

selves and all we have to God. This is the highest giving. But this highest giving is at the same time the highest receiving. For while in prayer we leave the world of the temporal and transitory, we enter the world of the eternal and breathe its air. Prayer is this inner breathing of the soul. This breathing of the air of the eternal is as necessary to the life of the soul as the breathing of this earthly air in which we live is necessary to the life of the body. God's world moreover is a world of peace and strength. Prayer diffuses the spirit of peace over our life. In prayer the soul becomes still. Then the storms and passions of the inner life, the unrest of cares and fears, of sorrows and also of joys, are hushed. And therewith a new energy and cheerfulness is imparted to us. As the bracing air of the mountains fills our life with new feeling, so we breathe in prayer a divine life-courage, so that with new gladness we step forth from the inner sanctuary of prayer upon the outer life with its tasks, duties, burdens and griefs—but so that, in all the commotion of the external life, we yet inwardly find a sabbath in the sanctuary of prayer. Praying and working make up life. But not so as if life were two activities which combine with each other only externally or act alternately; but in one another and with one another they are continuously bound together. They do not exclude but require one another, as the inner and outer man, as the soul and body. Prayer requires work and work requires prayer. Work is said to be a phenomenon of prayer, prayer is said to be the soul of labor, in general the soul of life; not one single and external act that joins itself to another single and external act, but the continual present background of all action, which strongly fills and supports all, from which all proceeds, into which all is poured, so that hereby all things become one embodied prayer. Hereby our life in time is joined to eternity, is merged in it, and springs from it. Herein lies the greatness of prayer, that it projects this temporal life into eternity, gives it an eternal value, and brings it into immediate connexion with God himself. There is consequently nothing which more exalts and honors man than prayer. Indeed it is on the one hand the prostration of man before God, and on the other hand at the same time his elevation to God. It is truly a wonderful thing that man holds converse with God, with the Highest, the absolute Spirit, that he engages Him in his particular interests, brings his requests before Him, yea influences the determinations of his will. For when Paul says: "We are fellow-laborers of God," he affirms hereby that we co-operate with God in his work. We do this however through prayer. How does this appear? No one can say. There are invisible connections which escape our observation. But although we cannot trace the paths in which God and man meet, the fact itself, it must be borne in mind, does not depend on our knowledge. By prayer we influence God's action and the purposes of his will; yea, we may say prayer enables man to lay hold of divine power and associates him with God in the government of the world. For his prayer is a force in the world, God weaves it as a thread in the texture of the world's government, and God's love gives the power of prayer to an inarticulate sigh that is prompted by himself. And Vinet speaks not too strongly when he says: God will regard a groan as prayer, and prayer as power, and the power of God will bend, if I may so express myself, before the power which has placed in a groan excited by himself.

For the Christian Messenger.

Dear Editor,—

I see by last MESSENGER that Bro. Bleakney who started this discussion, on the question of Intercommunion, says that he is only "conducting the negative of the proposition." I want to say a word or two in regard to Brother Bleakney's closing sentence in last MESSENGER. And first when a brother finds his position untenable it is very well to cry "all hands off." But I maintain that when a man undertakes to overturn the faith and practice of a denomination, any one in that denomination has the right to ask for a reason, and I choose to claim my privilege.

Again, the brother started out in the MESSENGER of Feb. 2nd to show the unscripturalness of Intercommunion. To that proposition he took the positive side. Now let him bear in mind that the *onus probandi* is upon him. Keep that before you brother.

In that MESSENGER of Feb. 2nd, Bro. B. asks: "Have the members of a Baptist Church the scriptural (?) right to commune in other Baptist Churches of the same faith and order?" That is the caption, and from it we have the right to expect "scriptural" proof. But where is it? He lays down the basis "Intercommunion is either wrong, right, or indifferent." Against its being right or indifferent he makes a statement, and gives a human quotation, but not a word of scripture. In fact, I never saw a man who uses the expression "Thus saith the Lord" so often, who has better success in keeping away from his text. But assuming, I suppose, that he has proved from scripture that it is not indifferent, he proceeds to say "It must therefore be either right or wrong." Then again without bringing one passage from God's word against its right, "he says in summing up his argument (?) on the point." Having seen that Intercommunion is neither indifferent nor right we will give an outline of some of the reasons why the practice should be regarded as unscriptural. In regard to this summing up I ask (1) Where did Bro. B. see all this? It must have been in vision. Surely he has not shown it from the word of God, and I cannot see that it is the logical conclusion of any argument produced by him. But next let us note the reasons given as to why the practice should be regarded as "unscriptural."

1. "There is not to be found in the whole range of the New Testament a single word that teaches that the Lord's Supper is a joint right to be held and practiced by churches in common." Here it is true he mentions the New Testament, but his conclusion does not follow from his proposition. Is there no difference between a "joint right" and the right to invite? Logically it would stand thus: There is not to be found in the New Testament a passage that teaches that the Lord's Supper is a "joint right" to be held by churches in common; therefore to invite to the communion is wrong. My table does not belong to the whole community in common; therefore for me to invite a neighbour to eat is wrong. But is it scripturally true that those who communed together in New Testament times were all members of the same church? If so, where is the passage? And that is the point Bro. B. will have to prove before he can make good his position. Till he proves it there is a broken link in his chain.

We are told in Acts xx. 7: "And upon the first day of the week when the disciples came together to break bread," &c. On this passage Bro. B. says it "does not state that Paul partook of the ordinance with them." Well, suppose it does not, and yet I presume that any reader of the Bible who has no theory to maintain would deem the passage as more than "a vague inference" of the fact. But who were the "we" that were met together to break bread? (I see that Tischendorf, Alford, and Bengel have, instead of "the disciples rendered it—"we." Who were they? Why Paul's company, without doubt, were a part of the number. And who were they? We will give some of them:

Names.	Places to which they belong.	Scripture reference.
Sopater.....	of Berea.....	Acts xx. 4
Aristarchus.....	of Thessalonica.....	Acts xx. 4
Secundus.....	of Thessalonica.....	Acts xx. 4
Gaius.....	of Derby.....	Acts xx. 4
Timotheus.....	probably of Lystra.....	Acts xvi. 1
Tychicus.....	some part of Asia.....	Acts xx. 4
Trophimus.....	of Ephesus.....	Acts xxi. 29

Now, brother, please prove that these all belonged to a church at Troas.

Bro. B.'s other reasons for the unscripturalness of the practice are:

2. "It is subversive of the doctrine of church independence." "No one who is not a member can claim any right to come to the table, or take part in any other act of fellowship." From what sacred writer do you quote? For it is the unscripturalness you are showing.

3. "It encourages a disrespect for church discipline." To what passage do you refer?

4. "It virtually commits the purity of the ordinance to chance." Where does the scripture say that?

5. "It is contrary to the analogy between the Passover and the Supper." That I have already referred to, and will again.

6. "It is not necessary. Every member has or may have his own church to commune in." Very true, but how does it prove it to be unscriptural? Please refer to the passages in your text.

In letter "No. 3," Bro. B. quotes

* As we have no Greek type we have been obliged to omit our brother's words translated "the disciples" and "we."

largely from men, but there is a paucity of divine truth. He places W. E. Hall against Dr. J. R. Graves in unfavorable contrast, but I am glad it is no worse. Had he brought a "Thus saith the Lord" that he talks about, I should not have written again. I have learned long ago to "call no man my father" (i. e. authority) "on earth." I claim the right to read God's word for myself, and I will be no man's slave. And yet, with Bro. B., I say I am "not guilty of egotism." For, of the Baptists of the world, I believe I have ten to one upon my side.

Bro. B. makes W. E. Paxton say he does not know of a case "where a foreign family was called in." Well, what if he does not? Is he supposed to know all the families of Israel? There stands the law to call them in (Ex. xii. 4) whether he can give a particular case or not. The reference which the Bro. makes "to the Rabbins," that there "should not be less than 10 nor more than 20," is really against him. Given, three neighboring families with three in each family. Not enough, call in another family with not more than eleven members. He learns from Frey a "distinction between the keeping of the Passover in Egypt and later years." Very true. In Egypt it was at the house of the families, afterward in one place, Deut. xvi. 5, 6. It appears Bro. B. wrote to Dr. Hovey. (His Bible ought to be "a sufficient rule of faith and practice.") Dr. H., with the caution characteristic of a great man, does not speak with positiveness where he is not sure, and he says "Perhaps the lamb was divided." Is that sure proof that it really was? But were I to judge of Bro. B.'s method of quoting from the way in which he has quoted God's word in MESSENGER, July 6, page 213, 2nd column at bottom and 3rd column at the top, I should be inclined to suppose he has only given so much of Dr. Hovey's letter as suits his purpose. Please give the whole of that verse, (Ex. xii. 46) and then show us how the lamb was divided. Remember too, my Bro., that in the observance of the Passover the lamb was of more importance than the families. That lamb was a type of "Christ our Passover." "Is Christ divided?"

Bro. B. says, "we have been led to write this much in defence of what we regard as being the teachings of divine truth." Had not the Bro. made that statement I should have thought he was doing it to show his polemic power and knowledge of Southern Baptists. Even now I can hardly suppose his notions are fixed into principles. And, for the sake of more light, will the Bro. allow me to ask, Did you ever commune with a church of which you were not a member? Were you ever in the habit of it? But more, and not to be invidious, but for illustration, Suppose our mutually esteemed Bro., Rev. E. M. Saunders, who was so long the successful pastor of the Berwick Church, should, during his summer vacation, visit his numerous friends in Berwick, and should be there on your communion Sabbath, would you commune with him? Tell us plainly.

Yours for the truth,

WM. E. HALL.

The Christian Messenger.

Halifax, N. S., July 20, 1881.

The wide extent of country over which the N. S. Eastern Association extends—from Advocate, Cumberland County, to North Sydney, Cape Breton, and from Amherst to Cape Canso—renders it far more difficult for the delegates from the more remote churches to attend the sessions of that body than it is in the case of either of the other N. S. Associations. When the place of meeting is in one extreme section one year, and the opposite one in another, as has been the case this year, it is almost as if there were two Associations, whose meetings are held on alternate years instead of annually, and composed of the same churches. The expense of travelling is a barrier to many delegates, so that the majority of the churches were not represented. The time occupied in travelling is now greatly diminished by the railway and steam communication in every direction. Another difficulty is in discovering, in Halifax, in time, what are the facilities of travelling. If the advertisements were out earlier it would be more generally known. The subsidized steamers in Cape Breton vary their course so as to accommodate the places on the different routes of the Bras d'Or Lake, some days going by way of the St. Peter's Canal and the Great Passage, and others going from West Bay to the Little Bras d'Or. This is a little con-

fusing until one becomes acquainted with the routes.

Saturday evening was occupied by a very interesting social meeting for prayer and praise. The Lord's Day services were attended by large congregations. Rev. E. M. Saunders preached an eloquent and able sermon on the words, "Wherefore comfort one another with these words," 1 Thess. iv. 18. He presented 1. The words referred to—these in verses 13 to 17; and 2. The comfort to be drawn from them. There was only time for the first of these divisions, and a deep impression of their value was left on the hearers.

In the evening, Rev. D. G. McDonald discoursed on the Apostle's determination to know nothing but Christ and him crucified.

The Sabbath School was addressed in the afternoon by several of the visiting ministers and brethren.

On Monday the Associational Sermon was preached by Rev. J. E. Goucher, from John xv. 7, "If ye abide in me," &c. Mr. G. mentioned that he appeared as the preacher, only as the alternate of Bro. D. A. Steele, and he had therefore chosen this subject, which he had before presented to his own people, and it was a sermon that had been subsequently heard of, and he trusted it might be again accompanied with the Divine blessing, so that it might be again heard from. It will shortly appear in our pages in accordance with the request of the Association.

The Circular Letter was prepared by Rev. J. J. Armstrong, as appointed last year, but as he was unable to attend, in consequence of severe illness, it was read by Rev. T. B. Layton, and subsequently adopted by the Association.

In the afternoon of Monday the Infirmary Ministers' Fund was under consideration, and the following resolution adopted:

Whereas, Several brethren of the Board of Infirmary Ministers' Fund have given their obligation to the executors of an estate, making themselves responsible for the fulfilling of the requirements of the legate.

Therefore Resolved, That this Association commend the action of these brethren, and that the following brethren constitute the Board of the Infirmary Ministers' Fund: Revs. D. A. Steel, G. F. Miles, J. E. Goucher, M. P. Freeman, C. H. Martell, and Deas. Moses Lowe and Wm. Read; and that the Board be instructed to hand over the funds entrusted to them, in accordance with the resolution of last year, so soon as they are satisfied that the Board of the Convention, appointed for that purpose is duly prepared to receive the trust.

The Report on Education brought forth addresses from several brethren. The following extract from the Report will show the mind of the body on this matter. After noticing the work being done in Acadia College and the Academies at Wolfville:

"Their usefulness is now apparent not only in our denomination, but in the country and world generally. Again and again they have received signal manifestations of the divine favor, especially in the succession of wonderful revivals of religion enjoyed in them, commencing with their earliest history. The prospects for further usefulness were never brighter, and the means of keeping them in a high state of efficiency were never more abundant.

In regard to the agitation, favouring that unexplained and impracticable proposal, Consolidation, your committee recommend the continuance of our Institutions, free and independent, and that in the future as in the past, they be kept under the control of the Baptist domination. The buildings, lands and endowments, given in sacred trust, and the importance of keeping in our own hands the appointments of the instructors of our young men and young women unite to make it impossible for the Baptists to even entertain a proposal to change the present conditions and relations of Acadia College."

Rev. E. M. Saunders in response to a call from the Moderator noticed briefly the early history of Acadia College, its aims and the difficulties and trials endured in the pursuit of those designs. He also referred to the views of the brethren, expressed in other places, to continue their labors in keeping up the institutions in the highest possible state of efficiency. He then alluded to the effort to provide Higher Education for young Ladies, and described the accommodations and teachers of the Acadia Seminary at Wolfville, and invited the friends to send on their daughters.

Rev. C. H. Martell spoke warmly of the good done by our institutions of learning, and believed the Governors of the College deserved the hearty congratulations and support of the body for their straight, forward course, pursued in reference to the important work committed to them.

Rev. D. G. McDonald noticed the

continuance of the same spirit that moved the fathers in desiring the establishment of Acadia College. The same reasons existed to-day for the separate work of our body as at any former period of our history. If the brethren who are able were but willing to do what was done by the early friends and founders, there would be no difficulty in sustaining Acadia College in the highest state of efficiency.

Rev. J. E. Goucher felt that his loyalty to Acadia College had been awakened afresh, and he was more and more stirred to plead for her best interests. The attacks made upon her by the Halifax University seeking to deprive her of the rights and privileges she holds, and now by the specious proposals for consolidation, called for fresh determination on the part of her friends to sustain her to the utmost of their ability.

Rev. J. W. Bancroft expressed his hearty sympathy with the sentiments of the Report, and his high appreciation of the course pursued by the Governors. Let others combine if they wish to do so, but let us continue in the course adopted, and he believed the same blessings that had already been experienced and enjoyed by the friends and students, would continue to indicate the Divine favor.

Rev. M. P. Freeman said the lengthened period he had been enabled to spend in pursuing his studies at Wolfville and all its subsequent history, shewed to him that God was taking care of the best interests of Acadia College; even those events which had spread consternation, and were regarded as disastrous had proved blessings in disguise, and he believed that if we are faithful to the work it would continue to be in the future as it had been in the past.

After the reception of the Report the following resolution was unanimously adopted:

Resolved, That the effort being made by the Governors of the College to raise the endowment of a Theological Professorship of \$20,000 by the hands of Rev. Dr. Crawley and Rev. Dr. Welton is heartily approved and highly recommended to the friends of Education in this Association.

The Report on Missions was read and laid on the table.

The evening was given to a Public Missionary Meeting. Animated speeches were given.

Rev. D. G. McDonald said he regarded missions as a solemn trust given by our Heavenly Father. The great commission given by Jesus to his disciples included those in Foreign lands as well as at home. Let there should be any mistake, it was repeated to John in the Revelation, "Let him that heareth, say Come &c."

Rev. C. H. Martell thought the policy of the Boards well suited to the condition of the country and the demands of the cause. Strong men were needed for the work. We must not allow our banner to droop. Our leader gave himself to the cause and in the same spirit of self-sacrifice we must follow him.

Bro. C. K. Harrington said we should regard ourselves as undertaking a work in which conquest alone was to be thought of. The fact that God reigns is sufficient to inspire us with strength and confidence. The great stream of God's love will continue to flow on, carrying us forward with his truth to lift the nations. When Christ came he created a new passion in men's hearts—a passion for humanity, a love for souls. The conversion of the world is no doubtful matter. The work of Christ must be completed and all who are engaged in it must be conquerors.

Bro. Lachlan McDonald said he regarded the cause of missions as a work of self-preservation as well as one of mercy and love. The Church must move on or the world will soon make advances on the church; unless we employ the salt of the gospel, the world will spread its corruption. By seeking to bring men—one by one—to Christ we do the work left for us to perform. He alluded to the early visits of Father Joseph Dimock, Robert Dickie, and especially of Richard McLearn, who had come to present the case of Acadia College, and whilst he collected for the building had been the means of the conversion of young men who had afterwards given themselves to the work of the Christian Ministry. These were the beginnings but not the end; that will be in eternity, and the fruits will yet appear and gladden many hearts.

Rev. E. M. Saunders related a case that had occurred to him from seeing a person in the congregation. On one occasion in his former pastorate a little girl had surprised the conference meeting by asking from her mother permis-