

and Matthews of Toronto at a cost of \$2,200. It has been in use since the first Sunday of July and is proving a great delight and uplift to the worship. The Fredericton church has a noble history and it has the dew of its youth.

—It is announced that the Rev. John H. Ritson, M. A., a Secretary of the British and Foreign Society in London, will make a tour through Canada during September and October, with a view to assisting in the reorganization of the Society's work, more especially in the North West Territories. It is expected that he will visit Halifax and St. John.

—In another column the Rev. W. E. McIntyre reports the dedication of a House of Worship at Cromwell's Hill. We rejoice with Rev. W. M. Field, the Pastor, and his people on the completion of their Meeting House. "The groves were God's first temples" and God can be worshipped without a house. But, as Dr. Henson has said, just as we can conceive of a disembodied spirit yet find, for the present at least, a body a very useful adjunct, so while a church or congregation might exist for a time without a fixed place of meeting it will be found that the growth of a church requires a fixed place of abode for its people. The Associations of the place of worship become most sacred and the thought of the house sets the heart on fire with love to God. Now that the friends at Cromwell's Hill have built a house for the Lord we trust the power of the spirit will make the place glorious for them and those who come after them.

—In our church news there will be found a letter from Rev. Z. L. Fash in reference to his removal from Woodstock to Hillsboro. The letter has an excellent spirit and the reader is drawn into sympathy with Woodstock, Hillsboro and Brother Fash. This is as it should be. Kindly feelings, good wishes, continued prayers, should attend and follow changes in the pastorate. The minister never forgets the church in which he has labored. In it he has left the best of himself. For that church he has prayed, for the souls of that congregation he has watched like those that watch for the morning. The homes are in his mind, the members are in his heart to live and die with him. And there will always be some, at least, who remember with delight the minister at whose hands they received baptism and the Lord's Supper, who prayed in their homes, who made their hearts burn as he opened the scriptures to them. Christ is dearer to them because of his minister. In this case Bro. Fash carries a good bit of Woodstock with him and the denomination loves Woodstock all the more because it has such a place in the heart of its former ministers. May Woodstock obtain the man sent of God to preach the Word. Hillsboro is one of our old and strong churches. It has a good record; and it has a future. It has secured a good minister and we hope to hear of the steady growth of the church and community in the fruits of the Spirit.

—The recent "Papal Decree about church music" has drawn attention to the tendency always existing to make music so elaborate as to render congregational singing impossible. We are bound to say there is very little of this, as far as we know, in our churches in these provinces. Possibly the tendency is to adhere too closely to old tunes. There ought to be some change even if the new tune is no better than the old. We that are young get tired of the tune that is sung every Sunday of every year. Most tunes should be familiar to the congregation: but some should have the charm of newness. To get the congregations to sing however, the people must have hymn books. We have been pained to observe at our associations and in other churches that so few of the people possess hymn books. How the pastor gets grace to endure this passes our comprehension. To have two or three hundred people, or even a hundred, standing up and vacantly staring while the hymn is being sung is a sight so painful; it shows so much ignorance or indifference or both, that we do not see how a pastor can have faith to expect his preaching to be heard or to be effective. Brethren do not allow our congregations to continue in this listless, torpid, irreverent, hopeless state. The Canadian Baptist Hymnal is on sale in Halifax. It can be bought very cheaply; for less than a tenth of its value—compel the church to get hymn books and the people to use them.

—This week the appointment of Committees of Convention is a matter of some difficulty. It is desirable to have different parts of the province represented, to have good men appointed, and to have them so located that they can act together. It is often difficult to fulfill these conditions. Take the appointment of the Sunday School Board last year. The brethren appointed were excellent men, they were from different parts of the country. But they were residents of districts so remote that action on such a matter as a Summer School would be almost out of the question, even if other conditions were such as to admit of the work being done. They were from Bear River, Kentville, Charlottetown, St. John and Moncton. The selection of the Committees is itself a subject of study. It seems to us the Committee of Nomination should be large enough to secure careful study of adapting means to ends. It is of no use to decide that a thing shall be done and then make the doing of it impossible by subsequent appointments.

—The Report of the Fourteenth Session of the Provincial Educational Association of Nova Scotia held at Truro, Aug-

ust, 1903, is received. It is a pamphlet of 220 pages containing the stenographic reports of addresses at the public meeting by Archbishop O'Brien, Hon. Dr. Longley, Hon. Mr. Lawrence, and Rev. Dr. Keirstead and of the discussion of "Secular Education in its relation to Morals and Religion" by Archbishop O'Brien, Dr. Falconer, of Pine Hill, and Dr. Keirstead. It also contains the papers read at the meeting and the discussions thereon. The Report will be of interest and value especially to Educationists. We do not understand why an entire year should pass before the report is published. The authorities have, we suppose, the provincial exchequer on which to draw for expenses and there are well paid officials whose business it is to attend to such work.

—Dr. Creed, subject to limitations and embarrassments in various ways as he has been in the past, is disturbed if he does not get the Baptist Year Book published in a few weeks and every one approves his desire to hasten its issue. But it takes the authorities of the N. S. Educational Association a full year to get their report, a book of a less number of pages, into the hands of its readers.

—The Baptist *Argus* of Louisville, Kentucky, is quite enthusiastic about the "Baptist World Congress." It says: "The Canada Convention meets soon, and we hope our brethren of the far north will take up the matter—to London in July 1905."

So we are to the *Argus* in "the far north." Evidently the *Argus* editor has never been very far north. The *Argus* is not entirely pleased with the limitations imposed by the Baptist Union of Great Britain. It says: "Of course, as the English Baptists extend the invitation, they have a right to define the limits to a large extent. They have shown excellent wisdom in the regulations adopted save in number '9', where we think an undue sensitiveness on the subject of open communion and mixed membership seems to be shown. We should have preferred for No. 9 not to have been insisted on. But still we are brethren and let us not be finding cause for trouble. The English brethren are divided among themselves upon these questions, and they think it not wise at this time to have the matter discussed. Notice that immersion as baptism and as preceded by regeneration is not excluded, or we should not be Baptists. Certainly the close Communion Baptists and the close church membership Baptists, who are greatly in the majority in the world, will not give up one iota of the principle involved in these two points, nor will anybody wish to so influence them."

—In Rev. G. W. Corey's communication on the Manitoba Convention, published in our issue of Aug. 10th, there was a timely reference to the work of Jeremiah Clarke and his wife Mr. Corey reported the work in a prosperous condition and suggested that friends and churches cheer and help Brother and Sister Clarke. The needs of their work are great, their privations are very great, Mrs. Clarke does not see the face of a white woman as companion on the field. Send them a message of cheer." In conversation with the late Dr. S. T. Rand on one occasion in reference to the work among the Indians of which he was a pioneer and in which he was a genius, we asked him if there would be any one to take up the work when the time should arrive for him to relinquish it. He expressed confidence that God would raise up some one for the service and it seems that his faith is honored, for Bro. Clarke, on graduating from Acadia in 1899, took up the study of the Micmac language in which he had the great advantage of the dictionary by Dr. Rand, the publication of which the Government had wisely made possible, and now it is evident he and Sister Clarke are promoting intelligence and spreading the Gospel among the Indians of Canada. They are paying so to speak, a little part of the debt we owe to the Red Man who has faded so fast before the advance of civilization. We endorse Brother Corey's suggestion that Brother and Sister Clarke be assured that the heart of the denomination beats quicker on account of their devotion that isolates from the life they loved in their provinces.

—Mr. Corey also reports that the Manitoba Convention appointed a committee to promote unity among the various provinces with a view to the "unification of our Canadian Baptist work." The idea of promoting unity among us is not new and it is good. Every part of the body would gain confidence by laying hold of the strength of all. Some years ago there was organized at Winnipeg, if we mistake not, a "Baptist Union of Canada." It came into existence in 1900 and, if we remember correctly, it was to meet every four years. It ought, therefore, to have a meeting this year. We have had no notice of such a meeting. What has become of the Union? Has it had its day and ceased to be? We surmise that Rev. Dr. Charles A. Eaton, then of Toronto, now of Cleveland, Ohio, was father of the union and, that his removal to the ampler day of the great United States was a great loss to the Union. We suggest that Dr. Eaton return to Canada and look after his child.

—MANNERS.—Mrs. Cornwallis, West, formerly Lady Randolph Churchill, says: "The standard of what is best and beautiful must always remain and always be recognized, and manners are only the outward and visible signs of what is noble and gracious." Tennyson says: "Manners are not idle; but the fruit of loyal nature and of noble mind." "Be courteous" is a command

of binding force. The true manners must come from true hearts. Make the tree good to get good fruit. Identity of nature between the mind and manners is a law of nature. "Honor all men; love the brotherhood; fear God; honor the King" are directions that will go far to produce good manners. But instruction as to what things are excellent, and of good report is also necessary. Children must be continually taught in order that good intentions may find adequate expression in what is comely and right. The Bible is sound as a book of etiquette and gives the power by which conduct is to be more than "three fourths of life."

—"It is not enough to go to school. One must go to the right school. Not what is taught in the classes, but what is taught individually by association is the great thing. It is a liberal education for a young person to attend a school where life in all its aspects is wholesome."—Northwest Baptist. Emerson somewhere says it is of more importance with whom you study than what you study. Nevertheless the subjects of study and the work of the class room must always be a large element in education.

"In proportion to their wealth the Baptists have given as much for the cause of education as any other Christian body. In two Protestant institutions there is a disposition to talk of Christianity as though it were a huge uncertainty, or as though it belonged to the past. Protestantism at this hour is honeycombed by a polite species of unbelief; and if our ministers were to act honestly, thousands of them would leave our pulpits and go where they belong—and that is to denominations that are not in any sense evangelical. Somebody has to protest, and I am old enough not to care what anybody thinks, I trust. We have a history, we have a faith, we have a worthy record, and we have principles that have ennobled the world; and no slight shall be put upon them if I can prevent such indignity."—Rev. Dr. George C. Lorimer. And the Baptist name is entrusted for safe keeping and honor not only to institutions of learning and to churches, but to every member of every church.

—Our attention has been specially called to the following extracts from Bystanders letter to Canadian Baptist by one who has long attended our Convention and has observed the conduct of some delegates. At his request we invite the attention of delegates to Truro to these notes:—

GIVEN TO HOSPITALITY.

"Have you enjoyed the meeting?" asked a host of his three guests, delegates to a Convention.

"We have not attended them as yet, we are doing the city," replied one of the visitors.

"Then you may pack your valises and leave my house. You are here under a false position."

It was sharp but business like. This incident took place among Baptists and is a fact.

"How did you enjoy your delegates?" asked one hostess of another after an unusually large gathering of Baptists in one of our big cities.

"I would have enjoyed them much better had they attended the meetings. They simply made my house a place of convenience. The women went shopping and the men attended to their own affairs. I am willing to open my house and my heart to delegates who come to attend as ambassadors for the King, and who honor the King by doing his business faithfully, but I am not a free boarding house keeper for spongers."

We trust, too, that a spirit of honor will be installed into the people. If you accept hospitality, and are a delegate from your church, or Mission circle, its your duty before your Master to be promptly present at every prayer service, and to attend every meeting of the entire session. A roll call should be instituted, and each one expected to reply before a hymn is sung or a prayer offered. On the return home of the delegates, whose expenses perhaps have been paid by the church or circle, he or she should be prepared to give a strict account of their time while acting as the servant of the organization they represent. "Ye are not your own."

Special Notice to Our Friends.

The MESSENGER AND VISITOR is published in the interest of its subscribers, and to extend the Kingdom of Christ by affording information of the various branches of our denominational work and of the Christian world, and by expounding the Word of God and advocacy of Gospel principles. We receive abundant testimony from our readers to the value of our service. We wish to be still more useful and therefore, we wish to extend our circulation. We have many women on our list of subscribers. They appreciate our paper. We wish to have more of the women of our churches receive the reports of the work of our Missionary Unions and our denominational news. We believe they will respond to our offer to them and to their friends which we here make, viz: To send the Messenger and Visitor to new subscribers from the time the money is received to Jan. 1, 1906, for two dollars. Payment must be strictly in advance.

We suggest to our friends to bring this offer to the notice of those who do not now enrich themselves by taking this religious journal of the home. In this way your neighbors will receive a blessing for which they will be grateful to you and the cause we love will be advanced. Let the orders come. They will be promptly filled and every effort made to satisfy our patrons.