

Correspondence.

The following Letter by Rev. G. H. Goudry to the families of the church of which he is pastor, may be read with profit by many other families. We commend it to our readers generally:

For the Christian Messenger. A Pastoral Letter.

DEAR BRETHREN AND SISTERS,—

In the spirit of Jesus I beg leave to offer for your careful perusal a few reasons why you should be decided and energetic in all Christian work:—

1. By failing to do so you violate your most sacred vows made with God and with your brethren. That act of consecration involved the surrender of self—soul and body to the service of Christ. That free act of yours was registered in two worlds. If you fail in keeping this vow intact, you deliberately violate the most sacred obligation that mortal can make. You stand before the world as perjured, having vowed and not performed; you crucify the Lord afresh, and put him to an open shame; you grieve the Spirit of God, and drive this Comforter from your heart; you cripple the influence of your pastor, and give him unneeded pain; and you seriously interfere with the efforts of your fellow Christians in their attempts to bless others.

2. Then your own well being and happiness depend upon your faithfulness in the discharge of your duties. Peace and piety, like "Siamese twins," are inseparable, except by the destruction of both. Faithfulness in service and fullness of joy are joined by God in happy wedlock, and what God hath joined together let no man put asunder. To do good is to be happy, is the law of service and reward in the kingdom of Christ. Idleness is not only the parent of vice but as well the prolific mother of all our dependencies. "Her paths are the paths of peace." "They that wait upon the Lord shall renew their strength," and a strong man cannot help being happy. "With joy shall ye draw water out of the wells of salvation." The joy here is consequent upon the drawing.

The well being, also, of your family is involved. If careless and indifferent you are neither fitted nor disposed to care for their souls. Religious instruction is not attended to. Prayer, offered before them, with them, and for them, is neglected. Disobedient to the command to train them up, evil influences will train them down. While perchance you are at ease they will perish. Remember your children will weigh the worth of religion by the "scale" you furnish them in your daily life. They will be moulded by your words, deeds, looks. You will meet them all at the judgment seat of Christ. You are, to a large extent, held responsible for their eternal weal or woe. Whether it shall be said to some of them "Come ye blessed" or "Depart ye cursed," will depend largely upon your life in its relations to God and your fellows. If your "Come into the ark" addressed to your children would have influence, it must come from lips as holy and life as faultless as that of the patriarch whose family was saved with him.

3. The salvation or condemnation of others under your influence depends largely upon the character you bear as a Christian. You are the "orb" placed in the night sky to give your borrowed light when the "monarch of day" has set. You are the "Pharos" lighthouse placed upon the shore where danger and death lie before you; and bidden to send out your light over the wild-wave-waste to guide the storm-tossed soul into the haven. You are the candle not to be hidden under the bushel, but conspicuously placed that you may give light to all about you. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." O be careful that the blood of souls is not found spouting your garments when God shall make an inquisition for blood. Avoid the curse of the indifferent, "Curse ye, curse ye, Meroz, because thou didst not come up to the help of the Lord against the mighty." Give no occasion for the terrible denunciation of the Spirit, "Because thou art neither cold nor hot, but lukewarm, I will spew thee out of my mouth."

4. You can only prove to yourself and to others that you have true saving faith by your ready and cheerful obedience to all the known commands of Christ. "No man can serve two masters," and if ye would know whom you serve Paul answers the question, "Ye are servants to whom ye obey;" and John says, "He that saith I know him and keepeth not his commandments is a liar, and the truth is not in him;" and the Saviour declared, "He that loveth me not keepeth not my commandments." St. James affirms that "Even so faith without works is dead being alone;" and "For as the body without the Spirit is dead, so faith without works is dead also." "But be ye doers of the word and not hearers only, deceiving your own selves." And again John declares, "For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our FAITH."

5. If you are living a careless, easy, indifferent life you are endangering your own personal salvation. "He that putteth his hand to the plow and looketh back is not fit for the kingdom." "If any man draw back my soul shall have no pleasure in him." "For it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them. But it happened unto them according to the true proverb: The dog is turned to his vomit again, and the sow that was washed to her wallowing in the mire." Consider well the case of the "foolish virgins": "For," said they, "our lamps have gone out." Ponder the case of the unprofitable servant. He did not abuse his talent, but merely did not improve it. "Cast the unprofitable servant into outer darkness, where there is weeping and gnashing of teeth." Read carefully the conclusion of Christ's sermon on the mount: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. For many shall say unto me in that day, 'etc."

6. Your life at best is short; you must soon die, perhaps very soon. Even while unfaithful, neglectful, and hence unready, your Lord may summon you to appear before his bar to give an account of the stewardship. "Be ye therefore also ready for in such an hour as ye think not the Son of Man cometh." "Watch, therefore, for ye know not the day nor the hour when the Son of Man cometh." "Work while it is called to day, for the night cometh when no man can work." Your peace and joy in your last moments will be regulated by your consecration to God. If faithful you are gathering sunbeams to scatter in the valley "of death," when perhaps sun nor moon nor star shall shine upon your lone journey.

If neglectful and careless you are provoking the darkness that shall be felt to gather around when your soul shall most need daytime. Whether thorns or flowers make your bed in death, or bestrew your pathway through the misty vale, depends largely upon your fidelity to Christ or otherwise.

7. And perhaps your future joy will be enhanced or diminished by your conduct in this life. Read carefully the seven overcomes of Revelation in contrast with "Peter's" "Saved so as by fire." Notice, too, Peter's abundant entrance in comparison with "Scarcely saved." Ponder well the meaning of Paul's admonition, "Let no man take thy crown." And his distinction made in the phrase, "Yet is not a man crowned who strives for the mastery except he strive lawfully." "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Faithfully and affectionately submitted for your careful and prayerful consideration, by your pastor,  
Geo. H. GOUDRY.

At Birmingham the tricycle has been adopted by the local police force for the purpose of facilitating the work of the summoning officers, to whom its use for the present will be exclusively confined.

An extraordinary railway accident has taken place on the Llandilo branch of the London and North Western Railway. Whilst a down express was proceeding on its way, it was attacked by a ferocious bull, belonging to a farm at the side of the line. As the train approached, the bull made a mad rush at it, killing itself and throwing two carriages off the line.

[We are glad to receive the following from a man of sound common sense; and one who evidently knows what he is talking about.—Ed.]

For the Christian Messenger. Horse-shoeing and its Value.

There has been considerable discussion in the papers concerning horse shoeing. The writer has gone so far as to say that horse shoeing is a needless expense; "because," said he, "horses can do all the labour required of them without shoes," stating that shoeing has ruined more horses than any other performance ever executed on them, and in order to give himself a chance to get out of the absurd idea, he does not confine himself to any country, but says horses can travel on any kind of road, and do without shoes. I cannot agree with the writer; there is not a man in the world that would rather see horses go without shoes than myself, if it could be done without injury to them. There are countries in which horses may do without shoes, and perform a considerable amount of labour, viz.: the plains of Arabia, Texas, Kentucky, and many of the prairie lands where horses are found wild. Nature has provided a hoof sufficient to carry the horse in his smooth native country, to get his food and water, and also to perform the necessary exercise required, but just as soon as he is domesticated, and put at work in any rough and stony country, shoes are required. To prove what I am about to say, there is just enough growth in the horse's foot to retain its natural length without work, hence the wild horse is permitted to go almost without stumbling over his own feet. There is not a horse in the world that can trot a mile in 2.10 without shoes. I will admit there are men who pretend to shoe horses, that would do better at driving cow-horn paths into a meadow for cultivation than to attempt to drive a nail into a horse's foot. If shoeing is done rightly it is a benefit to the horse, and money in his owner's pocket. Take, for example, Nova Scotia, with its rough, stony, hard, hilly roads, and see how long a horse can work without shoes. You may take the best five year old horse in the Province that has never had a shoe on his foot, and drive him across the Province, say from the Bay of Fundy to the Atlantic shore and return, which is about 125 miles. I will give you three days to do it, and your horse's hoofs will be worn out, so that he will not be able to stand. I have a horse that has always been shod, and I can drive across the Province and return in two days, and is fit to trot a 2.40 gait the next day after the journey. I am prepared to prove what I say, and count the idea of horses performing the amount of labour required of them in any rough country without being shod, worthless and absurd.

THE HORSE'S FRIEND.  
For the Christian Messenger. Baptist Colportage. No. 3.  
Dear Editor,—  
On account of the doctrines and ordinances held and taught by Baptists, it is evident that Jesus loves to honor them more than any other people. God's law is, "Them that honor me I will honor." This passage, with the teaching of other Scriptures, implies that both here and hereafter He will honor us just in proportion as we honor Him by doing His will in all things. Since Baptists hold and teach the truths of revelation in their entirety more than others, therefore He is ready to bless them more than others in the great work of saving the world. It follows, therefore, that if Baptists are not prospered in this work for Christ in many Provinces or localities more than others, taking into account the difficulties to be overcome, it is of necessity their own fault. The conviction has been forced upon me by seventeen years of active work for Christ and His truth, that our great practical mistake as a denomination is the neglect to teach our distinctive principles. Our separate existence as a denomination may be said to be for that purpose; and even candid enemies of truth have acknowledged that "God in His wise providence has permitted the rise of the Baptists for the purpose of ultimately restoring the primitive mode of baptism." As wise workmen for Christ, ought we not to use the most effective means possible to

destroy error, and win men to embrace the truth? But what a small proportion of our population hear regularly, or at all, the Baptist preacher. Now what shall we do? The commission is—Go, take the gospel to them; convert them from error. In thousands of cases the errors held by them as Protestants are soul-destroying, therefore the error itself must be driven out by the force of God's truth ere they can possibly be won for Christ. Others are already regenerated, but are held in bondage by the inventions of the author of all wrong, which cripples them in their work for Christ.

Again comes the query, How shall we reach the masses in error? The refinement of modern etiquette, I will not say Christ-like etiquette, in our pastors, in many cases scarcely permits them to visit any but those of their own flocks. Must it continue so, in the future as in the past, that comparatively few are to be added to the membership of our churches except those of our own families, and the occasional one who stumbles from darkness into light. In some cases pastors and deacons are almost afraid to help these in their search for truth, lest the report should get abroad, to the sad detriment of their reputations, that they were proselyting. Since the pulpit and the church in their modes of thought and work are, in so many cases, drifting into a stilted conservatism, as though their mission were well-nigh at an end, when they instruct those who came to them, What is to be done? Why! let us wake up! and put into operation steadily and wisely a system of

COLPORTAGE,  
in the carrying out of which it becomes the pleasant duty of the Colporteur to prudently preach from house to house the whole truth. After kindly conversation on points in which they are in error, they readily read whatever of denominational literature is left with them. How can we expect men to do better than they are taught? and since we are doing so little to teach the masses the truth, they still remain in darkness. Recently, while visiting a lady formerly an Episcopalian, but now in connection with a Methodist mission school in this city, by a series of questions I led her to an intelligent conclusion that she had got her children baptized not because God's Word commanded it, but because her parents and minister had taught her to do so, and therefore it was sinful thus to set aside God's own plan of believers' immersion, and by the authority of man to perform in the name of Christ the ceremony of infant sprinkling. After remaining silent for some time in deep thought, she said, "And is it possible that I have sinned against God in this matter all my life and did not know it, and nobody ever spoke to me about it before?" Is it not true that that which mainly moulds the character of the family, in addition to parental influence, is the literature in the homes of the people. If, then, we hope for a victory for truth, for the glory of Christ in coming years, it must be done by placing our literature in Protestant homes by the agency of the Colporteur. This done, a mighty leaven is silently at work which will bring thousands from the ranks of error to embrace the truth. Some years since, a church in P. E. Island had enjoyed a powerful revival, and many had been added to its membership. As I visited them, one of the converts, a noble young man, said to me, "Would you like to know how I became a Baptist?" Of course I replied in the affirmative. He then went on to say, "Do you remember," pointing to a time eight years previous, "that you spent a night at my father's house. Ere you left you presented him with a volume of 'Lectures on Baptism.' Although he was displeased, yet I read it carefully. In my travels I have found nothing to confute the arguments contained therein, and when the Lord converted my soul a few weeks since, I knew just what to do, and united with the Baptist Church." We hope that that young man will, ere long, be one of our pastors, or what is more needed, a Colporteur. Our P. E. Island pastors can number by the score similar cases. Thus the sequel proves that direct efforts to convert men from error, the Lord delights to use for their salvation, for by the acquirement of knowledge, the prejudice against the truth and those who teach it is removed, then they gladly hear the Word of Life from the lips of Baptists.

The history of modern Baptist pro-

gress proves that, as a rule, wherever colportage has been put in operation vigorously glorious results have followed in rich harvests of souls gathered for Jesus; while, on the contrary, where colportage has been neglected, a corresponding lack of growth exists. With similar facts before one of our merchants in reference to his business, and with the same chances of success, he would invest his capital freely, being sure of large profits. Why should we not be as wise and energetic in the work entrusted to us, and use vigorously all means for saving men?

The marvellous history of Baptists in Sweden shows that in 25 years they increased from 150 to 20,000. This is mainly due to colportage. Among the aggressive agencies that make Spurgeon's work such a power for good, colportage is prominent. In Germany our denominational work has mainly been carried on by colportage. The large Baptist growth in the United States has been in part due to this agency.

May we not conclude that our comparatively slow growth in these Provinces is largely due to the lack of this important work. During the fourteen years from 1866 to 1880, mercantile colportage was carried on in P. E. Island, independent of any society. Baptist tracts and books were sold and distributed. The statistics of the churches of Nova Scotia show an increase in membership of 42 per cent., the N. S. Eastern Association of 37 per cent., while the P. E. Island churches show 170 per cent. of an increase. Is this mere chance work? Was it the sovereign good pleasure of God to give the larger blessing to P. E. Island? Yes, it was; but was it not because wise means were used to accomplish the end desired, and He delighted to bless those means? The blessing already reaped is great, but, on account of the good foundation laid, rich harvests are ripening for the future.

Thus God has given us signal proofs of the value of colportage in connection with other agencies. While we would not neglect the interests of Home and Foreign Missions, or Acadia College, ought we not to invest at once liberally in the Baptist Book Room scheme, through which Colportage can be managed?

DIMOCK ARCHIBALD.  
Halifax, Aug. 29, 1881.

For the Christian Messenger. Luthard's Apologetical Discourses on the Fundamental Truths of Christianity.

(Translated from the German by Prof. D. M. Welton.)

SEVENTH DISCOURSE.

Revelation.

All religions have appealed to revelation. This is a proof of the necessity of revelation; man requires a divine revelation. Christianity plainly declares for religion by plainly declaring for revelation.

1. Let us first consider the necessity of revelation. Revelation is required by the character of our reason as well as by the character of our will. It is a twofold need, namely, of our rational mind and of our moral nature.

How does it appear to be a necessity of our mind?

We are created for God; we are to seek and find him and enter into fellowship with him. But in order to go to God, God himself must come to us, must testify to us of himself, must give himself to us, that is, must reveal himself. We all carry within us indeed a consciousness and natural cognition of God which is further expounded in God's testimony of himself in nature and in history. But to this natural revelation must a positive, historical revelation also be joined. For it is a natural necessity of the human mind, in order that there be a high authority,—a divine confirmation of the important truths upon which the whole structure of morality rests, that it be indubitably certain of the same. Other religions have counterfeited divine authority, and hereby even acknowledged its necessity. And not only is an authority necessary, the slumbering consciousness of God within us must first be awakened and our inner relation to God quickened by a real attestation from God himself to us. As conscience within us is only quickened by our outward contact with the moral law, so also our inward religious