

will accomplish much in bringing about the coming of the Kingdom if the Holy Spirit be left out of the account. The people are dead in trespasses and sins. We might as well preach the gospel to the dwellers in the graveyard, and expect them to hear and heed, as to expect these dead Hindus to hear and heed the gospel call if the Spirit of God does not breathe upon the bones and make them live. Again and again I have thought of the words of Christ: "He that hath ears to hear, let him hear." You are earnestly telling the story of divine love as manifested in the dying of Jesus for our sins, and you yearn for some response. But the listless attitude, the evident indifference, the vacant look in the eye, convinces you that the ears (though in perfect repair from a physiological point of view) are nevertheless closed. The devil has blinded their eyes lest they see, has closed their ears lest they hear; and you feel sure that however earnestly you have spoken, the message has not been heard, the uplifted Christ has not been seen, and the corpse is still a corpse—cold, stiff and dead in sin. What an illustration of the statement made in the 115th Psalm! Speaking of idols the writer says: "They have eyes, but they see not, they have ears, but they hear not," etc. "And they that make them are like unto them, so is every one that trusteth in them." Dear brethren and sisters pour out your hearts in a ceaseless petition to the great life-giver, the Spirit of God, that he may make these dead to live. When we learn to prophesy aright to the four winds of heaven, then shall the mighty Breath come and the bones that are "very dry" in the valley will begin to move, and out of the dreary death will come the joy of life. Pray!! Pray!! Oh, friends, pray for us that the Word of the Lord may have free course and be glorified. Remember that you at home are quite as responsible for the success of this work as we out here are. Your lack of gifts, your lack of interest, and perhaps more than all your lack of earnest, persistent faith-filled prayer will paralyze our efforts and do much to render our message impotent. We may toil and fight, may wear out our little strength in the battle, but it will not amount to much if you do not come up with us to the battle. When the churches at home really take this mission work to their hearts, give toward it till they feel it, carry it to God daily with "strong crying and tears," pleading for his blessing upon our gifts and our efforts, then we shall see the heathen coming to Christ as we have never yet seen them. I do not wish to seem to throw the responsibility off ourselves as missionaries, but I do most emphatically protest against the idea that success or failure in this work may be laid at the door of the missionaries alone, or the Board. It is a false conception of the matter. Next year we shall reach our Jubilee. We have as a denomination been twenty-five years in the Telugu country. How shall we celebrate the occasion? Have we had marvelous success in point of numbers gathered in, churches organized, and growth made? It would require a stretch of the imagination to think so. There have been many blessings and we have had much to praise God for in our work. It has by no means been a failure. Do not misunderstand me. I believe in looking at all the hopeful things and gathering inspiration from them. But a truthful regard for the facts is also highly desirable, and we should squarely face the facts. Have we cause as a denomination to congratulate ourselves? Far from it. The fact is we have given in men and money to this Telugu work not a tithe of what we were able to give and what the work demanded. Probably our present inability to do more may be a result of our unwillingness to do what we could in the past. Let us heed the words of Christ: "From him that hath not shall be taken even that which he hath." Considering the amount of effort put forth in this work the results have been gratifying in many ways. But, Oh! we have reason to confess before God with shame that as a people we have not even approached our ability to supply the needs of this work. Worldliness, selfishness, unlikeliness to Christ has denied our love and the devil has rejoiced while we have cherished the Christ who bought us, and left thousands of the heathen to perish. Does it speak well for the religion of the Maritime Baptists that our Christianity has in the last twenty-five years made so little impression upon heathenism? As a denomination we have cause to celebrate our Jubilee by a prolonged season of humiliation and prayer before God. Many of our most spiritually minded pastors at home are grieved because of the tide of worldliness in the churches. The world, the flesh and the devil still have a large place among us. Some churches are enjoying revival seasons and many are being gathered in, but the question is, to what type of Christianity are they converted? Will self or Christ be the ruling power in their lives? When becoming a Christian and making a profession of religion involves little sacrifice, brings little persecution, and withal is a highly respectable thing to do, it may not be safe to infer that the crowds gathered in are converted radically from the love of the world and its allurements. There may be much clatter of machinery and little real power manifest. Shall we not look these things in the face and strive to find a solution to the problems that confront us as Christians and solve them according to the Book and according to the teachings of him whom we call Master? The Christian life of today! Is it influencing the world as it should, or is it convicted of being in league with the world and more or less false to Christ? What can be done to wean the churches from the love of the world? What can be done to produce in the churches that honesty, purity and love which should characterize the followers of Christ? What can be done to equip the churches with Pentecostal power and send them out into all the world to conquer for Christ and fulfil his commission, and usher in his kingdom? These are the mighty problems that face us. Shall we not seek that humiliation of heart, and confession of the lips, which the sad facts call for. If we humble ourselves before the mighty hand of God he will pardon us and exalt us. God forbid that our Baptist hosts should possess the name to live while they are practically dead, or hold to the form of godliness while they deny the power thereof.

W. V. HIGGINS.

Tekkall, May 17th.

Arrow Points.

BY PASTOR J. CLARK.

Bad fences are apt to make bad friends.  
 Better be right with the few than wrong with the many.  
 One may get into trouble by excessive eagerness to keep out of it.  
 Whether you think about God or not, God thinks about you.  
 Be sure you can pay before you promise to pay.  
 The Lord was never known to convert men by any kind of machinery.  
 There is nothing like sin to bring a person low.  
 No pardon in this life means no admission into Paradise in the next.  
 The church can only be what it ought to be by the members being what they ought to be.  
 Has some one done something you feel was unkind?  
 Let it pass;  
 Try bravely to banish it far from your mind.  
 Let it pass;  
 Don't you think if you asked the dear Lord what to do, And He kindly and plainly appeared to your view, That this is the word He would whisper to you?  
 "Let it pass."  
 Westchester Station, N. S.

Companionship with Jesus.

"Lo I am with you alway."  
 Companionship with Jesus—Jesus with us all the time, every step of the way; so near that we can hear the faintest whisper of His voice; so near that we can feel His very presence as did His disciples of old journeying toward Emmaus, and we can say with them, "Did not our hearts burn within us as He talked with us by the way?"  
 Is this glorious privilege ours? Can we too have Jesus as our loving Saviour and friend? Yes, we can. "Jesus Christ is the same yesterday, today, and forever." And He not only wants us to come to Him, but His heart is yearning towards us, and His arms are open ready to receive us.  
 But in order to enjoy this Divine companionship we must first drive self out and be willing to be led entirely by Him. The way may be rough as doubtless it will, but did not our Master tread a much thornier way for us? Let this thought lead us on, and let us say "anywhere with Jesus I will go."  
 This is no delusion; I have proven it true. For more than three years Christ has been all to me. While alone, and sometimes suffering severe bodily pain and weakness, I could feel His presence very near—so near that my room seemed hallowed because of Him. And I have learned to trust so sweetly in Him. Stripped of all earthly props, I can say "take them all, but give me Jesus." I enjoy Him every day and every hour. Christ is calling us all into closer fellowship with Him. Do not be satisfied with merely getting into heaven at last, but let us have a taste of it all along the way. This is your privilege and I pray it may be your choice.  
 Woodstock, N. B. MARGIE BOYER.

New Books.

Why Men Do Not Go to Church. By Cortland Myers, Minister at Baptist Temple, Brooklyn, N. Y.; 16mo Cloth. Price 60 Cents. New York and London: Funk & Wagnalls Company.

How many an earnest and anxious pastor would gladly solve the problem suggested by the title of this book. As the author says in his introductory remarks, "Why men do not go to church is one of the burning questions of the hour. Its fires force their way into the heart of every earnest Christian man. Facts are not to be ignored, they are to be studied; and every true man ought to go into training to fight the facts, so that the church may not faint away some day at the sight of the foe. There are many problems which need the mathematics of heaven for their solution, but none more than the absence of men from our churches. More than one-half of the inhabitants of this country do not attend our churches to-day. There are millions of men in this country who have no connection whatever with the Christian Church. What are the forces in modern life which are the producers of this evil? If we discover the cause of the illness, we are more liable to furnish a cure. Let us be bold in our diagnosis, but patient and skillful and hopeful with the remedy; by all means save the men. Whatever has been said and written upon this problem has been usually a fragment of the truth, a segment of the whole circle." Any additional help that can be given in the solution of this vital problem will be gratefully welcomed by all the Christians, whether preachers or laymen, who have the welfare of the church at heart. Mr. Myers has made an earnest study of the question, and he considers boldly the faults of the church, the faults of the man, and the faults of society, urging at the same time cures for these faults. The book can not fail to repay careful study.

Suggestion of a Plan for Sunday School Grading and Supplemental Lessons.

SUPPLEMENTAL LESSONS FOR THE INTERMEDIATE DEPARTMENT  
 GRADE NO. 4. AGE 11.

What is salvation?  
 If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved. Rom. 10: 9.  
 What is faith in Jesus Christ?  
 Faith in Jesus Christ is the act of receiving and trusting Him alone for salvation. John 1: 12; Phil. 3: 9.

THE FRUITS AND EXTENT OF SALVATION.

What fruits does this faith produce?  
 Justification, regeneration, sanctification.—Rom. 5: 1; John 1: 12, 13; Gal. 2: 16; 2 Thess. 2: 13.  
 What is justification?  
 Justification is that act of God's free grace in which he pardons our sins and accepts us as righteous in his sight for the sake of Christ.—Eph. 1: 7; 2 Cor. 5: 21; Rom. 3: 24; 5: 19.  
 What is regeneration?  
 It is the new birth of the soul in the image of Christ, whereby we become the children of God.—Eph. 1: 5; John 1: 12, 13; 3: 3; Eph. 4: 24; 1 John 3: 2.  
 What is sanctification?  
 Sanctification is the work of the Holy Spirit in the regenerated soul, by which it is made holy.—1 Thes. 5: 23; 2 Cor. 7: 1; Heb. 11: 14.  
 What is assurance?  
 Assurance is the confidence given by the Holy Spirit to believers, that they are children of God.—Rom. 8: 16; 2 Cor. 5: 1, 2; 2 Tim. 1: 12; Job 19: 25, 26.  
 Will any who are truly regenerated be lost?  
 None who are truly regenerated will be lost, for they are kept by the power of God, through faith unto salvation.—John 10: 28, 29; Rom. 8: 38, 39; Phil. 1: 6; 1 Peter 1: 25.  
 Is there any other way of salvation?  
 There is no way in which we can be saved except through the atonement of Christ.—Acts 4: 12; John 3: 18; Mark 16: 16; 1 John 5: 12.  
 What are the means of grace?  
 The means of grace are those personal and public acts through which God imparts and applies His truth in order to our salvation.  
 Name some of these means of grace?  
 Secret and social prayer; the reading and preaching of His word; the ordinances of His gospel; the fellowship of His people; and the employment of time and property in His service.—Mark 6: 6; Acts 2: 42-46; Eph. 5: 19, 20; 6: 18; Heb. 10: 25.  
 What is a church of Christ?  
 A church of Christ is a company of baptized believers, joined together by covenant to keep the faith, and to observe the ordinances of Christ.—Acts 2: 41, 42, 47; 1 Cor. 2: 2; M. 28: 20; Phil. 1: 27.  
 Who ought to belong to the church?  
 It is the duty of every Christian to be a member of some church; and, if possible, in the neighborhood in which he resides.—Acts 2: 38, 41; 9: 18; 10: 47, 48; 16: 33.  
 Has a church the right to make laws or to establish ordinances?  
 A church has no right to establish laws or ordinances, but should observe those already made by Christ, the only lawgiver of the church.—Matt. 23: 8-10; 1 Cor. 3: 11; Eph. 2: 20, 21; 1 Cor. 11: 2.  
 How many ordinances are there?  
 There are two ordinances; baptism and the Lord's Supper.—Mark 16: 16; Matt. 28: 19.  
 What is baptism?  
 Baptism is a voluntary profession of faith in Christ, by an immersion in water, in the name of the Father and the Son and the Holy Ghost.—Acts 2: 41; 8: 37, 38; Gal. 3: 27.  
 Why was immersion prescribed by our Lord as the eternal act by which one professes his faith?  
 The burial in water and the being raised therefrom represent that the believer has died to sin and has risen to a new life in Christ.—Rom. 4: 4; Col. 2: 12.  
 Who should be baptized?  
 Every one who has heartily received Christ as his only Saviour and Lord.—Matt. 6: 16; Acts 2: 41; 8: 37.  
 Should infants be baptized?  
 Infants cannot properly be baptized because they cannot profess faith in Christ.  
 What is the Lord's Supper?  
 It is an ordinance instituted by our Lord Jesus, as a memorial of His death, a pledge of His second coming, in observing which believers indicate appropriation of His atonement and fellowship with Him and each other.—1 Cor. 10, 15, 17; 11, 23-25.

THE WORD OF GOD AND PRAYER.

Whence do we derive all correct knowledge of religious truth and duty?  
 From the Holy Bible.  
 What is the Bible?  
 It is the revelation of divine truth and the record of God's will.  
 What is the only sufficient rule of a Christian's faith and practice?  
 The word of God, as contained in the Scriptures of the Old and New Testaments.  
 How should we use the Scriptures?  
 We should seriously and diligently study God's holy word with prayer, that we may understand, believe, and practice the same.—John 5, 39.  
 What is prayer?  
 Prayer is the offering up of our desires unto God in the name of Christ.  
 With what should prayer be always accompanied?  
 With humble confession of sin, with hearty thanksgiving for God's mercies and sincere faith in his promises.  
 Where should we offer up our prayers?  
 Publicly in the house of God, and privately in our families and in our closets.  
 What special example of prayer is given us in Scripture?  
 The Lord's Prayer.  
 Can you repeat the Lord's Prayer?  
 Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. AMEN.  
 What is given above will serve to give a good idea of the instruction contained in the catechism for grade 4. Then follows Sec. 4 on THE MORAL LAW, including, 1. Duties to God. 2. Duties to our neighbors. 3. Duties to ourselves; and Sec. OF DEATH, JUDGEMENT AND ETERNITY.  
 To be committed to memory there are given the Beatitudes Matt. v. 3-10, and four psalms,—the First, the 19th, the 23rd, and the 100th.