

And if this work of the Lord's is to be perpetuated until the heathen shall own the Lord as Saviour, then we must continually exemplify the same consecration of what we have and are, for if we would save others we cannot save ourselves.

To save others one must possess a radiating power—one life penetrating into, and is assimilated by, the life of another. "Ye are the salt of the earth," and salt possesses a penetrating property. "Ye are the light of the world," and light throws its beams athwart the darkness. Christ possessed these qualities, for from Him virtue radiated to others, and His own life-principles were assimilated by the lives of others.

To save one must be saved; to guide one must see. The ground of the world's salvation is the Christ life; and the aim and end of salvation is fruitfulness. Fruitfulness is the highest attainment of life—the acme of life; it is the expression that brings the greatest glory to God. Said our Lord, "Herein is my Father glorified that ye bear much fruit." And after we have put all the energy and purpose of heart into fruit-bearing the end is not yet, for the fruit of our lives enters into and strengthens the lives of others. Christ's life was the result of consecrated energy and purpose, and the fruit of His precious life is our meat and drink today.

III. Christ by sacrificing His life for others, saved Himself.—He who spares himself becomes narrow in thought, love and expression. He who aims to build himself up, tears himself down. He who endeavors to enrich himself becomes poor. He who struggles to make for himself a name and a place unmakes himself and unsavors his own name. But he who labors prayerfully to make a name and a place for Christ will experience that such blessed work has a beautiful reflexion in that he has made a name and a place for himself. Judas by endeavoring to enrich himself and make for himself a place, impoverished his own soul and occupied the place of a suicide. While Paul who "counted all things but loss for the excellency of the knowledge of Christ," who ever minimized himself to magnify the Lord, and by so doing made for himself the greatest and sweetest of names among the heroes of Christianity. This principle never changes. He who spends his energies in the betterment, improvement and amendment of others materially in crosses his own value. Our Lord said, "He that loseth his life shall find it."

Nature impresses upon us the same lesson. "The inactive muscle, the muscle that does not expend its strength in service, shrinks, becomes weak and flabby. But the muscle that exercises itself in legitimate toil develops itself and, therefore, saves itself. Further, money that is locked up in the safe and kept from circulation gains nothing, and deprives its owner of a moderate interest. But the money that is invested in good securities and has a wide circulation increases its value and enriches its owner. Again, the brain that wrestles not with the difficult problems of life, grows not, and is lessened in its power to think. But the brain that spends itself in honest thought saves itself by increasing its power to grasp more difficult problems of life. This is also true spiritually. The soul that loves not the Truth and serves not loses its power to love and serve; while the soul that loves increases its power to love, and the more it serves the more efficient it becomes. "He that saves his life shall lose it; but he that loseth his life shall find it."

The chief priests, with the scribes and elders, said, "If He be the King of Israel, let Him now come down from the cross, and we will believe Him." It is not at all probable that they would have believed had Jesus come down from the cross, for what they said was said mockingly. They had full and sufficient proof of His Messiahship in their own Scripture and in His "mighty works," and any additional evidence would not have changed their thought or love.

To be saved is a great thing; but when a man does not look beyond the salvation of self, it is an evidence of insincerity and selfishness. It was predicted by the prophet that Christ should be "striped," "wounded" and "numbered among the transgressors." Had Jesus saved Himself this pain and agony, His enemies would have readily stigmatized Him as selfish, insincere and a fraud. But to spend part of the uplifted of others is true evidence of a sincere and genuine love and the only way to save one's self and be truly remembered as a benefactor among men.

The late Paul Kruger professed to be exceedingly devoted to the Boer nation. But when the British arms prevailed and Pretoria fell into their hands, Paul Kruger saved his life and money by forsaking his people in their great extremity and taking refuge among the European nations, even leaving his wife to the tender mercies of the British. By saving his life and his means was an evidence of weakness and selfishness, and he went down to the grave having lost the respect of the world—"unhonored, unwept and unsung." But had Paul Kruger stood by his wife, stood by his people to the last, spent his means for their freedom and elevation; had he lost his thought, strength, means and life, in the highest welfare of his people, he would have saved himself and gone down to the grave in a good old age honored and respected by the nations of the earth.

It was so with Christ, and it will be so with every man, if he desire to save himself, grow in thought

and love, enlarge his sympathies and extend his influence, he must spend his thought, love, sympathy and influence in making the world better. There is that which scattered yet increaseth; there is an investment of what we are and have that yields unlimited returns; there is the giving of all our intellectual, physical and spiritual strength to a noble and worthy cause that results in the enlargement and betterment of that cause and the preservation of our own name as helpers among the needy. Such unselfish service gains the approbation of Heaven and leads to promotion. There were no gains in the buried talent; saving it detracted from its owner; while the two invested talents doubled themselves and gave to their owner a higher and larger sphere of service.

Sacrifice is a law of nature. One thing is sacrificed to sustain another. Leaves cannot enrich the soil and at the same time remain on the tree; they must fall to enrich. In the spiritual realm how necessary was that loving sacrifice. Christ's thought and energies were not self-centred, they were of a radiating nature. It was necessary for Him to empty Himself that we might be full of love and light. God's people for all generations have been imbued with the same principle. It was the constraining love of Christ that led Paul to sacrifice his splendid powers, ripe scholarship and Christian energy in the interests of Christianity which has preserved his name through the centuries as a loving hero. And may we be imbued with the same spirit, for if we are to be instrumental in the salvation of the world we cannot save ourselves.

The poet Young has written as follows, concerning the wonderful sacrifice:

"Amazing scene! well might the sun, abashed,
Hide his bright face in darkness! well might the earth
Shake to her centre! will the rending rock
Speak out their wonder; and convulsions tear
The universal frame! O love divine!
O miracle of love! O love of God!
How vast, how wondrous, passing human thought!
Had universal nature backward shrunk
Into the barren womb of nothingness;
Had light turned darkness, matter chaos wild,
And order rank confusion, it were nought
To that stupendous scene, where God in flesh
Died for the creature's sin."

Vermont Letter.

Dear Messenger and Visitor,—Probably no one in Canada has known the late president of Acadia as long as the writer. When Dr. Sawyer was a student at Newton he taught a Bible class in the Ruggles St. Baptist Church in Roxbury, Mass., and there it was my privilege to sit as a learner at his feet. When his studies at Newton were ended, he bade his class good-bye, and his impressive words as he then dwelt upon the changes and uncertainties of life remain indelibly impressed upon my heart. He said we were all like travellers on a narrow point of land reaching out into the ocean, and we must all drop off, sooner or later, and only a few might reach the distant point. How true! Somewhat lately I visited, that now great institutional church, and looked for friends of the long ago, but none were there to greet me. The multitude of the old church and Sunday school had dropped off into the ocean of eternity while a few like the doctor and myself are nearing the distant point.

Since reading about the doctor's grand Acadia Jubilee I have been interested to know something of his family lineage. From Vermont Baptist minutes and records of Colgate University, I have found he belongs to a famous line of Baptist Bishops. His grandfather was the Rev. Isaac Sawyer, of this State, and he had five sons in the ministry, and was twice moderator of the Vermont State Convention. Rev. Reuben Sawyer was one of these five sons, and the father of Rev. A. W. Sawyer, D. D., LL. D., and preached the Convention sermon here in 1835. He was born in Monkton, Vt., March 11th, 1798, converted in boyhood in 1819, married Laura Wyman of West Haven, Vt., and in 1822 entered Madison University—now Colgate—where on account of failing health he took only part of the course. He was ten years pastor of the Chester Church in this county. The doctor's uncle, Rev. Conant was also a student for a short time in Colgate, and received the degree of D. D. from there in 1869. The doctor's son, Professor Everett, licentiate from the Wolfville Baptist Church, gives us from lineal generations of Sawyer ministers, and I know not how many there may have been antecedent to the venerable patriarch, the Rev. Isaac Sawyer. The neighboring Chester Church, where the doctor's father was pastor is now one of the few prosperous Baptist churches in the state. Our church here in N. Springfield and three others went out from it 102 years ago, and so in one day, the one church became five. Rev. Henry Crocker is its present incumbent and the lines about Mr. Dan. D. Lion on the last leaf of the Messenger and Visitor of June 21st, are from his pen. The State Convention was held here in N. Springfield in 1834, and that year the Baptists of the state reached the largest membership in the history of the denomination. It was then 10,000, and now only 8,165. Several of the older churches have lost their visibility, and others only survive under the fostering care of the State Convention Fund

which has invested \$131,106.70 most of it drawing 5, 5 1/2 and 6 percent. interest. Woodstock, our county seat, a large and magnificent village and popular summer resort, once had a large and thriving Baptist Church, but now there is not a vestige of it left. The church in this village with large and beautiful buildings, monuments of its former prosperity pays its pastor only \$500 with parsonage, and could not or would not do that if it were not for an invested legacy of \$5,000, and \$400 from the same source to put the parsonage in repair. The cause of this decline is chiefly the emigration of the people to the West while their places have been filled with foreigners. There are many large and enterprising industries in the state worked almost exclusively by foreigners. Waterworks were put in Springfield last year at a cost of about \$150,000 and the work was mostly done by an army of Italians. In this same Springfield, three miles from here are Episcopal, Congregational, Universalist, Catholic and Methodist churches and no Baptist, never has been, and never will be while things remain as they are, for the state has this remarkable institute called

THE INTERDENOMINATIONAL COMITY.

The first article of its Constitution affirms that "this is both needful and practicable in Vermont." The seventh article says, "That interdenominational comity shall be understood to mean that no community in which any evangelical denomination has any legitimate claim shall be entered by any other denomination without conference with the denomination or denominations interested, through their official agencies, such officials to be designated by each denomination." These Protestant churches are very liberal among themselves, Universalists and all exchange pulpits and together hold union meetings, one as orthodox as the other, and yet boycott the Baptists. And in this same village of churches, and factories employing several hundreds of men, and with some fifty resident Baptists, our pastor lately secured a hall, advertised meetings at an hour when there were no other services and could not get a hearing. Some of those who call themselves Baptists drift back into worldly indifference and others are absorbed by the local churches. Vermont is half the size of Nova Scotia, and its present population about the same. The Baptists have a prosperous Academy with nine substantial buildings, all except two of brick and stone, ten teachers, military drill, laboratories for work in the sciences, training course for teachers, a resident nurse and attending physician. Its embarrassing feature is the want of funds. It has just started a forward movement and contemplates adding departments of manual training and agriculture for boys, and domestic science for the girls. Rev. C. R. B. Dodge has lately resigned the pastorate of the St. Johnsbury church, where he was doing splendid work, and is now canvassing the state in its financial interests. Another Acadia man Rev. C. W. Jackson, pastor in Bellows Falls is one of the Baptist pillars of Vermont and is most deservedly cherished in the affections of his church and the people.

Fraternally, D. O. PARKER.
N. Springfield, June 1905.

A physician finding his patient sleeping soundly, sat by his bed, and felt his pulse without disturbing him, then waited for him to awaken. After a few minutes a dealer's cart, with discordant ringing bells, turned into the street, and at their first tones the patient opened his eyes. "Doctor," he said, "I'm so glad to see you, and awfully glad that you woke me, for I have been tortured by a most distressing dream that must have lasted for several hours. I dreamed that I was sick, as I am, and that my boy came into the room with a string of most horrid sounding bells and rang them in my ears, while I hadn't the power to move or speak to him. I suffered tortures for what appeared an interminable time, and I'm so glad you awoke me." The ringing of those bells for one second had caused all of that dream, and just at the waking moment. Other instances of this kind have been cited. Time and space are clearly matters only of our present waking condition. New possibilities of both joy and misery are suggested by this fact, which shows how nearly our spiritual nature is allied to that of God Himself.—Christian Herald.

Indifference to Christianity is a worse enemy than blatant infidelity or worldly antagonism. To let it alone, or to treat it as of no personal account, is very common. Thousands will not speak against it, or work against it, but they show by their actions that it is something which can get along without their help, and which they can do without. This indifference is a wrong which should be rectified. Professing Christians cannot afford to turn a deaf ear to the pressing calls of religion, while those who have been educated in Christian homes and in the Sabbath School, and are children of the covenant, do themselves a grievous injury by slighting the Gospel of the Son of God. It is the hope of the world and the glory of our age.

Attainment is a hope rather than a possession, and enduring and striving in hope is the normal condition of him who would attain.—H. Clay Trumbull.

The only wealth which will not decay is knowledge, Langford.