

except Mr. Gordon, who the day before had left for Winnipeg. There were addresses by Revs. Dr. Carey, G. R. White, J. W. Manning, J. T. Burlingame and M. C. Higgins. Excellent music was furnished by an orchestra in charge of Mr. Nash, and Miss Coles sang a solo which was much appreciated. Refreshments were served by the ladies in the parlors. Mr. Gates left for New York by the evening train on Wednesday, and would sail from that port by the S.S. 'Saal' on Saturday. Mrs. Gates expects to join her husband in London on his return from the farther East, and they will spend some time together in England. Mr. Gates' hosts of friends will unite with us in wishing him a safe and pleasant journey.

About a fortnight ago a despatch which appeared in the daily papers reported that at a place called Lake City, South Carolina, the house of a negro family by the name of Baker was set on fire by an armed mob of a hundred white men who, as the negroes attempted to escape, fired upon them, killing the man, Baker, and an infant child which was in its mother's arms, and so wounding the wife and three daughters as to maim them for life. What was the crime charged against this man and his family? He had accepted from the Federal Government the office of postmaster, and despite the requests, threats and persecutions of the white men of the place had persisted in holding on to the office. That is all, the man was not a desperado, he had murdered no one, he had not attempted any offence against white women. So far as is alleged, neither Baker nor any of his family had committed any crime whatever, except that he had attempted to discharge, to the best of his ability, the duties of an office to which he was appointed by the Government of the nation. The crime of the murderers was so atrocious, so utterly defenceless and diabolical that it seemed impossible that such deeds could be done even in the Southern States of the Union, and we hoped for the sake of our boasted Christian civilization that the report would turn out to be an invention of the sensational newsmakers. But later reports confirm the terrible story, and it appears that in all its horrible details it is only too true.

Naturally this latest and most fiendish outrage upon peaceable negro citizens has aroused much indignant comment in the newspapers of the country. The New York Outlook says: "No element of infamy seems to be lacking in this crime. It was not the act of one man, but of a large body of men, whose diabolical race feeling would be impossible unless excused by the general sentiment of their community. It was perpetrated not against a body of men from whom defence would have been possible, but against a single man whose home was set on fire in the dead of night, while he, unarmed, was murdered when he tried to escape the flames. And finally, it was characterized by the unspeakable dishonor of bullets fired upon the son and daughters, wife and babe of its intended victim." The New York Tribune says:

"This crime cannot be excused, as other violent outbreaks in the South have been, as the act of a mob fired by a noble if ungovernable rage to avenge some wrong. Nor even can it be explained as political, for it did not stop merely with the murder of an unpopular person. Neither was it the act of a few irresponsible outlaws. This infant-slaughtering, woman-shooting, man-burning crowd was practically an assemblage of the white community of the neighborhood. Their savagery was the culmination of a course of persecution which apparently had the support of some of the most prominent people in the State. All South Carolina has been for years educating her people in lynchings, mob-murders and race persecutions, until murder has been made a natural instrument of political controversy and the killing of an infant in its mother's arms appropriately filled out the measure of South Carolina's barbarian debauch."

From Halifax.

The officers of the First Church in their annual report state that twenty-two were added to the church during the year, 15 by letter, 4 by experience, 1 by restoration of name, the decrease was ten, 5 by death and 5 by dismissal.

The most outstanding feature of the year's work, says this report, was the activity displayed by the young people. The Mite society gathered \$75 for missions and \$100 was raised by 100 persons giving a cent a day for 100 days. The Young People's Union, The Ladies sewing circle, the sisters visiting committee have all been active and have done good work. The Rev. A. Gandier of Fort Massey lectured before the Y. P. Union on "The Land of William Tell." The pastor's house is opened

to the church and congregation and indeed to any friends every Monday evening. The social life is largely cultivated in this way. The prayer meetings have been well attended. Among the five removed by death was the Rev. R. R. Philp. The annual expenses of the church were \$3,187.28. The church mortgage was at first \$15,000, year by year it has been reduced till it is now \$7,500.

The pastor's salary is \$1,600. To denominational objects the church has given in the year \$668.85. At present there is among the teachers of the Sunday School an ardent desire for the spiritual welfare of the scholars, which is an earnest of good things to come. In the church there is harmony and hopefulness. All this is very encouraging to the pastor and other burden bearers in the church. Mr. W. F. Parker and Mrs. Parker have gone to North Carolina to spend March and April. Mr. Parker's physicians recommended this for the benefit of his health, which is now much better than it was a year or two ago.

The North Church receipts for current expenses were \$2,466.30. The collections for all purposes were \$3,267.91. On Bloomfield Mission \$78.30 was expended.

The Rev. Mr. Fash goes on heartily and hopefully with his work. Extra services have been held and beside the additions already reported others as converts, are about to be welcomed into the church.

It must not be forgotten that the Rev. D. G. McDonald and J. E. Goucher have of late reaped large harvests in the congregation of the North Church. There is not therefore so many to draw from, let it be said with rejoicing, as in many congregations. The work of training and construction is the chief work before Mr. Fash at present.

The West End church, Pastor Lawson informs me, has received in the past year six members. The church has raised about \$600. The Home Mission Board and city churches have contributed \$225, making an expenditure of \$825. The pastor is highly esteemed and works on hopefully.

The Rev. Frances Robinson, S. T. D., of the Cornwallis Street church has launched himself body, mind and soul into revival work, nor have his labors been in vain. When he came to the church it was financially and spiritually drifting toward bankruptcy. But Dr. Robinson's labors have been greatly blessed. Twenty I hear are about to go forward in baptism and others are expected. The collections have largely increased. The meetings are well attended and the outlook is encouraging. The Rev. Dr. Robinson is a young, energetic man and has had the advantages of a wide experience. The Sunday School and church services are crowded. It is to be hoped that the church will so stand by their pastor, that he may be not only able to build them up spiritually, but also to lead them into the good land of freedom from debt.

Rev. W. E. Hall has left the Tabernacle in a good state for his successor. The mortgage has gone down to \$2,600, the amount allotted by the committee for convention fund has been raised, and better than that harmony and assurance prevails in the church.

The Rev. W. E. Bates commences on the 1st of March. He will receive a welcome at an induction service on the 13th, which will be attended by the Baptist ministers of the city and a representative from the other churches. The church has given Mr. Bates a warm and unanimous call. Your correspondent has not the facts at hand to fully report about the heroic little church in Dartmouth and its devoted and much beloved pastor. That will be remembered in my next communication. The Rev. W. E. Hall has been supplying the Tabernacle. For the first two Sundays in March he will be at Port Hawkesbury.

A large meeting was held in Orpheus Hall on the evening of the 1st of March memorial to the name of the late Miss Frances E. Willard. It was large and intensely interesting. Mrs. Whiston, Miss Amy Johnston, Mrs. Archibald, Mrs. F. Woodberry, Rev. E. M. Saunders, Dr. Lathern, Mr. W. Saunders, Dr. Black and Bishop Courtney all had some good things to say about Miss Willard and her great work.

The Rev. Mr. Rough, agent for an English Children's Home, lives on the shores of Bedford Basin. He and Mrs. Rough make themselves very useful. Mr. Rough preaches frequently in a chapel on General Laurie's estate.

REPORTER.

Preachers but not Ordained Ministers.

In the last number of THE MESSANGER AND VISITOR the heading of the obituary notice of Shubael Dimock by his grandson the Rev. Joseph Dimock, is "the Rev. Shubael Dimock." He certainly merited great reverence, but this designation is that of a regularly ordained minister of the gospel. This is not the fact. He conducted public worship both in Connecticut and in Newport. So did hundreds of New Lights at that day. He was not regarded as an ordained minister.

I saw also in a Truro paper that his son, Daniel, as well as himself, were preachers of the gospel, thereby leaving the impression that both of them were ordained ministers. This too is incorrect. When Henry Alline organized a New Light church at Newport he ordained

over it two ruling elders. Daniel Dimock was one of them. He represented the Baptist element in the church. In this office he was by Henry Alline authorized to administer the ordinances when no ordained minister was present. This he sometimes did. At that day in the congregational churches in New England, this order of officers was quite common; but it has fallen into disuse in this country. Daniel Dimock is not put on the list of ordained ministers in the association minutes of that day. Indeed I see it in the hand writing of the Rev. Edward Manning that he was never ordained except as stated above. But like his father he conducted public worship.

This was very common down to a comparatively late day. It is now in my mind a distinct vision—the sight of Deacon Sydney Welton—preaching the gospel with sympathy and power in the Bethel at Aylesford. I liked him best when the tears streamed down his cheeks. Then he was eloquent. But he would have been shocked had any one told him that he was a preacher. Indeed I heard him tell a spurious aspirant for the pulpit that calls to preach came from different sources, said he, the Devil told me once that I had a call to preach but he is a liar. E. M. S.

Questions.

1. Is it considered unlawful and contrary to the Bible, for a member of a Baptist Church to sue (before a Christian magistrate,) a member of the church for a debt.

2. Is it considered safe for a Baptist Church to take the collection of debt between its members. Would not the creditor be under the risk of losing his bill, by the debtor leaving the country, disposing of his property, etc., etc.

BAPTIST CHURCH.

1. What the apostle Paul chided the Corinthians for particularly was going to law before heathen magistrates. But it seems fair to conclude that he would have discouraged an appeal to civil courts in general as a means of settling disputes between Christian brethren. Certainly Christians should, so far as possible, avoid going to law with members of the church. If employed at all, the civil court should be a matter of last resort. At the same time it is hard to see that there is any virtue in a Christian man permitting himself to be defrauded by men who may take advantage of their church membership to act dishonestly.

2. We fear a church would be likely to do more harm than good by attempting to act as a debt-collecting agency for its membership.

April Conference for Ministers and Christian Workers.

The Third Annual Conference for Ministers and Christian Workers will hold its sessions in Chicago, at the Bible Institute, throughout the month of April.

The object of this Conference is to consider and discuss the various lines of aggressive Christian work, and to listen to the best Bible instructors that can be secured. It is free, undenominational, and open to all interested in any line of Christian work. Mr. Moody will be present for some days at the opening, and Dr. A. F. Schaffler, Superintendent of the City Missions of New York, and a well known Sunday School worker and Bible teacher. Prof. W. G. Morehead of Xenia Theological Seminary will teach during part of the Conference. Prof. John R. Sampey, of the Southern Baptist Theological Seminary, Louisville, Ky., will deliver a course of eight lectures on his recent travels and explorations through Egypt and the Holy Land. R. A. Torrey, of Chicago, will be present and teach throughout the Conference. W. R. Newell, Assistant Superintendent, who teaches week-night Bible classes, attended weekly by 3,700, will tell how it is done.

Besides the special addresses by speakers from abroad, the regular work of the Institute will go right on. This consists of lectures each forenoon at nine and eleven o'clock on Bible Doctrine, Bible Study by chapters, etc., by the Superintendent, R. A. Torrey, and the Assistant Superintendent, W. R. Newell.

An interesting feature of this branch of the Conference will be Mr. Torrey's class in "Bible Study by Chapters," and his class in Personal Work, where instruction is given in the practical details of bringing men to Christ.

The indications are that the attendance will be much larger this year than ever before, and, gr. at the past blessings have been, even greater ones are expected from our Heavenly Father and His Son Jesus Christ and the Holy Spirit. Anyone contemplating attendance can write Mr. Moody or R. A. Torrey, 80 Institute Place, Chicago.

Book Notices.

The Greatest Name in the World. By Rev. John W. MacCallum, Toronto: William Briggs.

This little volume of 127 pages, with its heavy paper, excellent typography and white leatherette cover, makes a very attractive appearance. Its contents consist of a number of lectures which the author prepared and delivered with the purpose of intensifying the interest of young people in the life, gospel and universal reign of Jesus Christ. Yielding to the solicitations of many friends, the author has given them to the public, in the form in which they now appear, in the hope that they may prove helpful to "thoughtful, earnest souls, struggling with the difficulties arising from the insinuations and sophistries of the multifarious infidelity of today."

Mr. Arnold's Week of Christian Living, An Experiment and Its Results. By Rev. Albert E. Waffle, D. D. Cloth, 16mo. 58 pp. Price, 25 cents. Kremlin Parchment Covers, Price, 15 cents; two for 25 cents; 10 for \$1.00. Chicago: Christian Culture Press, 324 Dearborn Street. 1898.

A sermon story, written by an earnest man, of keen literary taste, and inspired by a high moral purpose. Literary style and force of purpose are combined in admirable balance, making the work one of special merit. Dr. Waffle's style stirs our interest to the full, and his diction is refreshing and pure. The book can bring blessing and blessing only. Its stroke is vigorous and direct. It should be read and felt in every home.