

class on the question. The father needs no reconciling to his children. To us, this voice from the mother-country sounded like one from ages long ago. We asked of one and another of the visiting delegates,—Do these men represent the dominant thought of your pulpit? And the answer was an emphatic affirmative, "That is what our young men are preaching." Said Dr. John Brown, of Bedford, in a recent interview: "We hold to Christ's redemptive significance. We have now a firmer grasp on the supernatural. We have passed through the stage which laid weight on the moral view. It is something deeper than that. We preach that there was in the death of Christ that which altered man's moral relations with the government of God. The ethical element is not the deepest. It grows out of the other. The foundations rest here: 'He was made sin for us, who knew no sin.' Compared with this the mere ethical conception is secondary. As Maclaren said, 'Christianity without a dying Christ is a dying Christianity.'"

This is a radical change on the part of our English friends. They tell us that a couple of decades ago they were where we are now. Two profoundly interesting questions arise here. It is true that our British cousins have generally led us in theological thought by at least a decade or two. Shall we, then, during the next twenty years, swing back to a governmental view of the atonement as the cardinal point of the Gospel?

The other question is this, Does the difference of matter which we have suggested account for the difference of manner which is so marked? As preachers in the general sense of the term they are our superiors. We have seldom seen more real conviction in preaching. Do they preach more confidently, more persuasively, more powerfully, because they have a gospel that moves, persuades and appeals to the hearts of men? Do we lack in power because we have set aside what they affirm to be the dynamic of the Gospel for the preaching of literary criticism and ethics? Any one at the Council must have felt that, even as a council, it would have been dull, lacking in spiritual power, had it not been for the visitors. Is all this because they are by nature more effective preachers? Or are they more moving preachers because they have a more moving gospel? We shall do well to ponder these profoundly interesting and significant questions.—N. Y. Independent.

### Why are Our Lord's Treasuries Empty?

It is to those entrusted to the various Boards of our Maritime Convention that the writer refers. I affirm unhesitatingly that it is because the larger and stronger churches are robbing God and dealing unjustly by many of the smaller ones. A careful study of statistics so far as relates to the churches in Nova Scotia unquestionably reveals this. An examination of the report of the treasurer of denominational funds for Nova Scotia reveals the astounding fact that last year there were ten large churches, reporting in 1898 an aggregate membership of 4205, which contributed for denominational work, including that contributed by the W. M. A. S., the total sum of \$968.25, or an average of 23c. per member. If we deduct the amount contributed by the W. M. A. S. we find a contribution for these ten churches of \$550.36, or an average contribution of 13c. per member, for carrying on our educational and missionary work. The smallest of these ten churches reported in 1898 a membership of 267, while the largest wrote its members 563. The smallest contribution by any of these churches was \$5.30, while the largest was \$160.76. Is it any wonder that the Foreign Mission Board were compelled to say to our veteran missionaries, "We cannot send you back to your loved work." I shall not humiliate these churches, their pastors and deacons by naming them. Suffice it to say that many of them are situated in the most prosperous parts of Nova Scotia and are stewards of comparatively large wealth.

The figures just given are surely sufficient to show that these churches have robbed God. Is it equally true that they have dealt unjustly by smaller churches? The following figures furnish reply. There were ten other churches in Nova Scotia reporting in 1898 a combined membership of 417, which contributed last year for our denominational work, exclusive of the contributions of the W. M. A. S., the sum of \$342.95, or an average per member of 82c. When we include the gifts of the W. M. A. S. the offerings total \$704.47, or an average contribution of \$1.69 per member. Nor are many of these churches situated in centres of wealth. This roll of honor shall be called, Antigonish, River Hebert, Goshen, Guysboro, Granville Ferry, Wine Harbor, Little Glace Bay, Kingston, Mabou, Acadia Mines. The church at Sydney deserves to rank with these as a contribution of \$100 intended for last year's accounts was made just too late to be entered in them. These little churches also do nobly in their response to special appeals. Three of those mentioned have recently been visited by Rev. A. J. Vining in the interests of our work in Manitoba, the Northwest and British Columbia and have given him about \$270 for that work. It is plain that if we are to make a forward movement in our mission work at home and abroad the large churches must first get into line with increased giving to the Lord.

Guyaboro, N. S.

R. OSGOOD MORSE.

### What About the Twenty-one of Our Largest Churches?

Those of us who were present at the Convention at Fredericton will remember that the treasurer for denominational funds for N. S. said in his printed report, which report I have before me, that in 1894 twenty-one of our largest churches contributed for Convention Fund the sum of \$6,975.76, while this year the total amount from the same churches was only \$3,859.19, a falling off of more than \$3000. The treasurer further states, "Is it too much to say that the decrease in funds for our denominational work is to be traced to our strong churches?" This question asked by our treasurer is worthy of most serious consideration, and ought to have received the attention it deserved at the hands of the Convention. While some of the reports submitted at the Convention were patiently and carefully considered, this one, and one of most vital importance, was received and adopted without any discussion or inquiry on the part of the delegates assembled. In fact it was simply pushed through as though it could not stand the light of candid and open discussion. Surely this was a grave mistake. A shrinkage of over \$3,000 in the benevolence of 21 of our strongest churches demands most serious inquiry and prayerful thought on behalf of the whole denomination, but especially on the part of the pastors and members composing said churches. We have been planning and striving to get the churches to give more liberally to our denominational work, appeals have been sent out again and again from our Home and Foreign Mission Boards, at our Associations strong reports upon systematic benevolence and Christian stewardship have been presented and enthusiastically discussed and adopted, we have had our District and Quarterly Meetings where sermons have been preached and platform addresses given upon this subject, and yet after all this five years' campaign of educating the people to give, 21 of our strongest churches contribute over \$3,000 less than in 1894. Instead of a long stride ahead in Christian benevolence we have taken a long step backward. I have been looking over the list of the largest churches from Windsor to Digby, that is the fairest portion of our Province, and where many of the oldest and largest churches are to be found. I have compared the amounts contributed to the Convention fund with the membership. What surprises have awaited me. Here is the average contribution per member of 12 of the largest churches in that section. Beginning at the lowest we have 7, 8, 11, 20, 22, 27, 28, 29, 30, 36, 37 and 41 cents. These figures do not include the amount raised by the Women's Missionary Aid Societies. I have taken the membership as given in Year Book for 1898 and the contributions for denominational work as given in Bro. Cohoon's report for this year. I am happy to state that four or five of the largest churches in this section of the Province are worthy exceptions to the above list. Brethren there are the figures. It will do us good to face these facts. About twenty years ago we set out with the plan of raising a dollar per member for the benevolent objects of our denomination. Where are we after all these years of teaching and preaching and educating along the line of Christian benevolence? Have we reached the ideal or are we very near the goal? No, a hundred times no? Is the standard set before us too high? No, for some of the churches raise as high as \$1.50 per member. But surely there is cause for humiliation, there is cause for a trumpet-tongued appeal when a number of our strongest churches are putting into the Lord's treasury for our missionary and educational work an average of 7, 8, 11, etc., cents per member. Verily the millennium must be far distant. What a vast gulf between the Scriptural plan of giving one-tenth and the amount actually contributed by the Lord's stewards! Brethren, see if your church is included in this list. O, that this might be a year of much prayer and of enlarged liberality on the part of all Christians.

W. H. ROBINSON.

### Missionaries on The Way to Work.

One of the largest parties of Baptist missionaries that ever left America, sailed from Boston on the Victorian, Leyland Line, Oct. 4th. A large party of friends and those interested in our work came to say a parting word and see us off. Among them were Dr. and Mrs. Kempton of Halifax, and their son, the esteemed pastor of the church at Fitchburg, Mass. These and other old time friends, were also present at a farewell meeting in Tremont Temple the previous evening, and it was a real joy to meet them. There is little probability that we shall ever meet home friends again till we meet on the other shore.

There were sixteen in the party, eleven returning and five new missionaries. A few at least are known to some of the readers of the MESSENGER AND VISITOR, Rev. W. E. Boggs and wife, with their four children, returning to their work with the Telugus; Rev. H. Morrow and wife, and Miss Melissa Carr, returning to their former stations, Tavoy and Sandoway, in Burma. To have a pleasant voyage two things are necessary at least, pleasant company and pleasant weather. These were given to us in full measure. Old ocean was most amiable during the entire voyage, unusually so for this season. Prayer was offered for us by many hearts and was abundantly answered. We had Scripture study on the deck every day, and on Sabbath had service in the morning, and a talk or rather talks on missions in the evening. And so the days passed, almost too quickly. But we had other seas to pass over and important work awaiting our hands, and so were glad in getting up on

Friday morning, the 13th, to find the coast of Ireland quite near. Of course all were glad to see land again, and to those who looked upon any part of the Old World for the first time it was quite interesting. The country seemed well cultivated, large farms stretching down to the shore. That evening in the saloon, Mr. Hollowell, a Congregationalist minister returning from the Boston conference, gave us an excellent address on giving. His genial company added no little to the pleasure of our voyage.

On Saturday morning we were in the Mersey, finding Liverpool cold, damp, chilly as usual. Those who were going to India left immediately for London, and also some of the Burma party who had never seen the great metropolis. Others remained in Liverpool. Tomorrow we sail for Burma, Rev. F. D. Crawley joins us, returning to the pastorate of the English-speaking church in Moulmain. Mrs. C. and daughter remain at Oxford in this country. The church sent a very urgent request for him to return, and of course the Executive Committee of the Missionary Union was glad to have him again take up the work in which he had been so successful. We welcome so pleasant an addition to our party.

Liverpool is a great commercial city, and has few of the attractions of London and other places. But we have been interested in many things. The city contains a population of about 650,000, about one-quarter of which is Roman Catholic. The Baptists are not a large body but have five churches besides several missions. The first Sabbath we heard Dr. John Watson (Ian Maclaren.) His church is about three miles from the chief business portion of the city, but surrounded by many fine residences. It seats about a thousand people and was well filled. We were a little disappointed. His sermon was little above commonplace. He read it all and was closely confined to his manuscript. His reading, prayer, etc., would not give the impression that he is a particularly reverent or devout man. The next Sabbath we went to the Myrtle St. Baptist chapel, where the late Hugh Stowell Brown so long preached. A statue to his memory is placed in front of the church inside the railing. The pedestal of red granite is about ten feet in height, the statue of marble half more than life size. He stands with what appears to be a subscription book in his hand as he was often seen in his work for the needy. The present pastor is Rev. John Thomas, A. M. His youth, from ten to twenty-two years of age, was spent in a coal mine in Wales to support his widowed mother. He was converted and gave so much promise that a gentleman gave him twenty pounds one day, with the request that he would use it in going to school. He is now one of the foremost preachers in the denomination, if not in all England. A small weak body, a deformed limb, the result of an accident in a coal mine, but a giant in intellect and spirit. He does not have a note before him but every sentence is perfect, many short and full of thought. He is self-possessed, his enunciation faultless, his whole bearing that of a true preacher of Christ. His evening sermon, subject, The Wonderful Name, Acts 4:12, was more than three-quarters of an hour in delivery, but a congregation of nearly one thousand sat motionless. He has now a call to a large church in London, and his friends fear he will leave Liverpool.

Other matters in this great city, the parks, the miles of docks, the tunnel under the Mersey, more than one hundred feet below the surface of the ground with a double track for steam cars, are truly marvels.

But we must now get ready for our long voyage, glad to be again on our way. May blessings rest on all who love the Master and pray for the coming of his Kingdom. Liverpool, Oct. 24th. H. M.

### Alberta Baptist Association.

Oct. 24 and 25 were eventful days for the Baptists of Alberta. Representatives from the seven Baptist churches (five English and two German) met in Edmonton and Strathcona and organized the Alberta Association. The distance of about 1,000 miles from Winnipeg puts the annual Convention in Manitoba practically beyond the reach of the Alberta churches. The same fact hampers the operations of the Mission Board in its work in Alberta. We hope that the Association will not only supply the churches with an annual Baptist rally, but also help the Board in promoting its work in Alberta.

Rev. A. McDonald, of Strathcona, the pioneer Baptist missionary in Winnipeg, and later pioneer in the Edmonton district, was fittingly chosen Moderator. The reports from churches showed an encouraging state of progress spiritually and otherwise. A chapel will likely be built at Innisfail this winter. It will be opened practically clear of debt. The German work in Edmonton is calling for a chapel. The present temporary quarters are overcrowded. Germans of all classes, conditions and religions are regular attendants. No other German service is held in town.

"Unoccupied fields" were considered. Five thousand Galicians compactly settled afford one opening. We have the man for the work. A well educated Russian, for years a government teacher in Russia, now a local Baptist preacher, speaking to perfection German, Russian and the Galician dialects and having already proved himself a capable worker among his Galician neighbors. The field and the man are here. Only the money is needed. There are also good openings for more English missionaries. At one point (near Red Deer, a growing railway town) there are ten Baptist families, each containing one or more Baptist church members. Doubtless many other Baptists could be found in the country around Lethbridge, a growing coal mining town of over 2,000 population, and other places in Southern Alberta should have Baptist missionaries. We have already lost many members and adherents who have drifted to other churches or into the world. How long shall this continue? We stand today about where our fathers stood when they organized the Nova Scotia Association. We have seven churches and about 500 members. Where shall the Baptists of Alberta stand in the coming years when these wide prairies (about twice the area of the Maritime Provinces) are fully populated? Much depends upon the way we occupy the land in these years of growth. Brethren help us to lay broad foundations.

C. B. FREEMAN, Clerk.