

Messenger and Visitor.

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Messenger and Visitor.

WEDNESDAY, SEPTEMBER 28, 1887.

DEATH OF SENATOR McMASTER.

There is not a Baptist in the Dominion or
elsewhere who knows of Senator Mc-
Master, who will not read the following
telegram from Dr. Hard, with the keenest
sorrow.

"Senator McMaster died at four this
morning, while deliberating with the Char-
ter Committee at McMaster Hall. We have
lost one of the noblest Christian men I
ever met, who fervently loved the Lord's
people and the Lord's work."

We have since received fuller particulars
in the following letter from Dr. Hard:

Our dear brother, Hon. William
McMaster, passed away this morning. I
have already forwarded a telegram to you,
but it will interest you to know that he was
taken suddenly ill at five o'clock yesterday
p. m., while in conference with the Char-
ter Committee, at its meeting in McMaster
Hall. He spoke sitting in his chair, in
his usual health, and just as he had finished
he leaned back as if in pain, and was in a
moment evidently unconscious. We laid
him on the sofa, applied stimulants, and
procured physicians. He soon recovered
consciousness, saying as he came to, "I
thought I had gone." At 8 o'clock p. m. the
doctors ordered his removal to his home
by means of an ambulance. He did not
suffer much pain after recovering con-
sciousness. The doctors state that the
immediate cause of his death was collapse
from the nervous shock of a kick or knot
in the intestines. He died about four
o'clock. A grand man has passed away—
the greatest benefactor among all the
Baptists of Canada, and the only Canadian
who has devoted many hundreds of thou-
sands to the work of Education.

It seems very wonderful to me when I
review the history of the last twelve
or sixteen months. God has plainly led his
people forward, and many things have
pointed, unerringly to the judgment of some
of us, to urgency. None of us, perhaps,
felt the urgency that would have pressed
could we have known Mr. McMaster was to
be removed at this time. Just as our
educational work has been brought to
definite lines, and both Woodstock College
and Toronto Baptist College are unreservedly
offered to the Baptist denomination, just
then the Lord catches away his servant,
and the Lord's people are left face to face
with the gravest responsibilities and the
greatest possibilities which ever confronted
an equal number of Christian men. The
Lord is saying to us all as we meet in
our Conventions at Montreal and Toronto,
"Take up the work devolved upon you
and carry it forward for my glory."

The funeral is fixed for Saturday, at 11
o'clock.

In haste,
THEODORE H. RAY.

But those who have had the privilege of
a closer acquaintance will remember him
as much for what he was as for what he
did. His unassuming, and earnest piety
made his great benefactions of all the more
worth. It is to be hoped that his ex-
ample may have a powerful influence
on the wealth of these provinces, to lead
them to consecrate their gains to the Lord.

We hope to give a fuller account of his
life and work next week.

We have had no Baptist in the Dominion
to whom the Lord has committed so much
means; and, certainly, there has been no
one who has contributed so generously to
the Lord's work. His name will ever be
associated with the Educational work of
the Dominion Baptists; while Jarvis Street
Church exists largely through his splen-
did benefactions.

EXCLUSIVENESS.

Under this caption, the *Presbyterian*
Witness of two weeks ago, uses the sharp
claw in the silk glove upon the Baptist.

The editor says:
"Far be it from us to say a harsh word
or to indulge in unfriendly thought against
our Baptist brethren for their exclusive
views. They unchurch us all. They hold,
it seems, that an assembly of Presbyterian
Christians is not a church of Christ. For
example: Two hundred Christians sit at
the Lord's Table in one of our churches.
They love the Lord; they offer praise,
prayer and alms. The Word is read and
preached. They all have been baptized in
what they themselves believe to be the
scriptural mode. Yet according to our
beloved brethren of the Baptist persuasion
they are not a Christian church. The Lord

Himself meets with them, gives them His
Holy Spirit, blesses them greatly, and re-
ceives them into covenant with Himself,
but they are not a church! The Lord
opens to them the portals of Heaven, but
they are not a church!"

On the other hand, the editor says
that Presbyterians acknowledge Baptist
churches, as they do Methodist and Epis-
copal, and those of "all other sects" among
whom the gospel is preached and the
Saviour is held forth to sinners. He pro-
ceeds:

We are always sorry to notice a differ-
ent policy in any branch of the church of
Christ. Our Episcopalian brethren of the
"High," "Ritualistic," and Tra tarian
school are exclusive in their views—almost
as much so as the regular Baptists, Corrupt
and lapsed churches like the Church of
Rome and the Greek church are also
exclusive in the extreme. It is not a matter
of surprise in their case, for their people
have not been taught to think, or to draw
their faith from the word of God. Our
Baptist brethren on the other hand are
most loyal in their adherence to what they
find in the Holy Scriptures. Their very
exclusiveness springs from convictions
which command our highest respect. They
are quite sure that there is no proper
baptism, no baptism at all, without
immersion; and that, therefore, there is no
church of Christ except among the
immersed. The appalling enormity of the
conclusion should lead to a fresh inquiry
into the soundness of the premises!

We wish to be worthy of every kind word
the *Witness* says of us; but, strange as it
may appear, we can be this, as we see it,
only as we make ourselves obvious to its
censure, for we do believe that baptism is
a necessary qualification for membership
in a visible church; we also are persuaded
that immersion and nothing else is baptism;
inexorable logic, therefore, compels the
conclusion that those who are unimmersed
are unbaptized and want a necessary qual-
ification for membership in a not the visible
church. We beg to say that "fr sh inquiry
into the soundness of our premises" does
not promise to make us less confident in
their soundness. As to the first premise—
that baptism is necessary to membership
in a visible church, all that our inquiry
can do is to show that is holding this belief
we are in agreement with all denominations
except the Quakers. For instance the
Presbyterian confession declares the
sacraments are instituted "to put a visible
difference between those that belong to the
church and the rest of the world," and
baptism is "for solemn admission of the
party baptized into the visible church." If,
then, there be need that Baptists give up
the belief that baptism is necessary to
membership in a church, Presbyterians
must join us in the fresh inquiry.

The other premise is that immersion
only is baptism. The "fresh inquiry"
would not give much promise of change
here, unless our Pedobaptist brethren
should join us in it, with a determination
to abide by just what Christ meant, without
addition or subtraction, in the command
to be baptized. When Pedobaptists engage
in this inquiry, with candor and earnestness,
we have thousands of instances where they
have been led to our conclusion, while it is
almost an unheard of thing that a Baptist
is ever convinced by "fresh inquiry" that
immersion is not what our Lord meant by
baptism. The editor of the *Witness* is too
well informed, we are sure, to be ignorant
of the fact that the scholarship of the world
is almost unanimous that baptism means
immersion. Scholars, as he is aware,
hold to sprinkling, because they think it
will serve the purpose of the immersion
commanded by our Lord. They think
Christians are at liberty to change what
Christ has instituted; we think it better to
follow his exact instructions. We shall be
glad to engage with our friend the *Witness*
in any fresh inquiry desired, over these
opposite beliefs which embody the central
principle of the differences which separate
us.

We had written thus far when the *Wit-
ness* of last week came to hand, in which
there is reference to the editorial in our
last issue. It is chiefly a repetition of
what the *Witness* has already said over
and over again. The editor refuses to see
any difference between us and Pedobap-
tists other than about the quantity of water
in baptism. It is useless for our brother
to seek to delude his people into the idea
that the Baptist position consists of nothing
more than what is immaterial in the form
of a rite. He knows better, and so do the
more intelligent of his people. We would
be obliged to the editor of the *Witness*
were he to be courteous enough to answer
a few questions. Church history, lexicog-
raphers, the scholarship of the world, the
New Testament itself make it plain that
immersion is what Christ commanded in
baptism. Is there not involved more than
the question of the quantity of water, when
Christians take the license to put some-
thing in the place of baptism as different
as sprinkling is from immersion? Is there
not here a weighty principle at stake,
which our brother cannot afford to pooh,
pooh, and treat lightly? It is the prin-
ciple of exact obedience to Christ versus
license to tamper with his institutions and
commands. Is not this so, brother
Witness? If you think you are at liberty
to make any changes in what God has
commanded, please give us chapter and
verse where he has given you the per-
mission.

But this is not the chief principle for
which we, as a body, contend, and have
been left to stand alone. And just here
we would ask the *Witness* again to give a
frank, manly answer to fair questions, and
not evade or deal in banter. Presbyterians
baptize infants whom they believe to have
inherited a "corrupted nature," whereby

they "are utterly indisposed, disabled,
and made opposite to all good, and wholly
inclined to all evil," by their baptism they
are admitted "into the visible church";
do you believe that their baptism removed
this "corrupted nature," or do you hold
that those who have this corrupted nature
and manifest it more and more as they
grow older are qualified for membership in
the visible church? If you take the latter
alternative, please tell us what is the
minimum moral qualification for church
membership and give us scripture for your
view. Can our brother not see that his
infant baptism and what follows from it
opens the church to the unregenerate and
destroys the distinction between the church
and the world? Can he not see that this
doctrine, mixing the children of the devil
into the church of Christ which is said to
be his spiritual body because all its mem-
bers are to be partakers of his life, must
put a great difference between those who
hold it and Baptists, who believe that the
church of Christ is for the children of God
alone?

An expression or two in the last *Witness*
need a few words. The editor says, as
giving the Baptist view:

"Those who are immersed in water are
on the Lazarus side of the Great Gulf.
But such men say—well, the best Chris-
tians who are not immersed, are on the
"Divine" side of the Great Gulf. Our
brother, B. H. Eaton, is with Abraham;
but Samuel Rutherford, McChesney, Duff,
Chalmers, Luther, Calvin, Knox, are all
with the "rich man."

Of course our brother knows as well
as we do that Baptists believe no such thing
as this. They attach no saving efficacy to
rites; believing they are for people already
saved. All believers, whether sprinkled,
immersed, or neither, are recognized by us
as saved and our dear brethren in Christ.
At the same time we cannot receive a man
we esteem unbaptized, any more, brother
Witness, than you would receive a Quaker,
to the church or its peculiar privileges.
This is the sum and substance of the con-
clusion at which our appalling enormity our
brother stands aghast.

Our brother is kind enough to tell us
Baptists that our Lord "did not call his
people into ritualistic bondage." We are
glad to hear our brother say that. It
shows that Baptist teaching has been
telling upon his mind. He has got free
from a part of the bondage of the West-
minster Confession; for it says "The
efficacy of baptism is not tied to that
moment of time wherein it is administered,
yet notwithstanding, by the right use of
this ordinance, the grace preserved is not
only offered, but really exhibited and con-
ferred by the Holy Ghost, so that (whether
of age or infants) as that grace begeth
unto, etc."

We sincerely hope he may help others
to cast aside the idea that baptism has
any saving efficacy.

If our brother will kindly answer the
questions asked above, we shall be happy
to answer any he may propound as to our
views, etc.

THE PLAN.

In another column will be found the
plan recommended by a strong committee
of the Convention and adopted by that
body for attending to the general finances
of our body, and to care for neglected
and weak sections of our Baptist field, lying
within the bounds of the various Associa-
tions. We have frequently called attention
to the need of some such plan, and it is
with pleasure and hope we have seen it
adopted. Plans of this kind have already
won some prestige as they have been
adopted and have been found to work
admirably. Our brethren in Ontario and
Quebec, have been operating a similar
plan with good success; the Baptists of
England and Wales and of the Northern
and Southern States have all recommended
a like plan, and some other denomina-
tions do their financial work along nearly
the same lines.

It has much to commend it. It brings
the leaders together for conference, and
secures the wisest counsel. It brings the
earnest and wide awake into contact with
the lukewarm, and makes it possible to
stir them into enthusiasm. It secures
the co-operation of the leading laymen;
which is of the greatest importance. It
seeks to make each pastor a general helper
in the work. Provision is also made, in
the request that the action taken be pub-
lished in the *Messenger and Visitor*,
against forgetfulness and neglect; and the
additional end is secured that the activity
and success in one place will help stimu-
late others.

The plan is undoubtedly good; but like
all other good plans, will be a dead letter,
unless it is worked. The great gain from
working it, representing as it must the
salvation of many precious souls directly
and indirectly, should incite all the pastors
and churches to take up the work vigor-
ously. The Eastern and Central Associa-
tions of Nova Scotia have paralleled out
their territory, and some of the sections have
organized. The P. E. Island and the
Southern New Brunswick have been
divided up into sections, and the chairman
nominated by the moderators and Dr. Day.
The Convention has left the matter of
dividing up the territory of the Associations
that had met before its last session to
their moderators and clerks. It remains
for brethren Hinson and Young, of the
Eastern N. B.; brethren Howard and
White, of the Western N. B.; and brethren
J. H. Saunders and J. M. Weeks, of the

Western Association of Nova Scotia, to
confer and do the duty requested of them
by the Convention.

One reason why many of our plans
amount to nothing, practically, is that they
are not taken up promptly. Time passes,
enthusiasm dies away, and they are finally
left a dead letter. It is to be hoped that
there may be prompt action in this case.
There is no more favorable time to have
quarterly meetings than during these
autumn months.

It will be necessary for the chairman of
the different sections to assume the re-
sponsibility of appointing the first meeting,
and of sending requests to all the churches
to send delegates; or he may call an in-
formal meeting of the pastors to consult
about the matter, and to decide upon what
shall be to be done.

Shall there not be life and enthusiasm
thrown into this work? If there be, who
can tell the impulse that will be given to
the cause and the greatness of the accom-
plished result, as our churches are helped
to greater liberality and deeper consecration.
Shall this grand possibility be lost because
of want of earnestness and self-sacrifice?
Surely not!

MR. SPURGEON AND HIS CRITICS.

A few weeks ago we published in the
Messenger and Visitor a portion of an
article by Mr. Spurgeon, in which he makes
the most serious charges of heresy and
against a large class of Independent and
Baptist ministers in England. The specific
charges were denial of Scripture inspiration,
and of vicarious atonement; the substitu-
tion of an evolved goodness for the doctrine
of inherent tendency to sin, and of a
"larger hope" for threatened punishment
of impenitent sinners; the submission, in
fact, of Divine revelation to human reason;
with the decline in earnestness, loose ideas
of morality, worldliness, pleasure-seeking,
which naturally follow.

In the last number of the *Sheed and
Trowel*, Mr. Spurgeon replies to the
criticisms on his first article, and he does
not spare his critics. He complains that
"instead of dealing with these weighty
things, our opponents have set to work to
make menacing allusions to our sickness.
All the solemn things we have written are
the suggestions of our pain, and we are
advised to take a long rest. With pre-
tended compassion, but with real insolence,
they would detract from the truth by
pointing to the lameness of its witness."
He quotes with approval from Dr. S.
Patterson's *Word and Work*, who says:

"Only those who have given some
attention to the progress of error during
recent years can say just what the
rapid strides with which it is now
advancing. Under the plea of liberalism,
unscriptural doctrines are allowed to pass
current in sermons and periodicals, which,
only a few years ago, would have been
faithfully resisted unto the death. When
anyone even mildly protests, preachers and
journalists are almost unanimous in
drowning the feeble testimony either by
sneers or shouts. Throughout the wide
realm of literature there seems to be a
conspiracy to hate and hunt down every
Scriptural truth. Let any man, especially
if he belongs to an evangelical church,
denounce or deny any part of the creed he
has solemnly vowed to defend, and at once
his fortune is made. The Press makes
the world ring with his fame, and even
defends the dishonesty which clings to a
tender fornicator by the violation of his
vow. It is far easier to rise in the defence
of the faith. He is mocked, insulted, and
laughed to scorn. The spirit of the age is
against him. So in greater or lesser
measure it has always been. But when he
remembers who is the prince of this world
and the ruler of the age, he may be well
content to possess his soul in patience."

Still, he does not desire to be thought a
"pessimist." He says:

"We are glad to admit that there is much
of Christian self-sacrifice, and holy
perseverance in the world. Possibly there
is more than ever. Did we ever say
otherwise? We rejoice in the thousands
of gracious, holy, large-hearted men around
us. Who dares to say we do not? We are
much that is hopeful and delightful in
many quarters. Is this all to the point?
We are by no means despondent for the
Lord's kingdom. That would be a dis-
honor to His eternal power and Godhead.
Our amiable critics may possibly be pleased
to know that they will not find us basking
in vinegar, nor covering our swollen feet
with worn-out, nor even drinking quinine
with our vegetable; but they will find us
rejoicing in the Lord, and hark in on our
harness for the war with a firm confi-
dence as if all men were on our side. But
as things are from one point of view, there
is a bright side to affairs; the Lord has
His men in reserve who have not bowed
the knee to Baal."

Neither does he think it as bad in the
Baptist as in the Independent body. He
closes his article in the following emphatic
words:

A chasm is opening between the men
who believe their Bibles and the men who
are prepared for an advance upon Scripture.
Inspiration and specialism cannot long
stand in peace. Compromise there can be
none. We cannot hold the inspiration of
the Word, and yet reject it; we cannot
believe in the atonement and deny it; we
cannot hold the doctrine of the fall and yet
talk of the evolution of spiritual life from
nature; we cannot recognize the punish-
ment of the impenitent and yet in-
dulge the "larger hope." One way or the
other we must go.

Decision is the virtue of the hour.
Neither when we have chosen our way can
we keep company with those who go the
other way. There must come a final
decision for truth a corresponding protest
against error. Let those who will keep the
narrow way keep it, and suffer for their
choice; but to hope to follow the broad
road at the same time is an absurdity.
What communion has Christ with Babel?
Thus far we come, and pause. Let us

as many as are of one mind, wait upon the
Lord to know what Israel ought to do.
With steadfast faith let us take our places,
not in anger, not in the spirit of suspicion
or division, but in watchfulness and resolve.
Let us not pretend to a fellowship which
we do not feel, nor hide convictions which
are burning in our hearts. The times are
perilous, and the responsibility of every
individual believer is a burden which he
must bear, or prove a traitor. What each
man's place and course should be the Lord
will make clear unto him.

The London Baptist closes an editorial
on Spurgeon's article in these words:

"No candid observer can long continue
to doubt the truth of Mr. Spurgeon's state-
ment about the perilousness of the times
when measured only by the number of
pulpit occupants engaged in disseminating
either misleading or sadly nebulous
doctrine. And the only apparent reason
that of making sermons interesting and
palatable. Regeneration and conversion
are in these deliverances deemed both
meaningless and obsolete phrases. The
Baptist denomination is tainted with the
heresy; our pulpits are here and there, we
fear, filled with pastors who dance accord-
ing as their "influential supporters" may
pipe. And there is much latent and nervous
doubt, some being of the "flaccid" sort of
which the poet denounces. Now and again
we receive piteous appeals from lovers of
the old truth, who "groan, being burdened"
with speculative nonsense dealt out to them
as spiritual food. It has indeed required
some exercise of restraint to forbear
publishing names and accredited facts; and
this step may even yet, in the interest of
truth, become necessary to show where
false colors are nailed to the mast. Mean-
while, it will augur well if meekness and
prudence are the leading virtues of orthodox
warriors. They must avoid any appearance
of a mere desire to subjugate other people's
right of judgment to their own, and they
should, above all things, give no excuse for
their opponents posing as martyrs to what
will be brazenly styled "narrow-minded
tyranny." No panic need arise in the camp
of the Lord of Hosts, who sees the end from
the beginning; and certainly it is not wise
to advertise error for the mere sake of
abusing it. Truth may still be proclaimed
upon its own merits. It will be known by
its old trade-mark; only when steeped in
love is it likely to be recognized, or can it
go forth conquering and to conquer."

The Congregationalist body in the United
States is in danger of being rent in twain
because of the ingress of this same so-called
New Theology. It seems to some of us that
the sooner the lines are drawn the better.
It has made but little headway among the
Baptists; but it behooves us to be on the
watch, ready to resist the first encroachment
of insidious error.

Since the above was written the *Baptist*
has published replies from various leaders
of the Baptist and Congregational bodies in
England to questions bearing on the point
of interest. The most of them think Mr.
Spurgeon takes too dark a view of the
situation. Arthur Marshall's reply is a
tirade of abuse of Mr. Spurgeon, which
shows anything but a gracious spirit. He
is a New Theology man.

THE WEEK.

The British government have fully em-
barked upon the stormy sea of coercion.
The Irish Land League has been proclaimed,
in quite a large section of Ireland, and
its suppression ordered. All public meet-
ings are illegal and the leaders are liable
to imprisonment. This extreme measure is
causing a great ferment. The Irish leaders
regard it as an attempt to suppress free
speech and are prepared to continue to
hold and address meetings of the League
and suffer the consequences. David, who
is the most intemperate of any of them
except, perhaps, O'Brien, says the Irish
may be compelled to resist this attempt
with blackthornes, and if the police
use more deadly weapons, to follow their
lead. The other leaders seem to be
desirous of holding the passions of the
people in check. The English Liberals
are indignant at some of the Conserva-
tives are restive. W. J. Evelyn,
member for Deptford, threatens to resign
rather than support the government in its
harsh action. It is difficult to see how the
Unionists can sanction this action. Their
position must be a very difficult one. The
government have acted in opposition to
the Unionists views. As soon as the
house is prorogued, and their votes are not
necessary to the government, this action is
taken. It seems like using them and then
casting them aside, as soon as this can be
done, for a reason, with impunity. If the
Unionists do not come out in protest, their
standing with the section of the Liberals
supporting them will be gone. The
Conservatives are determined, evidently no
longer to be ruled by Hartington and
Chamberlain. It remains to be seen
whether the dream of the restoration of
Gladstone to power will compel the Union-
ists leaders to give their votes to the
Conservatives; when the fate of the
government is to be decided.

The English are determined to keep
their naval supremacy. The largest iron-
clad ever constructed was launched on the
20th. The "Trafalgar" is 11,940 tons
and 12,000 horse power. Her armor plate
is 20 inches thick and she carries, among
others, four guns of 67 tons each. The
propriety of building such monsters is
questioned, however, and the preference is
now given to lighter and swifter ships.

Turkey proposes, as a temporary settle-
ment of the Bulgarian question, that a
general chosen by herself and Russia
be authorized by the powers to restore
order in that country. Bulgaria seems
settled, if the powers could but leave her
alone. It is Russia that is unsettled over
the attempt of the Bulgarians to set up
men capable of self-command.

The Suez Canal has not done as much
business last year as the year proceeding;
524 vessels passed through, represent-
ing a tonnage of 568,097. The decline in
receipts was over \$1,100,000. It shows
the commercial superiority of Great
Britain that 77 per cent. of all the shipping
passing through belonged to her.

The trade of the Northern States is
suffering from a serious stringency in the
money market. This is said to be due,
chiefly, to two causes—the surplus revenue
which is being looked up in the treasury
vaults, and the flow of money to the South
because of the fine crops there last this
year. Some of the ablest firms cannot get
accommodation at 10 per cent. discount on
loans. So serious is the situation that the
government has determined to buy up some
of the United States bonds not yet due, so
as to put more money in circulation. Un-
less this brings relief, it is feared that many
firms will have to go under. Some of the
papers of the United States are referring in
sarcastic terms to the anti-poverty apostles.
Henry George and Father McFlynn. It is
said that they have been more successful
in abolishing their own poverty than that
of other people. George is said to be
worth \$50,000 and is living in fine style,
while Dr. McFlynn is paying \$100 a month
for his board, and always appears flush of
money.

O'Brien has had his trial and has been
condemned to imprisonment for three months.
There were exciting scenes in the court-
room and out. The military were present.
The appeal from the sentence of death
upon the Chicago anarchists has been
disallowed by the Supreme Court of
Illinois, and they are to suffer the extreme
penalty of the law.

Ministerial Conference.

The Union Baptist Ministerial Conference
of St. John met again on Monday.
Bro. King reported one converted at Marsh
Bridge. The Sabbath school at Marsh
Bridge, through house to house visitation,
is growing in attendance. At Portland
Bridge the Sunday evening congregations
fill the hall to overflowing.

Bro. Addison, a young brother from
Leinster street, goes to Golden Grove, about
twelve or thirteen miles from St. John,
every Lord's day. He walks out and back
and holds two services. Quite a number
profess conversion, and backsliders have
been brought back.

Bro. Mellick is getting acquainted with
his people. The congregations are good
and the membership are united and hope-
ful. Bro. Spencer continues his work
among the sailors and at the Marine Hos-
pital. In addition he spoke at the Old
Ladies Home, and at Marsh Bridge in the
evening. Bro. Gordon stated that the
prayer meetings at Leinster street are very
good. The plan of systematic work pre-
pared by the committee of the Convention
has been introduced, and it is getting a
much larger number of members at work.
They hope it may result in much good.
Bro. Cahill reported the outlook in Carleton
hopeful. He expects to leave for Summerside
next week. The Summerside people
have secured a good man. We believe
they are prepared to co-operate with him
unitedly and heartily.

The remainder of the meeting was de-
voted to the discussion of Bro. Gordon's
paper, and in some business relating to the
city mission. Bro. Mellick is to present a
sermon plan at the meeting on Monday
week.

Notes.

At the last annual meeting of the Baptist
Convention of the Maritime Provinces,
held at Charlottetown, P. E. I., the
following report of a Committee on the
finances of the denomination was adopted.

The Moderators and Clerks of A-socia-
tions are hereby asked to accept this
publication of the report as official notice
of the action of Convention.

E. M. KIRKHEAD,
S. C. Y. of Convention.

REPORT.

The Committee recommended the Con-
vention to reaffirm the principle of the
Convention plan and that for the present
a Financial Agent be appointed; and that
during the year the various Boards of the
Convention have a conference for the
purpose of devising some better way, if
possible, for operating our finances.

For the better working of the Conven-
tion Scheme, it is hereby recommended that
each Association in this Convention, adopt
the plan accepted by the last session of the
Central Association of Nova Scotia,
namely:

1. That the area of each Association be
divided into sections; having in view
the grouping of the churches in each
section.
2. That the pastors of each section,
together with the delegates appointed, as
hereinafter provided, be a committee to
carry forward the work recommended by
this arrangement.
3. That each church be requested by its
pastor, or its clerk, in case there is no
pastor, to appoint three brethren to co-
operate with the pastors of the section in
the work they undertake.
4. That one of the pastors in each group
of churches be appointed chairman, by the
Association, of the committee for the
section.
5. That the special work of the com-
mittees shall be the more efficient working
of the Convention Scheme, and the ser-