

Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, MAY 11, 1887.

SPIRITUAL HUSBANDRY.

During this month farmers are very busy
making provision for the hoped-for harvest
of next autumn. Is not this season full of
analogies to the spiritual husbandman?
With all the work the husbandman can
do he is dependent on God for a harvest.
The husbandman must sow the seed and the
refreshing showers must fall, or the labor
of the husbandman will be lost. It is well
for us to remember this fundamental
fact in its relation to the spiritual harvest.
When it is forgotten, as it often is, the
efforts of Christians are as if a company
should supply themselves with furnace,
electric lights and water-pots, and pre-
pare to run a farm independent of natural
heat and sunshine and rain. All mere
mechanical effort for the salvation of souls,
all exclusive dependence upon the preacher
or the evangelist, and much of the formal
round of the means of grace, partake of
this character. Too much care cannot be
taken to avoid this mistake, which will
make all effort abortive of any real fruit-
ing in soul saving or character building.

It is for our encouragement to know that
God is ever ready to operate with us when
we co-operate with him. The sunshine
and the rain and the best come in their
season. They are factors that can be
depended upon, except in extraordinary
cases. It may be that the reason why
these are ever withheld is a moral one—to
teach some useful lesson or to serve as a
wholesome discipline, and that their cor-
responding factors in the spiritual are not
subject to any change, but are always
ready. This is implied in the prophet's
words: "Bring ye all your tithes and
offerings into the storehouse of God and
give me now herewith, and see if I will
not pour you out a blessing," etc. Even
more sure than the showers and the sun-
shine is the all-efficient help of God with
his people in their labors for a spiritual
harvest, if they but fulfill the conditions on
their side, in loving dependence upon him.
The harvest may not come as they plan or
when they plan; but it is sure. "He that
soweth good shall also reap, bearing precious
seed, shall doubtless come again with
rejoicing, bringing his sheaves with him."

Neither should we forget that with all
which God supplies, there can be no harvest
without us. It is left for the farmer to
clear and prepare the ground and sow the
seed. According to God's own arrange-
ment, our work is as indispensable as his.
God has ordained, "through the foolishness
of preaching to save those that believe."
The Gospel is preached by men and not by
angels. If the hearers are saved, it must
be as much by us doing our part, as it is by
God doing what has been promised. So also,
it is at home. Hence our great responsi-
bility. "We are workers together with
God." He has made the spiritual harvest
dependent upon our agency. Whether men
are to be saved or lost, depends upon God's
people, just as it depends upon the farmer
whether his farm is to yield a crop.

And upon each and all, equally,
according to the power to help on the work.
May this thought be taken to heart, and let
it arouse solemn inquiry.

But what can we do? It may be asked.
The farmer has to clear his ground of weeds
and rubbish, so that it can be ploughed,
etc., and that the seed may reach the soil.
Are there not many things which shut out
the seed of the Kingdom from human hearts,
which Christians may remove? How many
prejudices and misapprehensions there are!
Here is work for all. Men say that the
Christian religion does not prove her claims.
They base their charge upon the conduct
of those who profess to govern it. They
assert it does not make the change in peo-
ple's lives the Bible says it is fitted to make.
While there is much that is unfair and
captious, often in their judgments, there is
too much occasion given for them. Often
some difficulty in a church, some inconsis-
tencies in the lives of members, close the
hearts of people against the most earnest
preaching. There is special work for those
whose lives are the occasion of this preju-
dice, to do.

But if they do not remove it, let there
show the gospel that there is such a thing
as true and unfeigned religion. All who
live purely, fervently, forgive, treat all
lovingly and serve God and men with
fidelity and earnestness, stop the mouths of
slandermongers and help to clear human
hearts the prejudices and misapprehensions
which hinder the truth from gaining access,
just as weeds and rubbish prevent the seed
from reaching the soil where it will germi-
nate and grow to fruitage. It is scarcely
needful to refer to the ways in which all

can help sow the good seed of the king-
dom. In prayer, in prayer, and social ser-
vice, in the Sabbath School, in the home,
in private conversation; in deed—as the
life shows forth the light and power of the
Spirit; and in instinct with all the magnetism
of Christian virtue; with means—as money
is contributed to send the gospel abroad,
and to support every good cause and object.

The spring time is short. The farmer
has to strain every energy, and let none of
the precious time be lost. The spring time
for sowing to us will also be short. Let us
work while the day lasts; the night cometh
when no man can work. The harvest is
out of all proportion to the sowing. Let
this stimulate us. We shall reap a harvest
of gain to ourselves, in sowing the seed in
the hearts of others. It will not be a selfish
gain; but one which is infinitely higher
and better. We shall share in the joy of
our Lord—the joy which a soul filled with
boundless love has in bringing boundless
and eternal gain to the loved. What a har-
vest will be reaped from the small sowings
of this short life, in the infinite hereafter.
Who does not desire to do all the sowing
he can?

OBITUARY.

Rev. E. F. Fosbury, was born in Queen's
county, N. B., in 1824. When about 17 years
of age, he was converted, baptized by Rev.
David Crandall and united with the Baptist
church at Norton, N. B. He began to
preach when he reached his 24th year, and
spent the following year in Albert county,
N. B., holding meetings with the Rev. Mr.
Frasier in Hillsboro. A revival began
which extended over the three parishes of
Hillsboro, Hopewell and Harvey. During
this time of grace, 250 were added to the
churches. The year after he settled over the
Harvey church, where he was ordained
as pastor, and continued with them for five
years. He then assumed the charge of the
Hopewell church, with whom he spent two
years. During this time between 70 and 80
persons were baptized. His next pastorate
was at Piquash, N. S., where he remained
two years, baptizing about 100 persons.
From this, he went to Milton, Queen's Co., N. B.,
where his health broke down, making
steady work longer impossible. He suc-
cessfully held short pastorates at Hantsport,
Gaspereaux and Summerside, P. E. I. Most
of the time, during his long and terrible
sickness, he spent in going from place to
place in quest of health. He travelled in
Canada and the United States, visiting many
places recommended as healthy. In all of
these he engaged, as health and opportunity
offered, in his beloved work of preaching
the glorious gospel.

For the last few years he has resided at
his home in Hopewell, his life being gradu-
ally worn away by his disease and the
intense sufferings it brought with it. With
but short intervals of slight relief, this
continued until, on Sabbath, May 1st, there
came the wondrous change from pain to
unexpressed bliss.

It was our privilege to live as his next
door neighbor for two years, while at Wood-
stock, Ontario. We cannot but express our
sense of the worth of this long season of
close fellowship. His wisdom, kindness,
faithfulness, and the silent influence of a
character that had so many and so marked
excellencies, steadily and stimulated us.
There was so much of varied strength about
him. There was strength of patient
endurance, of faith, of conviction, of loyalty
to truth. He had such a firm grip of the
great, strong doctrines of grace, and they
had such a strong grip upon his soul.

Although he had few of the opportunities
for mental culture, which are the privilege
of all to-day, he was a thinker of no mean
power, and few had higher appreciation of
the advantages of which he could not avail
himself. Indeed, it was his application to
study, to make good the loss of early train-
ing, which helped to break down his health,
twenty-six years ago. Had his health con-
tinued, he would have made one of the
strongest men in our ministry.

The funeral took place on Wednesday
last; C. Goodpast preached the funeral
sermon, according to the request of the
deceased over a year ago. Brethren Main-
waring, J. M. Weeks, Camp, S. W. Kierstead
and Gross, assisted in the services.

We need men of strong characters to-day
—men who will hold with martyr-like
fidelity to truth and principle. May the
mantle of the departed fall upon the living.

DR. ARMITAGE'S HISTORY OF THE BAPTISTS.

The reference to this work by Dr.
McKenzie, which appeared in the
MESSENGER AND VISITOR, a few weeks ago,
was doubtless read with much interest.
Since then we have been making a gen-
eral examination of the book, and will add
a little to what our brother said. Dr.
Armitage does not believe in Baptist
ecclesiasticalism, in the sense in which some
of our Southern Baptist brethren hold the
view. His belief on this point has had
much to do in shaping the form of his
history. Beginning with the free-runner
of Baptist principles down through the ages.
The opening chapters of the work are de-
voted to the proof of the position that the
constitution and practice of the first
churches, as recorded by the teaching of
Christ and the apostles, were essentially
Baptist. Considerable side light is thrown
on the nature of questions—the nature of
John's baptism and that of our Lord,
for instance. Succeeding chapters show
how infant baptism was introduced about

the beginning of the third century, and
gradually spread, in the following ages.
An account is also given of the sects
that arose, in the effort to restore the
church to her original simplicity and
purity, and stood, substantially, on Baptist
ground. The narrative grows more
interesting, as the times of the Reformation
are reached. The sufferings of the Baptists
of Switzerland, of Austria, of Germany,
and of the Netherlands are given, with
considerable fulness. The relation of
Luther and Zwingli to the Baptists, show
them up in an unfavorable light. The light
thrown upon the Münster uprising, by Dr.
Keller, keeper of the archives of that city,
is utilized. The work closes with a
history of the Baptists of Great Britain
and America.

Covering so much ground, much of the
narrative must be less full than might be
desired. The final history of the Baptists
of Central Europe, during pre-reformation
times, and for a long time after, is yet to
be written. It requires that the archives
of the cities of Germany, Switzerland and
the Netherlands be searched, and the
material gathered subjected to patient anal-
ysis and study, as Dr. Keller has done in
the case of Münster, before the clearest
light will be thrown upon the history
of our people, in those times that tried
men's souls. This, however, is a grand
work, and has embodied in it the most
important of the latest information that
has been gained. To all except the few
who have made our history a special study,
this bulky volume will be full of fresh
matter. Some may think that a dispropor-
tionate amount of attention is given to
some questions and movements; but all
must be convinced that it embodies the
results of a vast amount of patient research,
and of strong thinking. It is cast in
popular form, and is fitted to instruct as
well as interest. It is not only a history,
and the fullest yet published, by all odds;
but it is also a polemic and apologetic
treatise, defending our principles, and
showing the unsoundness of opposing
views. No one can read it, and not have
his ideas broadened, as to the important part
our people have played in the great
religious movements in Christendom.
As the reader traces our principles down
along the ages, through the blood and fire
and agony of those who have had to die,
in order to transmit them pure to the
generations following, he cannot fail to
have a deeper conviction of their precious-
ness. We are glad that our Book Room
is preparing to push the sale of this
history, vigorously. In doing this, its
managers are conferring a benefit on the
denomination.

THE WEEK.

The chief interest of the week in Great
Britain, has been in the charges of the Times
against Parnell and Dillon. The govern-
ment seem desirous to make all the capital
possible out of these charges. When
Parnell gave the flimsiest denial to the charge
of writing the letter published in the Times
and branded it as a forgery, and when
experts who examined the signature and
compared it with Parnell's acknowledged
writing, declare that it differs so materially
that there would be but one probability in
very many that he wrote it, its supporters
demand that he bring an action into the
courts, or rest under the imputation.
Dillon has been charged with willful lying,
which government supporters admit is a
breach of the privilege of the House; yet
they refuse to adopt the usual course and
leave him no option but an action at law.
Even the Standard, the true blue Conser-
vative paper, condemns the action of the
government in the latter case.

The committee on privileges, to whom
the Queen's Co. election case was referred
by the Parliament at Ottawa, have declined,
on a strict party vote, to give the seal to
Mr. King. There is so way in which the
gentleman elected by the people can secure
his right and the electors not have their
action made void, except by the tedious and
expensive process of the law. In the mean-
time, a man, whom the people rejected, will
not act as their representative. If this is legal
it is the opposite of right.

The Nova Scotia house was prorogued
on the third. The estimate of receipts
for the next year are \$678,656, and of ex-
penditures \$647,267. The Legislative
Council refused to hold a conference with
the lower house on the question of their
abolition.

The freshets are making and having in
New Brunswick. Much lumber is being
swept away and out to sea. The business
near St. John are asking a rich harvest in
intercepting it. At Indiantown the water is
higher than at the flood of 1854, and the
streets of Fredericton are largely under
water. The western trains are unable to
make communication, and mail matter has
to be sent by the international steamers,
and Montreal by railway.

There has been a severe contest over the
liquidation of the Maritime Bank. A
statement of MacLellan & Co., St. John,
shows assets of \$288,000, and liabilities of
\$395,908. Preference amount to \$12,000.
The trustees have cash in hand amounting to
\$30,000. It remains to be seen how
much can be realized from the assets. The
bank does not seem so bad as was feared.
It is not often that a "sinking horror"
occurs in our Dominion. There was an
explosion of the dam in a shaft of the
Vanover dam and mine. There were upwards
of 150 men in the mine at the time. Only
15 had been rescued up to 2 p. m. next
day. Seventy-four dead bodies have been

recovered, and it is feared that few will be
found alive.

O'Brien is on his way to Canada, to
arouse public sentiment against the Marquis
of Lansdowne, because of evictions practiced
upon his estates in Ireland. There will
probably be lively meetings.

Philadelphia Letter.

In compliance with a request to say a few
words, to old friends, through the MESSENGER
AND VISITOR, this letter appears. When I
left the province my intention was to
proceed to Florida, via this city. Here,
however, I have been detained by medical
advice, and the season is so far advanced
that now in this latitude we have beautiful
spring weather. My health having im-
proved, I have been able to see much of
this city of brotherly love, and to freshen
old friendships with brethren beloved.

MINISTERS' CONFERENCE.

On Monday morning, the Baptist class
from far and near wended their way to the
Publication Society Rooms. About half
an hour is spent in social chat, and then
the speaker or essayist of the day is one
who has something to say and knows how
to say it, the room up stairs will fill with
a body of men, and sometimes women, such
as can but inspire the speaker. Recently
we heard Judge Wayland read a paper on
"Mexico," that brought back of ancient
civilization, which now is being entered by
Baptist missionaries, and where already
they are achieving marked success.

The following Monday, Prof. E. H.
Johnson, of Crozier, read a paper on
"Freedom of Discussion." Owing to some
caustic strictures in a previous meeting,
this paper was produced, and expectation
was high as to certain positions which it
was supposed he would take in respect to
the practical bearing of his paper on the
temperance question. An unusually large
audience greeted the doctor, and they were
rewards with a paper of singular boldness
and grip. He maintained that soul liberty
was the bottom plank of Baptists, and that
it was a courteous way every man had a right
to announce his convictions, without being
branded with disparaging epithets. Let
argument be met with argument. He
showed that in Theology and Science there
were many open questions, and that dis-
cussion should be encouraged rather than
suppressed. In all this there was general
acquiescence, but when he came to the
temperance question, and said that the duty
of the Christian as to the use of alcoholic
beverages and as to his influence upon
legislation for the suppression of drunken-
ness, was an open question, there was
considerable dissent. Some of his utterances
were as follows: "The sentiment which
denounces as a liberty that neither the
Bible nor good morals deny, may surely be
regarded as a last stage in the development
of the total abstinence doctrine. It is an
open question whether a Christian may
indulge in his meals in drinks that do not
intoxicate him. It is an open question
whether moderate indulgence on his part
is likely to involve his associates in im-
mediate indulgence, or that total abstinence
is the only safeguard to any other class.
I rejoice that the first lady of the land takes
no wine with her guests, but also placidly
acquiesce if Howard Crosby be pleased to
use it at his meals. She is a brave as well
as a good woman; he is a good as well as
a brave man. She does as much, perhaps,
as any of her sex, to encourage the grace
of total abstinence; he does as much as
any man to repress drunkenness. It is an
open question what part a Christian citizen
should take in securing legislation to repress
the evil of drunkenness. Public drunken-
ness and public solicitation to drunkenness.
I would vote to suppress; and if it were
necessary to close all drinking bars, I should
not regret them. It is still an open ques-
tion whether the manufacture and sale of
alcoholic beverages to be consumed at home,
or at one's hotel, which for the time is his
home, be not a right that can safely remain
unimpaired. For myself, I think it should
not and cannot effectively be denied."

This will be strange doctrine to most
Baptist ears, and will jar harshly upon
them.
The Examiner of New York, has been
leading its advocacy to Dr. Crosby in favor
of high license. Dr. Strong, of Rochester,
has been giving his sanction to the use of
something other than the fruit of the vine
on special occasions at the Lord's Supper.
Dr. Hovey has entered a protest against
using what is called unfettered wine at
the communion table.

All this proceeds upon the assumption
that the temperance people, so called, are
wrong; that they have been pressing their
claims of total abstinence and prohibition
too far; that they have been needlessly
and unlawfully abridging the liberty not
only of the Christian but the citizen, and
that it is necessary now to cry a halt and
urge the liberty of self-indulgence. This
is a new gospel to many, and we open our
eyes widely to see if we have read aright
the prohibition to Adam, to see if it is a
fact that four-fifths of the decalogue is
prohibitory, to see whether Christ enjoined
as a prime condition of discipleship self-
denial, and to see whether Paul taught
abstinence from all appearance of evil, and
said, it is good neither to eat flesh, nor
to drink wine, nor anything whereby thy
brother is stumbled, or is offended, or is
made weak.

In view of all the evil done by the liquor
traffic, and in view of the teaching and
spirit of the Bible, especially as it pertains
to the Christian, we ask is it an open ques-
tion as to where the influence, teaching and

support of a Christian should go; with those
seeking to fasten the liquor business on our
land, or with those who in prayer and effort
are lifting their hands to stay the deluge of
ruin that has overtaken so many happy
homes.

As to the Lord's Supper, does not fruit
of the vine that can be put in a cup, answer
the conditions of the command while noth-
ing else does? And is it not abridging
Christian liberty to say it must be fermented
or unfettered wine? Is it not well to
stand for what Christ has plainly enjoined
as to the Supper? And is it not well to
set ourselves as Christians against what to-day
is making drunkards, and producing evil
of the most gigantic proportions? And if
it is well to throw the mantle of good
government over all, for their well being,
is it not well to labor to have the govern-
ment place its shield over those who, in
their weakness, need the protection which
prohibitory laws afford?

Liberty to do wrong, or liberty unre-
strained, tends to barbarism. The licensing
of evil is the commission of authority to evil
deeds, to go on practicing their evil deeds.
The Christian man should hesitate before
lending his efforts to promote such a state
of things.

If it be an open question, as some of our
leaders affirm, whether a Christian may
drink intoxicating liquors, and as to
whether he should vote for prohibition, is it
not time that it ceased to be an open
question, and the liquor business cease to
find, as is now the case with slavery, any
countenance and support from the followers
of Christ?

It was pleasing to see that last Monday
morning a resolution was passed by the
Baptist Conference affirming no responsi-
bility for the singular views of liberty in
reference to temperance matters recently
set forth by members of the Conference.
J. E. HOPKIN.

Reply to "Novus."

I hope "Novus" will not think that I
outrun his unkind feelings toward him;
and I am very sure I did not think that
he had any toward me. As for feeling that
his articles have done either me or mine
any harm, is farthest from my thoughts.
For weapons, to be harmful, must have
point and force, which I fail to discover in
anything he has said about my exegesis,
and as for his being any help to me on this
subject, it comes to me much the same way
that some sermons do that I sometimes
hear, or read, seeing they are wide of the
text. They suggest an opposite view, and
while being delivered, I am at work pre-
paring one in harmony with the text. As
for his following logic! Logic! as if he had
made a wonderful point: let us try his
logic on his own theory and see how it
works. Water is an abstinence of spirit in
the text. Ergo: Water is flesh! Now if
"Novus" can give us any text of scripture
in which water is a figure of flesh, his
reasoning may have some claim to inter-
ference at least. I have shown that water is
used all through the scriptures as a figure
for word, and that God uses his Word and
Spirit in the renewal of the human soul.

Water is a figure of the cleansing virtue
of the Holy Word, and often a figure of the
life-giving work of the Holy Spirit; and as
it is admitted by all, even by Novus him-
self, that the term water in the text has a
figurative meaning, I therefore ask all
reasonable minds if it is not much more
logical to say that, water being the figure
of the Word, and the Word being the
associate with Spirit in conversion, Ergo:
water means word, than to say that water
means flesh? I fail to see how the
omission of the article before water effects
my position. But supposing it did, it
must effect his in the same way. As for
the interpretation Novus gives to the text
it falls flat enough before the statement
made in John 1, 12, 13, where he po-
sitively declares that those who become the
children of God, arrive at that high and
heavenly status not by being born of blood,
nor of flesh, nor of man, but of God. And
as birth is the result of co-ship, our Lord
recognizes a partnership between the Word
and Spirit of God in the production of
the new creature in Christ. As Novus
says, we differ, and will be obliged to do
so; to which I take no exceptions; and
shall henceforth let the matter remain
with the readers of your paper, and am
willing to abide their verdict; only I shall
quote what one of my correspondents who
highly approves of the view I gave of the
text, says: "To say that our Lord meant by
telling a man that he must be born of water
and of the spirit in order to his entering
into the kingdom of God, that he must be
born of the flesh and of the spirit, is most
absurd nonsense."

Thanking you, Mr. Editor, for so much
space in your most excellent paper.

Ministers' Exchange Views.

Having carefully read and weighed Bro.
Hughes' exegesis of John 3: 5, the criticism
by "Novus" and Bro. H. A. rejoinder, in which
he concludes that if it can be made out
by any fair or reasonable exegesis that our
Lord meant by the phrase "Kingdom of
God," the Christian church, then I submit
that he meant to say that a man must be
born of the spirit and baptized in water.
Before he can properly enter into the Chris-
tian church, it has occurred to me that a
brief presentation of the view alluded to
our good brother and one held by some
ancient scholars, may be of some service.
It comes from Bro. Hughes' concession,
that he would accept this interpretation on
the condition that "it be made out by any

fair or reasonable exegesis."

How will the following do?

Christ, in his explanation of the new
birth to Nicodemus, denounces spiritual
regeneration; a birth from above and not
from below.
"Verily, I say unto thee, except a man
be born—another—not again—but from
above, he cannot see, comprehend, under-
stand, even the nature of the Kingdom of
God." "Le, Christ's visible, though spiritual
kingdom on earth. That he evidently
referred to his visible earthly kingdom—the
qualifications for entering which Nicodemus
came that night to enquire, we learn, (1)
from the fact that John thus denounces
it when he announced its approach (Matt.
3: 3) the Kingdom of Heaven," has ap-
peared, and (2) from Christ's use of the
phrase (Matt. 4: 17), also (Luke 17: 31),
the Kingdom of God is among—not within
—you; and even in this same conver-
sation, "For, if I have told you earthly
things, and ye believe not, how shall you
believe if I tell you of heavenly things?"
This clearly implying that this Kingdom,
though heavenly in its origin, was located
upon the earth.

The phrases "Kingdom of Heaven,"
"Kingdom of God," "Kingdom of God's dear
Son," "Kingdom of Christ," all refer to the
same thing, Christ's visible, though spiritual
kingdom on earth, consisting of all his true church-
members. Hoping to hear that Bro. Hughes has found
Aquinas and Pseudo, I remain,
APOLLAS.

Forgetting.

(Mrs. Archibald, in a letter to the Link,
gives several incidents in the work at
Brimingham. The one given below will be
read with much interest, as it shows the
difficulties through which the high cast
Telugus have to pass, in declaring them-
selves Christians.)

In Sept. a young Brahmin came to
our meetings, and in due time the Holy
Spirit moved upon his heart, and inclined
him to accept Jesus as his Saviour. He
came to our services last Dec. when he went
away to his own village, but said he would
be back on Christmas Eve, and that he
wanted to be baptized Christmas Day. We
believed he was converted and hoped he
would come, but feared; as in coming he
must leave so much from a worldly point
of view. But true to his promise, he
appeared among us on Christmas Eve, was
received by the Church early in the morn-
ing and baptized. We knew if we were
seen there would be trouble, and his friends
would take him from us by force. The
police had been informed, but we could not
expect a great deal from them.

The gentlemen—Messrs. Stanford and
Archibald—went walking one way, while
Mrs. Wright and I went the other way,
drove down in the carriage by another way.
We had the boot pulled up over our laps,
and an umbrella over our faces. Some
Brahmins met us, and one stopped short
and tried to look into the carriage; but we
got down safely, he was baptized and driven
home again by the gentlemen.

By the time we got back to the house,
the word was out, and in a few minutes
hundreds of people had gathered. It was
almost a mob, but our boys were in the room
and refused to go out to see, because he had
said before if they got hold of him they would
drag him away. He wanted his friends to
come inside and see him, but they refused.
After some time the gentlemen yielded to
the importunities of the mob, and took him
out, when in a moment our boy was among
the wolves. He knew they would take him
by force if he did not go quietly, and he
thought his chance of life and safety were
better if he consented to go; so he went,
but said he would come back. We believed
he would, if they did not kill or drag him
if he remained firm to the truth. Our
only hope was in God, and our prayers
went up for his protection and deliverance.
He remained firm in his decision not to
go back into caste, and said he would never
give up his faith in Jesus. A friend of
his, whom he could trust, brought us an
occasional word from him. He was strong
in faith, though much broken down, and
very anxious to see us, but could not get
away. However, on the evening of New
Year's day, he came, and we had a very
joyful time together. He said he loved
Jesus more than when he was baptized;
that he was every day more and more
convinced that he was a Christian, and that
he would be back with us soon. We saw him a few times
before we left Birmingham, and I had a let-
ter from him the other day, in which he
states his intention of rejoicing the Chris-
tians, as soon as some few things are
arranged.

He comes to the mission house frequently
and our hope and prayer is, that he will do
this thing.

Ministers' Meetings.

Present, Bro. Hurly, Stewart, Cahill,
Parson, Swafford, Invered, Bro. Bishop
and Thomas. The reports from the
churches were favorable. Bro. Stewart
was appointed the chairman for the present
quarter, and Bro. Swafford was elected
secretary.
The "Ideal Sermon" was the subject on
which Bro. Stewart read an extensive
paper, full of interest. The concluding
paragraphs give for scope:
1st. The model sermon will be preached
by a man. This man must be converted
to Christ, and sanctified by the Holy Spirit.
2nd. The sermon must be the subject of
his own personal experience. The subject
dwelling in him and dwelling in the
sermon.
3rd. He must have as the object of his
model sermon, the salvation of souls.