

meeting of the Union in Edinburgh next October, be accepted by a number of our brethren. Secretary Creed's suggestion in our last week's issue in reference to the action of the Boards in the matter would seem to be a good one. Some of our brethren who are able to command the means and the leisure for the trip should go and bring back a report to those of us who are less fortunately situated. Churches which desire to show their appreciation for their pastors in a really handsome way will now have a fine opportunity.

—Is it wise for a minister to advertise the subjects upon which he will discourse? That it may be so on certain exceptional occasions will hardly be disputed, but in a general way we would rather feel disposed to answer the question in the negative, especially if there is an effort, by the advertisement of catchy, not to say sensational, subjects, to attract a crowd. Any success attending such a method of gathering a congregation, must necessarily be short-lived, and when the end is reached the attractive power of the pulpit will probably have been lessened rather than increased. The most valuable advertisement that any pulpit can have is the best work of which its minister is capable, done regularly and conscientiously from Sunday to Sunday.

—We observe that our City Fathers have been considering the propriety of passing an ordinance, forbidding anyone to spit on the sidewalks. It is doubtless a praiseworthy thing in our public guardians to take the sidewalks under their kind care and keeping, and see that they are treated with becoming respect. And yet, in a moment of extreme irritation, any unfortunate citizen or stranger should so far forget the reverence due to a hoary head as to spit upon a St. John sidewalk, we should hope that in dealing with the offender justice might be tempered with mercy, for it must be admitted that whatever may be said as to the polished exterior which they at times present, the appearance of our sidewalks is by no means always such as to inspire a high degree of respect, while some inoffensive pedestrians who have unavoidably been brought in close contact with them have received very unpleasant impressions.

—When a man knows a subject down to the bottom facts that are knowable concerning it, he is able to speak with an authority and an influence which is impossible to one whose conception of the subject rests upon a foundation in which knowledge is largely mixed with ignorance and conjecture. After all that may be said about the unwillingness of the average congregation to think, and its inability to distinguish between fact and fancy, it will be found that the man who not only knows how to talk, but who thoroughly knows what he is talking about, is sure to command attention. At the teacher's desk, on the public platform and in the pulpit, the men who are wanted are the men who know, and not merely the men who can argue and theorize and declaim. And with the process of the years this becomes more and more emphatically true. In the Christian preacher nothing can compensate for lack of knowledge—that is knowledge of God's truth as it relates to the spiritual needs of men. Such knowledge is not to be acquired by mere study of the Bible, however reverent and scholarly that study may be, its possession involves the transmuting of the principles of the Bible into the preacher's own life, and the demonstration of the truth in his own experience. Such knowledge does not always dwell most richly in those who are known as the most cultured ministers.

A Peculiar "Statement."

Rev. H. A. Giffin has kindly sent me a paper he publishes, in which he announces that, after much thought accompanied by prayer, he feels compelled to sever his connection with the Baptists. The grave assertion is made that "we find little room for liberty to preach a full salvation in the denomination we are leaving," and among the reasons given for this action are, "the increasing worldliness of the Baptist church, the unsanctified methods of church work, and the persistent rejection of the truths of the deeper life in Christ."

As one of those present at Bro. Giffin's ordination I have a deep interest in him, and feel impelled to make one or two observations:

1. Has Bro. Giffin considered what his statement implies? It looks as if he is so much more righteous than we that he cannot stay among us. Is that the standpoint from which he surveys us?

2. If so, is that the Christian way? Is it the way of Paul, for example, who found the Corinthian church very far from having sanctified methods in anything. Yet how this good man bore with them—what letters he wrote them—what heart-outpourings he showed them! "Who is made to stumble, and I burn not?" Was there in this generation a more spiritually-minded man than C. H. Spurgeon? Surrounded as he was by tendencies he did not like, he still remained a Baptist, heart and soul, and his good sense was shown in this, that notwithstanding urgent solicitations, he refused to form another Body, saying, "There are two many denominations already."

3. But where will Brother Giffin go? He will find carnally-minded people everywhere. Probably there are as few of these among the Baptists as anywhere. I am quite sure that if I were to be put out of the Baptist ship tomorrow, and did not drown, I would not know which of the other ships to choose. I have always had abundant liberty to preach all the truths I found in God's word, with perhaps some little glosses of my own, and not a soul has ever cried "Stop!"

In glancing over Bro. Giffin's paper, "The True Witness," I should suppose that the special doctrines he feels called on to emphasize in his separate ministry are: A Second work of Grace, Divine Healing, and the Second

Advent. Well, Dr. Gordon taught these persistently, and kindly bore with us all who could not see as he did. He had balance of mind, and although I think he laid too much stress on some of his ideas, still he held his way consistently to the lamented end. I trust that Dr. Gordon's followers may have his wisdom; and that such escapades as that of Bro. Giffin may not be frequently repeated.

But it strikes me that our people in these Provinces do not take kindly to, or at all events, do not readily receive these teachings, and perhaps that is what has made him feel uncomfortable among them. If he has left us because he would not cause division, he has more piety than some of those who hold pet ideas. From one sentence in his "Statement," I do not know just what credit is to be given here in this respect. It is this: "We leave it with the individual members of the congregations at Weymouth and New Tuskot to choose each for himself and herself as to whether they shall take a like stand." I should hope that he is appalled at the prospect of breaking up churches even for his cherished views. It is a most serious thing to rend the Body of Christ for one or two darling phases of religious belief,—concerning which, too, there is a wide difference of opinion. Edward Irving, whom he quotes as authority in regard to miracles of healing, to be consistent, went on to insist that speaking with tongues must be recognized, and to this day the Irvingite congregations practise this, to the amazement of all sober-minded Christians. He also brought into vogue the twelve apostles, choosing and setting apart twelve men to this office, and imagined that he had restored the Holy Apostolic church—establishing, I may add, the most elaborate and gorgeous ritual in the Christendom of today. How far can we go, when once we set out on this road, is a question we may ponder before we start.

Again looking over the "True Witness" I see a column headed "Baptism of the Spirit," and the first note under that head is the utterance of a Presbyterian D. D., to wit: "What the pastors and churches need is the baptism of the Holy Spirit, which will create in the hearts of Christians a passion for souls," etc. I am sure that every Christian heart in our borders will subscribe to that; indeed I have noticed that there is a yearning in that direction, and I will unite with Bro. G. or any body else who is looking for a Pentecost. Humbly acknowledging our dullness in things spiritual, our extravagance, our avarice, the animosity that springs from political differences, and our other sins, as we discover them, and forgiving one another, as God for Christ's sake has forgiven us, God will hear us and bless us, and that right early. Is it not, in short, separation that is necessary, so much as coming together, and praying "Thy kingdom come." D. A. STEELE.

Amherst, January 18.

Ontario Letter.

Among the many functions of the Christmas season, was the observance, Dec. 20th, 1900, of

FOUNDER'S DAY

at McMaster University. This is an annual festival kept in honor of the late Senator McMaster, and it marks also, the closing of the autumn term. There was an added interest this time, in the presence of Mrs. McMaster who had come from New York, to lay the corner stone of a new library building. After the stone laying, addresses were given in the chapel, Chancellor Wallace announced that of the \$40,000 required for enlargement, \$37,000 had been paid or pledged. Mr. A. T. McNeil, on behalf of the students, handed over a purse of \$1,000 in gold being an instalment of a student fund which amounts to \$7,335.

Mr. D. E. Thompson, a Toronto barrister, traced the progress of the University from a beginning of 13 students in 1880, to the present attendance of over 200.

The Founder's Day address was made by Rev. P. C. Parker of Toronto, who urged the need of energy and work in the cause of the institution, the denomination and the kingdom of Christ. Addresses were also given by Rev. J. L. Gilmour of Hamilton, Dr. Whiteby of Australia, Rev. T. Moody of the Congo African mission and Dr. Newman of the College faculty. A reception was held in the evening which was attended by a host of the friends of the College.

DR. DENOVAN.

Is gone, as already announced in the pages of this paper, Born in Scotland, the son of a Presbyterian pastor, at great sacrifice to himself became a Baptist. At further sacrifice, he came to Canada, and bore his share of the pioneer work of our denomination. Of his Canadian pastorates, the most notable were those in Montreal, Olivet church and Toronto, Alexander street. In the latter he abode fourteen years preaching sermons never to be forgotten by those who heard them. After sitting under him for three years while a student at the University, the writer can say that Dr. Denovan, as an expository preacher was unsurpassed by none in our denomination, and equalled only by the late Professor Forrance. Other preachers could "play to the gods," and were more popular, but for patient study of Scripture and for forcible exposition of the same, Joshua Denovan was the man.

During the latter part of his pastorate, the building on Alexander street was sold and a new building was erected, known as Emmanuel church. In this church, the funeral service was held on Saturday, Jan. 5, Dr. Denovan having died in the General Hospital, after an operation for kidney disease, Jan. 2. On the following day, memorial sermons were preached by Dr. Thomas in Jarvis street church, and by Pastor Weeks of Walmer Road, where Dr. Denovan had attended of late years. A memorial volume is in process of publication. Mrs. Denovan still abides, with four sons and four daughters to cheer her widowhood.

OBITER.

It will be known to the readers of this paper, that the great church in Moncton, N. B., has, for the second time, called Pastor Hutchinson of the Park church, Brantford, and that he has accepted the call. He leaves a pastorate of fourteen years, at what he feels to be the call of duty.

The Fifth Ave. church, New York, and the Euclid Ave. church, Cleveland, Ohio, have both sought to call away Pastor W. W. Weeks of Walmer Road, Toronto, but he feels that his work is not yet accomplished there. Port Hope, Jan. 14, 1901.

Back-Pew Education.

ITS EFFECTS AND REMEDY.

The back-pew problem has been a difficult one to solve. Pastors in particular have long been conscious that this problem exists. The fact is, in many places, boys from youth up sit in the back pews. How does the boy get there? First, he is naturally inclined toward such a seat; and, secondly, he is allowed to sit there. What

EFFECT

has such a position upon the boy? We take it for granted that all parents desire the regeneration of their boys. Environments have much to do with this. "Evil communications corrupt good manners," while sanctified communications uplift. Every boy, as well as every man, has his effects upon others. Boys are like sheep, where one goes they all follow. To sit in the back pew

1. Distracts the Mind of the Boy. When boys get together they talk—even in the back pews. It may be when the choir and congregation are singing, the pastor praying or preaching, that the boys are talking; if so the mind is absolutely distracted from the services, and the occupant of the back pew can receive no good from such exercises, for instead of the mind being fixed upon what is said, it is fixed upon what the other boy says.

2. It Creates Indifference. There is no time in life when the heart and mind are more susceptible to impressions than in youth. Early impressions are the lasting ones. The back pew is an ideal place where boys may be impressed with carelessness and indifference. These impressions will deepen which will make the salvation of the boys an exceedingly difficult thing. It is far easier to mould clay into symmetrical proportions when it is soft than when it is hard. I knew of a family where the father allowed his boys to sit back while he took an "upper seat," and, although he prayed earnestly for the salvation of his boys not one of them came to Christ. The reason is apparent: The environments and associations of the back pew offset his prayers. But is there not a

REMEDY

for this prevailing wrong? There is a remedy for all diseases, an antidote for all poisons, a "cordial" for all our fears, and is there no "Balm in Gilead" for this back-pew malady that is keeping so many out of the kingdom of God?

1. Change the Environments of the Boys During Service. Every parent is supposed to rule his household well, "having his children in subjection with all gravity." Instead of the boy walking in most any time after the service is begun, and taking a "lower seat," his parents should see to it that he comes in in time and takes his seat beside them. Here his environments are changed; he hears no talking, and there is nothing but the exercises of the hour to engage his attention which have a far better opportunity of making lasting impressions upon the mind. I knew another family where the boys were obliged to sit beside their parents during service, and as a result they all gave their hearts to Christ early in life. The result, I believe, would have been different had the boys received the usual back-pew education. If this be practised

2. Time will Produce a Dislike for Back Seats. Habits grow and strengthen with the years. They become second nature, and what we get accustomed to do we like to continue to do. If, through practice, a fondness be created for the back pew, it will be difficult to get the occupant to move up higher. Or, on the other hand, if one habitually occupies a central pew, it will be unpleasant if he were obliged to take a "back seat." But parents, you can't get all your boys out of the back pews. Have they not passed beyond your authority, and largely become their own masters? These will continue occupants of the lower seats, but the boys over which you have control should be removed to seats beside you, and then your prayers will be most consistent. It seems to be inconsistent praying for the conversion of the boy and at the same time he is allowed to sit in the back pew where other boys distract his thoughts with other things foreign to the subject of the hour.

OBSERVER.

The "Twentieth Century Fund."

REPORTS EXPECTED.

We are expecting to hear from the District meetings that have not reported, how they have apportioned the amounts assigned them. We are anxious to know, as soon as possible, what each church in the province is expected to give.

WHERE TO SEND THE MONEY COLLECTED.

The money for this Fund raised in New Brunswick and P. E. Island should be sent to Rev. J. W. Manning, D. D., treasurer of Den. Funds for those Provinces and that raised in Nova Scotia should be sent to A. Cohoon, treas. Den. Funds for that Province.

ENLIST ALL.

It is hoped that an earnest effort will be made to interest all in this Fund. As an aid to this there should be sermons, and addresses showing what the Baptist in these Provinces were one hundred years ago and what they are to-day. In this way it will become manifest how wonderfully God has blessed us and how he has honored us in making us a blessing to our own land and to the world.

As this should be brought to the notice of our young people especially and all urged to contribute to and to become interested in this Fund. No church or pastor should be content till the names of all the church members are on the roll of contributors. This would mean work but it would be work that would tell in the interest of the Denomination and of the cause of Christ.

NICTAUX HEARD FROM.

The old historic church at Nictaux, has the honor of the second place in sending contributions to this work. The amount sent indicates clearly that the full amount of their assignment will come in.

A. COHOON, Treas. Den. Funds.