

have stood against almost universal sentiment on this matter. They must have the credit of sincerity, even if their vision is blurred. But unwise restrictions imposed on people work injury, and should be removed, even if tradition and creeds sanction them.

### Thoughts on Ingersoll's Death.

I am a subscriber for *The Christian Herald* edited by J. Dewitt Talmage, and have been pleased in the past with the general construction and character of its articles.

I was interested this week in reading two editorials on the late Robert G. Ingersoll's sudden death for whose family I have the sincerest sympathy. In the remarks under the heading of an editorial named "Sympathy and Sadness" the following sentences occur:—"Be careful how you decide upon the destiny of Robert G. Ingersoll. Who can tell what passed in his mind during that last moment? Perhaps, in that moment the truth of the gospel, which he could not before see, may have flashed upon him, and it does not take an earnest prayer half a second to reach heaven, or the answer half a second to descend. His mother was a grandly good woman, and God remembers a supplication fifty years as easily as five minutes. Do not take too much responsibility upon yourself." I believe the above thoughts under the circumstances of the late R. G. Ingersoll's life, and his public hostility and hatred of Christianity and all that it involves is a poisonous matter to give publicity to through the columns of a religious newspaper.

I am not in sympathy with the sermon preached by Dr. Trady to his congregation in Worcester, Mass., on the great agnostic's death, and his terrible descriptions of the revelation made to the deceased in the lost world, because these solemn matters should be left to the Judge of all the earth, and we should be satisfied to accept of the revelation as we have it in God's word, and keep our speculation as to the other world to ourselves. The paragraph I refer to, however, will have I fear a bad influence upon young men and women who harbor wrong views concerning the doctrines taught in the Bible.

I am at a loss to know what passed through Ingersoll's brain during his last moments, but measuring everything according to the rule of Scripture there is no hope for him; no palliating feature that will commend him before the presence of the God of the Christian whom he designated as a monster of iniquity.

We can thank God that he had a godly mother whose prayers were sent up to heaven in behalf of her son, but her pious life had not affected him for good, nor her prayers counteracted the awful influence for evil which his lectures did have and are now having upon thousands of the youth of our land.

He took a decided stand against Christ and Christianity, he ridiculed the atonement of Christ for the sin of the world, and in so doing removed the only possible salvation that could save his soul and is irretrievably lost. Instead of love for Jesus Christ he manifested the most perfect contempt and there comes now the echo of inspiration with awful emphasis. "If any man have not the God Jesus Christ let him be an anathema maran-atha."

What I contend is that there is no necessity of publishing the slightest apology for men who openly and defiantly attack Christianity and thus thereby weaken the teaching of God's word, and unconsciously use our influence by strengthening the prevailing discredit that people now, and especially the young, entertain as to the genuineness of the sacred word. A tree is known by its fruit. We reach conclusions by duly recognizing certain facts. A decision is formed upon any man's destiny as to character of life lived. I must reap what I sow, and give an account to God for the deeds done while here in the body. What gives me character with God is believing the testimony that He has given in His word concerning His Son. By it I am saved, without believing it I am lost, lost, lost! I do not doubt the grace and mercy of God in reaching the vilest of the vile, but nevertheless believe that it cannot be true of all the human family now living "while there's life, there's hope." According to God's word there are men who having received the knowledge of the truth and rejected it, and done despite to

the spirit of grace; are now, while they move among us with beating hearts, conscious of having forever grieved the tender Spirit of God away from them, have "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

"After death judgment." "It is a fearful thing to fall into the hands of the living God."

God grant that we who have the invitation of the gospel sounding in our ears, will give heed to the solemn warnings that we are receiving from His word and His providences, and become wise unto salvation, accept of Jesus Christ's mercy before it is too late, for "he that being often reproved and hardeneth his neck, shall suddenly be destroyed and that without remedy."

H. S. COSMAN.

St. JOHN, N. B.  
AUG. 4th, 1899.

### Kent County Baptist S. S. Convention.

The Semi-Annual Baptist Sunday School Convention held at Buctouche, July 29th and 30th, was a grand success.

The first session was opened by a prayer service led by Bro. John Ward. Prayers were offered by Revs. R. M. Bynon, R. B. Smith, Wm. Robertson, Bros. Ward, Ayer and Hicks. Several schools were represented.

The President, Rev. R. M. Bynon, delegates and visitors, received a hearty welcome from the church given by the Pastor R. E. Smith, also from the school given by Supt. Ayer. The different subjects were spoken to by the Pastors and Brothers which was very interesting. The evening session was devoted to Temperance. The speakers were: Bros. T. Gamble, Wm. Ayer, Wm. Geddes, Azar Kary, Dr. King and John Walker, Revs. R. M. Bynon, R. B. Smith and Wm. Robertson. Recitations by Sisters Ayer and Jones. Rev. Wm. Robertson clearly explained the difference between intoxicating and non-intoxicating wine as spoken of in the Bible.

On Sunday morning although the sun rose beautifully clear yet in a short time clouds began to rise and the rain began to fall, but notwithstanding the rain a large number assembled themselves together. Some of the people came some fifteen miles; thirty five drove from McLaughlin Road showing the great interest they had in Sunday school work. After the devotional service, the teaching of the primary class and a few five minutes addresses by some of the brothers. Pastor Thorne preached from the word "Robe," found in Luke 13:22.

### AFTERNOON SESSION.

St. Mary's Sunday School programme was as follows:

Music,  
Recitation by Lily Carpenter,  
Scripture dialogue by Inez Hicks and Ivy Jones,

Recitation by Hester Hicks,  
Recitation by Kate Gamble,  
Five minutes address by James West,  
Recitation by Ethel Jones and Ivy Jones,  
Music.

Buctouche Sunday School programme was:

Recitation by Nancy Ward,  
Recitation by Ety Ward,  
Music,  
Recitation by Eliza Ward,  
Music.

Rev. R. M. Bynon taught a model lesson which was very instructive. Lesson was reviewed by Rev. R. B. Smith which was also interesting.

### EVENING SESSION.

The evening session was exceptionally well attended considering the dreary rain and dark night. Sister King from St. Marys gave a very interesting essay on The Bible. Pastor Bynon preached from Levit. 14:54, after which Pastors Thorne and Smith gave the closing addresses to the convention. All through the convention we felt the spirit of God with us and both the entertained and entertainers received a blessing. Convention closed singing "God be with you till we meet again." Our prayer is that every Baptist Sunday School will secure as much benefit as our Kent County Baptist Sunday Schools have since the Baptist Sunday School Convention has been organized.

MRS. E. H. HICKS.

### Why Do Churches Die?

With cordial approval we insert the following article from the pen of George Sale in *The Chicago Standard*. Every pastor has felt seriously the evil here referred to and has with much concern witnessed the waste of strength and means too common in all our churches. Our members ally themselves with Freemasons, Oddfellows, Orange-men, Foresters and various other orders and so to that extent lessen the time and attention to be given to the support of the church home.

For the world these orders may have some advantages and benefits in fellowship to offer, but to the professing Christian they have no equivalent to the fraternity of the church, and we have no hesitation in giving our hearty indorsement to what Mr. Sale has so clearly put. We let his article speak for itself.

"A secular paper speaks of a town where twenty years ago there were five prosperous churches, only two of which now have open doors Sunday, and sustain Sunday-school and prayer meeting, and yet the town and contiguous country have grown in wealth and population?" We reply, in a certain town there were a few years since five grocery stores; now there are only three, yet the town is larger and more prosperous. Why did two of these business houses go down? Not because their goods ceased to be in demand, but because the firms that failed did not conduct their business on intelligent business principles. And so when a church goes down while there is progress all about it the causes of its demise are to be found, as a rule, in that church—not because the gospel is no longer "the power of God unto salvation." There are laws of success in trade; there are laws of success in church-work; neither can be violated without suffering the penalty.

One cause of the chronic invalidism and finally the dissolution of "weak churches," is a divided loyalty. In X—there are three evangelical churches, not one of which has preaching every Sunday and intervals occur when there is no preaching in any. Pass into their houses of worship and you find the floors partly covered with coarse carpeting; the seating is plain and uncomfortable; there is an insufficient supply of old hymn-books; a cheap, out-of-tune musical instrument leads the singing, and the building sadly needs paint.

In the same town are a score of secret, social, reform and literary societies, having attractive and even elegant quarters, some of them owning handsome and sumptuously furnished edifices, and magnificent temples at metropolitan head quarters. Now the means for such a splendid prosperity are drawn from whence? Largely from those declining churches. Church members are active workers, leaders and officers in these flourishing societies, and liberal contributors to them. In their homes you rarely see a denominational paper, but the issues of these outside organizations everywhere meet the eye.

Said a Congregational pastor, "Our country churches are honeycombed by outside organizations. My church has suffered greatly from the cause; through my own fault in part. Whenever one of these societies had a public meeting I would be called on to offer prayer or make an address. But I learned that thereby I had unwittingly been practising what the doctors call transfusion—injecting the life-blood of my church into the veins of the society I had boomed. I think that if all the monies that have been diverted from the churches of America to these competing societies were in the treasuries of our missionary boards we could send a missionary into every dark place on the globe."

Said a member of one of these feeble churches: "I believe that if the Lord planted this church he will never let it die out." But when Christ appeared on Patmos "in the midst of the seven golden candlesticks," which represented "the seven churches," he said to one of them, that at Ephesus, "Nevertheless I have somewhat against thee because thou hast left thy first love. Remember therefore from whence thou hast fallen, and repent, or else I will come unto thee quickly, and remove the candlestick out of his place, unless thou repent." Have we forgotten that a church of Christ represents him and his gospel, which is the only hope of a dying world? Do we not know that to make his church secondary is treason against his kingdom, a grief and an offense to him, that the church that persists in