

Messenger and Visitor.

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VOL. I

SAINT JOHN, N. B., WEDNESDAY, OCTOBER 21, 1885.

NO. 42

Remember the "Messenger and Visitor" for \$1.50 a year to all new subscribers who pay within thirty days of the time of subscribing.

A BROTHER, a few days since, said we must stop referring to other people's errors, or stop sending his paper. Well, the Messenger and Visitor will have to worry along without rather a weak subscriber. We had rather lose a milk and water paper than have the Messenger and Visitor a milk and water paper.

The GENERAL CONVENTION of the Episcopal Church of the United States just held, decided not to enter upon the revision of the Prayer Book. The vote on the motion to proceed to the revision, was a tie, and was decided in the negative by the chairman. It is significant that the lay members of the Convention were strongly in favor of the revision. The progress of sentiment on this question will inevitably lead to a decision to revise this work, in the near future. Then popish baptismal regeneration—to be or not to be,—will be the question over which High Church and Low Church will have a tussle. The fact that there is a growing sentiment in favor of revision, is hopefully ominous of what the result will be.

Rev. PHILLIPS BROOKS, rector of Trinity Episcopal Church, Boston, made the address of welcome in the service recognizing Rev. P. S. Moxon as pastor of the First Baptist church of that city. Well, why shouldn't he? If all rectors and bishops were as good and wise as Dr. Brooks, occurrences of this kind would be so frequent as to cause no surprise.

The REPORT of the English Foreign Mission Society is well worthy of study. In 1880 the expenditure exceeded the receipts by over \$19,000, the whole income of the Society being about \$259,000. Nevertheless, with a deficit staring them in the face, and agriculture and trade in the most depressed state known for many years, it was determined to send out fourteen additional missionaries to China, seven more to the Congo, and to extend operations to such an extent as would increase the annual outlay twenty-five per cent. The result has justified the wisdom of "attempting great things for God." The people, seeing that a work was being attempted worthy of sacrifice to support, have come up grandly to the help of the society. The receipts have grown from \$257,000 in 1880 and 1881 to about \$340,000 an increase considerably over twenty-five per cent. This advance in the income of the Society has not been due so much to large donations from a few rich people, as from a general increase of giving in all the churches. The work on the Congo is opening out on all hands. It is proposed to establish five stations about Stanley Pool, requiring a staff of twenty-five or thirty missionaries on this noble river and its boundaries, and to enlarge operations in China.

Let this all encourage us to go forward in the name of the Lord, in our mission work, believing that the nobler work we attempt the more help we shall have from God and men.

—In connection with our editorial referring to our fields and churches which are pastorless, the *Wesleyan* remarks:

The President of the Nova Scotia Conference states that all the vacancies in the appointments of that Conference have been filled. Our Baptist brethren, under a different system, are less fortunate.

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—WE COMMENT the following questions to all believers. Let us remember that we should be in a position to answer them all in the affirmative.

Do you ever tell what the Lord has done for your soul? Do you ever make a personal appeal to an unconvinced sinner? Do your religious engagements take precedence over all others? Have you tried to induce any one to attend church? Do you welcome any stranger in church? Do you visit the poor, the sick, and strangers? Have you sought to know your new members? Do you go into all the world and preach the Gospel, by giving as the Lord has prospered you? Is secret prayer your daily habit? Are you informed concerning the spread of the Gospel? Do you take a religious paper? Are you an advocate of Gospel temperance laws? Do you observe family worship? Do you ever read any person a good book or tract? Do you contribute your part of the current expenses of the Church? Are any of the ways of working and witnessing for Christ your ways?

—AMONG OTHER GOOD THINGS in the Old Testament Student of this month, is an article by Dr. Hovey on the meaning of Sheol in the Old Testament. At its close is the following estimate of the revised version:

"We desire to say that, as far as we have been able to examine this Version, it is a great improvement on the one in common use. Through more changes, wisely made, would have been welcome to many scholars, it was certainly better to err on the side of caution than on the side of rashness. And in spite of all the just or unjust criticism upon it, the Revision is a work of high and reverent scholarship, contributing everywhere to a more correct view of the original text than could be obtained from the common version."

—THE FREE-WILL BAPTISTS of North Carolina practice "open communion," but the *Ritualist Recorder* has "never yet heard of a single instance where one of our Methodist or Presbyterian brethren offered to commune with them."

So far as we can learn, this is for the most part true with Free-Will and Free-Christians everywhere on this continent. Open communion—meaning intercommunion between Pedobaptists and Baptists of any name—is a sentiment rather than a practice. Probably ninety-nine out of every hundred professed open communion Baptists live and die and never commune in a church composed of those they deem unbaptized, and a still larger percent of Pedobaptists never commune in an open communion Baptist church. If all Baptists today should unite on the same communion platform, it would require virtually no change in practice on the part of the vast majority, even of open

communion Baptists. As a matter of fact, open communion Baptists do not materially widen their fellowship at the Lord's table with Pedobaptists by their open communion, while they prevent free intercommunion with the great Baptist brotherhood of 2,500,000. Under these circumstances, we have often wondered that there has not been suggested to our open communion Baptist brethren the question: Why allow a sentiment, which does not lead to any practical gain, to prevent union with the great Baptist body, which would increase real inter-communion twenty-five or thirty fold?

In his leisure hours Mr. Gough has revised his numerous speeches delivered in this country and America. We submit a few telling illustrations that may prove useful to workers.

—AND THEN?"

In too many cases a persistent course of selfishness and self-gratification stifles and chokes the sense of obligation, and men grow in to the habit of living simply in reference to themselves and the present life.

"Oh, if I was ever lucky enough to call this estate mine, I should be a happy fellow," said a young man. "And then?" said a friend. "And then? Why, then I'd pull down the old house and build a palace, have lots of prime fellows around me, keep the best wines and the finest horses and dogs in the country." "And then?" "Why, then I'd hunt, and ride, and smoke, and drink, and dance, and keep open house, and enjoy life gloriously." "And then?" "Why, then, I suppose like other people, I should grow old, and not care so much for these things." "And then?" "Why, then, I suppose, in the course of nature, I should leave all these pleasant things, and—well, yes, die!" "And then?" "Oh, bother your 'thens', I must be off. Many years after, the friend was accosted with, "God bless you, I owe my happiness to you!" "How?" "By two words spoken in season long ago—'and then?'"

"THESE ARE YOUR COLOURS—CHANGE!"

An English regiment in India had its colours taken away for insubordination. Every man drew his rations and pay just as usual. No punishment of any sort was added, and yet every man in the regiment, whatever he might be, possibly coarse, illiterate, or brutal, and however lowered by his mischievous mistakes, had an ideal sense of honour. Every man groaned and suffered under the chastisement of the loss of their flag. But the time came when a fort was to be stormed on the top of a steep hill. It was a perilous thing to charge up that long cannon-sweep ascent. But the opportunity was there. The commanding officer rode down the line in front of the discoloured regiment and said, "Attention, men! your colours are on the top of that hill—charge!" and they did charge up that hill, under the fiery storm of shot and shell, through the abatis, over the rampart, into the fort, a ghastly, battered, bleeding few, to receive their flag, only a fragment of the regiment. The rest lay dead in heaps all up the slope, but they gave their lives gladly for such a thing as the honour of their regimental flag. Young men, your prize is higher and nobler than this. I leave the lesson with you. May you be able to say, though covered with scars in the conflict, "I have fought with the good fight and obtained the victory, and the immortal crown is mine."

READY TO DIE.

I remember a little incident that happened many years ago. When I was in Cornwall, in 1854, I visited the mine where the incident occurred. Carlyle refers to the story in one of the chapters of his "Life of Sterling." Two men were sinking a shaft. It was a dangerous business, for it was necessary to blast the rock. It was their custom to cut the fuse with a sharp knife. One man then entered the bucket, and made a signal to be hauled up. When the bucket again descended, the other man entered it, and, with one hand on the signal rope and the other holding the fire, he touched the fuse, made the signal, and was rapidly drawn up before the explosion took place. One day they left the knife above, and, rather than ascend to procure it, they cut the fuse with a sharp stone. It took fire. "The fuse is on fire!" Both men leaped into the bucket, and made the signal, but the windless would haul up but one man at a time; only one could escape. One of the men instantly leaped out, and said to the other, "Up 'er! ye! I'll be in Heaven in a minute." With lightning speed the bucket was drawn up, and the one man was saved. The explosion took place. Men descended, expecting to find the mangled body of the other miner; but the blast had loosed a mass of rock, and it lay diagonally across his side, and, with the exception of a few bruises, and a little scorching, he was unhurt. When asked why he urged his comrades to escape, he gave an answer that occupies would laugh at. "There is any being on the face of the earth, I pity, it is a scopic

I would not be what is called "eclectic" today for all the world's wealth. They may call it superstition and fanaticism, or whatever they choose. But what did it here say when asked, "Why do you insist on the other man's ascending?" In his quaint dialect he replied, "Because I knowed my soul was safe; for I've gie it in the hands of Him of whom it is said that 'faithfulness is the girdle of His reins,' and I knowed that what I gie Him He'd never gie up. But 'otter chap was an awfu' wicked lad, and I wanted to gie him another chance." All the infidelity in the world cannot produce such a signal act of heroism as that.

—We may sometimes hesitate in carrying our troubles, needs and solicitudes to the great King in prayer, and imploring his divine interposition, lest such trifling interests as many of ours—even in our own estimation—were altogether too minute and trivial to urge upon that royal notice. When I am tempted, in such petty cares, to pass on without throwing a supplicating glance upward, this Scripture comes to me as a voice of cheer and comfort, "Even the very hairs of your head are all numbered."

There is a testimony in this gracious assurance that none of the problems of our daily life, none of the questions of purpose and movement, which we meet from hour to hour, are so inconsiderable and unimportant as to pass unnoticed in that paternal oversight. The issue to be tried may affect only some lowest physical want, some sensation of nerve or flesh sorely reporting itself to our consciousness, and the outcome exerting no material control of our ease and comfort, and still it may be presented to that infinite wisdom and fidelity, to order and direct for our good. How can we have one hair more or less, how can it influence our prosperity or enjoyment? And yet it occupies the thought and the supremacy of the great Sovereign. So that the smallest request we would prefer to that overruling love and power, we may freely bring in the hope of its being heard and granted.

By far the largest proportion of our daily experience is invested in these apparently trifling concerns. We encounter few great problems of heroic duty between sun and sun. Our journey of the day is a succession of moderate steps, not a record of rapt and leaping in the outlay of our utmost manhood. So that the greatest breadth of our progressive story were kept in shadow and silence, if it might not be lifted by our pleading to the light of that divine countenance.

And, then, we cannot tell what is large and what is small in the daily questions calling for our decision and action. The seed of overtopping growth in the vegetable world is often of the most diminutive pattern. And the incidents which we pass heedlessly, or if we observe them with more critical attention, judge to be of the least importance, may be the inauguration of overruling forces of life and character. We may well, therefore, commit all issues, whatever our estimate of their breadth and movement, to that unfailing wisdom and regal sovereignty.

The oldest and wisest of us may be as little children in our communion with a prayer-hearing God. No errand to that mercy-seat is too trivial to lead our footsteps thither. We may connect all the issues of life with the control of that overruling will. We may put our hand in that paternal hand, no matter how narrow the chasm, how gentle the activity, and look trustfully and hopefully for that availing guidance.

—Ah, if we could learn this lesson of filial trust at every step of our way along our earthly pilgrimage, no matter how steep or rough or obscure the path, it would guide us safely and surely home to our Father's house.—Pacific.

What becomes of all the unanswered letters? Thousands of them find their way to the Dead-Letter Office. Some never reach the person for whom they are intended because the postage is not paid; some fall because they are directed to the wrong office; some cannot be sent because the matter enclosed is unmailable. These float through the mails, are examined at different offices, marked "mis-sent," and finally they fall into the Dead-Letter Office. There they are opened and read, and, if valuable, are forwarded; if not, they are given to the flames. Such is the accuracy and skill of the postal officials that very few valuable letters ever fall of reaching their destination.

—Some prayers never reach God, because they are not addressed to God's office. They are directed to the audience. Here one prays a "sharp cut" to some stubborn brother, or rebukes some error in theology to another; or drives some keen-edged blade of censure into another, directs a severe criticism to some who are running into fashionable follies, and sometimes

(shame on us!) the very supplication, which we offer in tenderest tones, in behalf of the weeping widow and helpless orphan, is intended more for those who kneel in mourning before us than for God who sits in glory above us. God's office is not in our neighbor's care, and if we direct our prayers to that point they will certainly go to the "dead-prayer office."

Again, there is a prayer upon which the address is illegible, not because it is a rough scrawling "hand-write"—these can always be deciphered—but because it has so many extra flourishes. This prayer is uttered in a pompous, grandiloquent style. It is full of long words, scientific terms, and classical quotations. The writing on the envelope is very much in keeping with the style upon the inside. The ink was fancy, and it soon faded; the pen was the tongue, and it did not set the colour in the prayer. How different when indited by the heart! It is no wonder that this prayer gets lost and finds its way into the "dead-prayer office."

The last prayer we notice is the unavailable prayer. There is a great latitude allowed us in the postal matter of our Government, but there are a few things which cannot even get into the mail bags. Sharp-edged tools and corroding acids, no matter how securely wrapped, will not be transported through the mails; these are put in a separate box and sent to the "Dead-Letter Office," or they are captured by the first postmaster that handles them. Many of our prayers, if answered, might be blessings to us, but they would fall like a shower of daggers upon our neighbours. Sometimes in our prayers we half-way complain of the strange providence which has befallen us, and argue the case with God; then the prayer is full of sharp-pointed arrows. Is it at all strange that kind answers are not returned? The corroding acid of selfishness or sensuality or pride is sometimes in our prayer. Such a prayer is lost on the way. It is poured out in mid-air. It is never answered, and well for us that it is not.

No legally "stamped," sincerely directed, and well-meaning prayer is ever lost. The answer may be delayed, but the prayer is "on file."—Advances.

—Queen Victoria is said to have made a new will, leaving the Isle of Wight, property to Connaught, the Scotch property to Beatrice, a handsome provision for the children of Leopold. Her entire fortune is estimated at about \$35,000,000.

—During the past fifteen years about \$200,000,000 worth of diamonds in the rough have been unearthed in the diamond fields of South Africa. It is estimated that, when cut and set, these precious stones have been sold for at least \$500,000,000.

—It is said that careful investigation shows that, in the U.S., criminal sentenced to prison for life remain there a shorter time than do those who are sentenced for long, but definite periods. In the prison at Joliet, Ill., where some 1,500 to 1,600 prisoners are confined, a life sentence is regarded as far more favorable to the convict than is one of fifteen or twenty years; because, in the latter case, the prisoner is likely to serve out his entire time, while in the former he is quite sure to get out—being pardoned or escaping. The records show that no prisoner sentenced to that prison for life ever yet remained so long as seventeen years. All such have either died within that time, or have been pardoned out, or have escaped.—Ez.

—Supposing all the cities of the country during each of the two succeeding decades should maintain precisely the same rate of growth as they have shown during the last decade, it would be interesting to note what the population of a number of them would be in 1900. New York would have 1,977,000; Philadelphia, 1,348,000; Brooklyn, 1,158,000; Chicago, 1,272,000; St. Louis, 448,000; Boston, 613,000; Baltimore, 511,000; Cincinnati, 463,655; New Orleans, 787,000; San Francisco, 576,000; Louisville, 253,080; Detroit, 243,906; Milwaukee, 301,000; Cleveland, 473,000; Pittsburgh, 518,000; Buffalo, 271,000; Washington, 277,000.

—Rev. Dr. Jabez L. M. Curry the eminent Baptist layman of Richmond, Va., has been appointed minister to Spain by the President.

—The ancient Shechem, Palestine, now Nablous, has a Baptist church of seventeen members, with a congregation of one hundred, a Sunday-school of one hundred and forty, and a day-school of one hundred Mohammedan girls.

—Within the bounds of the Baptist General Association of Texas, last year, one church was organized for every week with a single exception, and one Sunday-school for every four days.

—It is stated that Costa, the thread man, who is a Baptist, proposes to build at Paisley, the finest Baptist chapel (church) in Great Britain.

—A certain brother, well known to our readers and who has been eminently suc-

cessful in raising money for a good object, frequently says when a collection is solicited, "Brethren, I do not wish you to give any more than you ought to give." He wakes up the conscience and then leaves the matter with those appeal to and so wonder that it succeeds. Dear reader, have you given this year all that you ought to give for the Lord's cause?—*Can. Baptist.*

—An exchange has been studying the last federal census and finds that while in the North Baptist and Methodists combined make up but 47 per centum of the church members, in the South they make up more than 92 per centum.

—Rev. Dr. Bellows in one of his last sermons said: "I have never found a person who once had the habit of church-going and gave it up, who did not degenerate in all respects." Who has?

—There are 870 parishes in France now as compared with 150 in 1800.

—The latest reckoning gives 101 Old Catholic parishes in Germany with a total of about 33,000 souls.

—Men and brethren, the season for special religious work is upon us. How quickly it will pass away again and another period of vacation and inactivity will meet. What shall we do? Shall we dawdle the winter away or shall we, every man at his work, do what in him lies to bring forth fruit unto God? No doubt the power is in God, but the labour is of man. It is a work of faith and a labor of love. Not a theory of faith and a sentiment of love. To the work. "To civilise our roughs, and make every place in our land safe for every harmless person to dwell in, the Congregationalist urges that we push our Christianity which is life and peace with every possible increase of vigor."—*Independent.*

—There is power in Christian testimony. In a certain Western city some time since a revival was in progress, and a certain lawyer resolved to write for a Sunday paper a series of reports that would cast ridicule on the work. He went to one of the meetings and sat taking notes of what was said. He heard some fifty persons speak of their experiences, some of them young converts, and others older Christians. Then he rose to his feet, confessed the errand that brought him there, said that he was a lawyer accustomed to taking testimony. He could not call these people self-deceived, nor consider them liars. They were tended to one point, and he was convinced of the reality of that for which they gave evidence. Said he, "I need it; pray for me." Thus a few simple honest words from Christ's witnesses were the means of turning a trifer into an earnest inquirer.—*Christian Secretary.*

—I have observed the vast and ever-increasing development, for the last fifty years, both at home and abroad, in the church to which I belong, of the powers of voluntary support. Those abridgments of her prerogatives as an Establishment, which have been frequent of late years, have not brought about a decrease, and have at least been contemporaneous with an increase, of her spiritual and social strength.

—Bishop Butler wrote: "Things are what they are, and the consequences of them will be what they will be; why, then, should we desire to be deceived?" Truth should be to us, as God, "first—mid—last—always."

—Voltaire became an infidel because at the age of six years he memorized an atheistic poem, and Hume had his mind turned toward infidelity, because when young he took the wrong side of a debate and quoted the Scriptures to carry his side, regardless of the perversion.—*B. G. Manard, in Christian Baptist.*

—We who have experience in raising goods know that if we pull them too early they shrink; we pull some of our young preachers too soon.—*J. A. Scarborough, in Baptist Record.*

—PERSONALITIES—Keep clear of personalities in general conversation. Talk of things, objects, thoughts. The smallest minds occupy themselves with personalities. Personalities must sometimes be talked, because we have to learn and find out men's characteristics for legitimate objects; but it is to be with confidential persons. Do not needlessly report ill of others. There are times when we are compelled to say, "I do not think Bouncer is a true and honest man." But where there is no need to express an opinion, let poor Bouncer, swagger away. Others will take his measure, no doubt, and save you the trouble of analyzing him and instructing them. And as far as possible dwell on the good side of human beings. There are family boards where a constant process of depreciating, assigning motives, and cutting up character goes forward. It is not pleasant places. One who is healthy does not wish to dine at a dissecting table. There is evil even in man, God knows! But it is not the mission of every young man and woman to detail and report it all! Keep the atmosphere as clear as possible, and fragrant with gentleness and charity.—*John Hall, D. D.*

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"We desire to say that, as far as we have been able to examine this Version, it is a great improvement on the one in common use. Through more changes, wisely made, would have been welcome to many scholars, it was certainly better to err on the side of caution than on the side of rashness. And in spite of all the just or unjust criticism upon it, the Revision is a work of high and reverent scholarship, contributing everywhere to a more correct view of the original text than could be obtained from the common version."

—THE FREE-WILL BAPTISTS of North Carolina practice "open communion," but the *Ritualist Recorder* has "never yet heard of a single instance where one of our Methodist or Presbyterian brethren offered to commune with them."

So far as we can learn, this is for the most part true with Free-Will and Free-Christians everywhere on this continent. Open communion—meaning intercommunion between Pedobaptists and Baptists of any name—is a sentiment rather than a practice. Probably ninety-nine out of every hundred professed open communion Baptists live and die and never commune in a church composed of those they deem unbaptized, and a still larger larger percent of Pedobaptists never commune in an open communion Baptist church. If all Baptists today should unite on the same communion platform, it would require virtually no change in practice on the part of the vast majority, even of open

communion Baptists. As a matter of fact, open communion Baptists do not materially widen their fellowship at the Lord's table with Pedobaptists by their open communion, while they prevent free intercommunion with the great Baptist brotherhood of 2,500,000. Under these circumstances, we have often wondered that there has not been suggested to our open communion Baptist brethren the question: Why allow a sentiment, which does not lead to any practical gain, to prevent union with the great Baptist body, which would increase real inter-communion twenty-five or thirty fold?

In his leisure hours Mr. Gough has revised his numerous speeches delivered in this country and America. We submit a few telling illustrations that may prove useful to workers.

—AND THEN?"

In too many cases a persistent course of selfishness and self-gratification stifles and chokes the sense of obligation, and men grow in to the habit of living simply in reference to themselves and the present life.

"Oh, if I was ever lucky enough to call this estate mine, I should be a happy fellow," said a young man. "And then?" said a friend. "And then? Why, then I'd pull down the old house and build a palace, have lots of prime fellows around me, keep the best wines and the finest horses and dogs in the country." "And then?" "Why, then I'd hunt, and ride, and smoke, and drink, and dance, and keep open house, and enjoy life gloriously." "And then?" "Why, then, I suppose like other people, I should grow old, and not care so much for these things." "And then?" "Why, then, I suppose, in the course of nature, I should leave all these pleasant things, and—well, yes, die!" "And then?" "Oh, bother your 'thens', I must be off. Many years after, the friend was accosted with, "God bless you, I owe my happiness to you!" "How?" "By two words spoken in season long ago—'and then?'"

"THESE ARE YOUR COLOURS—CHANGE!"

An English regiment in India had its colours taken away for insubordination. Every man drew his rations and pay just as usual. No punishment of any sort was added, and yet every man in the regiment, whatever he might be, possibly coarse, illiterate, or brutal, and however lowered by his mischievous mistakes, had an ideal sense of honour. Every man groaned and suffered under the chastisement of the loss of their flag. But the time came when a fort was to be stormed on the top of a steep hill. It was a perilous thing to charge up that long cannon-sweep ascent. But the opportunity was there. The commanding officer rode down the line in front of the discoloured regiment and said, "Attention, men! your colours are on the top of that hill—charge!" and they did charge up that hill, under the fiery storm of shot and shell, through the abatis, over the rampart, into the fort, a ghastly, battered, bleeding few, to receive their flag, only a fragment of the regiment. The rest lay dead in heaps all up the slope, but they gave their lives gladly for such a thing as the honour of their regimental flag. Young men, your prize is higher and nobler than this. I leave the lesson with you. May you be able to say, though covered with scars in the conflict, "I have fought with the good fight and obtained the victory, and the immortal crown is mine."

READY TO DIE.

I remember a little incident that happened many years ago. When I was in Cornwall, in 1854, I visited the mine where the incident occurred. Carlyle refers to the story in one of the chapters of his "Life of Sterling." Two men were sinking a shaft. It was a dangerous business, for it was necessary to blast the rock. It was their custom to cut the fuse with a sharp knife. One man then entered the bucket, and made a signal to be hauled up. When the bucket again descended, the other man entered it, and, with one hand on the signal rope and the other holding the fire, he touched the fuse, made the signal, and was rapidly drawn up before the explosion took place. One day they left the knife above, and, rather than ascend to procure it, they cut the fuse with a sharp stone. It took fire. "The fuse is on fire!" Both men leaped into the bucket, and made the signal, but the windless would haul up but one man at a time; only one could escape. One of the men instantly leaped out, and said to the other, "Up 'er! ye! I'll be in Heaven in a minute." With lightning speed the bucket was drawn up, and the one man was saved. The explosion took place. Men descended, expecting to find the mangled body of the other miner; but the blast had loosed a mass of rock, and it lay diagonally across his side, and, with the exception of a few bruises, and a little scorching, he was unhurt. When asked why he urged his comrades to escape, he gave an answer that occupies would laugh at. "There is any being on the face of the earth, I pity, it is a scopic

I would not be what is called "eclectic" today for all the world's wealth. They may call it superstition and fanaticism, or whatever they choose. But what did it here say when asked, "Why do you insist on the other man's ascending?" In his quaint dialect he replied, "Because I knowed my soul was safe; for I've gie it in the hands of Him of whom it is said that 'faithfulness is the girdle of His reins,' and I knowed that what I gie Him He'd never gie up. But 'otter chap was an awfu' wicked lad, and I wanted to gie him another chance." All the infidelity in the world cannot produce such a signal act of heroism as that.

—We may sometimes hesitate in carrying our troubles, needs and solicitudes to the great King in prayer, and imploring his divine interposition, lest such trifling interests as many of ours—even in our own estimation—were altogether too minute and trivial to urge upon that royal notice. When I am tempted, in such petty cares, to pass on without throwing a supplicating glance upward, this Scripture comes to me as a voice of cheer and comfort, "Even the very hairs of your head are all numbered."

There is a testimony in this gracious assurance that none of the problems of our daily life, none of the questions of purpose and movement, which we meet from hour to hour, are so inconsiderable and unimportant as to pass unnoticed in that paternal oversight. The issue to be tried may affect only some lowest physical want, some sensation of nerve or flesh sorely reporting itself to our consciousness, and the outcome exerting no material control of our ease and comfort, and still it may be presented to that infinite wisdom and fidelity, to order and direct for our good. How can we have one hair more or less, how can it influence our prosperity or enjoyment? And yet it occupies the thought and the supremacy of the great Sovereign. So that the smallest request we would prefer to that overruling love and power, we may freely bring in the hope of its being heard and granted.

By far the largest proportion of our daily experience is invested in these apparently trifling concerns. We encounter few great problems of heroic duty between sun and sun. Our journey of the day is a succession of moderate steps, not a record of rapt and leaping in the outlay of our utmost manhood. So that the greatest breadth of our progressive story were kept in shadow and silence, if it might not be lifted by our pleading to the light of that divine countenance.

And, then, we cannot tell what is large and what is small in the daily questions calling for our decision and action. The seed of overtopping growth in the vegetable world is often of the most diminutive pattern. And the incidents which we pass heedlessly, or if we observe them with more critical attention, judge to be of the least importance, may be the inauguration of overruling forces of life and character. We may well, therefore, commit all issues, whatever our estimate of their breadth and movement, to that unfailing wisdom and regal sovereignty.

The oldest and wisest of us may be as little children in our communion with a prayer-hearing God. No errand to that mercy-seat is too trivial to lead our footsteps thither. We may connect all the issues of life with the control of that overruling will. We may put our hand in that paternal hand, no matter how narrow the chasm, how gentle the activity, and look trustfully and hopefully for that availing guidance.

—Ah, if we could learn this lesson of filial trust at every step of our way along our earthly pilgrimage, no matter how steep or rough or obscure the path, it would guide us safely and surely home to our Father's house.—Pacific.

What becomes of all the unanswered letters? Thousands of them find their way to the Dead-Letter Office. Some never reach the person for whom they are intended because the postage is not paid; some fall because they are directed to the wrong office; some cannot be sent because the matter enclosed is unmailable. These float through the mails, are examined at different offices, marked "mis-sent," and finally they fall into the Dead-Letter Office. There they are opened and read, and, if valuable, are forwarded; if not, they are given to the flames. Such is the accuracy and skill of the postal officials that very few valuable letters ever fall of reaching their destination.

—Some prayers never reach God, because they are not addressed to God's office. They are directed to the audience. Here one prays a "sharp cut" to some stubborn brother, or rebukes some error in theology to another; or drives some keen-edged blade of censure into another, directs a severe criticism to some who are running into fashionable follies, and sometimes

—Queen Victoria is said to have made a new will, leaving the Isle of Wight, property to Connaught, the Scotch property to Beatrice, a handsome provision for the children of Leopold. Her entire fortune is estimated at about \$35,000,000.

—During the past fifteen years about \$200,000,000 worth of diamonds in the rough have been unearthed in the diamond fields of South Africa. It is estimated that, when cut and set, these precious stones have been sold for at least \$500,000,000.

—It is said that careful investigation shows that, in the U.S., criminal sentenced to prison for life remain there a shorter time than do those who are sentenced for long, but definite periods. In the prison at Joliet, Ill., where some 1,500 to 1,600 prisoners are confined, a life sentence is regarded as far more favorable to the convict than is one of fifteen or twenty years; because, in the latter case, the prisoner is likely to serve out his entire time, while in the former he is quite sure to get out—being pardoned or escaping. The records show that no prisoner sentenced to that prison for life ever yet remained so long as seventeen years. All such have either died within that time, or have been pardoned out, or have escaped.—Ez.

—Supposing all the cities of the country during each of the two succeeding decades should maintain precisely the same rate of growth as they have shown during the last decade, it would be interesting to note what the population of a number of them would be in 1900. New York would have 1,977,000; Philadelphia, 1,348,000; Brooklyn, 1,158,000; Chicago, 1,272,000; St. Louis, 448,000; Boston, 613,000; Baltimore, 511,000; Cincinnati, 463,655; New Orleans, 787,000; San Francisco, 576,000; Louisville, 253,080; Detroit, 243,906; Milwaukee, 301,000; Cleveland, 473,000; Pittsburgh, 518,000; Buffalo, 271,000; Washington, 277,000.

—Rev. Dr. Jabez L. M. Curry the eminent Baptist layman of Richmond, Va., has been appointed minister to Spain by the President.

—The ancient Shechem, Palestine, now Nablous, has a Baptist church of seventeen members, with a congregation of one hundred, a Sunday-school of one hundred and forty, and a day-school of one hundred Mohammedan girls.

—Within the bounds of the Baptist General Association of Texas, last year, one church was organized for every week with a single exception, and one Sunday-school for every four days.

—It is stated that Costa, the thread man, who is a Baptist, proposes to build at Paisley, the finest Baptist chapel (church) in Great Britain.

—A certain brother, well known to our readers and who has been eminently suc-

cessful in raising money for a good object, frequently says when a collection is solicited, "Brethren, I do not wish you to give any more than