

More Good News.

Bro. Dodge's letter is so good that I thought it ought to be printed that all might get the benefit of it. W. J. S.

"BRIDGEWATER, N. S., May 29, 1889.
"REV. W. J. STEWART, St. John, N. B."

"My Dear Bro: I don't know that I ever addressed any one with greater pleasure than I now address you. It is always a joy to communicate good news, and that which I have to communicate is especially good. Is it not wonderful how God works? So mysteriously, so sovereignly! That appeal of our missionaries reached us, and no doubt the vast majority simply read it, if indeed they did even that—credited them with a burst of enthusiasm and let it pass. But that which is God-inspired is profitable, yes, is quick and powerful—yes, and will assuredly accomplish for which it was given. By that appeal 'Rhoda's' heart was touched, and that of 'Louise,' and the circle of Amherst and others who have made public confession. It is simply grand the way that the fire is thus manifestly spreading; and I firmly believe that this outbursting of the flame in such distant parts is indicative that the whole denominational heart has been set ablaze. May it be true—may it, that increased honor may come to Christ's dear name!

"I write, and gladly I assure you, to inform you that Mrs. Alexander Nelson, of this place, desires to become one of the ten called for by 'Rhoda' to give one hundred dollars each; and in consequence of that amount. Sister Nelson felt the promptings of the Spirit, had a struggle, and conquered gloriously. This, sister, brother, that you recently inquired for, are coming in due time, and they will all unite I believe in ascribing the praise to the Master. And with them we will join, will we not?

"Yours sincerely,
C. B. B. DODGE."

Bro. Robbins and Societies.

There is very little in Bro. Robbins third letter that requires attention, and his fourth and last is simply a repetition as far as it goes, of a previous letter, and so demands no notice.

The point of my objection to having the unconverted incorporated in a Christian Endeavor Society is not touched by Bro. Robbins at all. The point made was that being members of such a society would likely prove a stumbling block to many of these unconverted young people, in as much as they would not be quick to discriminate the difference between themselves and the active members, as they all belong to the same society.

I am sure it would be more satisfactory to all who are endeavoring to make themselves believe in societies, for Bro. Robbins squarely to meet the objections, than to cry out "man of straw." That is a very easy method of argument, and may weigh somewhat with the unthinking, but does very little in helping to right conclusions. The only way that my objection can be refuted is by showing what part the unconverted may have in advancing the kingdom of Christ.

Bro. Robbins tells us that only those who believe themselves Christians can be active members. We all know that, and never supposed for a moment that those who are not Christians were pressed into active service. But what we ask is, for Bro. Robbins or some one else to make clear the wisdom and consistency of having the unconverted incorporated in a Christian Endeavor Society.

If there are any arguments in favor of these societies let us have them. I, for one, should be glad to consider them. But I see nothing in what Bro. Robbins has said that to my mind could be fairly regarded as an argument in support of them.

Now let us look candidly at what he says in this third letter which is here under review.

He tells us that in every congregation will be found young people who are very sensitive to gospel influences. Very true, but Bro. Robbins does not pretend that they are in this frame of mind as a result of society. Well, no; but then such a committee as the society appoints would be very likely to find them out.

Very good, but that committee were all members of the church, before they were of the society. Then suppose that before the society was organized Bro. Robbins had organized his church, and the church had appointed that same committee for that same work, would they have been less earnest, would they have been less likely to find out those who are sensitive to gospel influences? I hardly think that Bro. Robbins would care to answer these questions in the affirmative, and if not, then all that he has here said goes for nothing.

Certainly it is cheering to any pastor's heart to hear the young member of his church pray earnestly for the unconverted, but would it not be equally cheering to hear all the members of the church, old and young, unite in these petitions?

Bro. Robbins admits that the whole church ought to be a lookout committee. Very well, then, the pastor is there for the purpose of making the church what it ought to be, and he should never confess by the organization of any other so-

ciety, that he is not able with God's blessing and favour to lead the church up to the point where he admits she ought to be.

It was a very easy matter to write that pretty sentence, "It is the society—" is the church at work for and with the young, and the young people at work for and with the church." But it is not so easy to show that such is the fact. If a few members of the church organized into a separate society, for membership in which society the majority of the church are not even eligible, can fairly be considered the "church," then there may be some force in Bro. Robbins' statement, otherwise not.

Bro. Robbins lays much stress on the "motto" of the society, to which I need only reply that motto amount to nothing when they are opposed by principles as is manifestly the case here.

But why should I take space to argue the matter any further, since Bro. Robbins, own admission that the "whole church should be a lookout committee," would of itself stay all the arguments that he or anyone else could frame in favor of societies in a lifetime.

In regard to the great names that might be quoted as favoring these societies, I will reply by a quotation: "Great men are not always wise." See Job 32: 9.

In regard to Y. M. C. A.'s, a quotation from the last *Homiletic Review* may be of interest. "It is a fact," says the editor of the *Review*, "that in many cases the Young Men's Christian Associations have become little more than religious clubs, where young men, always of good principle, meet to have a good time in a highly moral and religious atmosphere. What is the reason for the fact that these great organizations are falling so far short of their own ideal? The reason is that they rest upon wrong principles, as all societies other than the church for doing Christian work do, and hence they must all fail to reach even their own ideals. No, brethren, if we cannot succeed in evangelizing the world through the church organization, we may as well give it up first as last, for there can be no hope that a human organization will succeed if the divine fails."

I have reason to believe that this feeling is well nigh universal among Baptists. Most every letter I receive, both from ministers and laymen, make reference to these articles, and without an exception so far they have expressed approval of my position. The following words are from one of the most devoted and successful pastors in Ontario: "I say amen to all you have written on 'societies.' I may say a word by and by. Am sorry Bro. Robbins is off the track."

I give another brief quotation from a letter recently received from one of the most thoughtful, warm-hearted, level-headed laymen of my acquaintance in Nova Scotia. He says: "I have read your letter in the *Messenger and Visitor* concerning the Christian Endeavor Society, and agree with you that the old church, the tree of the Lord's planting, is the one which ought to have our first care and thought and be kept pruned of suckers such as the Y. P. S. C. E. It is abundantly fitted to bear fruit for God and has stood the test of many a winter's storm."

This discussion has dealt simply with details, and it would be a waste of time to continue it unless the advocates of societies will undertake to grapple with the main question, i. e., whether the church is or is not the best organization for the doing of all kinds of Christian work. We are ready to continue the discussion on that question, on it only.

E. J. GRANT.

Woodstock, June 3.

Religious Intelligence.

NEWS FROM THE CHURCHES.

PARADISE.—Bro. Mainwaring baptized three and received two others into the Paradise church on the 2nd.

TAYLOR.—Two more happy believers were baptized into Christ on Sunday, 2nd inst. Our house of worship, which has been closed for a few months, undergoing repairs, will be opened (D. V.) on the 23rd inst. We extend a cordial invitation to our brethren and friends in general. We expect to have baptism the same day. E. A. ALLARD.

SPRINGHILL.—I have spent two Sabbaths here. Yesterday I had the privilege of baptizing two candidates (husband and wife). In the evening they received the right hand of fellowship. The Lord's Supper was administered. Bro. Stackhouse (lic.) is expected here next Sabbath to spend his vacation with this church. T. B. LAYTON.

SECOND KINGSCLEAR AND PRINCE WILLIAM.—The interest in all our meetings on this field continues good. We have four prayer meetings a week; two in each church. Attendance at these and the conference meeting very good. Excellent Sabbath-school in Prince William, under the able management of brother Leveret. Estabrooks. Those who united with the churches during revival are keeping on first-rate. We bless God. CALVIN CURRIE.

OAK BAY.—The spirit of God is still moving on the hearts of the people, souls are being saved and truth triumphant. Since my last communication I have had baptism at the Lodge, Rolling Dune and Oak Bay. Four of those who followed the Saviour in Baptism were formerly Methodists. I have had the privilege of baptizing fifty-six since I came to this field, thirty-nine of whom are heads of families. We thank God and give Him all the glory. MAY 7. F. S. TODD

AMHERST.—At the urgent request of the Rev. D. A. Steele, I united with him in holding extra services, beginning on the 1st of March and closing the first Sunday in June. Amherst and the surrounding country is one of the finest fields in the Maritime Provinces. The church is in harmony, and willing to work. At the close of the three months' extra labors, the interest seemed undiminished. Two were baptized on the first Sabbath in June. In the Sabbath-school that day, 40 rose in response to the invitation for those to rise who had been baptized since the revival began. Between twenty and thirty rose to their feet, signifying thereby their desire to follow Christ. In the outlying districts the interest is intense. People are willing to work all day, and attend meetings in the evenings. Eighty have been received for baptism. Seventy-six have been baptized. The church is preparing to erect a fine brick structure in the town, to take the place of the old wooden church building. Another man is needed to work with the pastor. This should be permanent. E. M. SAUNDERS.

FOURTH CORNWALLIS CHURCH.—The farewell services of Elder J. L. Read were solemn and impressive. A large congregation gathered early. The choir sang Gospel Songs an appropriate piece on the entrance of the preacher. He walked slowly up the aisle and took his seat in a solemn manner, and addressed the congregation from 2nd Cor. 9th chapter and 15th verse. "Thanks be unto God for His unspeakable gift." The sermon was delivered with much earnestness. His closing remarks were much to the point. A piece was sung by the young folks from Gospel Songs—"God be with you till we meet again." Many tears were seen to fall on the occasion, and deep feeling was seen to pervade the house. On the morning of the 27th Bro. Read wished to call on some of the brethren, so we started and called on seventeen families and prayed several times during the day and in the evening. At seven in the evening we all gathered at the little church at Victoria Harbor, and there Bro. Read gave his final farewell to the church. Some warm remarks from some of the brethren followed. Brother McBride and his choir had splendid selections of music. Thus we had to part with a minister who had labored and married and baptized children for thirty years. We hope that his labors may be blessed of God in the future as they have been with us. ONE OF THE BRETHREN.

PINK GROVE.—We have had much reason to be glad that the Lord ever directed our way hither. The demands of this large field are such as make the work severely taxing upon all the energies. Each Lord's day it is necessary to preach three times in order to supply the six stations with the Word of Life. But the considerate, thoughtful kindness we have enjoyed has helped to make our own way plain while we have been trying to smooth out the rough places for others. It is not our happiness to report large additions by baptism. Our work has been chiefly along the line of establishing in the faith. Still the Master has given us four very worthy members by baptism and six by profession, with the prospect of other additions by baptism in the future. For these mercy drops we are thankful, while we trust that greater things than these are in store for us. A handsome new organ from the factory of D. W. Karm & Co. has recently been placed in the church. Mr. Karm kindly gave a donation of fifteen dollars upon the price of the instrument, for which we are grateful. On May 5th our meeting house at Mt. Hanley, after a thorough renovating, was again opened for worship. The audience room presented a very neat and attractive appearance. The people gathered for the morning service. An excellent dedication sermon was preached by Bro. R. D. Porter, from Eph. 3: 21. Bro. Webb, from Port Lorne, occupied the pulpit in the afternoon, and gave us a discourse full of plain, practical gospel truth. A service of song in the evening brought this most pleasant and profitable day to a close. Great praise is due to the faithful and devoted little band of Christians by whose untiring zeal and energy this house was re-opened to the service of God. May the good Lord many times fill this beautiful little temple with His glory, and make it the birthplace of precious souls. E. E. LOCKE.

TEMPLE CHURCH, YARMOUTH.—The brethren of the Temple church have at last decided to fall in line with the other two Baptist churches in Yarmouth, and have made a noble start on the erection of a house for the future. For these mercy drops we are thankful, while we trust that greater things than these are in store for us. A handsome new organ from the factory of D. W. Karm & Co. has recently been placed in the church. Mr. Karm kindly gave a donation of fifteen dollars upon the price of the instrument, for which we are grateful. On May 5th our meeting house at Mt. Hanley, after a thorough renovating, was again opened for worship. The audience room presented a very neat and attractive appearance. The people gathered for the morning service. An excellent dedication sermon was preached by Bro. R. D. Porter, from Eph. 3: 21. Bro. Webb, from Port Lorne, occupied the pulpit in the afternoon, and gave us a discourse full of plain, practical gospel truth. A service of song in the evening brought this most pleasant and profitable day to a close. Great praise is due to the faithful and devoted little band of Christians by whose untiring zeal and energy this house was re-opened to the service of God. May the good Lord many times fill this beautiful little temple with His glory, and make it the birthplace of precious souls. E. E. LOCKE.

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vestry in the evening, in aid of the parsonage funds, which was very successful. LEE.

PERSONAL.

Rev. Isa Wallace informs us that for several weeks he has been laid aside from work by impaired health, but that he is now convalescent and hopes soon to resume active effort in the Lord's vineyard.

Bro. W. E. Howe, of Kingston, has been bereaved of his dear mother, and needs the sympathy of his friends.

Bro. L. A. Palmer has accepted a call to the pastorate of the Petitoe church.

Bro. Jenkins goes back to the Advocate Harbor field, where he was so highly blessed last year.

Bro. DeWolfe intends to rest during the summer, preparatory to the commencement of a theological course this autumn.

Bro. E. N. Archibald has removed from Clementsport to Sackville, Halifax Co., N. S., and desires all correspondents to note the change.

NOTICES.

The general annual meeting of the Union Baptist Education Society will be held in the Baptist Committee Room, Donville building, in the City of Saint John, in the City and County of Saint John, on Thursday the twentieth day of June, instant, at three o'clock in the afternoon, and at such meeting at the above time and place, the reports of the directors and officers of said society will be received, the directors for the ensuing year elected, and such other business transacted as may legitimately come before the meeting.

Dated June the eighth, A. D., 1889.

AMOS A. WILSON, Secretary.

The Albert County quarterly meeting of the Baptist churches of Albert County will meet with the 1st Elgin Baptist church (Elgin Corner), on the 4th Tuesday in June, 1889, at 2 o'clock p.m., in conference. Quarterly sermon by Rev. S. W. Keirstead, of Surrey. As it is the last meeting of the Albert quarterly in this conventional year, and hence very important matters will be before the meeting, we hope the churches of the County will be generally represented.

1. W. CARPENTER, Sec'y-Treas.
Elgin, Albert Co., June 5.

TO THE CLERKS OF THE BAPTIST CHURCHES IN NOVA SCOTIA, NEW BRUNSWICK AND PRINCE EDWARD ISLAND.—The blanks for the letters to the Associations and statistics of the churches have been forwarded to the address of the clerks of all the churches under the jurisdiction of the Baptist Convention of the Maritime Provinces; and should have reached them before this. If in any case one has not come to hand, will the clerk concerned please make inquiry at the post-office through which it should have come and see if it has arrived there. If it has not, an intimation by postal card to the undersigned will secure a duplicate without delay. S. S. SLENNY.

71 Granville street, Halifax.

Literary Notes.

Harper's Magazine, in its June number, publishes an essay by Henry James, reviewing the work in black and white of F. D. Millet, Edwin A. Abbey, Alfred Parsons, George H. Boughton, George du Maurier and C. S. Reinhart. Professor George Howard Darwin, son of the late Charles Darwin, explains "The mystery and the charm" of "Saturn's Rings." Joseph Jastrow, Ph. D., gives a clear, scientific estimate of "The Problems of Psychic Research." In his second paper upon "Social Life in Russia," the Vicomte Eugene Melchior de Vogue follows the summer flight of the Russian seigneurs from St. Petersburg to their great estates in the interior. C. H. Farnham is the author of a richly illustrated paper upon "Montreal," and the famous war correspondent, Dr. William Howard Russell, of an account of "An incident in the Irish Rebellion."

The *June Century* maintains the high reputation of this magazine. Mr. Kennan begins his account of the most important investigations made by him into the exiles system, his visit to the convict colonies of Kara. The article is profusely illustrated. Other articles of interest in this number are: "The Bloodhound," "Early Heroes of Ireland," by Mr. D. Kay. "Certain Forms of Woman's Work," by Mrs. Helen Campbell. "An American Astronomer," "The Life of Lincoln," is continued. "The last Assembly Ball" is finished. "The Relations of the United States and Canada" is the subject of a paper by Charles H. Lugin. Short stories are published by George A. Hillard and by James Lane Allen. An interesting personal chapter is that by Mrs. Margaret J. Preston, the poet, who describes General Lee in his home "After the War."

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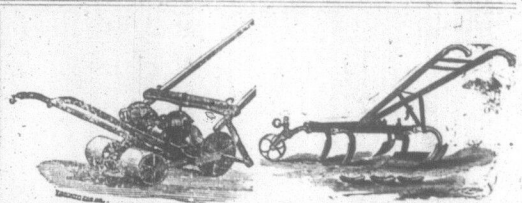
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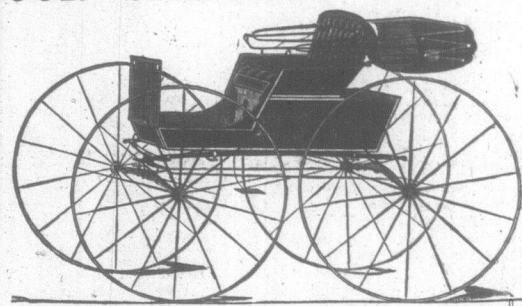
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