

At its first observance, when Jesus instituted the Supper, only the eleven were present. There were doubtless many other Christians within reach. But none except the eleven were given a place at the Lord's Supper in the upper room, and the eleven were the church in germ. So at Pentecost it was the church that observed the Lord's Supper. "Then they that received his word were baptized; and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apostles teaching and fellowship, in the breaking of bread and the prayers." Conversion, baptism, addition to other believers, continuance in apostolic doctrine, admission to Christian fellowship, association in religious work, habitual participation in public worship, those were features in the Christian life of those who partook in the Lord's Supper service at Pentecost and those are the marks not of an unrelated, but of a related, organized body of people. Not as a crowd happening to gather but as a community of baptized believers under common instruction, and united in worship they met together and partook in that memorial service, and "a community of baptized believers under common instruction, and united in worship—what is that," as another asks, "but a church of Christ." In the brief New Testament description given us of those communicants at Pentecost, there are all the characteristics of church membership and from Pentecost on the communicants of that day are spoken of either as "the church," or "the church at Jerusalem."

But if the Lord's Supper is a church ordinance, then baptism must go before the Lord Supper, for baptism goes before church membership. Church membership after baptism is the New Testament rule and the rule of all evangelical churches. Without baptism there can be no church membership. Without church membership, it is clear from the New Testament, there can be no observance of the Lord's Supper. Baptism must go before church membership; church membership—since the Lord's Supper is a church ordinance—must go before observance of the Lord's Supper; therefore baptism must go before the Lord's Supper. So the relation of baptism and the Lord's Supper to the church settles the order of the ordinances.

V. In our last point we call your attention to the Symbolical Order of the ordinances. Both Baptism and the Lord's Supper are symbolical ordinances. They are neither rites without meaning nor rites with sacramental significance, but symbols of fundamental Christian truths. Each is a symbol and each lends itself with all the power of a beautiful and appropriate form, to the expressing of vital religious facts. Nor are baptism and the Lord's Supper unrelated, for both speak of the death of Jesus Christ and both declare and make vivid the believer's dependence upon and relation to Jesus Christ. As birth is related to life, as origination is related to continuance, as regeneration is related to sanctification, so baptism is related to the Lord's Supper. In baptism we honor the regenerating power, in the Lord's Supper the sanctifying power of Christ's death. In baptism we show forth Christ as the procuring cause of our new birth into the kingdom of God; in the Lord's Supper we symbolize His constant feeding and nourishment of the soul. In baptism we have a symbol of the new birth. In the Lord's Supper we have an emblem of the new life. One speaks of begetting, the other of sustaining. One speaks of entrance, the other of abiding in Jesus Christ. In the Christian life there are two successive stages—regeneration and sanctification—of these baptism has a word on the first and the Lord's Supper a word on the second.

Meaning what they do and related as they are, how therefore can there be any room for doubt about the order in which the ordinances should be observed? All pictorial expressions or symbolical representations of facts must be true to nature. To preserve their meaning as symbols we must preserve both their form and their relationship to each other. To change their order so that we no longer follow the order observed in the occurrence of the facts which they symbolize, were to deviate from nature and just so far as a rite deviates from nature it ceases to be a symbol. Now nature knows but one order in which birth and the sustenance of life occur. In nature as also in grace, the only order known is that in which birth goes before sustenance. But what the order is in nature, so must the order be in symbolism and so baptism with its setting forth of birth or regeneration must go before the Lord's Supper with its setting forth of sustenance or sanctification. Moreover in giving baptism precedence over the Lord's Supper, expression is given to the fact that birth or regeneration must take place prior to sustenance or sanctification. Baptism and the Lord's Supper are symbols, and as symbols give expression to truth by the form in which they are observed, so they give expression to truth by the order which they follow. What they do by their form they do by their order. As they preach by their form so they preach by their order. As one cannot change their form without changing their messages, so one cannot change their order without changing their message. By placing baptism before the Lord's Supper we say that birth must go before life, that regeneration must take place before sanctification can begin. To reverse that order were to alter the message. To reverse that order were to preach a doctrine at variance with New Testament teaching. To reverse that order so that the Lord's Supper is observed before baptism were to declare that life might go before birth, that sanctification might take place without regeneration, that one might be living the Christian life who had never commenced the Christian life, through the new birth of the Spirit. To keep the ordinances true to the facts of nature and Scripture, therefore baptism must go before the Lord's Supper. No one believes that life can exist without birth and no one desires to preach such a doctrine. Yet many do preach that doctrine and will continue to preach it, as long as they allow the Lord's Supper to have precedence over baptism. The Lord's Supper before baptism preaches another doctrine. So preach the true doctrine—the doctrine of nature and the doctrine of Scripture. Baptism with its symbolism of life begun, must go before the Lord's Supper, with its symbolism of life continued and sustained.

Baptism, therefore, our conclusion is must go before the Lord's Supper. Every New Testament indication to our mind places it there. Historical order, the order God

follows in time places it there. Plain New Testament commands place it there, uniform, unvarying apostolic precedent, the common law of the church, places it there. The essential requisites to membership in the church of Jesus Christ place it there. The symbolical significance, the vital message with which it is charged places it there. Every New Testament indication places it there. To exercise the freedom of placing it elsewhere one must put himself in opposition to the order of history, which is the order of God, withhold obedience from plain New Testament commands, deviate from apostolic custom, ignore the initiatory character which baptism has in the church and alter not the ordinances of their symbolic significance, or make them the heralds of a false and foolish doctrine. To one who would yield to the guidance of New Testament indications, therefore the order of the ordinances is settled—with Baptism first and the Lord's Supper second.

Missionary Conference held in Vizianagram July 7-11th.

The tenth semi-annual Conference was a grand one! How we did enjoy those five days! All the missionaries on the field were present except Mr. and Mrs. Corey who could not come, owing to her ill health. During the Conference, two hours and a half daily were spent in devotional exercises and in the discussion of various problems connected with our work on the different fields. We always meet to "confer" never to legislate. We have no tribunal out here before which one is required to appear and "give an account of himself." No pope, bishop or king! All are "brethren" and stand on an equal footing. We do not like to be dictated to by our fellow laborers any more than you Baptists at home do. If some pope should enter our Conference, he would have to change his tune or be ousted. On the other hand the decisions reached by Conference on matters of mission work among us are all important, and have a stronger effect upon us than any "legislative" measures could have. We meet to counsel together over the hard problems that face us in our several fields, and we go back to our fields to carry out as a rule what we found to be the "consensus of opinion" among the brethren. It is certainly a blessed thing in this hot land where almost everything tends to chafe and worry one, to be able to sit together for five days in earnest discussion over matters upon which we cannot always agree, without one single unkind word or anything that would mar the fullest fellowship. It has not always been so I am sorry to say. Praise God that it has frequently been so and may always be. It was a "sitting together in heavenly places in Christ." Behold, how good and pleasant it is for brethren to dwell together in unity!

THE BIBLE READINGS.

The subject of our Bible Readings this time was: The Second Coming of Christ. Bro. Morse gave us two Readings and Bro. Sanford two. These hours spent over this great theme were seasons of great blessing and pleasure. Bro. Sanford is of the "old school" and Bro. Morse of the "new." The former has held fast to the doctrine once delivered (and delivered yet I suspect) to the students at Newton. The latter has, since coming to India, been compelled (as he says) to accept the Premillennial teaching—at least in some of its main features. The fact is he is not alone in this. It is quite astonishing how many of us have reconstructed our theology on this point since we left the Seminary. Neither are we prepared to admit that it is "apostasy." We hold that the "new is really the old" and that we have the New Testament on our side. Well, Bro. Morse opened up the Scriptures in so far as they teach us to "look for the Saviour from heaven", as He shall come in his visible, personal, corporeal form. Bro. Sanford chiefly emphasized the importance of realizing Christ's spiritual presence here and now through the Spirit. Of course we had no difference of opinion with him on that point. Oh that we could more truly say that we "love His appearing" and that we are really "waiting for His Son from heaven." We believe that His coming is immanent and that it should be the duty and joy of the bride to "make herself ready" for the Bridegroom whose feet may even now be "at the door." "What I say unto you I say unto all, Watch!" "For in such an hour as ye think not the Son of Man cometh."

THE EARLY MORNING PRAYER MEETINGS.

These were seasons of great refreshing as we waited upon the Lord to claim his promised gift the "Promise of the Father", the "Gift of the Holy Ghost".

MEDICAL WORK.

Several of our missionaries have received letters from friends at home who ask about the advisability of taking a course in medicine before coming to India. This whole subject of medical work in our mission was somewhat fully discussed at our recent Conference. A mission hospital is soon to be opened at Chicacole, and this will be about the first undertaking along medical lines that we have attempted. Of course we are all "doctors" after a fashion. One is compelled to dabble in the business, for hardly a day passes without some patients coming for medicine. We never think of going on tour without our medicine box filled with quinine,

anti-febrin, salve, liniment, pills, pain-killer, etc. Some of us pull teeth (I pulled five one day recently,) and I can assure you it is an excellent way to "get a hold on the people." But about the hospital it is expected that we shall, ere long, have some medical lady from home to take charge of this institution. For the present our Chicacole friends think of beginning in a small way and letting the work develop as rapidly as they can attend to it. At first it will be in charge of an Apothecary, who will be provided for us by the Government. They have a fund called the "Lady Dufferin Fund," for the training of lady apothecaries. These women were generally Eurasians. We would have no difficulty in getting one of these women who would fill the place satisfactorily from the Government standpoint. But we are not sanguine that we shall get one who will exercise the Christian influence and do the Christian work in connection with this hospital that we want. So we look for some one from home as the best permanent arrangement. It seemed to be the opinion of the Conference that we could use a few medically trained men and women in our mission with profit. It would be a good thing for all young ladies, who have the taste for it, to have, if possible, a course in practical nursing before coming to the field. Their usefulness would be marvelously enhanced. To all who cannot take a medical course (and we do not think of advising all to do so) we would say: Pick up all the useful knowledge and practice in the matter that you can. W. V. HIGGINS.

At the recent Convention at Amherst, Aug. 20-24th, the Baptists made a new departure in respect to Sunday School work, and decided to introduce Normal Teacher training and grading and Supplemental lessons into all our Baptist Sunday Schools. Rev. J. H. McDonald, Amherst, was elected Normal Superintendent, and a committee of six persons, two for Nova Scotia, three for New Brunswick and one for Prince Edward Island, were elected to co-operate with him. Mr. E. C. Simons, of Tusket, and E. D. King, of Halifax, were appointed for Nova Scotia; T. S. Simms, of St. John, Rev. J. D. Freeman, of Fredericton, and C. F. Baker, of Fairville, for New Brunswick, and Mr. W. B. Howatt, of Tryon, for P. E. Island, and we count upon receiving the enthusiastic aid of all our Baptist churches and Sunday School Conventions in carrying out, as we shall endeavor to, the mandate or recommendations of the Maritime Convention. The principle of grading has an important place in all true educational effort. Our boys and girls are familiar with it in all our week-day schools, but, so far, it has been wholly ignored in our Sunday Schools to their great detriment. It does not require much argument to show the faulty character of our Sunday School methods in this respect. Nature provides us with certain grades which are especially adapted to Sunday School work. The Primary period from 5 to 8 years is quite distinct and is now very generally recognized in our Sunday Schools, but there are three other periods in the lives of the boy or girl just as distinct. The second period ranges from 9 to 13 when the child has gained a new power for acquiring truth. He can read for himself; he learns rapidly; his great fort is asking questions. Then comes the growing period, the critical period, when most of our boys, and many of our girls, drop out of the Sunday Schools altogether. This third period ranges from 14 to 17. The fourth period ranges from 17 years upwards. The boy insists upon thinking and acting for himself. He is very sensitive in regard to his rights and impatient of control; is restless and independent; and the girl wears long dresses and is exceedingly independent and self-assertive. Both boys and girls take time to think about each other more than formerly. Now each of these periods should be especially recognized in the Sunday School, and should form a distinct grade. In addition to these we should have a grade for adults, say from 18 and upwards. This is a simple and natural outline for grading which might be adopted in any of our Sunday Schools with great profit. Each of these grades should have teachers with special adaptation for the work required of them. No one ever imagines that the man or woman who can do first class work as teacher of the Bible Class of adults is *ipso facto* best adapted to conduct the Primary Class successfully, and the three other grades are just as much in need of especially qualified teachers as are the two we have referred to.

The supplemental Lessons have been introduced for reasons somewhat distinct, but their relation to grading is vital. It is not designed by these to interfere with the regular International Lesson for the day, but to supplement it; and they will occupy five or ten minutes either immediately before or immediately after the ordinary lesson. A series of special lessons will be provided, such as are already in use in a few of our schools. They afford an opportunity to instruct our scholars in regard to many things in, and in respect to, the Bible, and in respect to the distinctive doctrines and teachings of Baptists, that they would not otherwise learn, and are intended to make our children and young people intelligent in respect to these things. The grading and supplemental lessons go together. The schools are first graded according to age, and afterwards the pupils are passed from grade to grade on examination on the Supplemental Lesson. The recommendation in respect to Normal work is that so far as practicable each school shall have a class of its own, and, where this is not feasible, effort shall be made to establish one in the town or village where such schools exist by co-operating with other schools. It is proposed to have teachers adapted for, and as far as possible, with special training for each grade or department of the school and to abandon the notion which has so long obtained of having the teacher hold his class through all the different grades or until he has driven his pupils from the school.

Will not our Sunday School workers kindly bring these matters to the notice of their several Conventions, and by resolutions or otherwise kindly co-operate with our committee? It is important that we have a strong Baptist sentiment in this matter, and a Baptist Sunday School Convention is one of the best places possible to create it.  
T. S. SIMMS,  
EDWIN D. KING,  
For the Sunday School Committee of the Baptist Convention of the Maritime Provinces.