

has fluctuated a good deal, but that was because some mission churches became self-sustaining. Nevertheless last year 40 churches were assisted to the extent of \$5,000 in Nova Scotia and P. E. Island, besides many churches in New Brunswick, aided through the New Brunswick Convention of the Maritime Missionary Committee.

What of our Foreign Missionary work? What progress have we made during the last ten years in sending men and money? Not as much as we ought to have made, and not as much as we could have made. And yet how shall we judge ourselves. Who can measure the work at our six centres in Teleguland? What standard have we to gauge the potency and extent of the influences that have been going forth from the lives of our missionaries. We have 314 souls as members of our native churches, of whom 21 are native Preachers and Evangelists, and 36 are Teachers. But who can follow the thousands of gospels distributed to the heathen? who can trace the spoken words of the preachers, as they have passed into the minds of heathens, which printed and spoken gospel is honey-combed all the heathen Faiths of the world? Could we see India as it was 100 years ago, steeped in cruel barbarism, sitting in the midnight darkness of superstitions, hoary with ages, could we go back, and back, and back to the days of Carey and Judson, we would better be enabled to see what the gospel has wrought for India even in the last ten years.

But while we are conscious that in these provinces, as Baptists we have made great progress numerically, and though our churches are more numerous and beautiful, our Educational Institutions are a powerful factor in the life of our people, and while the Northwest, Grande Ligne, Home and Foreign Missions have in some measure shared in the progress of our immediate church life, yet there seems to be a feeling, (I call it a feeling, because as a feeling, it has not been reduced to any cold philosophic phrase.) I say there is a feeling among our members, that we are not as strong as we ought to be, we are not as spiritually-minded as we might be, and that we are not as consecrated to Christ's service as men and women should be, who have been redeemed by the blood of Christ.

(1) There is a feeling that the world-spirit has got into our members, and many are finding more pleasure in an opera house than in a prayer meeting. And that Christians are becoming more lovers of pleasure than lovers of God.

(2) Some of the old folks say that converts in this age are not as thoroughly converted as formerly, and therefore are not as truly separated from the gay world, on their entrance into our churches, as they were 50 years ago.

(3) Some one has declared that all the denominational returns show that a small per cent of our households have daily family worship. And that therefore the present weakness in our religious life, is traceable to the lack of the power and blessedness which daily family worship contributes to character.

(4) While yet others affirm that secret prayer is not practiced by Christians of any denomination as of old-time, as our power in public is regulated by our prayer in private.

(5) And some go so far as to say that the higher criticism, has so weakened the faith of preachers in the gospel, that they fail to preach the whole command of God.

(6) While yet it has been affirmed that the lack of spiritual power, noticeable in our public and social services, is attributable to the mad ambition that has overtaken some to get rich anyway, so long as they can make money and die famous.

(7) Last and not least, some old foggy declares it to be his belief, that many professors read more of the newspaper and magazines and book in one month, than they read of God's Word in one year. And therefore the little seed of the Word sown, is among so many thorns that they choke it, and so unfruitful.

Here are seven causes suggested for the lack of power, so conspicuously absent in thousands of churches in all denominations in the land. But as we are more particularly interested in Baptist churches, we ask in all sincerity, does any one of them apply to us, or do they all more or less, describe the causes of our present condition. If not, what are the causes for the restlessness and instability of the present generation of Christians? Why is it that men and women, professing Christianity are not loyal to the Son of God? Why is it that so often the preference is given to the world, or self, or friends, before Christ? Why is it that Christians can talk eloquently at any time on things of time, but on the love of God, the blood of Christ, the power of the Spirit, and kindred themes, those same Christians never have one word to say. I am not laying my blame on any one, for no one person could be blameable for the cause or causes of any dearth of blessing existing in 410 Baptist churches in these provinces. Go where you will, into whatever denomination you choose, and there meets you this feeling referred to, that somehow there is not the power of former times. There is plenty of machinery; regular services; large Sunday Schools; good preach-

ing; talented singing; but a sense of chilliness, a feeling that formality is dominant, and spiritual unity and earnest devotion lacking.

In the past associational year, in our Eastern N. S. Association, 70 churches reported only 200 baptisms, in the Central 55 churches, 178 baptisms and in the Western 72 churches, 266 baptisms, that is 107 churches with a united membership of nearly 2000 reported for the past year only 644 baptisms, being not quite 3 1/2 baptisms for every church, or one addition for every forty-five members of each church. This figuring business may not be a true test of our spiritual state or our service, but figures though dry things, always tell their side of a story.

One has said that on the Day of Pentecost one sermon brought three thousand souls to Christ; but that now the order is reversed, and that it requires three thousand sermons to bring one soul to the Lord. We are thankful to say that Christendom has not reached that calculation yet, and it is not therefore true. But perhaps this is nearer the mark.

WITH OR WITHOUT POWER.

When Dr. Gordon was passing a large business block he saw this sign, "To let, with or without power." He said the next convert that applied to his church for membership he would ask, "Are you coming in with or without power?" because he didn't want any more members "without power." Christians are you "with or without power?"

While Mr. Moody was preaching in New York, two hundred ministers met in Philadelphia to consider the advisability of inviting Mr. Moody to their city. One present protested on the ground that surely two hundred preachers need not wait for a revival till D. L. Moody came along; said he, "Has Mr. Moody got a monopoly of the Holy Ghost?" And the argument seemed to carry weight, till another preacher very effectively answered, "No, Moody has not got a monopoly of the Holy Ghost, but the Holy Ghost has got a monopoly of D. L. Moody, fetch him along."

If the 29,000 members in our Nova Scotia churches had been monopolized by the Holy Ghost, it would not take 45 Christians 365 days to bring one soul to Christ, and it is probable it would work the other way. Every one would bring 45 souls to Jesus, being an aggregate of increase of one million, three hundred and five thousand additions for the past associational year, instead of 644.

Christianity.*

BY REV. A. C. CHUTE.

Dr. Clarke has given us another thoughtful and thought provoking book. Those who read his "Outline of Theology" were desirous, upon the first intimation that another volume had appeared from the same pen, to obtain the book and enjoy its pages. "What shall we think of Christianity?" is a small work, composed of three lectures, being the Levering lectures before the Johns Hopkins University (1899). In this volume the author looks at three great contributions that Christ has made to the moral wealth and welfare of humanity, viz., the Christian People, the Christian Doctrine, and the Christian Power, which go far toward making up Christianity. The people have always taken on, more or less, the faults of their surroundings.

The message which Christ delivered was first received into minds full of inherited Jewish ideas, so that the new faith came near being smothered by the narrowness of Christian Judaism. Jewish legalism required a time to be outgrown, and so did polytheism. Before it became popular to be a Christian, there were martyrs, and afterwards, there were many worldlings who bore the Christian name. The fear that the good could not triumph over the evil, the best heaven went into cloisters. Through successive periods the Christian people have gone, responding to circumstances as well as to inward motivations. And still there is the mixed quality. The faith has not yet fulfilled its ideal, although it has made a people worthy of its endeavor. The present time is one of severe transition. Thought is passing over into a more nearly scientific movement, so that Christians must hold their faith, that is, their confidence in the living God; must open their minds, assured that the letting in of knowledge will not mean the driving out of faith; and must expand their hearts, loving men with Christ's love, and bearing the burden of their fellows. Already the Christian people are doing these things, not altogether well nor altogether ill. Some do a part and neglect the other parts. Toward the ideal there is progress.

Truth from Jesus filtered through men's minds and hearts and life, and this second expression, this lived-over substance of the truth of Jesus, constitutes the Christian doctrine. The chief contents of the uttered and re-uttered truth are the Fatherhood of God, the Saviourhood of Jesus, the Friendhood of the Spirit, the Supremacy of love, and the Transforming power of Divine grace. From this body of doctrine, or truth experienced, began the long history of Christian doctrine, the history of divine realities handled by human thought, that the Christian doctrine, as proclaimed at any given time, will be wholly clear, consistent and harmonious with the mind of God, is not to be expected. Variation enters with efforts to explain the great realities to tell just how and why they are true. It is right to try and explain, and it is inevitable, because minds and conditions differ, that there be disagreement. There is a tendency to regard explanations as part and parcel of the doctrine itself. And views that are held today have to be abandoned for truer views tomorrow. So we must not be scandalized if we find the Christian doctrine changing its forms. But what is the present worth of the Christian doctrine which has come down to us, affected by various influences? How well does the resultant represent the realities with which it started? These realities, as previously named, still hold their place as the centre and substance, they constitute the doctrine of the mass of Christian people to-day. There often appears to be irreconcilable conflict between those who hold the reality in common, when the conflict only relates to explanations. With all defects that have fastened upon the original, the realities that

*"What Shall we Think of Christianity?" By William Newton Clarke, D.D., New York: Charles Scribner's Sons, pp. 128.

made up the primitive doctrine make up the present doctrine. Those who find eternal life in the Saviourhood of Christ may rejoice that those who do not understand the doctrine exactly as they do, also find eternal life in it. Our father's interpretations were not full and final, nor are ours. Devotion to interpretation needs to be exchanged for devotion to realities. Help toward better conceptions will come from the best intellectual work of our time, not only in the genuine experience of the Divine grace and life is their adequate guidance. Words are nothing without true inward experience.

The question asked in the third lecture: Wherein lies the strength of Christianity? The answer is, Christianity is true, that is to say, it is made up of realities, as genuine experience proves. It sets for the things that are in the realm of soul. God is the Holy being with whom we ought to live as children, Christ is the Savior who seeks to bring us thither, the Holy Spirit is the indwelling Friend, love is the law of life, and holy victory may be ours. Between the constitution and destiny of the human soul and the religion that we have in Christ, there is a natural affinity and a mutual adaptation.

But realities must be felt to be realities if they are felt to be powerful. Creeds may be drawn up with clearness and accuracy and yet powerless. Statements do not win the day. Unfelt truth lies unused. Truth must be perceived as truth in the sensitive part of the interior life, whence the compelling influence upon the springs of action proceeds. The reality took possession of the early friends of Jesus and then the Christian power was born. The Fatherhood of God was not merely a cold belief but a warm and blessed experience, and so of the Saviourhood of Jesus, the Friendhood of the Spirit, the supremacy of love, and the possibility of victory. What gave power in the first days gives it in all days. Reformers, Puritans, leaders are ever men of feeling in whom realities live. The power of Christianity resides in the twofold fact that Christianity is true, and is felt to be true. Where there is reality and sense of reality, there is power. It is our defect that we lack so much the sense of having the best thing in the world, and the best thing in any world in our Christian faith.

In helpful and refreshing fashion is there development in the little volume before us, of what is thus outlined. There is much crowded into these three chapters, and no little will be gained from them by those who duly wrestle with the author. The effect will be to quicken hope, to arouse to better endeavor, to turn the heart upward to Him who alone can make us wise and strong and efficient. Though we may not always go with Dr. Clarke in his conclusions, we find ourselves decidedly enriched by his honest thinking, and his deep spirituality. The blessing of God be ever upon him and his many readers.

God's Valuables.

"And beho'd a certain lawyer stood up and tempted Him saying, Master what shall I do to inherit eternal life; and He said unto him what is written in the law how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind and thy neighbor as thyself. And He said unto him, Thou hast answered right, this do and thou shalt live. But he willing to justify himself said unto Jesus, who is my neighbor?" This question, "Who is my neighbor?" called out the parable of "The Good Samaritan." The law would teach that one tribe of the favorite nation was neighbors to every other tribe. Those who lived in the North of Palestine were neighbors to those who lived in the South, because these were descendants of the same heroic Abraham. But what about the Samaritans? The King of Assyria brought men from Babylon, Cuthah, Ava, Hamoth, and Sepharvaim, and placed them down in the country surrounding Jerusalem, and they could not be friendly because they were of alien races and strange blood. But the Master's teaching goes deeper than color of blood race, distinction, and geographical boundaries. God hath made of one blood all the nations that dwell upon the face of the earth. He enlarges our relations and makes them include all men. Every man is valuable to God because he was made in God's likeness and in God's image (a spiritual personality.) The child may value a piece of colored glass as much as a diamond, but those who look upon their fellow men through God's eyes will see that the man who gains the whole world and loses his soul is the poor man. The poor man here may be the rich man in the Kingdom of God, and the rich man here may be the poor in the world to come.

This year has been a bad year for ships. Within the first three months of the year, there were wrecked such ships as the Labrador, Castilian, Moravian, and the Scottish King. These ships alone cost the insurance companies at least \$300,000. Then there sailed from this side of the Atlantic during the first month of the year such ships as the Arons Croft, Melbourne, and others, but went down in the stormy Atlantic, which meant a loss of about \$300,000 more. Yet what is that compared with the broken and wrecked humanity we see on our streets and in our cities. The great Teacher saw the value of this broken humanity when he spoke the parable of the "Good Samaritan." He saw value in man. There may be found nuggets of gold underneath the ashes, and partly burned timbers where the building once stood. The one who came to seek and save the lost, saw stars where others saw only sand. He saw diamonds where others saw mud. He found hope where others found only despair. Our attention is frequently called to men who have amassed large fortunes, built large ships, and have entered largely into the commercial enterprises of the world. But there are things that money cannot buy. It cannot buy a happy home, Christian culture, or refined manners. Money may purchase good clothes, luxurious living and certain kind of knowledge, but it cannot buy moral beauty, goodness of soul, nor nobility of life. These belong to God, and can only be the accomplishments of a soul in whom God dwells.

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