

The Boston Harvest.

BY REV. I. R. WHEELOCK.

Lovely May has come, and if we were in a mood to quote from the poetic scriptures, the quotation would be Song of Solomon chap. 2: 10-12. April has been the month of baptism and Easter the sacred day. Think of this as an event in the life of the Rosindale Baptist church, on that day 11 girls were baptized during the morning service, 7 other persons at the Sunday School session, and 13 boys and young men at the evening service; and the end was not yet, for more have obeyed the Lord's command in this month of May. This is the recent record of only one church. Baptisms have been numerous and used Boston as well as in the city. You have borne to us good news from Acadia that has raised the joy of every Christian Acadia student to highest note. And we in antitropical fashion, sent back from this land the good responsive message of wonderful grace descending from God, and of many conversions to the Christian life.

We are now far enough removed from the great Dawson meetings to report in part upon their practical results.

First of all was the exhibition Mr. Dawson incidentally gave of masterly gospel preaching. His style was the perfection of pulpit discourse, and his sermons were like his style, art models. His knowledge of the scriptures is very broad and searching, and wonderfully rich. He discovers new beauty and power, while yet he is conversant with old knowledge, and he can combine with rare skill the related evangelical parts of the Bible, so that God's voice is one whether heard in the gospels, in prophecy, or in psalm. He has, too, great wealth of literary resource. He is able to buttress the revelation of God with the best thinking of the world's greatest and wisest men. And such literary allusion as he makes use of, is by no means a superfluity, for men in general like to know that the leaders and sages of the world at their best, think God's thoughts after him. In Mr. Dawson the best and strongest literature seems to encircle the Bible to support it, not to defeat it. For him the Bible seems to be a central mountain of spiritual truth whose summit reaches up to heaven, and to God's throne; while all good literature as foot hills cluster about its base in loving yet sturdy support of the one vast, mighty, commanding, authoritative revelation of God. Poetry sublimates its tribute history brings its lessons, philosophy yields its resources—all, to the one sublime issue of man's prompt whole-souled surrender to Jesus Christ—to steady faith in him, life long love, adoration and service to him. His sermons make it appear vividly to his congregations that there is only one right primal direction for human life to take, only one thing for people to do first and at once—come to the crucified, but risen living Christ, in whom all things consist, who is the head over all things to his church. Profound conviction seemed to rest on his hearers that the matter of becoming right with God should not be delayed a moment longer.

How much his preaching and addresses were needed in the noble Congregational brotherhood of churches. He came to his own and brought to them a stirring message new from the heart of the Eternal. As I listened to him I felt the mighty contrast between his sermons and addresses and some I have heard from Congregational pulpits. For instance at his advent to Boston, a Yale professor and he were engaged to speak at a general meeting of Congregationalists in the New Old South church in Copley Square. The choice membership of the federation of Congregational churches was largely represented. It has been felt for years past that Congregationalism has not fulfilled the large mission entrusted to it, and this meeting was one of those called to remedy the long standing defect. The other evangelical denominations were outstripping the Congregational on the very ground it had long ago preempted. The Yale professor learned, eloquent and popular in the Congregational fraternity, declared his belief that what was needed most in the way of denominational reform, was some subordinate changes in Congregational polity to adapt the Congregational gospel to the times in which we now live. Mr. Dawson arrived from a long railroad journey when the Yale professor had reached about the middle point of his extended discourse. Tired and worn the evangelist was still ready, and what a contrast of address. Mr. Dawson said he was tired of so much discussion of congregational polity. What was needed was rather a change of spirit and endeavor to the evangelism of the New Testament and of the apostolic churches. He instanced John Wesley as the proper evangelizing type for even all Calvinistic Congregationalists to follow. To do the work of Christ in the world, organization is a minor matter, while evangelism in which the rich and the poor shall freely unite and co-operate, is the normal life and activity of the church of Christ. This kind of work and not any mere change of polity is the supreme need of external Congregationalism. Internal Congregationalism should be inspired and directed by the Holy Spirit given to the church for this very purpose of leadership.

Mr. Dawson's sermons all bore the stamp of that fore-running address. Christ's churches fulfil their mission, only as they are active propagandists of the gospel, and then not so much as aggregations of members in which many individuals are practically lost, but as units, every disciple seeking to make another disciple of some lost pe-

son. In business men are inventive, and are pushing to gather in new dollars from the outside abundance. Do a like thing as Christians in the midst of a perverse and sinful generation.

There was another conspicuous service which Mr. Dawson rendered his brethren. Many Congregational pulpits have been accustomed to exalt personal character and usefulness in the world to the primal position of faith in Christ as the ground of salvation. At least this is the impression of the hearer. It might not be the formal statement of the preacher, if he were to undergo a theological examination, but it is quite true to say that it has been the practical drift of many Congregational pulpits. But Mr. Dawson placed the emphasis of doctrine where the gospels do, not primarily in Christian character, but in the soul's surrender to Jesus Christ and obedience to him. High personal character will follow the primal act as a good tree bears good fruit. A person self-surrendered to Christ, and so living; is sanctified by the Spirit of God, and so reaches the stature of perfect men and women in Christ.

These two messages of Normal Evangelism, viz., the primal mission of every church of Jesus Christ, and the primal act of every soul, came to many of Mr. Dawson's denominational brethren with a new and even strange power. Was it true that the wealthy and somewhat exclusive Congregational churches, should become propagators of the gospel in the sense of working personally with and for lost souls, as the Salvation Army does, only perhaps on a higher level of social life? Should these delightful saints' rests, the rich suburban churches, do missionary work among the foreign born of the great near-by city, and should every disciple become an evangelist in his own way, as Christ did in his way? Yes, it is true. And many, good, hitherto self-satisfied Christians, began to rub their eyes, and look around to see just "where they were at," for they had not been accustomed to hear duty proclaimed from such an authority as Mr. Dawson, just in that wise before.

Next in timeliness came Mr. Dawson's message to the Methodist fraternity. While nominally he came as evangelist to the Congregational body, yet so gospel-like was the breadth and purity and power of his message, that he seemed to be sent of God to all evangelical people. Strange to say, parts of the energetic Methodist brotherhood, had lost much of John Wesley's evangelism, and some of its pulpits were laying emphasis upon Christian service, while saying hardly anything of repentance toward God and faith in our Lord Jesus Christ. One of the Methodist divines, not very long ago, called attention to the ominous tendency, and took as his illustration the fact that at the anniversary exercises of schools and colleges, Methodist sermons had for years discoursed upon Christian life-service, as though salvation came by character and good deeds, instead of by the grace of God through faith in Christ. This loosening from their old standards, has been due perhaps in New England to the influence of Boston University. Still in a matter so delicate it may be difficult to make a strictly correct diagnosis. But whatever the source of this defection from Methodist traditional evangelism, sure it is that Mr. Dawson supplied a very powerful corrective. In many parishes Methodism has taken on its splendid optimism, and regained its old time courage and plainness of address to sinners. Its probation rolls have been filled in with hopeful conversions, as not for many years before, and the joy of the Methodist people abounds.

But not in such marked measure have our Baptist pulpits and people needed the presence and instruction of Mr. Dawson. Indeed in no churches of New England did Mr. Dawson seem more to the "man born" than in Baptist churches, and among no people was he more at home than in Tremont Temple beside its eloquent pastor. Our Baptist pulpits already had his Normal Evangelism, already had his view point of scripture, and placed the emphasis of doctrinal statement just where he did. Thanks to the training and influence of our theological seminaries. Only our churches had not carried his evangelism forward into the sinful highways of life with such ardor as he did. Under the powerful stimulus which he gave them, they began campaigning for Christ, and many converts attest the victories won in the open field for him.

Two particular directions are noteworthy as new departments in Christian work. They are yet in the experimental stage, and may not for a long time, become acclimated to the ordinary life of our churches. And yet the second, if not the first, cannot be called impracticable, for the Salvation Army has shown us that lost souls are saved by means of file and drum, and street parades. If only the fervor of evangelical churches were somewhat heightened, and held at that higher altitude, New England Christians could go steadily into the highways and alleys of our great cities, and gently compel the neglected classes to come to our places of worship.

1. Mass meetings in one or more of the theatres on Sunday afternoons or evenings. These have been successful in getting the crowd, the outside crowd, just the people who need so much the salvation of Christ. But something has seemed to sap the power of evangelism there. Or perhaps a few services in theatres are too few from which the most optimistic courage can draw great hope. Perhaps

however there is a silent but powerful repression to the gospel in those places. There are of course all around suggestions of gaiety—present worldliness and not other worldliness—hilarity and not sober reflection on sin and its consequences—laughter and not repentance toward God. Are not men greatly influenced by the fitness of things? Spectacular shows of the comic and vaudeville sort on the stage on week days, do not harmonize very well with earnest gospel evangelism in the same place on Sunday.

2. The second is church street parades after the manner of the Salvation Army. Foremost in this effort has been our Ruggles street Baptist church led by the pastor Dr. A. C. Dixon. The Salvation Army has been taken into the confidence of the evangelizing church, and the Army has been asked to show the Ruggles street people how to parade, and how to make such a demonstration successful in winning outside people to gospel services.

The procession has started out nearly at the close of the ordinary evening services in the evangelical churches, so as to catch some of their congregations as they were dispersing. Neighboring pastors have entered the parade at that hour. Streets have been filled up for quite long distances with marches for Christ. People of all classes, and of no class, have joined in, wending their way around to the Ruggles street church. And there evangelistic work has gone on for an hour or more. It is said that the reaping of harvest has been highly gratifying to the chief reapers. But we must wait longer and see what these unusual efforts at their best will accomplish. Later your occasional correspondent may have gleanings and aftermath from the Boston Harvest to send you, which will be quite as good as the harvest itself. For these additions to Boston churches, let us pray and work.

Rosindale, Mass.

A Message from "The Great North West."

BY D. G. MACDONALD.

Dear "MESSENGER AND VISITOR:"—My joy in the gracious work in progress in that historic place so fragrant in the memory of so many of us who are so widely scattered, leads me to place a few lines before the eyes of your readers. I want to say first that while the "showers of blessing" are again falling upon Wolfville—"the Hill" and the valley alike sharing in God's saying power, "mercy drops" are falling upon us in the great North West.

The church to which I now minister, situated in a prosperous town called Hartney, surrounded by a community of farmers of more than ordinary prosperity, one of them having 1750 acres of wheat sown this spring, another 1600, while from 500 acres to 700 acres is quite an ordinary crop.

The church was once the strongest out of Winnipeg, but by a series of reverses she reached very near the point of closing her doors. Nearly one year ago I came here hoping to be used in gathering the scattered embers and helping them to secure a pastor, and I am here yet. The Lord has put the seal of his approval upon the work. The church has put on new life. About \$1200 came into the Lord's Treasury during the year, and fourteen promising converts were baptized last month. With other additions before that and still others to follow prospects are now much brighter.

It was a little amusing to me, and yet saddening, to read a letter that came yesterday from a prominent Rector in Chicago, to one of the young men recently baptized, expressing his "surprise that any man should leave the church which Christ founded to become a member of a denomination which is only 300 years old, and has not the Divine foundation or commission."

I advised the young man to write to his former spiritual advisor that he could not find anywhere in the Bible the words "Episcopalian" or "Church of England," while thirteen times the Book refers to the "Baptist" as for example in Mat. 3: 11 "In those days came John the Baptist preaching in the wilderness of Judea and saying repent for the kingdom of heaven is at hand;" and that in the same chapter we have it recorded that it was this same Baptist that baptized our blessed Lord.

We have no room to question the denomination of our Lord's forerunner for the Word calls him a "Baptist". Those who were baptized by him, possessing the scriptural qualification for the sacred rite must also be Baptists.

When a Baptist minister enters a community and preaches the Word, and the people believe his message, and they that receive the Word are baptized and organized into a church, you have there a Baptist Church, have you not? Such was the first church of which the Bible gives record. He who came to make ready a people prepared for the Lord (Lute 1: 17) was 'sent from God' (John 1: 16) and was a "Baptist" as above stated. Those whom he made "ready for the Lord" by his preaching and baptism were certainly not made Episcopalians (neither were they made Presbyterians nor Methodists) for these words are only 300 years old and not all that old even, but they were made Baptists baptized by a 'Baptist' minister "sent from God." Out of this 'prepared' material our Lord gathers the nucleus of his church instead of being "without Divine foundation or commission" she is built upon the foundation of the apostles and prophets, Jesus Christ himself being the Chief Cornerstone and her commission is couched in un-

mistakable language authority has been given. Go ye therefore and baptizing them into the name of the Holy Spirit, etc. whatsoever I have commanded you to do, do: and I will be with you alway even to the end of the world. Amen.

This foundation authority has been given years old," and they shall be in the light when years shall be in the light is penetrating. If it isifest wherever the work of the great revival in "the Baptist" will be of interest again much discussed.

"Baptists have received during this revival together." "Two weeks recently." "Five thousand of fifty persons in the city."

Notwithstanding the truth is spreading. Tabulations give us a list of 60,331 members of 5,740,990 church members. Were the "disciples" which may pretty well be added, as is sometimes an increase of 1,235,798 members—7,900,000 communicants have about the number of the present time.

In this growing of resources in men and now, in our Convention of about 6,500. The Scandinavian; 2 Russia have 85 houses of worship. Counting the summer we have Here are facts that are prophetic; inspiring be prophetic of what is of God."

In one of our converts were baptized soon follow. May pace with our growth and its mission at the readers have a special field, like several Colledge. It is my tism there—the last now others are in promise and his hitherto been a lot. He has, however, church is more than "Divine foundation" henceforth to help.

I fear my letter rambled a lot but I say that I would Baptist Congress Maritime Convention the faces of the e lottetown, or to Wolfville to say of rendered in recognition the University and

No programme over-estimate my services to the Universe world at large of Christian gentlemen.

I must close by displays of saving may spread through

Hartney, Mar P. S.—Pardon who are among you

We are all in prosperous in her Austin home en Harold is completing course in Co second year in An to Cornell; Roy the papers that were to the Arts course eleven year old Doukhobor and a

Christ's

BY PROF. JOHN

Like all great imprisonment within defined at all, it