

suggestive and helpful sermon on Christian Growth. Mr. Day's thoughts were well developed and illustrated, and adapted to the large number of interested young people present.

At the evening service in College Hall an able address was given by Dr. Sawyer, in which he drew practical lessons of value from the early years of the life of Christ. Dr. Sawyer's deliverances are always listened to with the respect and appreciation that his eminent services in inspire.

The illness of Dr. Black, Editor of the MESSANGER AND VISITOR, causes pain to Wolfville Baptists as well as to other readers of our denominational paper. Dr. Black's services as editor since the summer of 1890, have shown him to be a man of excellent spirit, of wisdom in his difficult office, and of unusual ability and culture. He is honored and esteemed highly here as elsewhere, and the report of his recovery will be welcome news.

The Wolfville church has lost two valued members within a few weeks. Fred B. Starr who was graduated from Acadia in 1900, died just as he was about to enter life's work. But his purpose, character and spirit were so high that his Christian testimony made his life, though comparatively brief, far from fruitless.

Mrs. Newcombe, widow of the late Rev. James Newcombe and mother of Rev. W. A. Newcombe, D. D., of Thomaston, Maine, died on Jan. 28th, aged 89 years. She was a daughter of the late William Johnson, M. P. P. Her sister, Mrs. Armstrong, her close companion for years, died on the first day of January. Her husband, the Rev. James Newcombe, was a native of Stewiacke and a member of the first class formed at Acadia. He was ordained at Hillsborough in 1849 and was afterwards pastor of the Moncton Baptist church for twelve years. He removed with his wife to Wolfville in 1863. He died in 1874.

Mrs. Newcombe was highly esteemed for her personal qualities and Christian character. She adorned her profession of faith and leaves the priceless legacy of a good name. Dr. Newcombe was present at the funeral. He returned to his church in Thomaston last week.

Sunday School Evangelistic Week and Decision Day.

It is recommended by the International Sunday School Executive, that all Sunday School Associations observe Decision Day with such preparatory work as may help to make it effective.

In harmony with the acceptance of other Provincial and State Associations, the New Brunswick Executive have adopted the week preceding Easter Sunday—April 5-11th—for special evangelistic work for the Sunday Schools, using Sunday 12th, as a day of decision or ingathering.

Doubtless some will make their own plans, while others will welcome suggestions. For the latter, the Committee make the following outline:

At a reasonably early date—not later than March 23rd—let pastors, officers and teachers unite in prayerful conference to form such plans as may be in agreement with their church rules to bring about the object contemplated.

On the next Sunday after such conference, let the pastor preach to parents, showing them their responsibility and asking a hearty co-operation with their teachers. We also advise the distribution of leaflet literature promoting this subject among teachers and parents. A little book on "Decision Day in the Sunday School," by Rev. J. Wilbur Chapman, can be obtained free by sending postage at the rate of one cent per five copies, to the secretary's office, Rev. A. Lucas, Sussex, N. B.

We advise each teacher to visit parents of scholars in his class, conferring with them on the aim of the school, and the best methods of winning their own children to Christ.

On Sunday, April 5th, let one sermon be on the subject of early conversion, trying to have children, teachers and parents present. Let the session of Sunday School on this day be followed by a prayer-meeting, especially seeking the guidance and help of the Holy Spirit.

During the week, several meetings should be held with the scholars for simple instruction on the plan of salvation as the only means of escaping from sin and its evils.

So far as possible a teacher should seek personal conversation with each individual scholar, making plain the way of salvation.

Sunday, 13th, should especially be used for opportunities of confessing Christ by all who have decided, not forgetting to aid such as do not as yet clearly understand.

In the school session the exercises may include prayer by teachers, and a brief appealing address by pastor or other person.

Some schools distribute cards containing the following:

DECISION DAY CARD.

"Seek ye first the Kingdom of God and His Righteousness."

MY DECISION.

Believing that Jesus Christ, the Son of God, is the Saviour of the world, that no other name is given under heaven among men by which men may be saved, and further,

Realizing that I am a sinner, and cannot save myself, I do now, after having carefully read God's Word and engaged in earnest prayer, decide to accept Christ as my Saviour, to begin a Christian life, and to unite with the church of God.

Name.....
Address.....
Teacher.....

Date.....
"Him that cometh to Me I will in no wise cast out."
In all we do let us seek only to be instruments of the Holy Spirit, being careful not to hinder his work. Some hinder by being silent when He wants them to be His mouth-piece, but we can talk too much and frustrate the operation of the Spirit. He will guide. Let us follow.

T. S. Simms
Rev. T. F. Fotheringham, D. D.
Rev. G. O. Gates, D. D.
Rev. A. Lucas

To aid superintendents and others the Committee send this circular to every newspaper in the Province for early insertion, and they will make the March issue of The Sunday School Advocate a special evangelistic number, suitable for distribution. Extra copies can be obtained by sending to the Secretary's office—A. Lucas, Sussex—before Feb. 22nd, at the rate of one dollar per 100.

Walking After the Spirit.

BY REV. F. H. BOWLES

There is perhaps no phase of Christian truth concerning which more anxious inquiry has been made during the last fifteen years than the doctrine of the Holy Spirit. Not a few good people it is feared, have been tempted to accept incorrect theories, and have suffered themselves and caused the body of Christ to suffer in consequence. To discover and make his own, in experience, the true biblical theory is the duty of every believer, as it is the best antidote for the visionary views of shallow religious teachers. In his commentary on the Epistle to the Romans, Expositors' Bible, the Rev. H. G. C. Moule presents the doctrine of the Spirit in form so excellent that it is here quoted in the hope that some of the readers of the MESSANGER AND VISITOR may be benefited. In the introduction to the more specific comments on Rom. 8: 1-11 Mr. Moule says:—

"Noteworthy indeed is the manner of the introduction of this glorious truth. It appears not without preparation and intimation; we have heard already of the Holy Ghost in the Christian's life vs. 5, 7, 6. The heavenly water has been heard and seen in its flow; as in a limestone country the traveller may see and hear, through fissures in the fields, the buried and living floods. But here the truth of the Spirit, like those floods, finding at last their exit at some rough cliff's base, pours itself into the light, and animates all the scene. In such an order and manner of treatment there is a spiritual and also a practical lesson. We are surely reminded, as to the experience of the Christian life, that in a certain sense we possess the Holy Ghost, yea, in His fulness, from the first hour of our possession of Christ. We are reminded also that it is at least possible, on the other hand that we may need so to realize and to use our covenant possession, after sad experiments in other directions, that life shall be thence forth a new experience of liberty and holy joy. We are reminded meanwhile that such a new departure, when it occurs, is new rather from our side than the Lord's. The water was running all the while below the rocks. Insight and faith, given by His grace, have not called it from above, but as it were from within, liberating what was there.

The practical lesson of this is important for the Christian teacher and pastor. On the other hand, let him make very much in his instructions, public and private, of the revelation of the Spirit. Let him leave no room, so far as he can do it, for doubt or oblivion in his friends' minds about the absolute necessity of the fulness of the presence and power of the Holy One, if life is to be indeed Christian. Let him describe as boldly and fully as the word describes in what life may be, must be, where that sacred fulness dwells; how assured, how happy within, how serviceable around, how pure, free, and strong, how heavenly, how practical, how humble. Let him urge any who have yet to learn it to learn all this in their own experience, claiming on their knees the mighty gift of God. On the other hand, let him be careful not to over draw his theory, and to prescribe too rigidly the methods of experience. Not all believers fall in the first hours of their faith to realize and to use, the fulness of what the Covenant gives them. And where that realization comes later than our first sight of Christ, as with so many of us it does come, not always is the experience and action the same. To one it is a crisis of memorable consciousness, a private Pentecost. Another wakes up

as from sleep to find the unsuspected treasure at his hand—hid from him till then by nothing thicker than shadows. And another is aware that somehow, he knows not how, he has come to use the presence and the power as a while ago he did not; he has passed a frontier—but he knows not when.

In all these cases, meanwhile, the man had, in one great respect, possessed the great gift all along. In covenant, in Christ it was his. As he stepped by penitent faith into the Lord, he trod on ground which, wonderful to say, was all his own. And beneath it ran, that moment, the River of the water of life. Only he had to discover to draw and to apply.

Again, the relation we have just indicated between our possession of Christ and our possession of the Holy Spirit, is a matter of the utmost moment, spiritual and practical, presented prominently in this passage. All along as we read the passage we find linked inextricably together the truths of the Spirit and of the Son. "The law of the Spirit of life" is bound up with "Christ Jesus." The Son of God was sent to take our flesh, to die as our sin offering that we might "walk according to the Spirit." "The Spirit of God" is "the Spirit of Christ." The presence of the Spirit of Christ is such that, where he dwells, "Christ is in you." Here we read at once a caution and a truth of the richest positive blessing. We are warned to remember that there is no separable "Gospel of the Spirit." Not for a moment are we to advance, as it were, from the Lord Jesus Christ to a higher or deeper region ruled by the Holy Ghost. All the reasons, methods, and issues of the work of the Holy Ghost are eternally and organically connected with the Son of God. We have him at all because Christ died. We have life because he has joined us to Christ living. Our experimental proof of his fullness is that Christ to us is all. And we are to be on the guard against any exposition of his work and glory which shall for one moment leave out these facts. But not only are we to be on our guard; we are to rejoice in the thought that the mighty, the endless work of the Spirit is all done always upon that sacred field, Christ Jesus. And every day we are to draw upon the indwelling Giver of Life to do for us his own, his characteristic work; to show us our King in his beauty; and to fill our springs of thought and will with him."

Putting Away Evil.

In large chemical works it has been noticed that the employees are at times fascinated by the most deadly poisons, and it is not unusual where a dangerous chemical is stored to place within easy reach an anecdote to that particular poison. Cases are known when a fatal lust seized a man, and without any apparent reason. He may have eaten largely of such a chemical as cyanide, while close by untouched and untasted has been a jar of ammonia, the antidote to that poison. The evil and the good are placed before such a man, and he deliberately decides on the evil, and turns his back on the good. Joshua called on the Israelites to put away the poisonous evil, the gods of Egypt, and urged them to come to a right decision in serving the Lord in sincerity and in truth (verse 14). The gods of this world are around today, while the antidote to sin, even Christ Jesus, asks us to devote ourselves to Him and serve Him in sincerity and in truth.—Ex.

Restraining Another From Sin.

I heard the other day the story of a young man who sat chatting with some frivolous girls. Among them was a sweet, quiet young woman, known as a Christian. The young man, thinking to tease her, bantered her about her religion. The silly girls laughed, but the object of their mirth remained silent. Then, with the folly of youth and recklessness of impiety, he uttered many infidel objections to Christianity. She did not smile nor look at him, nor seem to notice him. Then he continued his harangue, hoping to force her to refute something, but she maintained the same sweet dignified silence. A vision of his own stupidity broke over the young man and convicted him of sin. He said afterwards, telling the story, "That silence saved me." She saved him by maintaining her loyalty in Christ. We may often thus restrain others from sin.—Rx.

The Soul Looks Up.

Like a pansy pearded with dew,
Or a daisy from the sod,
Thrilling with vitality
The soul looks up to God.

Feeling that the universe
To music rolls apace,
Believing that Providence
Is here and every place.

Throbbing with this faith sublime
The spirit looks on high,
Ever reaching through the night,
Believing day is nigh.

Blessings and refreshment come
To him who lifts his cup;
Visions filled with peace and light
To him who looks up.

—Arthur D. Wilmot.