

## Union Canadian Conference.

We welcomed the Missionaries from the South on the 12th and five days were spent very pleasantly and profitably together. Mr. Sanford led in the first devotional meeting, at 2 p. m. Read Psalm 122 and Micah 4 and after welcoming the Southern brethren, exhorted them to come up with us to the mountain of the house of the Lord.

The retiring President, Mr. Churchill, in his address gave us a very happy and profitable resume of the various turnings and overturnings, discoveries, and openings for the preaching of the gospel in the world, during the year just closed. And a hopeful outlook into things now transpiring, in many parts of the world, as helping to usher in the speedy reign of Prince of Peace on the earth, Mr. Laflamme was appointed President by exclamations, and the other officers were filled in much the same way. In the evening we had a social time, music, recitations and speeches, and closed by joining hands in a circle, and singing, "Wrest be the tie that binds, etc."

On Friday morning Mr. Freeman led the devotional exercises. His topic was, "Compulsion in the life of Jesus." Jesus recognized that there was a plan for his life, and he never swerved from fulfilling it. There was a must, an inward compulsion in his life that governed all his actions. Passages were cited with this must in them. There was a plan in the life of Jesus. Is there a plan for our lives? Jesus knew God's plan for his life, can we know God's plan for ours? Taking the teaching of Jesus concerning the Father, we must believe that God desires us to know his plan for our lives. And when we know it, we must follow it, regardless of all cost. We see the compulsion in Christ's life was his great compassion, and that in the Apostle Paul was the constraining love for Christ. So we need our hearts to be filled with the love of God and then an overmastering desire will take possession of us, to follow constantly God's plan for our lives.

Mrs. Higgins read an excellent paper on "The Missionary's Message, Law or Love? How much of each?" This paper was requested for publication, so I hope you may have the pleasure of reading it.

In the afternoon the devotional meeting was led by Rev. Ralph Smith of Cocanada. His subject was, "Things in us, God finds precious."

These are not always the things we think God will find precious. It is difficult for us to estimate the value of spiritual things.

We find in Ps. 56: 8 that (1) He has a bottle for our tears. The tear of repentance, the tear of disappointment, of sorrow, etc. are all precious to God. Why? They represent spiritual exercises, and he values whatever makes the soul beautiful. Sorrow chastens, disappointment leads to patience and trust, and repentance leads us to God; every tear represents some spiritual experience that has been a blessing to us.

(a) He has a book for our words. As we find in Mal. 3: 16, God keeps the minutes of every meeting where his children come together in his name, a faithful record that can never be moth-eaten or soiled by age. Words merely reveal what is within, and God values these because they are the expression of the state of our souls, and spiritual standing.

(3) He has Golden bowls for our prayers, Rev. 5: 8. Our tears will turn into beautiful adornments for our characters over there; our words into lovely little pictures, showing how our souls have passed from glory to glory; and our prayers into sweet incense. The soul gives itself up to love, trust and worship when it comes to prayer, and this is exceedingly precious and sweet to our God.

"The distribution of Literature" was a subject opened by Mr. Archibald, and the discussion participated in by several others.

The subject of a "Rescue Home" was spoken to by Miss Murray, Miss Corning, Miss DePraser and others. A committee was appointed to bring in resolutions on the subject, which was done at a later session, and the committee continued for work during the year.

In the afternoon Miss Archibald gave us an interesting and inspiring talk on the first verse of the 91st Psalm, "He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty." She related many of her experiences during the seven years she has been in India, after which Mr. Craig read a very interesting paper on "Self help at Terskegee." This was followed by one from Mrs. Churchill on "The History of the work at Rayagadda, at the close of which the president rose and said, let us all rise and sing the doxology, for this wonderful work at Chekkagoorda. Praise God from whom all blessings flow.

Miss Hatch led the devotions in the afternoon. She had been impressed with the adaptation of portions of Isaiah's prophecy to our own times and this country India. She read these portions substituting the name India with good effect. The glorious issue predicted is sure to come.

This was followed by an address on Street Preaching from Mr. Churchill, and discussed by many of the missionaries giving their experiences in this line of work, all of which was very interesting and instructive.

On Sunday Mr. Scott preached in English and Mr. Craig in Telugu, and a grand meeting was held in the evening in the chapel in town, which was comfortably filled with

heaven gentlemen and young men. Several of the missionaries gave addresses which were listened to with great attention.

On Monday morning "The Organic Union of our two Missions on the field" was proposed, and called forth much discussion. But as there were many absent from the Ontario Mission, whose minds on the subject were not known, and several of the M. P. Missionaries were opposed to any organic-union, such as was stated in the preamble to a resolution brought forward, nothing definite was done, except that it was voted to send the preamble and resolution to each of the Missionaries to read, and ruminate on, till our separate conferences meet in July, when it is expected to be discussed.

The Conference closed by a prayer and praise meeting in the afternoon. Most of us went to the station to see the Southern friends off, and as the train moved away we sang "God be with you till we meet again."

M. F. CHURCHILL.

## M. P. Conference.

We returned from Vizenagram a week ago, where our M. P. and Union Canadian Conferences were held from Jan 5, to the 12 inclusive. I was requested to send a few notes concerning them to MESSENGER AND VISITOR, so must do it to-day. Love was the keynote of all the devotional meetings in our M. P. Conference. "Love of God," by Mr. Glendinning; "Love of the Father," by Miss Churchill; "Love of the Son," by Mr. Sanford; "Love of the Spirit," Mr. Hardy; "Love, the supreme law," Mrs. Archibald; "Love, the supreme need," Miss F. Clark; "Love, the supreme gift" Miss Blackadar; "Love, the motive power," Mrs. Higgins; "Love, the means of influence," Miss M. Clark, and "Helps and Hindrances to growth in Love," Miss Newcombe. So you see our spiritual food was indeed good, and we shall expect growth in this grace, in all of our hearts this year. The 13 chap. of 1 Cor. was read more than once, and I felt it might be a good exercise for me, and others, to read this chapter often as a matter of self examination throughout the year. Various subjects were discussed such as the "Individual cup at Communion" in which we were almost a unit, on the affirmative side, Canadian Baptist Mission Union. As rather discouraging letters had been received, and were read by our Secretary, from the Secretaries of both the Ontario and M. P. Boards, this subject did not receive much of an impetus. Temperance, Union of Baptists at home, church discipline, Helpers salaries, estimates, etc., received their share of attention. But the devotional meetings and sermons on Sunday, in English by Mr. Freeman, and in Telugu by Mr. Higgins, were the cream of all. After the passing of this resolution a season of prayer was spent for this object.

A strong resolution in regard to Rayagadda was unanimously passed in which each member of the Conference was requested to make special prayer to the Lord of the harvest to send forth laborers of his own choosing and specially equipped for work on that field this year, and that the Board be asked to do all in its power so secure such a man.

## A Word to the Churches.

Moreover, if thy brother trespass against thee, go and tell him his fault between him and thee alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, whatsoever he shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven. Matt. 18: 15-18.

The word, church, here, means a regularly constituted assembly of believers on the Lord Jesus, walking in the commandments and ordinances of the Lord.

The Scripture before us teaches, that:

1. A truly Christian member of this assembly may become guilty of trespassing against his brother.
2. Persons destitute of the Christian character, may gain admission to this assembly, and trespass against its members.
3. It is the duty of the offended member to bring offender to an account.
4. It is the duty of the church to hear and decide the matter, when scripturally presented.
5. Whatever power to bind and loose, is here given, resides in the assembly or church, and nowhere else; and is expressed in the vote of a church meeting.
6. To the same extent, it is conferred on and resides in all such churches.
7. This power to bind and loose, given to the Christian congregation cannot be transferred. It must be administered by the individual church; and its decision is final.
8. The ecclesiastical hierarchies of Christendom, whether Roman, Greek or Protestant in arrogating to themselves the power to bind and loose, here conferred on the Christian congregations, are wresting the Scriptures of truth.

Our Saviour, the Lawgiver of the church, in this Scripture, lays down the course to be pursued in every case, where one member trespasses against another. So that the church, solemnly and prayerfully following the Divine directions, may reach a final decision, in full accord with the Divine mind. A result which restores the Christian transgressor to fellowship; and which revealing the real character of the unregenerate transgressor excludes him from the Christian church.

The aim in such a case is, not the punishment of the offender; but his restoration to fellowship. The offended member is to approach the offender with the supreme motive, "To gain a brother." Such an effort made in such a spirit, will in most cases succeed.

If he must take the second step, the motive must still be "To gain a brother." He will therefore see the propriety of taking as witnesses, brethren who have the confidence of both parties.

If this is to fail, the church is to assemble and hear the matter stated. Then comes the last solemn effort "To gain a brother," when the whole assembly becomes the suppliant. The concentrated rays of the sun, will melt the hardest substances; and the united pleading, love of a Christian assembly, will prevail with the hitherto unshaken transgressor. If he refuse to hear all these entreaties, he must be excluded. He is probably unregenerate. One of the tares that the church must not attempt to remove out of the world; but must certainly remove from church fellowship.

Now, it might occur, that in carrying out such a course of discipline; both the offended member and the church though closely following the form, yet neglecting the spirit would arrive at a wrong decision. Such a decision would bind nothing, in earth or in heaven. It were monstrous to assume, that a false decision made by men on earth, could bind the Holy One to make a false decision in heaven.

For the work of discipline, a church needs as much of spiritual power as for the work of conversion and in gathering. To suppose that it can be successfully carried on with the cold formalities of a secular court is to make a grievous mistake. It is a means of grace, and often results in the conversion of a transgressor under the discipline of a spiritually minded church.

If our churches are to live and fulfil the Divine purpose in their institution, they must at once resume the long neglected work of discipline. For by this method the Lord would preserve and promote the peace of the church; and purge out the old leaven; that, as before Pentecost they may come together with one accord (not discord) and receive outpourings of the Spirit of God.

If we neglect the work of discipline, we will next lose the spiritual power, which the Lord gives for its performance. For the atrophy of unused powers is a universal penalty.

A BELIEVER.

## The Liquor Traffic—From the Moral Stand Point.

AN ADDRESS BY REV. JUDSON KEMPTON.

I am asked to speak of the objections to the liquor traffic from the moral stand point.

The liquor traffic is an evil politically. It is an evil financially, economically; but if it is right morally, we can even put up with the consequences that follow in its train politically. The great question is: is the liquor traffic right? or is it wrong in the face of conscience and in the eyes of God?

There is a code of moral laws that are regarded the world over as being the tests of a perfect morality. We, as Christians, believe that these laws were given to the world by Almighty God himself. But everybody acknowledges their value. On them is built the jurisprudence of the nations. Tonight I charge that the liquor traffic is wrong morally because it breaks everyone of these laws which are at the basis of morality.

1. The liquor traffic breaks the first law of morality by causing men to worship, no God, but a craving for strong drink. As the Psalmist said, "Their god is their own belly."

"At the break of day I saw a man  
Approach the dram shop door;  
His lips were parched, his cheeks were sunk,  
As I viewed him o'er and o'er.

His infant child stood by his side  
And whispering to him said,  
'Father, mother lies sick at home,  
And sister cries for bread.'

He rose and staggered to the bar,  
As he oft had done before,  
And faltering to the land-lord said,  
Come give me one glass more.

The host complied with his request,  
And he drank of the flowing bowl—  
He drank while his wife and children starved,  
And he ruined his own poor soul."

So goes the old song; but isn't it as true today as it was a generation ago? Aren't there men giving up wife, children, church and God and their own souls for the appetite caused by drink? Then they break the first commandment, "Thou shalt have no other gods before me."

2. The liquor traffic leads men to break the second commandment and to worship the product of human industry