

It seemed only a few moments, to the astonished watchers on the bluff, before the five canoes had reached the sides of the barkantine, and were scrambling on board. The boarders were a grotesque lot, armed in all sorts of ways, with cut-lasses, old muskets, and pikes and pistols. The anchor watch on board, Nickerson could see with his binoculars, made a gallant fight, led by the second officer, who laid two of the villains low with a belaying pin before he was felled to the deck. It was from the first a hopeless conflict, and soon to the utter dismay of Grace Henton, while her companion gritted his teeth in impotent rage, the sails that had been furled temporarily, began to drop from the yards of the yacht. The anchor was hove up, and the stately ship began to glide seaward, guided by hands that evidently possessed more than a savage cunning, and manned and officered by villains who could not be exceeded for dexterity and deviltry by any other miscreants in the South Seas.

One anxious, despairing look Grace took at the disappearing yacht, on which she had spent to many happy hours, and which seemed the only link between her and the life she loved at home, and then with a sharp cry, "John! John! Come!" she sank fainting against the escarpment of the bluff.

(To be Continued.)

An Isaiah-Like Ministry.

By O. P. Eaches, D. D.

The new wine of the twentieth century needs the new bottle of the twentieth century to hold it. It is not possible for one age to wear the intellectual clothing of a preceding age. Every age needs to think over for itself and express in its own way its beliefs. It remains true, however, that a man of 900 B. C. who understood God and himself and his times would, if put down in this century, understand it in its main outlines. The ministry and church of today need the vision that Isaiah had at the beginning of his ministry.

An Isaiah-like ministry needs a vision of Jesus Christ. Isaiah 6: 1 reproduced in any life will create a true prophet. John says (12:41), "Isaiah said this because he saw Christ's glory and it was of him that he spoke." The secret and power of the large prophetic ministry was this vision of the Christ. A ministry that does not see Him, get His message, understand His life, have His spirit, bring Him in contact with men must be a failure. Learning and eloquence and literary power, a leadership in reforms and social science and ethical teachings—if these be all or the predominant element, there will not be a ministry akin to Isaiah's. The foundation of the Christian ministry, its impulse and power will spring from a vision of the living Christ and a constant fellowship with Him.

How large and commanding a Christ did Isaiah see? His Christ was high and lifted up. It was a vision of a Christ with Deity in Him. Christ and Deity were commensurate terms. A Christ of the Ralph Waldo Emerson kind will not avail much for saving men. The Christ of the first century may be far surpassed by a Christ who may appear in the twenty-first century. If the pre-existence of Jesus be denied, if his miracles are myths, if his teachings are not final and authoritative, if his death is not a reconciling death, if the grave kept hold of him—we have but a small sized Christ left to us. Such a Christ will make a small sized Christianity and present a small sized gospel. Professor Bascom says: "The more intelligent we become, the more perplexing is the assertion that Christ is the second person of the Trinity." The incoming ministry and the prophetic men of today need, in a supreme way, to have a vision of a

Christ very high and lifted up.

An Isaiah-like ministry will have a vision and sense of the holiness of Christ. Recent years have had visions of God's tenderness and mercy—a widening universe has presented a larger God than Isaiah saw, but there has been a lessening sense of his holiness. Society at large needs a sight of God's holiness that there may come a tremendous influx of that power that makes for righteousness. A vision like Isaiah's alone will beget a sense of sin. This term, sin, must not drop out of our thinking until sin itself drops out of our lives. Dr. Strong said recently: "I make no doubt that one of the radical weaknesses of our denomination at the present time is a superficial sense of sin." A popular evolution has driven away the thought of sin as guilt. John Fiske says: "Theology has much to say about original sin. This original sin is neither more nor less than the brute inheritance every man carries in him." In this view men need not conversion, but culture. Education will take the place of regeneration. A popular literature that has no profound sense of sin eliminates the word hell from the language. If there be no sense of sin, there will be shallow conversions, there will be no root of conviction, no felt need of Christ, the church will become a social fellowship club and Christ himself only a large good Samaritan walking among men constructing hospitals and sewers. A ministry too aesthetic or tender to think over again Christ's thoughts and utter Christ's words will not avail much as a Christian ministry.

An Isaiah-like ministry will have a sense of forgiveness through the Cross. The healing of the lips comes from the altar. The altar has only one meaning, an atonement. It stood between God's holiness and man's guilt. It brought forgiveness from God and holiness to man. The ministry, the age, the seminary need that quickening and purifying touch that comes from the Cross. A ministry may have learning and eloquence, but the live coal from the altar is needed to awaken and sanctify the lips and life. The ministry that, in the long run, has power is that which awakens a sense of sin, brings a man to himself, brings God to the man, and brings the man to God. At the cross God and man meet together. The Cross is not example, but atonement; rather it becomes an example and inspiration because it is an atonement. Jesus the Redeemer becomes Jesus the Reformer and Reconstructor.

An Isaiah-like ministry will have a vision of service. There was a field of work, a yoke of service. They were dark times. At such a time Isaiah said, Here am I, send me. In times of spiritual uplift, when young men have visions, when Jesus Christ is real there will be no lack of men for the ministry. It will be looked upon as a privilege, not avoided as a hardship. It is a time for the brave men to work when the days are dark. Judson will toil seven years for a convert. A Baptist minister will live in an English jail thirty days rather than pay a dollar for supporting a rank untruth. Do the days at present seem dark with their unrest and questionings? There is this comfort, God has seen many a dark time in this world. God kept steadily on, the truth lived and the Isaiahs wore their yoke of service.

The age needs a vision of the unseen that materialism and commercialism may lose their control. The church needs a vision of her Master that she may repeat his life and do his work in the world. The ministry needs a double vision, one for its own up-building, one that it may transmit to the world to which it ministers.

Wanted.—A vision of the Christ that will make an Isaiah-like ministry.

Highstown, N. J.

I counted my little store;
Why was to others given more?
Why was their lips with honey fed,
While mine had labor's hard earned bread?
A weary, hopeless task seemed living!
I could not bring to God thanksgiving.

There came a poor man to my door:
I shared with him my scanty store,
When, lo! my sense of want had flown
And rarest riches were my own!
So sweet is love's divided bread,
I seemed with heaven's own manna fed.
What blessed joy there was in living!
I brought to God my glad thanksgiving.

—Marion Douglass.

CARLETON AND VICTORIA QUARTERLY MEETING.

The above named Quarterly meeting will convene with the Jacksonville Baptist church on Tuesday Dec. 13th at 10 o'clock a. m. A good representation of the churches is hoped for.

JOSEPH A. CAHILL, Secretary.

ALBERT CO. QUARTERLY MEETING.

The next session of the Albert Co. Quarterly Meeting will be held at Nixon Settlement on Tuesday and Wednesday, Dec. 20 and 21.

The first meeting will be on Tuesday afternoon Dec. 20—Conference and news from the churches. On Tuesday evening the Quarterly sermon will be preached by Rev. Z. L. Fash, of Hillsboro.

On Wednesday morning there will be a discussion on the advisability of the Baptists of Albert Co. undertaking to support missionary in one of the northern towns of New Brunswick.

All the churches of the county are expected to send delegates. All the pastors of the county are, of course, expected to be present.

J. W. BROWN, Sec'y.

Hopewell Cape, Nov. 25.

Religious News.

ALMA. The Lord is prospering our work. There is to be baptism as soon as I can administer. Several are anxious about the salvation of their souls. I often wish that I was not so far off from the brethren, but am trusting God and going forth in his strength.

On Sunday Nov. 27th, LEINSTER ST., Pastor Christopher Burnett ST. JOHN. baptized ten converts in the presence of the largest congregation during the present pastorate. These with four uniting by letter will receive the hand of fellowship next Sunday. With much gratitude to God, we look forward to the baptism of several others in a few weeks, and report that all departments of the work are in a prosperous condition.

Rev. W. Camp's able ministrations to this church are much appreciated. Congregations are large and additions to the church are made from time to time. Some of those who for a long period have sustained the church and comforted others are