

the hour and in faith in God would go forward to a glorious success.

A success that would prove that it is possible to make more effective our home mission work in these provinces, to have every field cared for; a success that would show that it is not impossible to multiply our force now on the foreign field; a success that would demonstrate again that Acadia University, that "Child of Providence" can have lifted from its governors' shoulders the responsibilities that today give so much worrying concern and that its ever increasing demands, made imperative by a growing denomination can be most fully met. To this end our younger men and women, the young men in the ministry, and not in the ministry, must see these demands as resting on them. On them the glory of meeting them or the disgrace if they be not met. We must, my brothers, see this part of our work in the light of Christ's work assigned us. Shall we be mere receivers? Young Christian brothers, brethren of the ministry, we must take the lead in this progressive work and as we do the people to whom we minister will catch the spirit, the inspiration of a good example and we shall help move faster on the wheels of time that brings the welcome day. Let me urge a proportionate and systematic giving. This work is too important, too sacred to be left to mere haphazard efforts. Here will be found a means to a great increase. The regular setting apart a proportionate percentage of income to the work of the Lord will tend more than any one thing to the increasing the funds for that work. I am glad when I know that so many of the young people in our churches are regularly setting apart the one-tenth of their income as the minimum amount given to benevolent work. We must make some provision to begin with or we cannot work out the Apostle's injunction "as the Lord has prospered." Begin with the tithe as the minimum then work along the rule laid down by the Apostle. This tithe if religiously given would today supply for increased expenditure all our departments of denominational work. We are the stewards of the manifold grace of God; we must hold our possessions as a sacred trust to be administered according to the will of our Lord. That will is plainly expressed in His Word and as in following Christ in other things we learn his doctrine so here. Brethren pray for the willing mind and then act. Say what you will the "great factor in society is money." The future growth of Christendom depends on the willingness of the people to consecrate their property to the Lord. Let us prepare to give; then give regularly, liberally and cheerfully as unto the Lord.

Once more each must feel personal responsibility for the enlargement of this work. To the great undertakings included by the words "Missions and Education" we are committed. We are not foolish enough to think that other Christian bodies will do the work for us. A work so nobly begun by our fathers. If they have to do it, it will not be for the Baptists as such. They will not employ Baptist home missionaries, colporteurs and Baptist literature among the sparsely settled portions of our Dominion. They will not send money to our Foreign Mission Board to supply the needs of the Telugus. They will not say to our President and Professors of Acadia, you are in need of funds to enlarge your work, draw on us for tens of thousand of dollars. We do not expect them to do this. Surely we have not come to such a pass as to think of such a thing. Other Christian bodies have their own burdens to carry and their own work to which they have committed themselves to do. Nor do we need to lose our manhood and go round as beggars and plead our poverty; we but need to be true to Christ, to our denomination, to each other, to the interests that have been borne in prayer to God in the past and watered by the tears of those who today are where tears are not.

We need to make our denominational needs a part of our business and prayers; to give them a prominent place in planning and giving and then will we have gained our end. As a denomination our own denominational needs must have the first place in our work for the extension of the Redeemer's kingdom, if we sincerely desire that His Kingdom come.

How best to get our work before the denomination will be for you to decide, but it seems to me, brethren, the hour has arrived for a change of plans. What suited twenty years ago—though having the sanction of years may well be laid aside for some more effective measures for getting in closer touch with our churches making the remotest parts of our constituency feel the needs and responsibilities of the present. To this let our wisest, most far seeing, give their thought; let us frankly say what we think, and let us look to our God for guidance as well as grace. I thank you for the courtesy, the honor done me in making me the President of this Christian Convention for '96 and '97. I thank you for the help you gave me and your great forbearance, and I pray that this session of our Convention may be the best in our history. It is ours to make it so. We are brethren. We have the one end in view to glorify Christ. We think it is His will that we glorify Him through our denomination. Then for his glory let us plan, pray, work, and as in the past so to day will he prosper and bless. Brethren the grace of our Lord Jesus Christ be with you all. Amen.

Report of Committee of the Maritime Convention on Temperance.

Your Committee on Temperance ask for the privilege of reporting as follows:

The attitude of the Maritime Convention toward the liquor traffic in all its details remains unchanged. It is an attitude of positive hostility. We stand together and declare for "no compromise" with the evil until absolute and entire prohibition is realized. We reaffirm the position taken by the Committee of last year that "total

abstinence is the only safe and right thing for the individual, and that whoever persists in a different course is unworthy of church membership."

Your committee views with alarm the tendency of many of our churches to regard the question of Prohibition as being political, and therefore refrain from any positive activity on the question lest they be accused of mixing religion and politics. We believe that Prohibition has to do with a clean and pure citizenship, and that it is the duty of every church and every individual to give his whole energy to the bringing in of a better era of larger and cleaner citizenship.

As a committee we suggest that when an Association, or other important body connected with the denomination, votes to petition, or take any action relative to the question, the officers shall obey, even though such officer's private opinion might oppose. He may not see as far or as clearly as the body adopting the resolution.

For years our denomination has demanded Prohibition. Let us not now descend to ask for anything short of it. The plebiscite is not our child, it is not Prohibition, not even total abstinence. If, however, the government of Canada, gives a chance to speak "yes" or "no," we must do our best and make our reply most emphatic. We are not asking for a second edition of the "Royal Commission," and declare that such a question as the plebiscite should not stop our demands for Prohibition.

We have the conviction that the liquor traffic would be glad to get all the churches and temperance people go racing for plebiscite and forget the real issue.

If Parliament proposes to give a plebiscite mixed with something else 50,000 Baptists in Maritime Canada should unite in a mighty protest. We believe that if our people would get the ear of Parliament straight, they should take a thoroughly active part in their own political party convention of whatever name, and thereby secure the nomination of good and true temperance candidates on all sides, then whichever side loses temperance wins.

We further state that at the Provincial Exhibition in this city (St. John) in Sept. A. D. 1896, there were exhibited in one of the most conspicuous places and in the most ostentatious manner, intoxicating drinks in all their varieties, and placards were distributed by the persons who had such exhibits in charge, recommending their use as conducive to health and calculated to prolong life, such exhibits and placards were intended to increase the sale by advertising such drinks so as to make their use more general, and this Convention believing that the use of such drinks injures every community where the sale is allowed, and spreads broadcast poverty, misery and crime, temporal and eternal death as the results, and should be condemned by all who have the temporal and eternal welfare of their fellow beings at heart.

Therefore resolved, that this Convention, while it most emphatically disapproves of the exhibition of such drinks in this city at the exhibition held last September, and the action of those who had the management and control in allowing it to be done, now asks those who have the management and control of the exhibition to be held in this city next month, viz. the exhibition advertised as "Canada's International Exhibition, St. John, N. B., to commence on the 14th Sept. 1897," to positively exclude from said exhibition all exhibits of intoxicating drinks, and all advertisements of such drinks, so that the money of the citizens of St. John, and that of the Province of New Brunswick, given with the consent of the people for the purpose of encouraging trade, commerce and manufactures calculated to benefit society may not be used to enable men to advertise and recommend that, the use of which is hostile to our social, political and moral welfare, and in all its forms evil and evil continually.

And further resolved that the declarations in this resolution are equally applicable to the exhibitions to be held in Halifax, N. S., and Charlottetown, P. E. I.

Respectfully submitted

B. H. THOMAS, Chairman of Com.

Report of Committee on Sunday Schools.

The Sunday School has been defined to be "the church at work teaching and studying God's Word." If this definition is intended to include soul winning as it undoubtedly is, it puts the Sunday School into the very highest plane of Christian effort, and renders it by far the most important factor in the religious life of our churches. Do our Sunday Schools respond to this definition? Teaching, as defined by Dr. Turnbull in his admirable work on Teachers and Teaching, is causing another to know.

What about our Sunday School teacher? Well, as a rule, they possess at least one great and essential qualification for their work. For the most part they are most earnest devoted consecrated Christians, the very cream of our churches, thank God for that. They are successful soul-winners; that is excellent; but do our teachers teach? Is it not a fact that for the most part they are wholly untrained and altogether unqualified for the important work of teaching God's Word? Is it not equally true also that our children, after taking a seven years' course in our Sunday Schools, graduate therefrom with no attainment so remarkable as their most profound ignorance of the Bible? Oftimes we can affirm that they have given their heart to Christ and joined a Baptist church, and we are glad and rejoice. But should we rest satisfied here? Dr. Morehouse's alliterative statement, made in hearing of our Convention yesterday, was loudly applauded, and is profoundly true, "Evangelization without education, evaporation." The pastor of one of our largest churches in addressing our B. Y. P. U. Convention last week uttered a loud note of warning

when he stated that ignorance and neglect of God's Word was very marked in our Young People's meetings. The members of your committee are not alarmist, but they cherish the most profound conviction that with few exceptions the pupils in our Sunday Schools are not receiving the kind of instruction that is needed to ground them in the doctrines of God's Word, and to make them intelligent Christians and Baptists, simply because our teachers do not teach, and in most cases in addition to ignorance of the most elementary principles of teaching have no systematic knowledge of the Bible.

Is the church at work studying God's word in our Sunday School? In connection with a few—very few of our churches, we are glad to believe that this may be affirmed, but in respect to the great majority it was quite otherwise. In most of our Sunday Schools, our youth and young men are distinguished by their absence largely because father and mother and the grown up members of the church have outgrown the Sunday School.

Your Committee believe that of all Christian people in the world, Baptists who are proud to affirm that their only text book is the Bible, should set a better example. At the present day, there is no excuse for such inefficiency and neglect. Our teachers may secure a fair amount of knowledge and training for their work, if they so desire. In every town and hamlet, if not in every church, there might and should be a S. S. "Normal Teachers Training Class" with a course of instruction specially adapted to the teachers' needs, and they should be encouraged to take such a course. Our Sunday Schools are, for the most part, running in the groves of fifty years ago, and should be remodelled. At present they are graded on the principle of the age or color of the pupils and the clothes worn by them, and are degraded.

Your Committee recommended that wherever possible our Sunday Schools be graded on the well known principle of supplemental lessons, according to the knowledge and intelligence of the pupils. A suitable series of books, commencing with the primary class and extending to the most advanced of the Bible classes can easily be secured and, indeed, is already in use in some of our leading Sunday Schools. Such a course of lessons adapted to occupy not more than ten minutes of the teaching hour each session will be found to be most helpful to our denominational Sunday School work. It will create a feeling of progress, and in addition to the importation of much valuable information in respect to the bible and its doctrines will arouse the enthusiasm, stimulate the school to a degree that those who have not tried it cannot easily imagine.

Respectfully submitted

EDWIN D. KING, Chairman.

St. John, August 24th.

Dr. Kuyper's Jubilee,

BY PROF. HENRY K. DOSKER, D. D.

On Friday evening, April 2nd, a memorial meeting was held at Amsterdam, in the Palace of National Industry. Between 5,000 and 6,000 were gathered to attend the Convention, called for that date, to express publicly to Dr. A. Kuyper the congratulations of the anti-revolutionary party, on the twenty-fifth anniversary of his leadership. This man is a phenomenon. Besides teaching theology and Hebrew in the Free University, writing countless pamphlets and books, attending the sessions of the House, of which he is a member, and literally filling a large and exceptionally able religious weekly (De Herant); he also manages to edit and to write the strong leaders for a daily newspaper (De Standard), which is the official organ of his party. It was the quarter centennial celebration which brought the large audience together. It must have been the evening of Dr. Kuyper's life. No man in this wide world has truer friends and more bitter enemies than this man. Uncompromising in his policy, he has in these twenty-five years lost many a friend and created antipathies, which are deep as death. But with the rest he gained in strength, and today he is unquestionably the most notable figure in Dutch politics and Dutch theology alike. Noble and burgher joined in this jubilee, although Dr. Kuyper's strongest hold is on the middle class of society. The orator of the evening was Prof. H. Bavinck, of Kampen. Judging from the meager newspaper reports, this oration must have been a masterpiece of tact and discrimination and eloquence. He was again and again interrupted by the applause of the vast audience, which listened with closest attention to the very last.

A costly present was now offered to Dr. Kuyper consisting of a work of art of wonderful value and beauty. On a black marble shaft stands a solid silver image of the maid of Holland, with the banner of liberty in one hand and in the other the memorable eleven arrows of the old Dutch shield. A lion couchant rests at her feet. The shaft is flanked by two tall symbolical figures, also of solid silver, representing history and religion. On the shafts are shields with appropriate inscriptions. The whole group is about thirty-two inches high, resting on lions' claws of solid silver, and is inclosed in a box of palisander-wood with French plate sides.

The speech of acceptance of Dr. Kuyper must have been wonderful in its pathos and power. An orator of exceptional power, he needs but a cue like this to rise to his fullest light and, judging from the reports, he fairly swept the masses of his religious and political followers, on this affecting occasion, as he pleased. No one, who was privileged to attend this meeting, is likely to prove untrue to a cause which has been so ably championed for a quarter of a century. Kuyper succeeds in this leadership the famous historian and statesman, Green van Prinsterer; but he far excels his master. Today his country does not fully know or appreciate him; when he has passed away his day will come. Amid untold discouragements a meeting like that of April 2nd must be an anchor of hope to the great leader who excels in so many departments and in all alike appears at his best. Princeton Seminary is to be congratulated on the honor it confers upon itself by introducing this giant to American scholars in a course of lectures which he is about to deliver there.—Western Theological Seminary, Holland, Mich.