

one that is poorly organized and officered. And so in all religious work, organization counts for much, but it does not insure connection with the Spiritual power by which alone human effort can be made effective. The dynamo in order to become really dynamic must be in contact with the electric current, and the poorest of dynamos so connected will be vastly more effective than the best, if the latter remain isolated from the source of power.

### An Army from Dry Bones.\*

"And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest" (v. 3). Never despair. Be sure of this;—you have always God to fall back on. Wrote Oliver Cromwell at the darkest period of the righteous war he was waging for the liberties of England: "All shall be for good. Our spirits are comfortable, praised be the Lord! though our present condition be as it is." No wonder his friend Charles Harvey said of him, "He was a strong man; in the dark perils of war, in the 'high places' of the field, hope shone in him like a pillar of fire when it had gone out in all the others."

"Again he said unto me, Prophecy over these bones, and say unto them, O ye dry bones, hear the word of the Lord. . . . So I prophesied as I was commanded" (vs. 4-7). In 1859, Garibaldi's volunteers were near Alessandria. Suddenly the trumpet called to arms. "Quick! quick!" said the officers; "we are to start." "Where are we going?" asked the men. "That is a mystery. Garibaldi knows where, and that is enough." And the swift march and sudden onset upon the Austrians brought glorious victory for liberty. For Garibaldi to have disclosed his plan would have prevented victory. It was for the men to obey, leaving result to the great leader whom they loved and trusted. So is it for us to obey God rather than to question him. If the prophet had not prophesied as he was commanded, he had seen no result of gathering bones and clothing sinews and flesh and skin. His duty was obedience. And mark the instrument through which the wonder came,—it was prophesying, the speaking the word of the Lord even to the bones which were very dry. Ply the instrument, speak the word of the Lord strongly, lovingly, clearly, even though your class shall seem to you, as they sometimes may, O Sunday School teacher! as listless as dry bones.

"But there was no breath in them" (v. 8). There was organization,—adjusted bones, sinews, flesh, skin, but there was as yet no life. When you have gotten so far, you have gotten on, but you have not gotten on far enough. I have known Sunday Schools splendidly organized, but they did not go because the life of earnestness and enthusiasm and real devotion was lacking. Many will say "Yes" to all the articles of the Christian creed, but the life is wanting because, while there may be head acceptance, there is not, as yet, heart acceptance. But such head acceptance is not to be despised; it is a step in the process. Surely these bones were in better shape, thus adjusted and clothed, than they were promiscuously lying around and very dry. A scholar thoroughly articulated to a Sunday School, steady in attendance, and even listlessly receiving the teaching, is in more hopeful plight than a scholar whose name may be on the roll-book, but whose habit is the roaming the streets. Be thankful you have so far advanced, but be nobly dissatisfied till you begin to see the stirrings of the life. And in your individual experience be glad if you have formed the habit of regular devotion and duty, but be not contented till the life thrills through it all. A locomotive with no water in the boiler or fire in the fire-box is a splendid machine, and is not to be sneered at; it is on the way toward pulling trains, but it yet lacks the enabling steam. The utmost need for all our endeavor is the breath, the life. Many a time my sermon has been well enough in itself, but it has strangely and sadly wanted the breath of God.

"Then said he unto me, Prophecy unto the wind" (v. 9). The same word means wind, breath, spirit, in the Hebrew. It is entirely right for us to take the wind here as meaning the Holy Spirit. Our most cavernous need is Him,—the life which he imparts. "For the giving of Scripture, and the re-

ceiving of Scripture, we need the living action of the living Spirit of God," said Coleridge, "The Bible without the Spirit is a sun dial by moonlight." On his knees, and with his finger on this passage, Richard Baxter was wont to pray, "Lord, reveal even this to me! Show me thy meaning."

"So I prophesied as he commanded me, and the breath came into them, and they lived" (v. 10). The prophet kept obeying. Do not get discouraged and quit. Keep on obeying. The breath of God will come.

### The Maritime Delegation to Richmond.

Apart from the Convention itself there were many sources of interest open to the fortunate seven who represented the Maritime Provinces at Richmond. The Delegation was composed of Rev. J. B. Morgan and four members of his church, viz., Mrs. G. W. Eaton, Miss Eaton, Miss Bishop and Mr. Jas. Gates, Mr. C. E. Morse, B. C., a most efficient teacher of Horton Academy, and another man from Wolfville. We were very happy in our Transportation Leader, Rev. J. B. Morgan, who made arrangements for all things connected with our journey to the great relief, satisfaction and advantage of the delegates. His plans were excellent and his ability in managing for us was conspicuous.

On the way from Boston to Richmond we had the charming companionship of Rev. Dr. Mabie of Boston, and of Rev. Professor George R. Hovey, President of Wayland College, Richmond.

Richmond itself is a city of surpassing interest. We visited some of the historic points, e.g., St. John's church, where Patrick Henry made his famous speech for Liberty, the site of Libby Prison where the Northern officers were imprisoned and where they suffered, so much, the house in which a number of these officers were sheltered when they adroitly escaped from prison, and the hall where the Confederate Assembly was held.

The "Seven Pines," a few miles from Richmond was during the Civil War the scene of several battles of note. Within a space covering only a few square miles, it is believed forty thousand men were killed or wounded. Traces are there of the fierce conflict. The stumps of the trees show the bullet marks, the trenches are clearly marked into which the dead were cast in thousands, and in one case at least the mark of the wheel of the carriage that bore the cannon is seen. Our guide had been a Confederate soldier and he pointed out the "bloody angle" where seven charges were made. It need scarcely be said that this scene was impressive to the visitors. It gave a very real view of war and suggested the fierce hate of which the human heart is capable. One of our critics says that Browning's "Ring and the Book" shows that a whole hell or a whole heaven may be contained in a human soul. It seems as if this field of conflict with its buried thousands bore witness to the extent to which the hate of hell can exist in man's soul, and perhaps the Convention will show that heaven may be begun in the human soul in the present life. The fact that so much of the bitterness of the strife has gone out indicates that goodness is mighty and peace and good will can replace the fiercest animosity.

The Hartshorn Memorial College, a fine institution for the daughters of the Freedmen, where Miss Lalia Halfkenny, a graduate of Acadia Seminary left so potent and sweet influences, and where Miss J. Blanche Burgess, B. A., of Acadia College taught with success during the past year, was visited by our delegates, accompanied by Prof. Hovey and Rev. W. W. Everts, D. D. Of course we were desirous of seeing the institution where Rev. Charles H. Corey, D. D., did his splendid work for the education of ministers to the Freedmen. Dr. Corey, we learned, was at Seabrook, N. H., resting and seeking better health. His work has been blessed as your readers know. Expansion has become necessary. His institution, the Richmond Theological Seminary has been united with the Wayland Seminary and College formerly maintained at Washington. The A. B. Home Mission Society has the management of these institutions, which united will be called The Virginia Union University. The Society has bought a lot of 30 acres and is erecting five buildings for the University and two houses for the Faculty, all of granite. The buildings will cost \$150,000. The land cost \$30,000. The funds necessary are secured. There is an endowment of \$75,000. There will be courses in Arts and Theology and it is expected that before long departments in medicine and law will be opened. Provision will be made for industrial instruction. Professor Hovey, son of Rev. Dr. Hovey of Newton, is acting President. Then there are institutions patronized by the white Baptists, e.g., Richmond College and the College for women, under the presidency of Rev. Dr. Nelson. In the latter institution our delegation and also the Illinois delegation, too strong, found comfortable homes.

Richmond is a Baptist City. It has a population of 100,000, of whom 24,000 are members of Baptist churches, 15,000 belonging to the colored Baptists.

It will be seen that the atmosphere was favorable for a B. Y. P. U. Convention. The welcome was very cordial. The Canadians were received with evident pleasure. At the fellowship meeting when Mr. Morgan and Miss Eaton displayed the Canadian Banner and our national flag there was great cheering. "God save the Queen" was sung with enthusiasm. Mr. Morgan and Rev. C. A. Eaton who spoke for Canada were greeted with prolonged applause. All the Canadian ministers were appointed to preach in leading churches. And the Canadians had a cheerful rally of their own. Rev. P. K. Dayfoot, Rev. C. A. Eaton and others from Ontario gave brief addresses, and Maritime men were reinforced by Ernest R. Morse, M. A., who for several years taught mathematics in Horton Academy and who now teaches with much success in Bristol Academy, Va.

On our return journey we were graciously received at the White House, Washington, by President McKinley. It was a simple but very pleasing ceremony. The delegation numbered nearly 300. It was introduced by Rev. Dr. Chivers, General Secretary, in a few choice sentences expressing our appreciation of the President's kindness in receiving us at a time when the cares of the state were so heavy and assuring His Excellency of the sympathy and prayers of the B. Y. P. U. He introduced Rev. J. B. Morgan who in very appropriate words presented the greetings of the young Baptists of Canada. The President was gracious in his remarks to each and after joining hands with him and listening to his words of personal greeting each felt that William McKinley is more than a president, that he is a man.

There was a reception at the Fifth church on Tuesday evening, where Washington Baptists met their brethren from different parts of the continent. Addresses were made by Dr. Chivers, Professor Keirstead and a number of Washington pastors.

### Work and Honors.

In the MESSENGER AND VISITOR of July 26, there appeared an interesting article on the distribution of the work and honors in the Maritime Baptist Convention, over the signature of "Luke." I have no doubt but considerable improvement could possibly be made along the line indicated by "Luke," in the distributing of the work and honors in the Maritime Baptist Convention, as well as in every other institution, and local church, yet it seems to me that there are a few facts which have, somehow, escaped "Luke's" attention. First and perhaps chief is that the "unrepresented half of the delegates" are more or less like the unrepresented five-sixth of the local church membership, they are not disposed to do the work that these so-called "honors" call for. The church of which "Luke" is a member is ideal if this is not the case. Whilst two and thirty thousand volunteered to follow Gideon only three hundred were ready for the hard work these honors entailed, many are *Kletoi* but few are *Ekletoi*. The second difficulty that stands in the way is the fact that in order to do the best work, or in fact any work at all, members of committees and of Boards must as a general thing be located in centres and contiguous one to the other, otherwise it is often next to impossible to do the work for which they are appointed and as the purpose of the Convention should be to do the work of the Lord rather than confer honor one upon the other. Thirdly, that however anxious the committee on nomination may be to distribute the work and honors in the Maritime Baptist Convention it is often both impossible and impracticable for that committee to do so. I, in a semi-apologetic way, as one overlaid with honors and work in our Convention would direct the attention of brother "Luke" to the fact that this matter of distributing the work and honors is but theoretically in the hands of the committee of nomination; both the Convention and Boards frequently suggesting the names of the brethren that they wish to be placed in these positions,—as it happened in every instance but one in which my own name against my inclination and protest appeared in connection with denominational work for 1899, while I was chairman of the nominating committee. In many ways I do sincerely regret that at least for the present it will not be possible for me to share in the work as of yore.

Yours cordially,

J. A. G.

Some important articles appear in The Missionary Review of The World for August. Among these is one by Dr. Pierson, the Editor-in-Chief, on "The World's Missionary Conference of 1900", which contains some valuable hints for all interested in this great meeting as to how to make the best use of the opportunities and responsibilities. An unusually graphic and powerful history of "John Huss, the preacher of Prague", is contributed by Rev. G. H. Giddins of London. Robert E. Spear gives "A Roman Catholic view of China and Missions in China", in a manner which many will doubtless think over charitable, but which gives almost the only fair presentation of the subject which has appeared in modern journals. Over against this is the story of "Evangelical Missions in Spain", which pictures Romanism at home. The articles on "The Student Missionary Campaign", Dr. Samuel Henry Kellogg, and the International Missionary Union are also of interest. The editorial on "The Christian and Missionary Alliance" is charitable almost to an extreme but deals faithfully with some of the sins and shortcomings of this society which is just now attracting such attention by the revelations made concerning its methods and work.

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\*By Dr. Wayland Hoyt, in 'The S. S. Times,' on Esck. 37: 1-14.