

Conviction.

ARTHUR S. BURROWS.

Conviction of personal sinfulness does not save the soul. The Holy Spirit means to lead the sinner to penitence and to God, and to create a hope that finds its voice in prayer. Through Jesus Christ the heart already has relief, when the contrite heart, which God will not despise, has found that the way to God's pardon and peace is through faith on the Son of God. "There is none other name given under heaven among men." By that Name one must be saved, or else remain a lost soul. We must breathe the air, or suffocate. We must drink the water, or famish. We must eat food, or starve. We must take Christ as our Saviour in our sins and for our daily salvation from them, or else perish. The Atonement made by Christ for man is limited in its power to save, to the believing sinner. The Gospel in Christ "is the power of God unto salvation to every one that believeth."

Conviction in the soul is succeeded by persuasion in the new-born child of God. "I know that my Redeemer liveth." How? Because Jesus was raised from the dead? No. But because the dead lives through faith on his risen Lord. Perhaps I should have said that Persuasion is only Conviction from another point of view. The Christian believer is sometimes tempted to ask, Have I faith? Is a small burning coal fire, even as the great conflagration is fire? So is small faith nothing less than faith. Is it the right kind? Jesus is the "author and perfecter of faith." Conviction says, I will not question the garment of salvation woven by the Almighty hand. The thief on the cross amid his expiring agonies hastened to say, "Lord, when Thou comest into thy kingdom, remember me." God at his side, manifest in the one who also tasted death, "the Just for the unjust," analyzed the thief's treachery, and satisfied its broken penitent spirit with the answer, "To-day shalt thou be with me in Paradise."

BOSTON, MASS.

'Revive Us Again.'

GEO. C. NEEDHAM.

Truly an old fashioned prayer, but a prayer which cannot be improved. It is all embracing, all-inclusive. What is our greatest, deepest, sorest need? Is it not a revival? Let us not fear this world. The intelligent believer knows its value. It is a joyous word, a stirring word. It means *Life*. Life in-coming; life out-flowing; life restored; life abundant. Prayer for Revival is ordered of heaven. The words are put into our lips. They are the heart-cry of the heart-broken. "Awake, O North wind, and come thou South;" "Come from the four winds, O Breath, and breathe upon the slain, that they may live." How often the Psalmist cried out, "Quicken thou me." We need a revival of the supernatural. It must originate with God who will abundantly answer the inwrought prayer of the righteous. We have planned, and schemed, and worried and failed. In our despair we have turned to men; this man and that man, and have been woefully disappointed. Moses looked this way and that way, and killed an Egyptian. If he had looked up. God is still the living God. He waits to be gracious. He pities our vanities, our selfishness, our petty devices. Oh, that we might look up. God is real. God is sovereign. God is resourceful. He calls upon us to put away our false gods and turn to him only.

Ministers of Jesus Christ do you not need refreshing and restoration? Why delude yourselves with the thought, "This is the summer; there are four months and then cometh the harvest?" Why say, "I hope the Fall will bring a change, and my church will swing into line?" Ah! friend, what about your own condition? Don't mind the church now, God is after you. You are not as you were in the past. The fire has burnt low. Where is your zeal; where the yearning of your bowels of compassion? Take heed lest God say of you, "I will be unto Ephraim as a moth, and to the house of Judah as rottenness." Heed the word, "Come and let us return to the Lord and

he will heal us." Oh, for a revival! Let the heart prayer of each one go up to God, "Quicken thou me."

GERMANTOWN, PHILADELPHIA.

Paul the Gentleman.

Not a little of Paul's success as an apostle was due to the fact that he was everywhere a true Christian gentleman. His politeness and courtesy were not effusive and demonstrative, or they would have ceased to be the resplendent virtues they were, but they were spontaneous, unselfish, thoughtful of others, as such virtues always are. When he addressed the Athenians he did not tell them that they were "too superstitious," as our unfortunate translation has it, but he told them they were "very religious," as indeed they were after their fashion, and from this courteous commendation of their disposition he went on to tell them wherein their religion was at fault. He used great plainness of speech, but he did not repel them by rough manners and harsh tones. When he was doing missionary work in Ephesus, the seat of a magnificent and mighty idolatry, he did not sneer at the goddess Diana, which the multitude worshipped, nor defame her temple. The city officials could find no fault with his conduct and his speech. When he was a prisoner on his way to Rome, he won the confidence of all on board, even during the storm and shipwreck, by his cheerful tone and considerate bearing. It was a great victory achieved by invincible courtesy, and carries in it one of the most important lessons taught us by the apostle's life.

The New Brunswick Convention.

The recent session of this body has just been held with the Second Cambridge Church at the Narrows, Queens County. On Thursday the 7th, inst, the Sabbath School Convention met, at which reports were given from the County Conventions of Kent, Kings, St. John and Queens, also from the parish Conventions of Chipman, Northfield, Waterbrough, Canning Cambridge, Galetown, Hammond and others. These reports showed the benefit of the organizations now at work and presented much encouragement to the workers interested. It is to be hoped that Baptist Schools throughout the province will generally become identified with these organizations and thus come into closer touch with our denominational work. Adjourned sessions of the Sabbath school convention were held on Saturday and Monday before the meetings of the regular body and at these lengthy discussions took place concerning improved methods in working the schools.

Rev. R. M. Bynon presented an outline of Baptist Normal work and after much deliberation concerning it, the Convention resolved to appoint a Board of examiners to prepare a series of Model Lessons and to examine candidates on the same. The following brethren were appointed on the Board: Revs. R. M. Bynon, S. D. Ervine, C. W. Townsend, S. H. Cornwall, F. W. Patterson, M. Addison, George Howard, E. K. Ganong and J. H. Hughes.

At its last session the Convention adjourned to meet on Thursday preceding the sessions of the New Brunswick Convention in 1900.

The first meeting of the New Brunswick Convention opened on Friday morning at ten o'clock, with Rev. S. D. Ervine, vice-president, in the chair. After a hearty devotional service the secretary proceeded with the enrollment of delegates, at the conclusion of which the election of officers and directors took place with the following results:

President, Rev. S. D. Ervine.
Vice-Presidents, Revs. A. B. MacDonald,
J. H. Hughes and Deacon S. E. Frost.
Secretary, Rev. W. E. McIntyre.
Assistant Secretary, E. W. E. Nobles.
Statistical Secretary, Rev. F. W. Patterson.
Treasurer, Bro. J. S. Titus.
Auditor, N. B. Cottle.
Directors to serve for term ending in 1902;
Revs. C. W. Townsend, G. O. Gates D. D., C. N. Barton, and Bros. John McGinty, Wm. Lewis, Leverett Thorne, and M. S. Hall. Revs. Ira

Smith and W. Camp were appointed to fill vacancies caused by resignation.

As a full report of the proceedings of the Convention has already been published in the *Messenger and Visitor*, also in several secular journals, it is not thought necessary to reprint them here. One important resolution should perhaps be referred to. A communication having been received from Dr. Gates concerning a proposal to have the Home Mission Board elected in future by the Associations the following was unanimously adopted:

In view of the fact that a proposal is to be submitted to the three associations, asking them each to elect six members on another Home Mission Board for the province;

And in view of the fact that unanimity in the administration of this important work is very desirable;

Therefore resolved that this Convention, in event of the formation of such Board by the associations, agrees to hand over its home mission work at the end of the present year, provided such Board shall make an annual report of its affairs to this body to be incorporated with its minutes from year to year.

The Sabbath Services of the Convention were largely attended and overflow meetings were arranged for in the hall near by.

At 9.30 Elder Springer conducted a service of praise and prayer, and from 10 to 11 a. m. Pastor Bynon gave a Model Sabbath School Lesson founded on Ezra, Chapter 1.

The Convention sermon followed. It was preached by Rev. J. A. Cahill of Centreville from Matthew vi:10 and John xv:21, and was an able presentation of the nature of Christ's Kingdom and of the ordinances pertaining to it.

At 2.30 the Missionary meeting was held, presided over by Mrs. W. E. McIntyre, and Mrs. C. W. Pierce, Mrs. E. K. Ganong read a highly instructive paper on the character of the true missionary spirit. Rev. S. D. Ervine presented the claims of Foreign Missions, Rev. Dr. Black spoke on our Northwest Missions, and Pastor Townsend made an appeal in behalf of Grande Ligne.

A male quartette in attendance sang with much effect "Memories of Galilee," and "The Wayside Cross," Bro. T. H. Hall gave as a solo "My Saviour First of All," and a duet was rendered by Dr. J. A. McIntyre of St. John and Mrs. A. Furdy of Jemseg.

The evening service was opened by Rev. C. N. Barton who led the devotional services. At 7.30 Pastor Addison preached on Prayer, taking for his subject James v:16. Several brethren took part at the close, thus concluding the day with praise and thanksgiving unto God.

Services were also held during the day by ministers in attendance, at First Johnson, First Cambridge, Upper Wickham, and Mill Cove, at which large congregations gathered.

On Monday afternoon the Baptist Annuity Association held its annual meeting. After the election of officers and directors an appeal was made urging the churches to send contributions in aid of the benevolent work of this society.

At the Monday session of the Convention it was decided to open a Church Edifice Fund for the receipt of funds intended for church buildings, also for any not especially designated to be used in aiding weak interests in the erection of houses of worship.

The evening meeting was given to Education and was opened with the reading of the Educational Report by Pastor Townsend. Rev. W. E. Hall was then called upon to present the Acadia Forward Movement Appeal. He was followed by the secretary of the Convention, who in a few brief words asked for a response to the appeal. In a short time cash and pledges amounting to \$200. were given, and the hearty goodwill of the brethren was freely expressed in sympathy with the effort.

Votes of thanks were tendered to the church and choir, also to the railway and steamer lines for courtesies extended. The treasurer reported receipts as follows:

Collections at Convention,	\$95 02
1st Springfield Church,	3 25
Hampton Village,	1 75
1st Cambridge,	2 00
Mill Cove,	1 20
1st Johnson,	3 81
Benton,	2 50

Total, \$109 53