish enemies into admiring followers. Yes, indeed, and that he might by this expedient reach

them with the dying love of Jesus when he could in no other way. Jesus foreaw all these temptations in the pathway of His apostles, and He prayed that they might be so filled with the spirit of truth as to resist all, and faithfully make it known to others. How reasonable was Jesus' anxiety, how grand His plea—Father, sanctify them through the truth, that they may accomplish their part in the work to which I have entirely devoted myself.

We may learn from Jesus' intercession on earth how He intercedes in heaven. Devoting Himself entirely to honor God and to save man, He is the only mediator between God and man. Isaiah, in enumerating His wonderful works, declares that "He made intercession for the transgressors," and we can read how He did it. In His third annual visit to Jerusalem (Luke xiii) He speaks the parable of the barren fig tree, showing that God, after seeking fruit of the Jews for three years, and finding none, commands them to be cut down as the barren tree. But Jesus pleads for further time: Spare them this year also, till they see all that can be done. If my life and miracles, and tears, will not move them, let them witness my death. Let them see me scourged and wearing the crown of thorns and the purple robe. Let them witness how freely I die for their sins, and how earnestly I pray on the cross that they may be forgiven. Let them hear the apostles with miraculous power proclaiming my resurrection, and offering my murderers a free and full pardon, and if they will then repent and yield the fruit of righteousness well, all the bitter past will be forgiven, all heaven will rejoice over them. But if they will not after that yield fruit, I will plead no more, cut them down. God heard the intercession of His Son, spared the Jews, and freely pardoned those who believed on Jesus through the apostles' word; but those who rejected the apostles' word He cut down. Even so it is now.

Now He intercedes for the apostles and all who believe on Him through their word He shows in this prayer. They place their case into His hands and He makes intercession for them according to the will of God, and His intercession prevails. The apostles were sanctified through the truth. They proved faithful to their trust, and have gone to receive their crown. We have the history of one as a sample of all. When Paul was ready to be offered, and the quivering curtain which hung between the seen and the unseen was about to drop, we hear his shout of triumph: "I have finished my course—I HAVE KEPT THE FAITH." He handed down to us what he also received from the Lord Jesus, unmixed with Jewish traditions or heathen philosophy. All who believe on Jesus through the apostles' word, and are earnestly praying the Father to sanctify them through the truth, and are striving to be like Jesus, are assured by His prayer of a union with Christ, a union in action, in prayer, and in truth, a union with Him and the Father soon to be consummated in eternal glory.

He suffered death for their transgression,
And has pledge and pattern given
Of His prevailing intercession,
Once on earth and now in heaven.

INFANT MARRIAGES.—An important event has recently occurred in India, and one that will have a most favorable bearing upon the social condition of the people of that vast empire. The Princes of Rajpootana have voluntarily abolished throughout their dominions the custom of infant marriages. This custom is one of the saddest and most productive of misery of any prevailing in India, and the present regulation is that in the future no girl shall be married under the age of fourteen, and no boy under the age of eighteen, unless, prior to the adoption of this law, a contract of marriage has been entered into.

Original Contributions.

THE DIVINE RULE OF SALVATION.

BY B. D. TYLER

Salvation from sin is no hap-hazard affair. God is not partial in the salvation of the lost. His ways in dealing with men are equal. His love and mercy are impartial. He does not save one man in this way and another in that. The Lord changes not. He is the same yesterday, to-day, and forever. Because our God is such a God we can trust Him implicitly, and the sinner can come into such a relation to Him as to know that his sins are, for Christ's sake, forgiven.

Believers in the days of the holy apostles knew that in Christ they had "redemption through His blood, even the forgiveness of sins." The language of faith then was: "We know that we have passed from death unto life." "We know that if our earthly house of this tabernacle were dissolved we have a building of God; an house not made with hands, eternal in the heavens." Blessed confidence! But Christians may now enjoy the same full assurance of their acceptance with God.

"Our Father," who "at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son;" and the Son "received from God the Father honor and glory when there came such a voice from the excellent glory: This is My beloved Son, in whom I am well pleased." Matthew Levi says, in his testimony concerning Jesus, that the oracle from heaven on the Mount of Transfiguration enjoined: "Hear ye Him." "All power is given unto 'Him' in heaven and in earth." From all other teachers of divine things let us turn, and to the message from God through Jesus Christ our Lord, "in these last days," let us give attention. Jesus came into the world to save His people from their sins, and while He was among men "the Son of Man" demonstrated that He had "power on earth to forgive sins." "Hear ye Him" when he announces "the divine rule of salvation." What is it? Thus it reads: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

To harmonize with the theologies of some of our good friends Jesus ought to have said: "He that believeth not and is baptized shall be saved." This would be in harmony with the doctrine of baptismal regeneration. To please others the rule ought to be: "He that believeth and is not baptized shall be saved." This would be the Evangelical (?) doctrine of justification by faith only. Still others would have had our Saviour say: "He that believeth not and is not baptized shall be saved." This reading would harmonize admirably with the doctrine of unconditional salvation. Let us, however be satisfied with what our Saviour said; and let us repeat and illustrate, explain and urge upon men an exact conformity to "the divine rule of salvation" from sin as it fell from the lips of Him who "taught them as one having authority." We dare not tamper with the Word of God. In the garden God said: "Of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." This was the word of the Lord. Satan said: "Ye shall NOT surely die." Thus "sin entered into the world, and death by sin." Almost the last words of Revelations contain a solemn warning against changing in the least the words of our God. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of this book of the prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this book."

The salvation spoken of in the passage: "He that believeth and is baptized shall be saved," is "the remission of sins"—not salvation in its fullness, "reserved in heaven" for those "who are kept by the power of God." When "Simon Peter, a servant and an apostle of Jesus Christ," preached in obedience to the express command of our Lord in the great commission, of which "the divine rule of salvation" is a part, he told men to "repent and be baptized . . . in the name of Jesus Christ, for the remission of sins." This language was used by the Apostle Peter immediately after he had received the baptism of the Holy Ghost—the endowment from no high—and is equivalent to a heaven-inspired commentary on the words of our Lord. The salvation spoken of in Mark xvi. 16 is the same as "the remission of sins" in Acts ii. 38. Jesus said that remission of sins would be granted to whoever would believe and be baptized. His word, which will live and abide forever, is the sure and sufficient warrant for saying: "I know that I have the remission of my sins; I know that I am saved." Let us be satisfied to hold and enjoy and preach the way of salvation as revealed to us through Jesus Christ our Lord.

New York City.

"TRUSTING THE LORD."

A remark in the October CHRISTIAN, from our good Bro. D. F., relative to this subject, seems to open a door of further utterance upon the same subject. He has evidently misunderstood me. If he will read the article again he will notice I said that "I believed in trusting in the Lord for our life and salvation"; but that "I had no ears nor heart for the talk we so often hear about trusting the Lord." It is this current talk of trusting the Lord, that is certainly unsound, and of which I offer a few thoughts.

The duty and privilege of trusting the Lord is alike necessary to all Christians, whether they be farmers, merchants, mechanics or preachers. Whatever the work or calling may be all are dependent on the Lord for their success, and all should equally trust Him, as every good gift and every blessing cometh from Him. In this we all agree. But the question before us is—How shall we trust? Must the farmer and the merchant trust the Lord in one way and the preacher trust Him another way, or must we all trust Him alike? The answer to this is in the asking. There is no such idea in God's word that there are different ways for different men. We are all one in Christ. Every calling in life, whether it be farming, fishing or preaching, is alike worthy and honorable. The preacher is as good a man as the farmer if he behaves himself as well, and has equal privileges with others in life.

We are ready now to ask, How the Christian farmer is to trust in the Lord for his living? We will suppose the farmer has a fine horse that he can part with, and as he needs the money more than the horse, and knowing that his Christian brother "over the way" wants the horse, he takes the beast and leaves it with him. He says nothing about pay, but patiently waits—trusting in the Lord—for the brother to pay him whatever he pleases for the horse, and whenever he pleases. You say, "this is all nonsense." That is just what I think. But is not this the very thing that is meant when the preacher is told to trust in the Lord. Is not his labor his means of living as much as the farmer's horse? And yet this is what he is expected to do, (e.g.) trust in his brethren for his living without saying anything as to how much or when he is to get his pay. How is it that this is "all nonsense" with the Christian farmer, but all right with the Christian preacher? How is it that a farmer or merchant can set a price on his goods and his labor and claim his money or a note, and at the same time trust in the Lord; but

when the preacher sets a price on his labor and demands his pay he is not trusting in the Lord?

I am acquainted with good brethren, among whom is brother D. F., who love the cause of Christ, and are laboring for its support. Would it be right or just for me to say they are not trusting the Lord for their living and salvation, because in their business transactions they stipulate the price on their goods and the time of payment, &c.? If to appropriate our labor or our goods, without any stipulations as to pay, is the way to trust the Lord, then it is very evident that the preacher is the only one who trusts the Lord, as none of the others do any of this kind of labor. All the preachers known to me have done more or less of this kind of trusting. More than once the writer has gone out and labored hard; preaching from house to house, and from place to place, without any promise of pay, and returned home again without any money. But he never supposed that he was more fully trusting the Lord than when there was a stipulated amount promised for his labors. But says one: "I think a preacher has very little faith in the Lord, and very little interest in the salvation of his fellowmen if he will not devote his labors to them unless he has the promise of a living, especially where there is such a demand for the truth." How will it do, brother, to take a little of your own medicine? Is there not a great demand for potatoes? Think of the thousands who have none, who are in actual need of them. If you have an interest in your fellowmen why are you not giving them your potatoes? Because "this is my living; if I give my potatoes and apples away what would my family do?" But is not the preacher's labor his living as much as your potatoes and apples are your living? What will the preacher's family do? Do they not need a living? "But the Lord will provide; let him go out and work." That may be. And will He not provide for the farmer as well as for the preacher? Let him try it. Send your produce to all whom you think are needy, and trust in the Lord for your pay. "Prove your faith by your own works" This is a better way than proving our faith by some other person's works. "But is it not right to preach the gospel unless we know we are going to get our living by it?" Most certainly. Just the same as the farmer sends his neighbor a bushel of potatoes when he can do so without being untrue and unjust to himself and his family. I pity the man—not to say the Christian—who will refuse to help his neighbor if he is able. And so we may say of the preacher. He is not worthy the name if he refuses to help the needy in every way as far as he is able to do so. Where is the preacher among us who is not doing much of this kind of work?

Bro. William Murray gave us an illustration at the St. John Annual Meeting about this working on trust.

A brother, who was a farmer, said to him: "Bro. Murray, why don't you go out into the field and do all the good you can, and trust in the Lord for your living? He will not see you want." "Very well," says Bro. Murray; "you work for the Lord on the farm and I will work for the Lord by preaching the gospel. We will trust in the Lord and get all we can, and at the end of the year we will divide our income." This, you see, puts another face on the subject, when we talk about we and us trusting the Lord.

I well remember the advice our Bro. Blaisdell, who is now with the saints in glory, gave the writer, when he was about entering the work of preaching the gospel. "Bro; Murray, I want you to preach the gospel, to declare the whole counsel of God. Put your trust in the Lord; He will never leave you nor forsake you. When you need any money be sure and send to me." I did often need this kind of help, and as often received it from this good brother. I never know a man who mo

fully trusted in the Lord. This was the reason, evidently, why he was so prosperous in his business. He not only trusted the Lord himself, but he believed the preacher ought to trust the Lord. And as he trusted to the Lord through means, *e. g.*, the faithfulness of his men who labored for him, he naturally believed that the preacher should trust the Lord through means, *e. g.*, the brethren for whom he labored. The duty is plain and important, that the child of God should trust Him. Whatever the means or channel through which the success of life comes to us we know it all comes from God. He is our strength and help; and while He is fighting for us or with us it is necessary for us to keep the "powder dry."

While I am a firm believer in *whom* we should trust, namely, our Heavenly Father, I am just as firm a believer in *how* we should trust.

It is the business of the preacher of the gospel to carry the message of God to the world, to declare it without compromise or reserve, without consulting friends or foes. He has no business to be whining about poverty, or complaining of his brethren. He has no business to neglect his family, to let them suffer. If he can't support them by preaching let him make tents, or shoes, or hats; but let it be understood that when the subject of trusting is called in question, that the blame or want of trust rests upon him "who is taught in the Word," and not on him "who teaches." Here is where the great lack of trust is seen to-day. Not with the preacher, who ekes out a living on a few hundred dollars, but with these who control the thousands. It is on this feature of the question that we see the propriety of the deacon's prayer: "O Lord, give us a baptism of common sense."

H. M.

Correspondence.

FROM BRO. MESSERVEY.

Dear Brethren,—When I wrote that letter in the August number of THE CHRISTIAN it was not my intention to do injustice to my brethren here or elsewhere. But I had been reading a newspaper in which there was so much controversy on a given subject, that my spirit was stirred within me. Thus, to use the words of Bro. John Lord, I wrote in haste and unadvisedly. It was not, however, to find fault with the provincial brethren. I am well aware of their holding fast to apostolic practices and teachings. What I meant by saying, "we had received nothing from those who profess to be apostolic in everything," was for a class of readers and writers living in other parts, and, with these before me, I wrote for a purpose.

Now, if the co-editor thought fit to publish my letter (I would have been better satisfied if he had consigned it to the waste basket, where many of my harsh letters should have gone), a portion, at least, of the responsibility is off my shoulders. For let me call the attention of Bro. J. T. W. to the time of the annual meeting, held at West Gore, and see if he remembers the words of Bro. Capp. "Brethren," said he, "write something for THE CHRISTIAN, no matter what you write—I'll fix it up for you, &c., &c." I have complied with his request, and have written something for him to fix up; but it was not fixed up to suit some of the brethren, judging by their letters of the October issue. And here I am reminded of the fact that if these writers would only write more and oftener there would be no need of this "young brother" filling THE CHRISTIAN with his unadvisable letters.

Bro. J. T. W. says. "What assurance are the brethren ready to give that they really want an Apostolic Church built up in Halifax?" That question can be readily given. We will quote the words of the Apostle Peter, to prove that we are

practicing what the apostles practiced: "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." We do the same, and there is no necessity for the brethren to wait longer to prove us in this city.

Bro. D. F. refers us to 2 Peter i. 5 for the progress we should seek. But does he forget the second chapter of Acts and the 45th verse? How many professed Christians of to-day are willing, if called upon, to sell their possessions and distribute them to their brethren? How many of our brethren are living on the fat of the land, and millions of our fellowmen starving for the bread of life? It is to those that all my harsh letters have been written, not to those who can't give. For if there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not. Brethren of the apostolic order, I am willing to sacrifice everything to have an evangelist come to Halifax of your own choice. But it must be soon. We have no patience, we have waited long enough, and you all know how anxious we are to have some one.

In conclusion, let me say the letter of the August number was written in haste, and to some conveyed an idea not intended by me. I have been a reader of THE CHRISTIAN for three years, and have seen so little from the pens of brethren, whom I knew were able to write something edifying for the churches, that I am not over sorry at my somewhat blundering statements—seeing they called forth such writers. From this out there will be no excuse for these brethren who have drawn their swords that have so long been sheathed. That's right, brethren, don't spare any brother that is apt to make such blundering statements.

Out of evil good may come sometimes. I am not a bit hurt in the least. One word more to Brother J. L. If he had been the offending brother and I the offended I would have felt different to what he did. He says: "For myself, I felt, on reading it, I would give no more to the Halifax fund." I would have felt like this, "folding up a five dollar bill," and writing the brother a kind note, saying, "Bro. M., I forgive you this time, and to show you that I mean it, please find enclosed \$5 00 to Halifax Church Fund."

I received a slight reprimand from our good brother editor of the maritime department of the *Christian Leader*. I wrote him a letter of explanation, and received from him a very kind letter in return. I also received a letter, kindly written, from the editor of THE CHRISTIAN. All these letters bare on the same subject: "That unfortunate letter of August, 1888." If any more of the brethren have anything to say against it, I wish they would do so personally, and keep it out of THE CHRISTIAN; for I am aware that the editors are opposed to any such controversy. You will never hear from me more through THE CHRISTIAN on any subject, more than the work of building up the cause, whenever it is needed. In my next letter I am going to ask the brethren for help to build up the cause in this city. "Halifax is not selfish, and that you will find." All over and above what will build a snug little house will go to build up the weakest church in these provinces.

Yours in Christian love,

W. J. M.

Halifax.

NEWPORT LETTER.

My last letter closed with an account of my visit to Westport. After leaving there I went to Southville, in fulfilment of a promise made to Brother Stephen Steele. I arrived on Tuesday, Sept. 11th; preached four discourses, and left on Saturday for home. I was sorry that it was impossible for me to stay longer with these brethren, as many of them seem to be in earnest.

They are building a snug little meeting-house, which will be a credit to them. Should they finish

it by New Years, I have promised to spend a week or two with them at the opening of their new building.

Bro. J. E. Gates, who lives close by here, attended all the meetings, taking part in some of them. I had often heard of this brother, but never had the pleasure of meeting him before.

I also met Bro. Weaver, who is attending college at Lexington. He is in hopes ere long to be able to stand before the people and speak about the unsearchable riches of Christ. May he prove a workman that needeth not to be ashamed.

The church here was organized over thirty years ago, by Elder D. Crawford. Bro. S. Steele was appointed one of the elders, in which office he still remains. It is interesting to hear him tell how the little church has been getting on all these years. He still retains pleasant memories of Bro. Crawford's labors; and I can say that in many other places I have heard much about the pioneer work of Elder D. Crawford. But I shall speak of this more fully in another letter, as I have reason to believe it would be interesting to a great many readers.

I arrived at Newport on the 15th, and assumed my labors with the church at this place. Since coming back Bro. W. H. Burr has been here. He preached once for the church at Newport. He held some meetings at Highfield.

The church here is still in working order, and progressing very favorably in the divine life. While we cannot report progress numerically we can spiritually.

A question of importance here is, "Why cannot the Disciples and Baptists unite their efforts for the advancement of the cause of Christ?" Could a union of this kind be formed, the feeling is that people would be benefited, and God's name be glorified. There are places in Nova Scotia where, if this were done, there would be one strong, flourishing church; but as it is there are two sickly churches, merely eking out an existence, using what little vitality they have in quarrelling with each other. We thank God that this state of affairs are being broken up, and that gradually the old time prejudice is being broken down. It may be slow work, but it is none the less effectual. Bro. Capp, in his sermon on "union," at the Annual, gave a beautiful illustration of the strength there is in union, by drawing our attention to a snow storm; the snow flakes floating through the air, filling up the cuttings, and finally stopping that powerful engine with its train of cars, &c. I wish all the readers of THE CHRISTIAN could have heard that discourse on "union as prayer for by the Saviour." It was simply grand. We want to see all God's people united as one church, moving on to victory, then to reward.

W. H. HARDING.

October 22nd.

News of the Churches.

NEW BRUNSWICK.

SAINT JOHN.

Preaching on Lord's day at 11 A. M., and 7 P. M. Sunday-school at 2 15. Young People's Meeting Tuesday evening; Prayer Meeting Thursday evening. Both the meetings commence at 8 P. M.

Our Young People's Mission Band are making an active effort to make their meetings interesting. Our young people are doing their best to raise funds for our Home Mission Boards.

Bro. McLean, of Wolfville, was with us at our meeting last Lord's day.

The brethren at Nauwigowank are still keeping up their meetings on Lord's day. Bro. Capp was with them, and preached one evening during the month.

NOVA SCOTIA.

BRIDGEWATER.

Very pleasant has been my sojourn here in this enterprising and picturesque village. The beautiful outlook upon the La Have river, wandering to the mighty ocean, where, glint in the golden rays of a fervent sun, the white sails of the vessels loom up in the distance. The foreign element is very noticeable here, especially the German. The Lutherans are quite numerous, and they have a good house of worship. This is just what we ought to have here, and success would immediately follow. Enterprise is what is needed in all the churches to-day, and on that enterprise inscribed "Holiness unto the Lord of Hosts."

My last report left me in Bridgewater, Lunenburg Co. I came here to visit the brethren, Nelsons and Prince, and furthermore, to take a look at the lay of the land for future action. My visit was in every respect all that I could desire, and was amply rewarded by the good brethren referred to. I never, however, worry about my support; but I often worry in not seeing more added to the Church. Often in the silent watches of the night, amid tears and anxious cares, when I see so many perishing, my heart goes up to God on their behalf. Then, again, the tears oft trickle down my cheeks, when I see so many in the church who pride themselves in having the truth, and do so little towards saving the perishing. It is quite an easy matter to look on and find fault with the workers, and ever long for better days, and do little or nothing too. I have been, during the last twelve months, earnestly engaged in studying one of the most difficult subjects in the whole circle of the sciences; viz., "Study to be quiet." I intend, however, at no distant day, to preach a sermon on this theme. But after all there is brightness beyond; yea, there's

Always sunshine somewhere, brother.

No'er the night however dark
But the sun arose in splendor,
Chased the gloom, and cheered the lark.
No'er the night of woe so dreadful,
No'er the storm that swept the plain,
But there followed joy and sunshine,
And all nature smiled again.

Thursday morning, September 20th, Bro. Frank Nelson, a very kind and interesting youth, son of Bro. Samuel Nelson, engaged a "livery rig," and conveyed me to Lunenburg. The "drive" was most delightful. At nine o'clock I was aboard the steamer "Electra" on the Atlantic Ocean. The fair morning glory gave an additional charm to the now unruffled surface of the gleaming waters of a lately boisterous sea. A sea, too, which through the ages has hymned her Creator's praise, or wailed in pitying strains the fitting requiem of departed greatness. After a delightful voyage of six hours a was safely landed in the old romantic town of

HALIFAX.

Here I enjoyed the kind hospitality of Brother and Sister Henry Carson, who are well and favorably known as being generous, noble and true. Bro. Carson was the first one baptized in Halifax in 1862, after Dr. John Knox became pastor of the church. He, the Dr., remained with them two years, and the congregation increased and the church flourished under his ministry. The day of eternity will reveal, no doubt, the great good our brethren have done in this old historic town. With an eye of faith I see a large number of them. True, they have been scattered. Some sleep beneath the billowy waves of the great deep; others, too, have gone abroad, and have found a resting-place and homes in other parts of the country. I have looked on with deep interest in regard to what I have seen and heard concerning an Apostolic Church in this city.

Who will arise and step to the front forthwith, and tell us who is "apostolic in everything?" Am I "apostolic in everything?" Is my brother, over there, "apostolic in everything?" Is my sister, yonder, "apostolic in everything?" Like Job, "I will lay my hand upon my mouth," and pause for a reply. Leaving Halifax September 21st I came by rail to

HIGHFIELD.

Lord's day morning, September 23rd, I conducted the services at the Hall in this place. The Rev. Mr. Freeman, the Baptist minister at Scotch Village, was present, and took part in the worship. After an absence of four months I was pleased to return again to this, my old field of labor. It was my earnest wish and firm opinion at the beginning that a good live church could be built up in this vicinity. As time passed away the developments have all been favorable to this end. The prospects have never been so bright as they are at this present time. True, my path has not been all the way smooth and flowery, even if I have sailed so much in the realms of poetry. I have heard at times the sighing moans of the evening zephyrs, the lightning's flash and the thunder's roar. I have oftentimes been in perils of various kinds, yet through them all the Lord has delivered me. And this afternoon as I write these lines from a lofty eminence with the valleys on either side, and the Kennebeccook river, with its wondrous tides, at our feet, and the sun gladdening the face of all nature, my heart thrills with joy, and I recognize in it all the majesty and goodness of Omnipotence.

I have preached six times here since I came back, and six have already made the good confession. Two others have also given me their names to unite with the church. One was baptized yesterday, Oct. 14th, and three of those baptized a week ago received the hand of fellowship.

The brethren here were determined that I should remain longer, but under the circumstances it seems that I could not spare the time. However, I am leaving them all, as it were, on Pisgah's top; and they have now arrived at a period in their history when they are determined to have a church building of their own. In fact, it seems almost marvelous. Friends have arisen on every hand, and the process of the enterprise already seems to have been secured. True, the hall is still at our disposal; but the brethren and friends are now wanting a church of their own. However, we are all under lasting obligations to Sister M. A. Burgess, for her unbounded kindness, energy and zeal in furnishing the hall, and in assisting on in every good work. May God richly bless her forever.

SCOTCH VILLAGE.

Lord's day, September 23rd, I preached here in the afternoon, and had the pleasure of meeting Bro. Wm. Harding, who is now laboring for the church in this village, and also Bro. T. F. Dwyer, of Cornwallis. The church, as usual, appeared to be full of life and activity.

On the 26th of September I visited West Gore, to enjoy the privilege not only of meeting the church, but also to form the acquaintance of Bro. Hiram Wallace, of California. I anticipated the pleasure of listening to him preach, but he was determined that I should myself. Consequently, reluctantly I had to submit. Nevertheless I enjoyed very much what I saw and heard of him, and only regretted that I could not remain longer than one day. To say that I was pleased with him would but feebly express the emotions of my heart. He was just in the midst of his great meeting, and the whole church was all aglow. W. K. BURR.

Newport, October 16th.

WEST GORE.

As items of interest we write the following, which might have been written in time for the October number of the CHRISTIAN, had we known that number would have been so late coming out. Bro. Hiram Wallace and wife, now of Healdsburg, California, visited us this fall, and spent some time with the friends of his youth in his native land. We had no notice of their coming till they were right here amongst us. Thus we were compelled to endure a most happy surprise. Ten years had passed since they had visited their old home in West Gore. As their time was limited they spent the greater part of it here; and they can never know how much we all appreciated their visit. We had some grand meetings while they were with us. Bro. Hiram did the preaching, which resulted in much good. The brethren were encouraged and

strengthened, and others were turned to the Lord. Fourteen baptized and two reclaimed. These, with three others whom we had baptized before our brother's visit (in all nineteen), were received into the fellowship of the church while he was with us.

Oh! what seasons of rejoicing, to see those noble volunteers coming forward to join the army of the living God. We hope and pray that none of them may ever desert the army, but that each may be a good soldier of Jesus Christ. Oh! what a grand and solemn sight was witnessed one Lord's day, when the assembly stood upon the banks of that beautiful stream. Eight young men and four young women stood near the water, waiting to obey the Lord in baptism, while our brother lead us in earnest, solemn prayer to God. Then each one in turn, with the writer, went down into the water, and, in the name of the Lord Jesus, was baptized into the name of the Father and of the Son and of the Holy Spirit.

Dear brethren, let us work and watch and pray, that many more may be gathered into the fold of Christ, and that all who have turned to the Lord may continue faithful till death, that each may receive a crown of life at the appearing of our Lord and Saviour, Jesus the Christ.

J. B. WALLACE.

West Gore, October 15, 1888.

KEMPT.

I am glad indeed to report myself well, and enjoying the blessing of the Master. I have not made any report of the work here since I came, so I think it high time to let the rest of our brethren know how we are getting along. It is well understood by the brotherhood in general the deep waters of discouragement the church here has passed through. When we consider the way in which matters have been done, we think strongly upon the words of the Apocalyptic seer, when directed by Jesus to write unto the church at Pergamos—Rev. ii. 14. Under the burden they have had to bear, and the immense stumbling-blocks they have had to surmount, it is a wonder that any trace of a church is left. The cause here is indebted to Bro. Howard Murray for encouragement and spiritual aid while passing through their darkest times. He deserves credit indeed for the way he has contended for the sustenance of the church here, and for the faith once delivered to the saints. There are a number of our brothers and sisters that remain firm to the cause. A more noble band of workers cannot be produced. Although the clouds of despair have in the past hung thick and lowering about their heads, they always looked for a bright side, and anticipated a brighter day. This band of workers have in the past year made good and much needed repairs on the church building, which now is quite a nice and comfortable house.

The field here is large, the brethren are scattered, and it is difficult to do as much visiting as should be done; but we are in hopes to get along after we are better acquainted. Also there is great need of aid here to build up the cause in general. The brethren here no doubt are willing to do their best, and we are sure the sisters will never fail. There are four preaching stations to be attended to as soon as we get settled down for work. We have a Sunday school in addition to our other church work; also the Ladies' Sewing Circle is conducted in relation to sustaining the cause here, and this is presided over by a number of willing and devoted Christian workers. In addition to our report of Sunday-school work we would solicit contributions of cards, papers and such like, as will be of service to the little ones, and encourage them to come to the house of the Lord. Any brother or sister wishing to aid us in this way can address, Bro. Robert Forest, New Grafton, Queens Co. Bro. Forest is superintendent of the school, and is steadfast in his work. We would not forget to say that Bro. J. C. Cushing aids Bro. Forest in carrying on the Sunday-school work. With some of the sisters the work is done to best advantage. Any one wishing to send us some paper and cards (as you know, we have not much money down here) may address either of the above named brothers, Forest or Cushing. The latter's address is Kempt, Queens Co.

Yours in Christian warfare,

H. E. COOKE.

Kempt, October 18, 1888.

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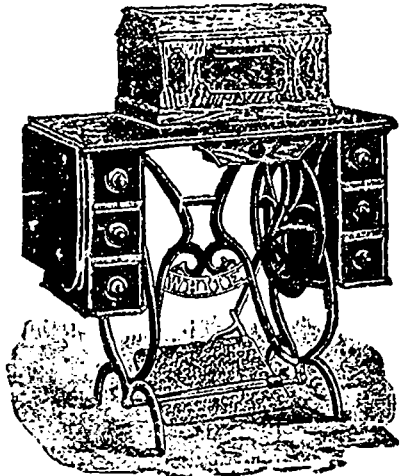
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