

IN THE RELIGIOUS WORLD

THE TRANSFORMING VISION

2 Cor. 3 Ch. 18 Verse

Rev. Dr. C. A. Barbour—Baptist.

The chapter which we have read this evening is not one which reveals its riches to the indifferent or careless reader. It is one which demands investigation. It is a chapter which is typical of the writings of the great apostle. Paul's epistles are not like cleared land, the trees set in parallel rows, the grass closely cut, everywhere marks of conformity to conventional rules. They are rather like a great, rocky, treeless rising here and there, with thick vines and smaller trees underneath and roundabout them. The great trees are the great doctrines and truths of which Paul writes; the undergrowth, which grows so thickly, is the life of the truth, the life of the truths subordinate to his main line of thought. In the second letter to the Corinthians, Paul is preparing the church for the visit which he is shortly to make. His authority has been called in question, and his aim is to vindicate the seven chapters in which he does not need letters of recommendation to the church for the church itself is his letter of recommendation, written by Paul himself as the agent, not with ink but with the spirit of God, not upon tables of stone, but on their hearts. Therefore, he says, he is a minister, and a minister of the new covenant. Then he thinks of the great difference between the old covenant, of the letter, and the new, of the Spirit. The old was glorious, a temporary glory; the new is more glorious, a permanent glory. The apostle does not speak of the people as did Moses, with the veil of the law upon his face; that should not be Christ as the end of the law, but with the coming of Christ the veil is done away. The veil lies as a pall upon the unbeliever, but where the Spirit of the Lord comes, the veil is removed, for where the Spirit of the Lord is there is liberty. You see that he has drifted somewhat, yet by a natural path, from his first thought, and now he exclaims in the words of our text, "But we all, with unveiled faces, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory."

There is, then, to be a transformation of soul. And why not? Are the laws which govern the soul different from those which control all other life? Are our souls to be left in an eddy, idly circling round and round, while the rest of our life is flowing on in constant progression? Surely we should know what progress means. It is the magnetic attraction of whose sound cities spring up in a night; lines of railroad, of telegraph, of telephone, make of the land one great community. Each census astounds the world and even our own people by the numbers which advance in vast population. We pride ourselves upon the growth of our legislative system, our banking system, our school system. All about us is change. It whispers from the trees, it sounds from the factory, it speaks from the whitening hair, and the deepening lines of the human face. Shall then only the soul be in a state of balance, struggling to hold its own, with no ambition to feel its spiritual stature advanced? Is its growth to be a mere muscular hardening? Know that the state of balance, of equilibrium, is a very difficult one to maintain. It is almost absolutely certain to become, perhaps unconsciously, a state of regression. If you feel that you are not made spiritual progress, you may well fear that you are going backward. The natural course of a river is first a source, then a small stream, ever broadening and deepening, until it becomes a mighty current, beautiful in the land, bearing upon its surface the commerce and travel of the world. But there are rivers which do not conform to such a rule. In the interior of Africa you may see them. The source is there, the small stream flows from it, but it never grows to the great river, it becomes narrow and ever more shallow, and is lost in the sands of the desert. Which is the picture of your spiritual life? The stone cut without hands does not remain a small stone, it becomes a great mountain and fills the whole earth. The grain of mustard seed does not remain the least of all seeds; it grows into a great tree and the birds come and lodge in its branches. The true man is not satisfied to remain stationary, he must advance. He is laying aside every weight that he may run the race. He is being transformed. The text tells only of the change which is gain, advancing "from glory to glory," and that change is possible to all, not easy, but possible. The requisites for the transformation are given us:

1. A mirror. Man cannot look upon the glory of the Lord, upon the presence of God Himself, nor even Moses could behold His face. But though we may not behold, face to face, the glory of the Lord, we may in a mirror. And to my mind there exists a double mirror. John furnishes us the first of these mirrors: "No man hath seen God at any time. The only begotten Son, who is in the bosom of the Father, he hath mirrored Him." The first mirror, then, is the person and character of Jesus Christ. Though we may not look upon the Father, we may see Him as mirrored in Christ. There is enough of the human in Jesus as He appeared in His ordinary daily life to make it possible to look upon Him. The Father was present, but the human veiled its brightness in the humanity of Jesus. When the divine shone forth in all its glory, as at the Transfiguration, the disciples fell on their faces to the ground. When the soldiers and the crowds came to the Jesus in Gethsemane, they fell on the ground, stricken down by a lightning glimpse of His true deity. Is it not reasonable, then, to suppose that the character of Christ is a mirror in which we may see the glory of the Lord? Jesus said: "No man cometh unto the Father but by me." No man does come otherwise.

THE ANGLICAN.

FOR NEXT YEAR'S Pan-Anglican Congress every diocese is being asked to raise a minimum guarantee of \$250 as a contribution towards the expenses. The cost of a member's ticket for the Congress will be 10s. 6d., but a ticket, conferring the right to a reserved seat at some of the meetings, will be available for 25s. and 30s. papers dealing with all the subsections of the programme will be published during the autumn in six volumes, each volume containing papers on one of the sections.

NO DEFINITE DECISION on the question of union with the Presbyterian, Methodist and Congregational Churches will be given until after the meeting of the General Synod in 1908.

THE BISHOP OF LONDON, previous to his departure for America, addressed a letter to the clergy of his diocese for their guidance during his absence in regard to the new marriage act. In this he reminds them as far as the Church is concerned, that the religious ceremony is not to be performed by themselves marrying their deceased wife's sister or performing the ceremony for others they will subject themselves to discipline.

CHURCH NOTES FOR BUSY MEN.

IN this department facts are given, not opinions, and as far as possible the authorities are cited.

ROMAN CATHOLIC.

DR. MURPHY, the aged Bishop of Hobart, in Australia, is in London. He is the only Bishop living who had been consecrated by Pope Gregory XVI. He was ordained a priest in 1838 and when promoted to a Bishopric was sent to Hyderabad in India, where he remained several years. In fact, he was there at the time of the mutiny and met terrible experiences, but came out with it. He is ninety-eight years of age and in very good health.

THE PRESBYTERIANS.

WHEN DR. GRANT was about to leave for Bermuda for "home," an old and very respectable and devout Mohammedan, with whom Dr. Grant had for many years been on terms of close friendship, came to bid him good-bye. "Dr. Grant," he said, "You are a good man. No doubt you will go to heaven. But if you were only a Mohammedan, you would be translated."

OPENING A SALE of work at Dinwiddie in aid of Zenana missions, Dr. Cameron, of St. Giles, Edinburgh, said that the United Free Church was giving at present to all the churches in the land a lesson they would do well to take to heart. In a time of great trouble and of many crises, ministers, however, whether they be in the land or in the sea, should be given at present to all the churches in the land a lesson they would do well to take to heart. In a time of great trouble and of many crises, ministers, however, whether they be in the land or in the sea, should be given at present to all the churches in the land a lesson they would do well to take to heart.

THE PRESBYTERIAN Advisory Committee at the British War Office is not content with this and throw the army. Army regulations provide that every chaplain shall have the right to direct communication on ecclesiastical matters with the recognized head of his denomination. Presbyterian ministers, however, whether chaplains, acting chaplains, or officiating clergymen, have hitherto been at some disadvantage in this respect, as compared with Anglicans and Roman Catholics. To remove this a representative committee has been appointed, the clerical members of which have been nominated by their respective churches, viz., the Church of Scotland, the U. F. Church, and the English and Irish Presbyterian churches.

CONGREGATIONS 120 FREE CHURCH of the United Free Church, and the claim of that small minority was sustained by the Privy Council. The injustice of the decision was, however, not the compromise has been agreed upon by which the Dissenters get out of the invested funds of the original church, in all about \$3,500,000.

THE BAPTIST UNION of Australia has just put itself on record as to "the new theology" of R. J. Campbell. In its recent session the following resolution was adopted: "The assembly views with concern the departure from the old lines of belief and teaching on the part of some preachers of the new theology, and affirms that they do not represent the views generally held by the pastors and members of the churches of this union."

THE WORK in SOUTH Africa is evidently progressing. The South African Baptist tells of the most general organization of the denomination there in late years. The grouping of five Colonies into one Baptist Union in South Africa; the consolidation of our missionary operations into one society; the constitution and operation of an annuity and insurance fund; the legislative provision for territorial associations and missionary auxiliaries; and last, but not least, the inception of a ladies' league of helpers, are great achievements which have grown out of the spirit and enthusiasms which animate our people. Further, today seen a forward step in the work of religious instruction for the young by a co-operative effort in religious education, for which we desire the fullest measure of success.

AT THE MEETING this week of the Union Committee of the Presbyterian, Methodist and Congregational Churches it was announced that while ready to assist in all good work for the upliftment of humanity, because of certain doctrinal differences the Baptists do not see their way clear to join hands with the above named churches in an organic union.

THE VATICAN has announced that all pilgrimages to Rome scheduled for the months of September and October, are to be postponed on account of the present anti-clerical agitation in Italy.

THE WESTERN MISSIONARY SOCIETY.

THE WESTERN MISSIONARY SOCIETY has under its care a membership of over 134,000, an increase of 4,644. It has an income of over a million dollars, an increase over the previous year of nearly \$200,000. Nine missionaries are being supported by private members of the church, while one missionary supports himself and a colleague. With one exception an increase in membership is reported from every country. In a village in Italy the preacher was only allowed to speak of Jesus as "The Socialist," but after a while the people hired a hall, furnished it with chairs, and a regular gospel mission is the outcome.

THE REPORT ON FRANCE states that so far neither the Separation Law nor the obligation of a weekly day of rest for Christians, but many places are closed on some other day of the week, leaving the French working man a prey to the cafes and low theatres.

SATURDAY SERMONETTE WAGES.

We all want higher wages. Blacksmiths, Miners, Carpenters, Masons, Cooks, Sailors, Soldiers, Farmers, Railway men, every man and boy and woman and girl wants higher wages. What for? The answer would be no doubt, "It costs more to live than it did a few years ago. Rents are higher, everything that we eat costs more than it did. That is one reason why we want higher wages. Another reason is we want to build a home and lay up something for old age and sickness. If the business in which you are engaged can afford it you ought to have higher wages. But there are larger numbers who want higher wages that they may work only half of the time and have more money to spend in drink."

A man who has been employed in a railway shop for a number of years told me the other day that higher wages for the majority of men in the shop in which he worked, would mean less work done. That their employer would gladly give higher wages if it meant more work, but high wages meant that the amount of work turned out was not so great as when the wages were lower. "Give," said the intelligent workman, "the men in our shop (and there are 140) 'give them \$3 a day and thirty' of them would not have as much at the end of the week as they do now on half that amount." High wages for many men means less money for their wives and children than small wages.

When workmen do not spend their time and money in the saloons and are willing to work steadily, they can demand and will receive more wages for the employer can afford it when his extensive plant works to its fullest extent.

Giving to sober, steady workmen the highest possible wages, thus putting a premium on sobriety and industry, and giving to the man who only wants to work half his time, the smallest wage, would perhaps help to solve the problem.

I am a wage earner, not an employer, employer of labor are willing to give much higher wages than they do if they could be assured of getting steady work.

The saloon is the enemy of the workman the world over, for it makes him less reliable and less skillful. When high wages mean more for the home and less profit for the saloon, then public opinion will demand and get higher wages.

25 BAPTIST PARSONS LIVING IN WOLFEVILLE

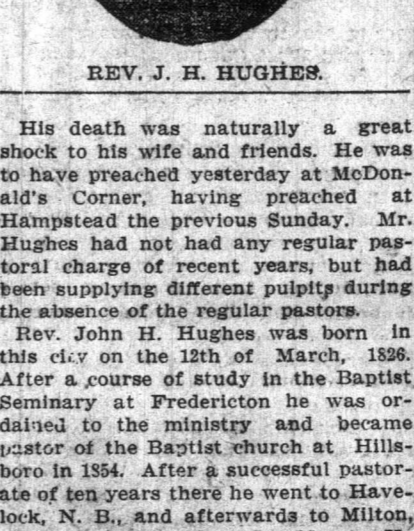
Rev. Dr. Manning will be one of the Number.

Rev. Dr. Manning and family will shortly leave for Wolfeville Nova Scotia, where they will reside during the winter. Mrs. Manning will resume her studies at Acadia College. A rather curious fact in connection with Dr. Manning's removal to Wolfeville, is that he will make the twenty-fifth Baptist minister who will reside in Wolfeville this winter. This is rather remarkable considering that Wolfeville is only a population of a little over a thousand people.

On Thursday afternoon Mrs. Manning will be tendered a reception in the Leinster Street Baptist church by the lady missionaries of the city. The reception will last from three until six o'clock.

C. FRANK RIDEOUT ORDAINED AT NEWPORT

By the invitation of the Newport Baptist church, Messrs C. N. S. and C. M. S. of the Baptist denomination in this province, occurred very suddenly on Saturday morning at his home, No. 2 Cunard street, North End. He had not been in good health lately, but nothing serious was apprehended. Shortly after nine o'clock he was found in the bathroom by Mrs. Hughes, apparently stricken with heart failure. Dr. McIntyre was immediately summoned, but Mr. Hughes was beyond earthly aid, and passed away a few minutes later.



REV. J. H. HUGHES.

His death was naturally a great shock to his wife and friends. He was to have preached yesterday at McDonald's Corner, having preached at Hampstead the previous Sunday. Mr. Hughes had not had any regular pastoral charge of recent years, but had been supplying different pulpits during the absence of the regular pastors.

Rev. John H. Hughes was born in this city on the 12th of March, 1858. After a course of study in the Baptist Seminary at Fredericton he was ordained to the ministry and became pastor of the Baptist church at Hillsboro in 1884. After a successful pastoral career of ten years there he went to Havelock, N. B., and afterwards to Milton, N. S., and East, Boston, Mass. He was a notable figure in Baptist circles in this province, and was known as an able preacher and learned theologian. His manifold powers remained unimpaired up to the time of his death.

Mr. Hughes is survived by his wife, formerly Miss Turner, a niece of Gov. M. Cleland, two daughters, Mrs. W. Hawley Merritt of British Columbia and Mrs. Elizabeth Hughes, a teacher in the High School, New Haven, Conn., and one son, Welcome Hughes of Worcester, Mass.

At 9:30 a. m. on Tuesday there will be a service at the home, conducted by the Rev. David Hutchinson, pastor of the Main Street Baptist church, of which the deceased was a member. Every clergyman of the city will also assist at this service, and the remains will afterwards be conveyed to Havelock, N. B., where interment will take place on Wednesday. There will be a public funeral service on Wednesday in the Baptist church at Havelock, at which the Rev. W. E. McIntyre, D. D., by request of the deceased, will preach a funeral sermon.

24 KILL

Victims of a Passenger Car Killed or Head-on Collision's Mistake

WHITE RIVER J. Sept. 15.—A fearful collision between a Quebec express and a freight train in the County of the Boston and Maine, four miles north of early today, due to a dispatcher's orders. Three passenger coach there twenty-four dead and twenty-seven other passengers wounded. Nearly all the fatal car were repaired at Sherbrooke, 160 ft conductor of the freight given to understand the time to reach a siding operator at Canaan station according to the superintendent division, a copy of a from the train dispatcher which contained the 15 and 34. The wreck occurred the express had round straight stretch of track to the early morning engineer saw the other's it was too late.

The Dead.

Timothy Laughnes, N. H.
Mrs. Timothy Shaughester, N. H.
Miss Annie St. Pierre, Quebec.
Mrs. Adolph Bolwert, Worcester.
Fred. M. Phelps, Ochs, Mrs. M. E. Warren, H. Mrs. L. O. Blake, Corliss, Somerville, Mass.
Mrs. Adolph Bolwert, Mrs. Annie Barrett, Mrs. Phillip Garret, Austin-Royce, Manchester, Miss Alvena Green, N. H. Mrs. Webster, a dress maker, Boston.
John H. Congdon, Boston.
Richard F. Clarkson, Mrs. E. S. Briggs, W. H. John G. Duncan, Baptist Infant child of Irving, cord, N. H.

The list of unidentified out by the Boston and Maine, which includes the 15 and 34. The body of a woman card marked "Bridget J. D. B." band ring inscribed "D. B."

Body of a woman, marked "Miss Godfrey, Unknown boy, eight at Mary Hitchcock Ho. N. H.
Body of man bearing Frank H. Lowe, Ipswich gold ring and button, with letters W. M. A. F. button.
Body of man about bearing card address Sampson, 123 Pembroke. No names were found two bodies.

The following injured the Mary Hitchcock, Hanover, N. H.:
Unknown boy, both legs torn out and head injured.
Isaac Saunders, Nashua, leg and wrist injured.
Mrs. S. Saunders, Head and back injured, scalp and chest injured.
Miss C. Saunders, Miss C. Saunders, contusions on face.
Miss D. Saunders, N. H. injured.
Philip Saunders, N. H. shoulders injured.
Mrs. Hester Saund, Mass. head and back injured, Wm. Cunningham, back and chest injured.
Charles St. Pierre, internal injuries.
Arthur Jacques, Millbury, N. H. injured.
Henry Moran, Nashua, bruised.
Mrs. Moran, Nashua, the head injured.
E. A. Batchelder, N. H. injured.
Philip Gagnon, Sherbrooke, injured.
John Barrett, Mass. head and breast injured.
Frank Ryan, brakeman Junction, right arm cut.
Miss Jennie Jameson, wrenched.
Miss Abby Janson, frontal bone injured.
Mrs. Carry A. Dewey, injured.
Miss Rosa Rogers, bruised face.
Miss Juno Royce, N. H. head and back injured.
Miss Ella Vincent, claviol bone broken.
Miss Della Moran, Mass. bruised face.
Three children cut seriously injured.
Also sent to hospital baby injured.

The southbound train consisted of the locomotive, passenger car and

Methodist Church Dedicated

OLDTOWN, Me., Sept. 15.—The Methodist Church, which replaces the one destroyed by fire on December 16 of last year, was dedicated here today. Rev. T. W. Fessenden of Bangor, who preached the dedication ceremony was assisted by Rev. John W. Hatch, presiding elder of the Bangor district, Rev. A. L. Nutter, pastor of the church, formerly of Lynn, Mass., announced after the services that the collection taken up at the exercises had wiped out the church bill of \$480.

To a certain standard or else his birthright will not help him. Esau in the beginning had the better advantages, but Jacob finally became much the stronger of the two. Mr. Camp closed his sermon by saying that it we cherish noble ideas we will grow up to be noble men and women; but if our ideas are not the best we will live an ignominious life.

INTERESTING SERMON BY REV. MR. CAMP

KENT COUNTY S.S. CONVENTION

HARCOURT, N. B., Sept. 13.—The 22nd annual convention of the Sunday schools of Kent County was held in St. Mark's Presbyterian church at Bass River on Wednesday afternoon and evening. The Rev. Mr. Archibald, being absent on account of ill-health, the Rev. Mr. Townsend occupied the chair. Miss Robinson was appointed secretary.

Mr. Archibald's paper on home department work was read by Rev. W. N. Townsend, who also read the report of that department. The report on temperance work showed that the work was advancing, though no new societies had been organized. Rev. Mr. Gagnon, field secretary, spoke on temperance work. Both these reports were adopted.

Rev. W. N. Townsend, superintendent of teachers' training department, read his report, which was adopted. Mr. Townsend also read an interesting paper on the training of teachers for Sunday schools.

At the evening session the report of the nominating committee was read and adopted. Addresses were given by Mr. French and Mr. Gagnon, the latter making interesting remarks about

his trip to Rome. Decision as to next place of meeting was left to the executive. A vote of thanks was passed to the people of Bass River for their hospitality. The officers elected for the ensuing year are as follows:—Pres., Rev. A. D. Archibald, Rexton; 1st Vice Pres., L. R. Hetherington, Richibucto; Sec.-Treas., Miss Florence Gale, Richibucto; Supt. of teachers' training dept., Rev. W. N. Townsend, Bass River; Supt. of temperance dept., Rev. R. H. Stavert, Harcourt; Supt. of home dept., Rev. S. B. Young, Richibucto.

REV. DR. MANNING WILL BE ONE OF THE NUMBER.

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