

simply editors. By this arrangement success is assured. The primeval method proved a failure out here.

The N. W. Baptists very highly appreciate the help they receive from their Eastern brethren, and are very anxious not to have the raising of that help in any way interfere with the general work of the churches. Steps are also being taken to avoid the double appeal to which the Provinces were subjected last year. The following clauses bear on these subjects:

2. That we, at the suggestion of the Manitoba and Northwest committee in Ontario, with whom an appeal for aid from our brethren in British Columbia lies, open correspondence with our Western brethren, with a view to co-operation in mission work to the extent of united supervision of the field and a joint appeal to the East for finances.

3. That we instruct our Board to correspond with the Young People's Societies of the Maritime Provinces, many of whom have expressed a readiness to send out and support an evangelist in the Northwest, to the effect that such action would meet with favor, and that we urge immediate action in the matter, provided that there is no objection to this on the ground of the general policy of their own Convention.

The feeling is strong in the West that Baptists will never take their God-ordained place in this great land without a good denominational paper and a first-class college. The college is yet a thing of the future, but the paper materialized. At this Convention clause eight reads thus:

8. That the Northwest Baptist be published by the denomination and that the Board appoint a business manager.

I give two other clauses of the report showing the extension and systematization of the work.

3. Resolved, that this convention desires to recognize and appreciate the continued interest of our Eastern brethren in our work in Manitoba and the Northwest.

4. That we continue the past policy of extending the work among the Foreign population settling within the bounds of the convention.

5. That the Board be instructed to fix a minimum gross amount which may be reasonably expected from the churches of the Convention and that for the collection of the same each church be notified of what, after due consideration, should be expected from it.

The following resolution will also be of interest to Maritime Baptists:

6. Resolved, that this convention reaffirm the position we have ever held as a denomination in opposition to the principle of the union of church and state in every form, whether it be the practical control of state institutions by denominational authorities (as in the case of the provincial university), the support of the denominational institutions by the state (as in the case of Indian industrial schools), the exemption of church property from taxation or the assumption of church work by the state in any measure or in any form (as in the attempt to give religious instruction in state schools).

7. Whereas, the traffic in strong drink is universally recognized as one of the greatest, if not the greatest evil that affects the civilized world at the present time, and whereas, the Dominion Government only has power to deal effectually with the matter, and whereas, the people have been for years demanding the prohibition of the evil, a demand that was sufficiently strong and influential to secure from the present administration while yet in opposition, a promise that if returned to power they would submit the question to a vote of the electors; and whereas, it has been stated in many papers supposed to be in the confidence of the government that the question of direct taxation is to be attached to the submitted plebiscite; therefore be it resolved that this convention is strongly of opinion that the plebiscite as a simple, single issue of prohibition or no prohibition should be submitted to the electorate, but that whatever way the question comes before us at the polls, we pledge ourselves to vote for prohibition.

The person who attends convention in the West for the first time will be specially impressed with three things, namely: 1st. The cordial welcome the West can give to its new men. 2nd. The prominent place woman occupies among Western Baptists. 3rd. The unbounded faith of our Western brethren. Although there are but seven self-supporting churches in the convention, yet they are advancing in all directions having faith in God, faith in the Eastern Provinces, and limitless faith in the West. Past history encourages such faith. One is not long in this Western land before he begins to feel that the great opportunity for Baptists on this continent is Canada, west of Ontario.

Dr. Rand's Address.

At the Closing of the Normal School, Truro.

In his introductory remarks after attending in complimentary word to the work of Principal Calkin as an educationist in this Province, and especially as Principal of the Normal School, Dr. Rand referred to the Superintendent of Education, as the right man in the right place, who seemed to have been trained specially to supplement the work of his predecessors. We copy the closing portion of the address from the report in the Truro Weekly Sun.

"Principal Calkin has asked me to address a few words to the students before me. I can assure you that my

sympathies, young ladies and gentlemen, are quick in your interest. After a life wholly devoted to educational interests in our beloved Canada, I may without presumption say that I know something of the glorious service to which you are giving yourselves, and of the conditions under which that service will be most fruitful. Dr. Brown ("Subsecivoe" Brown) laid down four qualifications of a physician and they are no less qualifications of every earnest student who is to bring something to pass: "Capax"—an open, roomy soul. "Perspicax"—sense, alertness, immediate vision, a seeing soul. "Sagax"—right-reason, wisdom, the power of knowing the worth of what is seen, and choosing, or selecting it—a judicial soul; and, lastly, "Efficax"—the power to turn the other three to account, mental nearness, the will and the way, effectualness, in short, an executive soul. These are central and abiding qualifications for life service of high quality. Their possession means conscious and prolonged self-culture. There is no educational truth needing stronger or more frequent emphasis than this. All education is self education. Its possibility in a large sense, is the one open door into effectual being and doing. And this is pre-eminently true and important in the things of the spirit—the life elements which bulk as character. It is of this realm, this kingdom, I would speak an earnest and significant word. Moral law is an abstraction. It can have reality and authority only as it is embodied in life. The ethical and spiritual concrete is character. When moral law is thus incarnated, it wears the purple, and its authority is revered as supreme by rational beings, whether children or men. Each of us is a builder of his own character, and it is by far the greatest work we shall ever do in this world. To accept the teaching of Mr. Herbert Spencer, and Rousseau before him, that the discipline of natural consequences is sufficient for this work, is never to enter the realm of the truly moral at all, but to surrender our selfhood to the dominion of physical law, and deny the "Father of our Spirits." To accept the teaching uttered so widely, and with such a voice of authority and finality today, that selfhood, personality, character, are the well-nigh passive product of heredity and environment, is to shut the door of hope forever. That teaching has in it no seed-corn of virtue, come from whose lips it may.

"Unless above himself, he can erect himself, How mean a thing is man."

Heredity and environment do not necessarily make us what we are. "Our wills are free—they are the mind in liberty. "Our wills are ours to make them God's." Your will is imperial, and goes behind heredity. We can scarcely set bounds to its power, when guided by accepted principles. Spiritual law is the final law of the natural world. Everywhere heaven casts its shadows upon earth, says a Greek philosopher, for the laws below are sisters of the laws above. The highest moral freedom is found in subjection to law, as the freest civil government is found where all just laws are most completely obeyed. Obedience is the great condition of moral development—it is to character what exercise is to the intellectual and physical—it is exercise in the spiritual realm. A completely fashioned, rightly motivated will is the greatest of all products of self-education. It includes and makes possible, all other vital products.

May I repeat it? It is what we do ourselves, that educates us. The training of the will through life-endeavor is the great opportunity. One must moralize as well as mentalize oneself. The danger, the reef on which so many wrecks are made, is this—one assents, but does not do. I repeat it with all emphasis,—obedience is the basis, the ground condition, of all ethical and spiritual building. Education may be very practically regarded as working against the chance influences of life. Will is educated, and character formed by effort, not by acquisition. The consciousness of effort, the outputting of overcoming energy, develops and fashions the will, and counts for character. It is steady, energetic use, in accordance with settled principles, that makes the will quality of mind. Through habit, there is woven a plexus which shall serve as the very web of character.

The education of the conscience—I say one's own conscience—(I say "education" advisedly) is central in character-making. The power to feel ethical emotions in view of right is to be sacredly cherished. Find out the right, day in and day out, choose the right, do the right—these are the great imperatives of the soul and cannot be disregarded, save under penalty of utter loss and defeat. Conscience is the supreme imperative. But the possession of a conscience does not make one virtuous, anymore than a theory of morals makes one moral. The habitual doing of what one believes to be right, energizes the moral faculty and gives it life issue. Acting conscientiously educates conscience, obedience to its dictates is the condition of its becoming the controlling energy in the life. It is, you see, out and out a process of self-education. The late Matthew Arnold declared conduct to be three-fourths of life. Yes, it is the whole of life, for all life worth of the name is noted in the nature of "the Father of the spirits of all flesh," the infinitely perfect archetype of all rational being. His revealed nature is our supreme rule of right. Utilitarianism, reinforced

to-day by evolutionary ethics, has in it no power sufficient to save either the individual or society from moral degeneracy. So I believe and so I speak. The fostering of a profound reverence for our own conscience, and the determining of all questions of action in obedience to its authority, are matters of self-education of ever-growing moment. Each one needs to be enamored of moral excellence, and to fix the eye on the sunlit summits of character exhibited in the life of that Divine One who was made flesh and dwelt among us, and who has made it possible for us, despite every contrary teaching of the philosophy of the hour, boldly to say:

"So close is glory to our dust,
So near is God to man,
When duty whispers low 'Thou must,'
The youth replies 'I can.'"

Young ladies and gentlemen, your lives have fallen in hopeful and stirring times. Canada is feeling more and more that she has a great part to play in the future of our Empire—the Diamond Jubilee, of whose noble sovereign is being celebrated with loud acclaim around the globe. If it shall be that our Canadian children are taught not only by precept but by earnest living example, "to reverence their conscience as their king," Canada will make a contribution to the life of the Empire and the world, of priceless value. I am profoundly impressed that if the teachers of our land are men and women of sterling life quality, whose characters are pure and whose conduct is ethically high and noble, history will record that the schools over which they preside, and in which they labor, have been a heaven-ordained means for the upbuilding and safe-guarding of the National life."

A Solution of a New Testament Difficulty Worth Knowing.

While in India an educated Hindu, a B. A. of an English University, put me to silence before a company of Hindu College students. He simply quoted Math. 12:40, and asked me to reconcile these words of Jesus with the commonly accepted view held by Christendom concerning the day of the crucifixion and the day of the resurrection. It would be no use for me to tell that cynical company that Jesus meant "parts of 3 days and 2 nights," and so I did not do so. The only thing I could do I did, simply ignored the question and turned the conversation to other topics. The chagrin I felt, however, at the situation rankles yet, and I resolved, if there was a solution to the problem in the earth, I would find it. My friend, Dr. A. J. Frost, of San Bernardino, showed me that a careful study of the Scripture furnished the solution, satisfactory, ample and mathematically exact. If the Ingersoll-instructed Hindu had also quoted Mark 16:1 and Luke 23:56, he could have shown another insuperable difficulty in the way of believing that our Lord was crucified on Friday and rose on Sunday. The clew to the maze lies in 4 points, viz. 1. The Jewish day began and ended at sunset; 2. The 15th of the month, or the day following the day (14th), on which the Passover was slain, was the Passover Sabbath; 3. The Greek noun *opse*; 4. The Greek verb "agon." The first fact of these 4 is familiar to everybody. The second is made plain by a study of Ex. 12:14; Lev. 23:1, 2, 6, 21, John 19:31. By referring to the Greek text of Math. 28:1, we find that the women came to the sepulchre in the *opse*, and found that Jesus had already arisen. Now the *opse* is the evening twilight. In the "evening twilight" of the Jewish Sabbath, Saturday, Jesus came forth from the grave. Now look up the Greek verb in Luke 24:21, last clause, "Beside all this, today is the third day since these things were done." The verb "is" is not translated from the Greek verb "to be," but from the verb "agon," which means literally: 1. To lead off," 2. "To lead on."

Let us now translate this clause literally applying the primary meaning of the verb. "Beside all this, today leads off the third day since these things were done." In all Greek figures the 4th would "lead off" the 3rd, so that Sunday was the 4th day since the crucifixion. Jesus was crucified on the 14th and buried at sunset of that day, to fulfil the type, Ex. 12:3, 6. Counting back 4 days from Sunday and we have crucifixion day, the 14th, on Wednesday; Thursday, the 15th is the "High day," the Passover Sabbath. Sometime between Thursday at sundown and Friday at sundown the women bought the spices, and rested over the weekly Sabbath, Saturday, came that evening in the *opse* and found the empty tomb. Jesus was in the grave from Wednesday evening at sunset till Saturday evening at sunset, 3 days and 3 nights. The words "In 3 days," "after 3 days," and "the third day," used by Jesus in Math. 26:61, 27:63; Mark 14:58; 15:29; 8:31; John 2:19; Math. 16:21; 17:23; 20:19; 27:64; Mark 9:31; 10:34; Luke 9:22; 18:33; 24:7, 46; 13:32; 24:21; and by Paul in 1 Cor. 15:4, all harmonize when we see that the event took place at that period that was exactly the turning-point between the 3rd and 4th day. By a thoughtful consideration of Ex. 12:6 marginal reading, we find the Scripture exactly fulfilled, in that Jesus partook of the Passover 19 hours at least before the Pharasees did, John 19:14; 18:28. If the Pascal lamb was to be killed "between the two evenings," how exactly Jesus fulfilled the type! After the 14th had begun at sunset Tuesday, Jesus ate the Passover with His disciples in the upper room, was captured in the garden about daylight Wednesday, was hurried through the buffetings and trial scenes, crucified, and died about 3 o'clock, the hour of the evening sacrifice, and buried about sunset. I sometimes wish I could go back to Vianagram for the express purpose of giving my Hindu critic another demonstration of the fact that the Bible is the most exactly correct book in the world, and is its own interpreter. M. B. SHAW, Fallbrook, Cal., June 28.