

withers and causes the goodness of the flesh to fade. Death certainly is stamped upon the subjects of His wonderful work. As we are led to think of "first principles," and of the "wicket gate" entrance, how it reminds us of the days when we died to live. How indispensable indeed is this work when we think of those "dead in trespasses and sins." Surely the Spirit like some heavenly wind must breathe in us ere we can be created in Christ Jesus unto good works which God had before ordained that we should walk therein. What a wonderful work, we are led to exclaim! Salvation, then, must be the work of God alone for none but God could create anew the mind of the flesh. Touching briefly this "indispensable work" of the Spirit in conviction and regeneration, please observe that it is not only after the usual order of the divine operation but—

1. It is very unexpected to us. Not until we are convinced of sin will we seek the righteousness of God which is by faith in Jesus Christ. Wherever there is a real work of grace there must be a pulling down. The Holy Ghost does not build on the old foundation. We can hardly hope to make Christ precious to those who think themselves rich and increased in goods. Only the sick will welcome the physician—of course the gospel must be preached to every creature, sin and self must be abandoned. Full surrender must follow the genuine, breathing, blighting, irresistible work of the Spirit such as is manifest in the effectual call. All of this and more is not only unexpected to us and according to the divine order of operation but,

2. It is general in its range, that is upon the hearts over which He moves. The outward phenomena may vary in many cases but inwardly the work is the same with all. To be a work of grace there must be this withering work in every case. "If any man is in Christ he is a new creature." A man cannot love sin and yet possess the life of God. If he does love sin, that is take delight in it, the conclusion is that he is still unchanged, he has certainly made a mistake. Before the Spirit does His work we usually regard ourselves as among the best. All of this fleshly goodness fades as the result of this "indispensable work," our self-righteousness must go. This, by no means completes His work, with other things must go this boasted power of resolution. Do not fail to teach and preach this important truth. The mind of the flesh is taught its helplessness in all respects. This is as true in the matter of power toward that which is good, when the withering breath of the Spirit moves over it, as in other things. What an humbling revelation! How needful indeed it is. The faith of the flesh is not the faith of God's elect. The faith which justifies the soul is the gift of God and not of ourselves. All repentance, which is no more than the work of the mind of the flesh, will need be repented of, before we can hope to be accepted in the Beloved.

3. Notice also how very painful such a work is. The true penitent is surely a mourner. It used to be true, is it so yet? Those who experience much of this work when they come to Christ ought to be thankful, those who do not, evidently have much to learn regarding their own depravity. What about those good people who believe in the so-called "second blessing" doctrine? How ignorant they seem to be of the truth that death and depravity remain in all the saints, of course the most eminent included, not as penalty but as chastisement. Yes, this work is painful yet it brings excellent result. Christ does not put "new wine into old wine skins" nor the new piece into "the old garment." The whole fabric must come down, lath, plaster and all. All that is of nature's spinning must be unravelled. It must be the Spirit's work altogether or it will not be acceptable to God. He must have the glory because He will not give it to another.

4. Too, we are reminded of the completeness of this work. The goodness of the flesh simply fades and dies, this must be true in every case—we die to live. What withering work many of God's servants have had in their souls. We have both read and listened with delight when these important truths were being touched upon, we do not hear it now as much as we were accustomed to in days gone by, for one, I should like a revival along this line. Brethren the flesh cannot be improved, the same is true of the old nature and the carnal mind, they must lie in the grave, how earthly, sensual and devilish they are even in the saint of eighty years. How difficult for some to see and believe this truth. If we wait God's time it will be buried completely. The full benefits of Christ's redemption at the resurrection will be the heritage of every believer. The conflict will then cease. Death will be no more then. Oh, the blessed rest of Paradise, how, at times, we all long for it. In conclusion notice:

5. The result of this breathing of the Spirit upon the sons of flesh:

The hymn adds, "Creates anew the carnal mind and forms the man afresh." The Spirit implants the seed in the soul of each believer in Jesus Christ. Can we grasp it? Do we believe it? Thank God for this necessary work. The indwelling of the living word and we are "new creatures in Jesus Christ." A new life even life eternal then is ours. "Now are we the sons of God." "He that heareth my words and bringeth on

Him that sent me hath everlasting life and shall not come into condemnation but is passed from death into life." "Hath everlasting life," says the verse. H-a-t-h spells got it. Peculiar spelling but sound divinity.

This seed lives and abides forever. What encouragement to the poor weak sons of flesh. "I live, yet not I, but Christ living within me." This is the only reason why I can hope to endure to the end. I can no more keep myself than I can re-create myself. How helpless we lie dependent wholly upon the Omnipotent one. Trustful soul, bear in mind "that His oath, His promises and blood support us in the whelming flood, while all around our souls give way He then is all our hope and stay." Oh for a revival of the vitality of true Godliness, deep earnestness, and in many instances of sound doctrine. Are the doctrines of grace being presented to the people as they ought to be? If we believe in election, particular redemption, and the irresistible work of the Spirit and other cardinal doctrines, are they being taught in our churches? Are our young people being grounded aright in them? We know these truths made mighty men in the past; they will do it again. These men are becoming rare. Who are to take their places? Oh for the breath of the Spirit in our midst that much of the unbelief may vanish and power come to our churches, since we so much need it.

What can save the present part of the unbelieving church but a return to the grand old doctrines of grace and a strong faith in the ever-living and unchanging God? Nothing else, it seems to me, but this can bring back to the church a full tide of prosperity and make her to be the deliverer of the nations for Christ. Nothing but faith in the Great Head of the church can do it. In closing, although I fain would linger, let me add this important word. Oh that the burden of every heart would be as we lift them in prayer to God.

"Come Holy Spirit heavenly Dove,
With all thy quickening powers;
Come shed abroad a Saviour's love
And that shall kindle ours."

Troy, N. H.

"A Call to Arms."

The action of the late "Dominion Government," as well as the present Administration in re our Temperance "forward movement," has aroused the righteous indignation of the masses of the religious and temperance people throughout the Dominion (except French Quebec) as no question has done since the Provinces were confederated.

The late Government feared to face the important subject on its merits—and dodged it—taking refuge in the "Royal Commission"—royal humbug. The present leader, evidently to pacify the people who demanded the overthrow of the gigantic liquor curse, put the Plebiscite on Prohibition in their political platform—both at a useless cost of hundreds of thousands of the peoples' money—and now in the end allow one Province to control the whole Dominion.

Will the intelligent voters of the Dominion stand this humbugging much longer, and be a laughing stock to the world? Surely not! Far better strike for separation than to submit to such treatment. I claim, however, that the best voting power of the Dominion need do neither, and I humbly submit a course which, in my judgment, if adopted, will settle this question properly.

1st. Let ministers and leading officials of all denominations and leaders of all temperance organizations come to the front as never before, call for conventions of representatives from every polling district in the Dominion to meet to select candidates for the next general election. Each political party, could do this separately (or all united), the first qualification required to be out and out for Prohibition. Select men irrespective of present representations. Let these delegates select the men and not ambitious politicians put themselves forward through a few interested political friends. Then which ever party is returned to power Prohibition would be to the front and the awful admitted curse be removed. Heretofore, to a large extent, the religious temperance element has been conspicuously absent from political caucuses, so called, and then such find fault because better men were not selected. Political leaders have studiously managed to keep the religious and temperance voters divided by party, and so their power has been ignored. I ask this question—What would the country amount to if the religious and temperance people were out of it? And yet politicians think more of the liquor combination and fear their power more than the former; and our side have only themselves to blame for it. The present Government may try a new dodge, viz., a Plebiscite or something else at a general election, and so get clear of the present difficult position. I don't believe the Opposition, if returned to power, would do a whit better, but then voters can by returning men to power who can be depended on to vote Prohibition.

I believe an important change such as Prohibition contemplates should be made law by both parties and not as a Government measure, then its continuance would not depend upon party but be and remain the fixed law of the Dominion—as laws against lesser crimes are.

Let the pulpit, press and platform thunder out their opinions, and churches and societies do more than pass good resolutions, which are not feared.

I ask one more question and close, viz.: Is there a political leader who dares to champion this cause of Prohibition? If so, and he be a man to be depended on, I believe he would have the best class of voters with him and his name would go down to future generations as the greatest reformer of modern times. And even if defeated high honors would be heaped on his head as a fearless leader in a cause which has and would have God and the best people on its side. But the great Creator of all cannot be defeated, and so success would be sure in the end.

W. J. G.

Baptist Book and Tract Society.

DEAR SIR.—At the annual meeting of the stockholders of the Baptist Book and Tract Society, held in February last, the financial statement then submitted for the year ending January 31st, 1899, showed a considerable deficit on the year's business in consequence of which it was deemed prudent to call an adjourned meeting and to ask also the counsel and advice of prominent brethren who are interested in the welfare of the society, but who are not stockholders. This was done, and at our adjourned meeting on March 30th, after a long conference and a full consideration of the affairs of the society, the following report of a committee of four brethren meeting with the managing committee was adopted:

To the Stockholders of The Baptist Book and Tract Society:

Your committee having under consideration the change of the basis of operation of the society from a commercial to a benevolent plan beg to submit the following:

It is a matter of great importance that the Baptists of the Maritime Provinces should have a Book Supply House, which would be looked upon as a Baptist institution, through which might be obtained, at minimum prices, desirable books for the Sunday School, the study and the home, and in connection with which should be carried on an aggressive colportage work. Gain comes also from having such a centre for our Baptist people.

A good work has been done in the past; but while fully satisfactory results could not be reached through a close corporation, doing business along strictly commercial lines, we believe the need will be supplied by this society operating hereafter along benevolent lines, as is proposed, and that it will upon this new basis, have the approval and hearty support of the Baptists of these Provinces, and attain to that measure of success we desire to see.

We would recommend:

1st. That immediate effort be made to increase the capital from \$4,414.43 as at present, to \$10,000.

2nd. That efforts be made to secure annual subscriptions, to the amount of at least \$2,000, towards a colportage fund, and that a system be inaugurated for the regular maintenance of such a fund.

3rd. That the manager or some person or persons especially chosen for the work, be sent out at once by the directors to solicit subscriptions to the above named funds.

4th. Stock must be purchased in the best markets, cash discounts always being taken advantage of, and all purchases made with a view to reducing to a minimum so-called "dead stock." Stationary should be carried only to a very limited extent in the staple lines, and less prominence should be given to Christmas specialty trade.

5th. That a larger use be made of the MESSENGER AND VISITOR to promote the interests of the society, by setting forth its objects and results, showing that it is truly benevolent in its character, and well deserving of the support of our people.

6th. That our Baptist people be urged to continue their loyal support to this society, and that strenuous efforts be made to secure the agency of the American Baptist Publication Society for the Maritime Provinces.

7th. That in our opinion it would be advantageous to have the manager spend a portion of his time visiting Sunday Schools, churches and districts with a view to increasing sales and collecting funds.

8th. That at the next session of the Legislature a bill be introduced to amend the Act incorporating the society in such a way as to put the society on a purely benevolent basis by doing away with the holding of stock, making every member of any Baptist church in the Convention a member of the society, and providing that, if at any future time the affairs of the society should be wound up for any reason, the assets thereof, after payment of all claims, should be at the disposal of the Convention for denominational purposes.

And that to effect the end above proposed, steps be taken between now and the next session of the Legislature, to obtain the consent of all stockholders to the proposed change in the act of incorporation.

9th. That all monies received, previous to the next session of the Legislature as donations towards the increase of capital be considered as a liability of the present society to the denomination, represented by the Convention, to be merged into capital on the proposed amendment being secured.

In accordance with the above action we now request your consent to the change proposed to place the society on a benevolent instead of on a commercial basis, believing as we do that this course is the only one that is likely to prove successful. We trust the proposal will meet with your concurrence.

Yours fraternally,

B. H. EATON, President.

GEO. A. McDONALD, Manager.

Halifax, April 1st, 1899.

The above circular has been mailed to stockholders of the society. The proposed change of basis from commercial to benevolent will no doubt prove valuable to Sunday Schools and churches. It means that by this change prices on all lines will be reduced and a colportage work begun at once. At a recent meeting held the manager was instructed to carry into effect the above clauses. The visits already made proved mutually helpful, and next month the manager will "go west." Any school along the line desiring to talk books will do well to drop a postal to the Book Room soon. Plans are being made ahead.

GEO. A. McDONALD, Sec'y-Treas.