

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LI.

PUBLISHED WEEKLY BY THE MARITIME BAPTIST PUBLISHING COMPANY.

THE CHRISTIAN VISITOR,
VOLUME XXXIX.

VOL. III.

SAINT JOHN, N. B., WEDNESDAY, SEPTEMBER 28, 1887.

NO. 39

—GOOD.—The leaders of the Knights of Labor deserve the commendation of all good men for the determined stand they are taking against intemperance. Master Workman Powderly has spoken with all emphasis, and has refused to admit any to the order who are engaged in the drink traffic. Now we see that the use of liquor has been forbidden at their picnics. The gigantic strike inaugurated a year or two ago by the Knights, could not meet with general approval; but the stand against drunkenness will give them the sympathy of the best men and women of the country. They will do more to uplift the working men and improve their condition by putting down drinking, than by all strikes and boycotts. The leaders of the Knights are to be all the more commended, because, in this course, they run the risk of alienating all the German and tippling members of the order.

—GRAND GIVING.—The Presbytery of New York gave, last year, to all purposes at home and abroad, the magnificent sum of \$861,953, or \$19,589 for each of its 44 churches, and \$41 for each member. About half of this was used for congregational purposes. This shows both their wealth and their liberality.

—ROMAN CATHOLIC UNIVERSITY.—The Roman Catholic dignitaries of the United States have decided upon a great university. The site is to be in Washington and the full cost about \$8,000,000. The beginning of the movement was a bequest of \$300,000 by a Miss Caldwell. Altogether about \$700,000 have been secured, and the building is to be begun at once. The whole movement shows the power of the spirit of the New World. Even the Catholic church has to bend to it. Unable to keep her devotees in ignorance, she is forced to provide for them the means of the highest culture, where she has complete control. This is wise, from her standpoint. The Pope has written his approval.

—SHAKESPEARE'S PLAYS.—Did Shakespeare write the plays which are called his, is a question much discussed. There are those who attribute them to Bacon, and now there is to be a modified theory—that they were written by a number of impetuous geniuses, of whom Bacon was chief. This means that they are a piece of patchwork. But if anything appears plain, in reading Shakespeare's plays, it is that they have a unity of style which shows them to be the product of one master mind. What will the critics leave us? Homer a myth, William Tell a creature of the imagination, we may expect that rugged old Carlyle will soon be relegated to the land of shadow. Indeed, one valiant writer has attacked so immensely substantial a matter as the Chinese wall, and affirms stoutly that it does not exist. The destructive criticism developed by the attempt to make the gospels a myth, and the Old Testament largely a collection of legends, may well attack the authorship of any writing.

—ASK YOURSELF THE QUESTION.—A judge at one of the Southern Baptist Associations said:

"You may go to many members of the churches and ask them, 'Have you within twelve months spoken to any one on the subject of his own personal salvation, or have you made one earnest, prayerful effort to save a soul during twelve months?' If they tell the truth, some of them will have to say, 'No, I have done nothing, absolutely nothing, in that line.'"

What would your answer be, dear Christian reader, were the question put to you? Shall you be able to give a better answer next year? Perhaps you may have to give an account to God, before this time next year. What shall it be?

—THE TREND OF THE NEW THEOLOGY.—Facts are proving what the fundamental principles of the New Theology led many to infer—that it is lapsing more and more toward Unitarianism. When reason is set up as the criterion by which we are to judge of the scriptures, and when the teaching of the New Testament is not taken in its most obvious sense; but beliefs are conceived from long drawn influences from the nature of God, &c., it is but a short step to Unitarianism. The college at Manchester, England, whose bright, particular star was J. W. Martineau, starting without any taint, became dominated by the New Theology, and has become Unitarian. Not long since, a Dr. Towne started a paper in the interest of this same view, called the *New Theology Herald*. This paper now represents the extreme wing of the Unitarians. When men get on the wrong, they usually keep swinging until the extreme limit is reached.

—FANTASY IN DECLINE.—As the most of our readers know, the annual festival at Orissa, India, in Jaggernaut, has been one of the most famous among those of the heathens. Tens of thousands were wont to attend, and when the ugly idol, on its immense car, was to be dragged forth from the temple and back again, thousands were ready to seize the ropes, and there

were not wanting many who were ready to throw themselves under the ponderous wheels to be crushed. It is said, however, that all this is changing. The attendance is declining, year by year. Instead of the frantic rush to seize the ropes, the spectators have been so careless, that coolies have had to be hired to draw the monster out and back again. This evidently shows that a great change is coming over India. The faith in the old idols is being shaken. As greater intelligence is diffused through the school system introduced by the British government and through free intercourse with enlightened nations, this must result more and more. The question is whether the educated people of India are to lapse from superstition into infidelity, or to have done before them, or to step out into the liberty of the gospel. Which of the two it will be, must depend, chiefly upon the earnestness with which Christians push their missions among them. Signs abound on all sides, that the religions of the East generally are approaching a crisis. It becomes Christians to be on the alert. May zeal and liberality be in proportion to the growing need with its consequent obligation.

—SYSTEMATIC GIVING.—The following, from a correspondence in the *Journal and Messenger*, suggests useful lessons to our pastors:

Some late history in the church at P— shows how much is dependent on a right spirit in the church and pastor. From impulsive spasmodic giving, amounting to trifling sums, the contributions to benevolence rose rapidly to \$100 a year, some \$40 of which was for Foreign Missions. Under a successor who took but little interest in outside things, the total fell to less than \$2—all told. Along with this came a spirit of impoverishment, under which the church is still suffering. Very different is the church at W— just visited by the writer. In years gone by, they had a card system for annual contributions. Their present young and energetic pastor, some time ago, substituted the system of weekly giving; and now the receipts for all objects are two and a half times what they formerly were. Best of all is the spiritual prosperity that attends this more faithful giving.

The most spiritually prosperous churches of New England—among which may be mentioned, but not to the exclusion of scores of others, equally good, such as Dr. Gordon's church, in Boston; Dr. McWhinnie's church, in Cambridge; and Mr. Barbour's church, in Fall River—are noted for the manner in which this benevolent work is pushed to the front.

If our pastors would but throw themselves into the work of introducing the weekly offering, in some form, among their people, our churches would, many of them, double their contributions. The best results will never be reached, until the responsibility of leading the churches up to greater benevolence is assumed by our pastors. We are glad that so many are becoming aware of their obligations in this important matter.

—FREE BAPTISTS OF NOVA SCOTIA.—The Free Baptists of Nova Scotia number 3,841, according to the reports handed in at their Conference, on Sept. 7th. Their chief strength is in Yarmouth and Shelburne counties. There have been added by baptism and letter 133; the total loss has been 66, leaving a net gain of 68. This gain is not large; but there are indications of increased life and vigor among them.

The question of sanctification is troubling them. The Conference gave a deliverance to the effect that sanctification is a progressive work, and not instantaneous. There was some dissent; but the entire sanctification element is weak compared with its strength among the Free Christian Baptists of New Brunswick. It is a troublesome doctrine.

—HOLD OVER.—Bro. Cohoon's acknowledgments of receipts for Jubilee offerings and some other matter has been held over for want of space.

Sunday School Convention.

The annual meeting of the S. S. Convention of the Central Association was held in Halifax on Thursday of last week, in connection with the First Baptist church of that city. The Convention was one of interest, and judging from the new committees formed and the plans proposed for future work, there is promise of a better record ahead than has been already attained.

The following is as complete a list of delegates as the writer could obtain; and if any names are omitted, the system by which they are secured is more to blame than the collector:

North Alton, G. A. Barrow; Port W. Williams, Rev. S. B. Kempton; Canning, Rev. David Freeman; L. C. Woodworth, Mrs. L. C. Woodworth; Wolfville, J. W. Barre, G. H. Wallace; Aylesford, L. O. Nelly; Windsor, Miss Walden, John Nalder and wife, Mrs. Hobart; Upper Canada, A. A. Pines; G. C. Pines; S. W. Farnham; E. H. Eaton; Kentville, G. A. Barrow, S. S. Strong and wife; Berwick, R. Halsey; Upper Peregua, O. H. Cogswell; A. F. Newcomb; First Baptist, Halifax, Rev. W. H. Cline, E.

D. King, Jas. Halliday, Wm. Holloway, A. M. Hoare, Dr. DeWitt, Miss O'Donnell; South Rawdon, J. McLeans, Amanda McLeans, R. H. Creed; Cambridge, John Colwell; Quinpool Road, A. L. Wood, Miss E. Graham, Miss J. Blackney, Miss Richardson, Charles Davies, A. J. Denton, Charles Harris; Summersville, Charles Masters; Dartmouth, Samuel Crisp, Rev. E. J. Grant, W. L. Barnes; Avonport, Mrs. H. H. Reid; Lockhartville, Miss Lockhart; Lower Canada, J. E. Lockwood, Mrs. W. Farnham, Miss A. M. Eaton.

Besides the above, there were a large number of teachers present from the schools of the city and Dartmouth. (The writer has not at hand the names from the North Baptist and Tabernacle churches.)

It will be noticed that, outside of the Halifax city schools, considerably less than one-third of the schools within the Association were represented, Lunenburg being altogether without delegates.

The letters from the various fields were of a very encouraging nature; although at present writing we have not the tabulated results of the year's work before us.

At the morning session an interesting discussion was engaged in on the desirability of Catechetical instruction in the Sabbath School. The subject was introduced by Rev. W. H. Cline, in a brief, pungent address, in which he claimed that the distinctive doctrines of our denomination should be taught our scholars, an education which was too often lamentably neglected; and that catechetical method of instruction was the most effective. The Convention fully assented to the importance of this method of teaching, and stated meetings for doctrinal instruction of young church members were recommended. Whereas the use of the catechism was not generally favored, as the need of it, in these days of cheap Bibles and of Sunday Schools, had ceased to exist. In the afternoon, a paper on "Benevolence in the Sunday School," was read by Bro. John Nalder, of Windsor. The paper dealt chiefly with the form of benevolence, which finds expression in gifts of money for the aid of Christian work, and the discussion that followed brought to light various other methods of benevolence, such as the giving of books and papers that had been read; the use of the tongue in inducing others to attend school, and in a case mentioned by a brother, where the proceeds from "Sunday Eggs" had been given by children to Christian objects.

Perhaps the liveliest discussion of the day was that on the future of the Convention, on which a thoughtful and carefully prepared paper was read by Bro. A. A. Pines, who traced the history of the Convention, and that of the Provincial Convention that preceded it—covering a period over a quarter of a century—pointed out much good work that had been done, and pleaded for hearty support in the future, that still more aggressive work might be accomplished. Another paper on this subject was read by Bro. John Burgoyne, who claimed that the Convention as at present constituted was not doing the work it was capable of doing under other circumstances; that some means should be taken by which more than one-half the schools should be reported from, and more than one-third represented, as at present. He claimed that Sunday School work of sufficient importance to be taken hold of by the Association at its annual sessions, seeing that last year more than three-fifths of the additions to churches in the limits of the Central Association were scholars from the Sunday Schools. He would suggest County Conventions instead of the Convention as at present formed. It should be mentioned that Bro. Pines recommended that the next meeting of Convention should be held, if possible, in Lunenburg County, and thereafter in each county alternately, thereby awakening and maintaining a deeper and more general interest, and that a visiting committee be appointed annually to assist those who needed encouragement, and to form Baptist Sunday schools wherever found practicable.

The discussion was of a very animated nature, most of the speakers seeming inclined to work the Convention on the present lines, but to improve on past records; while some claimed that better work could be done if the Convention met at the same place as the Association, a day earlier. The general wish was that the best use should be made of the means provided, and the consideration of the matter of the future of the Convention was placed in the hands of a good, strong committee, whose duty it will be to present a proposition to the Convention next year. Meanwhile, the discussion appears to have been productive of good.

In the evening the meeting was held in the handsome church edifice, the former session having been held in the school room. A large attendance was present, and much interest was taken in the papers read by two ladies, Missess Hume, of Dartmouth, and Mrs. Cline, wife of the pastor of the church. Miss Hume's subject was The Ideal Superintendent, and surely it was an ideal paper, as was also the successor; both being brief, terse, and full of interest and common sense; and, although of widely different character, the two papers formed a complete homily, treatise, exposition, or whole (call it what you may) of the subject; Mrs. Cline's paper being on the actual superintendent, in which the audience here carried to the beautiful groves of a Chautauque gathering, where the ideal superintendent had just been discussed, and where the consideration of the "actual" is supposed to have occurred. The writer finds it at out as hard to withhold giving the points contained in these papers as the talkative superintendent finds it to stop within proper limits; but having regard for the space at the command of the editor, must be content with expressing the hope that these papers will be published hereafter, and with the bald statement that an avoidance of old rules was steadfastly condemned, and the importance clearly pointed out of selecting the best possible person in the community for the post of superintendent, and the duty of the teachers to rally round him and assist with all their energies in the proper conduct of the school.

We must also forego the pleasure of reporting the interesting answers to some nine or ten questions that had been placed in the box during the day. This duty was assigned to Rev. S. B. Kempton, E. J. Grant and E. T. Miller, and their work was well done, with, perhaps, the room for regret that the subjects of dancing and theatre-going had not been more thoroughly and definitely pronounced upon. It may be that just here a good opportunity for fearless exposition of truth was not fully embraced. The executive committee appointed for the ensuing year are as follows: showing in addition to the regular officers three brethren from each county, whose duty it shall be to do what lies in their power to extend Sunday school work in their several counties during the year upon which the Convention has now entered.—President: John Burgoyne, Halifax. Vice Presidents: John Nalder, Windsor; G. H. Wallace, Wolfville. Treasurer: R. N. Beckwith. Secretary: S. S. Strong, Kentville. Committee for Kings: Rev. D. Freeman, A. A. Pines, R. Halsey. Hants: W. A. Porter, C. H. Dimock, R. H. Chase. Lunenburg: G. A. Smith, Joseph Hannu, C. Spivey. Halifax: W. L. Barnes, T. A. Covey, Geo. A. Macdonald.

The committee of management for next year's meeting are J. W. Barnes, A. Macdonald, J. E. Lockwood, W. S. Sweet, and Rev. S. B. Kempton. J. A.

From Bro. Hatchinson.

My heart has been singularly stirred to-day by the joyful news from the foreign field. Brother Sandford tells us of another contest with the powers of darkness, and of another victory. But his letter ends just when the real contest begins; and all who read it shudder breathlessly, "what next?" Doubtless we shall hear more next week; but in the meantime the following extract from a letter received by me to-day from Mr. Archibald throws a little light upon the sequel. I infer from it that Christ has triumphed again. He writes:—"You will be glad to know that Kesivaw, the other Brahmin young man, has been baptized at Bimili. Another big time! A great victory for the Master. Brahminism dreadfully enraged."

Kesivaw, the new convert, I know quite well. I have had some interesting conversations with him. He is a young man of much intelligence and, I should think, fidelity to what he believes to be the truth. During all the time Kriahnamurti (the first Brahmin convert) was held in bondage by his relations, and after he had taken the last and decisive step of putting himself wholly in the hands of the missionaries, Kesivaw was almost constantly with him; and there can be no doubt that Kriahnamurti's example had great weight with him.

It is over 40 years since the first Brahmin convert from the northern Telugu was baptized at Vizagapatam by Dr. John Hay of the London Mission. On that occasion the militia had to be called out, and only the dread of the leveled rifles of the Sepoys restrained the mob from doing the missionary bodily harm and carrying the young convert off by force. That convert, the Rev. P. Jagannadham, is a pillar of strength to the London Mission to-day. And with his growth the feeling of the people towards apostates from the popular faith has undoubtedly changed much. When in 1837 I baptized the Brahmin Saramiah at Calcutta, there was no violence manifested on the part of the people whatever, and but little show of ill-feeling. On Christmas day last, after the baptism of Kriahnamurti at Bimili, the large crowd that had gathered on the mission compound would undoubtedly have dispersed quietly had not the young man been allowed to go out to them. And

so in the present case, I do not anticipate news of any hostile demonstration on the part of the people whatever. Times have changed; and even if they would the people dare not show their unreasoning prejudices in acts of open violence.

Some may think the action of the missionary in thus secretly administering Christian baptism to so young a man, an act of doubtful morality. There need be no doubt of this nature in the minds of any. No compulsion whatever is used in the baptism of converts. The act is, on their part, a purely voluntary one. India is a free country, so far at least as religious liberty is concerned. No young man who has attained his majority is under any obligation, either legal or moral, to consult the wishes of his relatives or friends with regard to a step of this kind; neither is the missionary under any such obligation as regards the reception of converts. Secrecy is justified by the bitter, unreasoning prejudice of the other party, and our knowledge of the fact that they, at least, would not hesitate to resort to secret and questionable means in order to thwart the purpose of the intending convert. The action both of convert and missionary is wholly legal, and must be upheld by any and every tribunal in the land.

Of the terrible struggle which these young men undergo in order to break away from the bonds of the Hindu faith; of the heartrending sacrifice of affection and prospects which the stand they take renders necessary; it is needless here to speak. The severing of every earthly tie is no light matter, even for a Hindu. May it serve to drive these dear young men nearer to the great heart of Jesus, and enable them to find in Him a healing balm for every wound! Let us pray for these young men. They are doing much to strengthen the cause of Jesus—much to weaken the hatred and prejudice of their people against that cause. Let us pray for them; and the time will soon come when it will be said of our Mission as of those in Bengal, that there is not a Hindu family in the land which has not at least one of its members through the efforts of your missionaries.

J. R. HUTCHINGS.
Great Village, Sept. 21st, 1887.

From Bro. E. M. Kelly.

[Our readers, many of whom hold him in loving memory, will be glad to read the following extract from a letter we have received from Bro. Kelly, at Mandalay, Upper Burma, whither he was sent as soon as Theban was driven out to establish a mission.]

You will be glad to learn that our work is becoming more fully organized and established in this populous centre of Buddhism. Since coming here, a little more than a year ago, land has been secured, and a comfortable, commodious mission house completed, which affords us a good home and provides a proper room for Mrs. Kelly's medical work. We have a school of sixty pupils under the efficient superintendence of a lady missionary. The first Burmese Baptist church of Mandalay was organized on May 4th, and we have now fifteen members, most of whom entered by letter from Lower Burma. Four have been baptized in Mandalay. We have also a smaller and somewhat irregular English congregation of about thirty. The outlook for the work is hopeful, but I find no evidence that the progress is likely to be more rapid here than among Buddhists elsewhere. They are joined to their idols. As one of the native preachers said to me the other day, "No human knowledge, however skillful, will ever reach the Burmese. Nothing but the divine grace and power can quicken and arouse them to consider and believe." He went on to state, further, that this was his own experience. He had heard the Gospel and read our books long before he accepted Christ; but, like his fellow-countrymen, hearing, he did not hear, and seeing, he did not perceive. O, for the mighty, quickening fire of the Holy Spirit.

E. W. KELLY.

A Home for Christ in the Heart.

BY THE REV. THEODORE L. CUTLER, D. D.

If Jesus actually lives with you, other people will be sure to discover the fact. When he went into the borders of Tyre and Sidon, he "could not be hid." If you travel through a certain district in Southern France in late winter, you are sure to know that it is a lavender country by the sweet fragrance in the air. Christ is always self-revealing. No genuine Christian will ever desire to conceal him; he could not even if he would. Many beautiful things have been written about "secret naps," etc., but my friends, if anybody in this world, not even your most intimate friend, suspects that you are a Christian, I do not believe that you are one. If there is any fire in a stove, a touch will show it.

Here, then, is an infallible test. Do I feel and recognize that Christ is in my heart, controlling my conduct, quickening my conscience, and helping me every day to resist evil and do right? Then he is there; but if no such internal evidence exist, then Christ has never been there, or has gone away.

For the question whether the Master will always stay with us depends largely upon ourselves. Self-will and pride may drive him out, for he promises to dwell only with them who are of a humble and contrite spirit. Neglect may provoke him to depart—and so may a persistent disobedience to commandments. Dr. MacLaren beautifully remarks that "the sweet songbirds and the honey-bees are said always to desert a neighborhood before a pestilence breaks out in it. So the infallible holy Saviour will not dwell with evil, and we may no poison the heart atmosphere with indulged sin, that He will not stay in it. Free agency does not cease after conversion; if Christ enters our hearts through faith, he must be kept there by faith. O what wondrous consecration, that the Lord of glory will consent to occupy such a hut as my poor heart; yet he is kindly saying to me: 'Give me room in this thy heart and I will give thee a place in my heaven.'"

A practical thought not to be lost sight of is that if Jesus dwells in our hearts we light so shine before men; that they may be able to carry him with us. "Let your recognition that Jesus is within you. Show your Christ-like kindness to people while they are living, and do not take it out in heaping flowers on their coffins. I have sometimes thought when I looked at such posthumous displays, if these poor, silent lips could speak, they would wish that a few more flowers of love had sweetened their hard, weary lives! Christ with you to your unconverted friends. If you win their respect for you, and get a hold on them, you can talk to them about their souls; tell them what Christ has done for you, and, as it were, add 'your knock to his knock at their heart's door.' Reverently be it said, the Christ in you will appeal to them through you. Just here lies the only real power which any Christian has with the sinning and suffering around him. As for such of my readers as have never had this glorious Son of God living in their hearts, it is because you do not want him there. He will be in the way of your favorite sins. Beware, my friend, Christ gives last knocks; and if you bolt him out of your heart, he will shut you out of His heaven.—The Independent.

Cast Thy Bread Upon the Waters.

Three men—a religious teacher and two of his followers—were baptized recently at Lodiana, under peculiarly interesting circumstances. Ahmed Shah, an evangelist of the American Mission, was itinerating and went to a village, where a great wedding was being celebrated, in order to preach to the crowds assembled. He found about 1,000 persons collected, and preached to them for some time. The three men above referred to were present and asked many questions, he supposed for opposition sake, but, however, he gladly replied to all the questions they asked. The next day he preached again, and, when he had finished, the leader of the three stood up, took out a New Testament, and preached most earnestly for two hours. The three turned to Ahmed Shah and said, before the whole crowd, "Now will you baptize us?" He told Ahmed Shah that the New Testament he possessed had been given him many years before by the Baptist missionary at Gya that he had studied it carefully, and taught it regularly to his 150 followers, of whom the two then present wished to be baptized with him. Ahmed Shah suggested that he should wait, and receive further instruction, but he replied, "You have no right to detain me. When the enuch was on the road he said to Philip, 'What doth hinder that I should be baptized?' and Philip baptized him at once." Whereupon Ahmed Shah examined the three men then and there, and being satisfied as to their sincerity and thorough knowledge of the New Testament, and of their firm trust in Jesus Christ, baptized them in the presence of the whole assembly of 3,000 heathens. When the simple ceremony was over the crowd exclaimed, "Is that all?" supposing that something should be given them to eat. "Yes," he replied, "that is all," and then proceeded to explain to the thousands present the nature of true faith and baptism. The next day the three men said they must be going, and refused to be detained. One of them had a very ragged old blanket, with a hole for his head, as his only covering. Ahmed Shah offered to give him his own, but he refused it, saying, "Do not give me anything better, or perhaps I shall begin to covet and to beg. This is all I need. I have Christ, and that is far more than enough." And so they departed to preach the Gospel of Jesus Christ, without pay or reward, over a large district.—Indian Paper.

The Young Christian and the Prayer Meeting

BY CHARLES H. HOLY.

The young Christian owes a duty in respect to the prayer meeting, which may be conveniently spoken of in three respects, first, before the meeting; second, at the meeting; third, after the meeting. The watchword before the meeting should be the preparation; at the meeting, co-operation; after the meeting, application.

Take these in their order: Before the meeting, preparation.—When should it begin? As soon as it is known there is to be a meeting. Indeed, earlier. The young Christian should keep himself in such a condition of mind and heart that he can always enter a prayer meeting without feeling that he is going into a strange place. But more specifically, as early as he knows that a meeting is to be held for a particular object, or with a particular object, he ought to begin to prepare himself, and as the time draws near, the earnestness of the preparation should increase. So where subjects are announced for a series of meetings, the whole series should be studied, more careful attention being paid to one that is to occur the earliest. What should it be?

The answer to this question will vary in detail according to the circumstances of each person. But, in general, there should be preparation of mind and heart. Of mind, by active, painstaking, prayerful study of the various parts of the meeting; getting acquainted with the Scripture passages, the missionary field, or the particular benevolent object that is to be considered. No one can come to a prayer meeting with a vacant mind, and do his duty after he gets there, much less with a mind full of all sorts of other considerations. The more one knows about the subject before he goes, the better he has fulfilled the duty of preparation of the mind.

Preparation of heart is of course absolutely necessary, and, indeed, cannot well be had without preparation of mind. It can only come by prayer and abstinence in one's self, coupled with active effort for others. Two or three scattered hints in this line may suggest what I cannot say more fully.

Pray before meeting. Remember that the Holy Spirit can help the leader to lead rightly; can help you to be in the right condition, and to get and do the greatest good; can make the word powerful to reach others.

Obey the Master. The dearest meetings are those at which the attendants are not in earnest about doing the will of him to whom they are praying.

Try to interest others. Nothing else will so set your own interest on fire as to awaken an interest among others, whether Christians or not.

"With a pure heart, fervently," is a good motto for the part of the subject.

All this calls for honest work. It is easier to drift into a meeting and do nothing because we are not prepared; but I am talking about duty, not ease; and, after all, every effort put forth in preparation has great recompense of reward.

At the meeting, co-operation.—Coming with a prepared heart and mind, there will be no great trouble after you are there. One or two matters of detail may be worth mentioning.

Choose your seat, not with reference to your own convenience alone, but so that the meeting may be as little disturbed as possible by those who come late. The young Christian should seldom, if ever, be among the latter number.

Think of the subject, not so much of the peculiarities, for better or worse, of the leader or speaker, but of the reason why you are there, and of the power that lies behind the feeblest word that is spoken in the name of the Master.

Pray silently, not more constantly, the better. God only knows what feebleness has been changed into might by the power of secret prayer.

Think of and pray for particular persons, for those who are taking part, or for those who especially need the particular word that is spoken.

Finally, and most important, take part. It will not be hard if the previous conditions have been fulfilled.

Take part regularly. Sometimes you will feel such a stir of the Spirit within you, that the work will be like a fire, and you cannot keep silent. Blessed is the man who often speaks thus. But don't wait for these special and irresistible promptings. The sailor often has to sail with the wind and unfavorable currents when it is dead ahead. If he should not leave port until it blew perfectly fair, his vessel might not get to the wharf before he started. If you have a favoring breeze of the Spirit, thank God and launch forth; if the wind seems adverse, pray for a change, and launch forth; and God will send the wind as he sees good.

Take part often. Don't be afraid that people will tire of hearing you, if you prepare mind and heart as I have suggested. It is the rambling, unprepared talker whose frequent discourse this out the attendance. If you are really tire-out, after conscientious effort, do not fear but some friend will tell you so.

As a rule, do the hardest thing you can do. If you have the possibility in you of offering prayer, do try to quiet your conscience and fulfill your duty by giving out a hymn. Of course, there are times when the simplest contribution to the meeting does the most good; but contribute your best, or you have not done your part.

In most cases take part briefly, and in all cases promptly. The latter will only be easy when you come to the meeting prepared.

Take part fearlessly. Don't excuse yourself by the plea that others can speak or pray more acceptably than you. That plea could excuse all but the best speaker, and the whole meeting would become a monologue; the result being that, after a few experiments, he would have no one but himself to speak to. You cannot judge—God knows—whether the mere fact of your speaking in weakness and trembling may be—shall encourage some other trembling one to do what he has not dared to do before; or whether your words of prayer, though broken and incoherent, shall be the very words to reach some heart, that no eloquence can move.

After the meeting, application.—I can only touch on this part of the subject by two or three catchwords.

Apply to your own heart the thought of the meeting, and practice it in your life.

Apply to your own soul the help of the Holy Spirit, which always comes in answer to prayer.

Apply to your future life the lessons which you may learn, even from the mistakes and failures—much more from the courage and self-denial and success—of yourself and others.

Apply to others, by the help of the Spirit, the messages of warning, encouragement, invitation, which the meeting brings to you.

Pray for the blessing of the Spirit on the meeting after it is over.

"Then they that feared the Lord spoke often one to another; and the Lord heard and remembered their prayer, and wrote them a book of remembrance, saying, 'I will remember them,' for they feared the Lord, and that thought upon his name."—S. S. Times

God Remembering Faith.

BY REV. C. H. SPURGEON.

If you and I are to be saved, we shall be saved by God and by his grace alone. Now if the appointed way of salvation leaves something for us to do in order that we may be saved by God, we shall in all probability attribute our salvation to that something, and forget that God is the author of the salvation. If we are to be saved, there will be no temptation in that direction; for we cannot rely upon our trust, since its very essence lies in depending upon Christ alone. Trust ascribes salvation to him who saves. Faith never seeks honor for herself; she is a self-denying grace. Christ said, "Thy faith hath saved thee; go in peace," and by this saying he crowns faith, and he does so because faith crowns him.

Trust, again, is selected as the instrument of salvation because it has wonderful power over the heart of God. It is the influence of trust. I have sometimes illustrated this to you by the power which faith has over us, mortal men. I will venture to tell you an old story, which you have heard from me before. I cannot recollect anything better, and I have been a long time to write a stick at him with some earnest advice as to his going home. This dog, instead of going home, picked up my stick and came to me with it in his mouth, wagging his tail. He was not most kindly. What could I do but pat him and call him a good dog, and regret that I had ever spoken roughly to him? Why, it brings tears into my eyes as I talk about it! The dog mastered me by his trust in me. The illustration to the point. If I trust God as the dog trusted me, thou wilt overcome. God will be held by thy trust in such a way that he could not smite thee, but must accept thee for Jesus' sake. If thou dost trust him, thou hast the key of his heart, heaven. If thou canst trust thy God in Jesus Christ, thou hast become a son of God.

But then faith operates also to salvation by the effect it has on the character. When I doubt God, then I follow my own judgment and do what I please; but when I trust him wholly, and know him to be my Father and my Friend, then I yield my will to him naturally, not as a matter of constraint, but with great joy. And it is not a wonderful thing, that this simple trust turns the whole current of our life, and changes the entire color and complexion of our thought? Wisely it is ordained to be the instrument of salvation, since it touches the main-spring of our being, and makes that which was erratic and rebellious become orderly and obedient.

Moreover, trust saves us, because "it grasps the promises of God, and pleads them." It says to God, "Thou hast promised this; therefore I pray thee do as thou hast said." The God of truth cannot lie, and, therefore, he must keep his word. Trust pleads the promises of God, and says, "Lord, the blood of thy Son was shed for the remission of sins; therefore, I pray thee let my sins be remitted. Thou hast said that thou hast laid on him the iniquity of us all; I pray thee let me be unburdened of my load, because thou hast said it, and I trust thee, and I know that thou hast all the promises of the covenant at its back, and the Christ of the covenant at its side, exhibiting his own precious blood. How can trust but save the soul when God declares it shall do so?"

"In our secret, honest hours we are driven to faith for our comfort." If in our prosperity our eyes wander to other confidence, in our distress they come back to Christ and his cross. When the head is aching, and the heart is throbbing, and the death sweat lies on the brow, some of us dare look to works, or feelings, or sacraments; but we cry—

"Hold thou thy cross before my failing eyes."

The wounds of Jesus are the ultimate hope of the forlorn. When the soul is about to quit the body, the most eminent preacher, the most earnest worker, the most devout thinker, asks that he may see Jesus, and he is heard from, who has had the courage to name a single passage of Scripture which in his opinion clearly teaches the hypothesis. The fact seems to be, a majority of these "speculators" in religious matters do not believe in any such "hypothesis," and when questioned on the subject so.

The published correspondence that has passed between the American Board and some of these men indicate a vague, indefinite speculation on the subject, a half-concealed hope or wish that it might be true, but not a willingness to believe it, and it is a part of the creed of no Evangelical church, and while nobody pretends to find any well defined warrant for it in the Scriptures, these men are clamorous that other men who do believe in the doctrine, and think they should have the liberty to do so, and should be allowed to be heathen as teachers.—Fermont Argus and Patriot.

Vincent Lundberg, of Stockholm, Physician-in-chief to the King of Sweden, recommends Hall's Vegetable Sicilian Hair Renewer for the scalp and hair.

Philip Landrum.

BY L. E. DIKKEKOLA.

A dark night and a stormy sea; the wild wind raged shoreward, flying furiously at every object on land or water; the great Atlantic billows sweeping inward like the moving columns of an army and dashing on the treacherous rocks into a mass of angry foam with noise like thunder; above, rolling and growling, crashing, rattling and now and then a zig-zag flash whose blinding light beat the fearful night more terrible. A bad night, truly, to be out on any business whatsoever on the land. As awful night to be heard up the sea.

Well did the members of the life-boat service know it—none better than Philip Landrum, one of the bravest of their number. But now, upon the stormy night, when every man was not furling with the awful hand to push the ship on the rocks, and when the tempest seemed to clutch the very masts to drag the vessel to destruction, when every comrade of his dangerous calling was at his post waiting for signs of distress—Philip Landrum was not there. And his companions wondered at his absence, and asked each other, "Where is Philip?" and looked dubiously toward a little light that flickered through the darkness, and shook their heads.

That little light shone from the window of Philip's cottage. And there was he, by the bedside of his sick and sinking wife. A boy and a girl, his children, sat before the fireplace in another room, listening to the moaning wind and casting fearful glances at the bedroom door.

The mother, slightly ailing for several days, had suddenly grown worse and now lay high up to death. And Philip felt that something must be done at once. But what? He could not even tell the nature of her illness—much less help her. A physician was imperatively needed. And the nearest one lived at a distance of ten miles. However, he must be called. And with Philip to think was to act. Hastily passing into the other room, he said: "Children, take care of mother, I'm going for a doctor."

The boy said: "All right, papa." But his lip quivered. The girl was crying. Philip Landrum strode to the door and opened it. But, hark! what sound was that which stopped him even on the threshold? The wind howled diabolically—but it was not the wind. The breakers roared, and with the voice of hungry lions—but it was not these. The thunder growled and crashed—but it was not the thunder. A sound, less mighty and terrific, but far more ominous; less frequent, but far more touching; less deafening, but far more solemn; thrilling and appalling. It was the signal of a vessel in distress.

What should he do? Behind him a sick wife, whose every breath gave him pain; a life more precious than his own; a mother, who thought that she might die if he left her; his mighty love urging him to seek that help at all hazards now, while ever and anon the sullen boom fell heavily on his ears, and the thought that other lives, perhaps, depended on his help as certainly as his own. He was not to be deterred by the doctor's aid kept him irresolute. For the first time in his experience love and duty fought each other in his heart. Irresistibly impelled to take the path that love directed he was yet mysteriously held from following it by the appeals of duty—his life, his mother's life, his children's life.

In this moment of indecision he suddenly raised his heart in prayer to God. It was the wisest thing he could have done. As if by an invisible hand his doubts and struggles all were brushed aside. Yet he could not act without his wife's approval. He went back and found her strangely excited. She too had heard the signals.

"Margaret, there's a ship in danger—but you are very sick—what shall I do?"

"Oh, Philip!"—her great excitement gave her momentary strength and she spoke with sudden force—"do not mind me! Help these poor people, if you can, and God be with you."

"But, Margaret, without a doctor, and you so ill!"

"He who has said 'I am the Lord that heareth their will not forsake me, Philip. His will be done,' solemnly responded he. Then be kissed her and without another word went forth to do his duty."

When he reached the beach he found the life-boat ready and his comrades standing on the sand.

"Where's the ship?" asked Philip.

"On Brimley ledge," replied an old sailor, "as 'now we've got to get to her through all these rocks in such a sea as is now on I can tell."

"Come, come!" said Philip, cheerily, "never say fail. We must get there. Come, make haste, and try to get on."

His manner was an inspiration. All the brave men there were a leader, and soon the boat was plunging through the breakers. At last they came to Brimley ledge. But, alas! there was no passage through the breakers, and the doomed vessel lay a hundred yards beyond upon a sunken rock. How could they reach her? While they were debating, Philip Landrum tied one end of a small rope around his body and arose. They divined his purpose in a instant.

"No!" exclaimed the old sailor, "you cannot live in such a sea! You'll be beat into a jelly."

"Hold fast to the rope!" cried Philip, and stepped upon the ledge.

"Come back, Phil!" they shouted. "It's sure death!"

"Hold fast to the rope!" he cried again and plunged into the sea.

If at any time Philip Landrum's life had been in danger it was now. The mighty wind, the angry sea, the hidden rocks, the very darkness were all against him; but he struggled manfully, bravely, persistently until at last he reached the ship, clambered up an anchor chain and stood upon the deck. The rest was easier. A strong rope was stretched from the ship to Brimley ledge, and on this, suspended in a basket, one by one the shipwrecked crew were carried to the life-boat, and thus to land. When Philip, the last to leave it as he had been the first to enter, stepped upon the beach his hand was seized by a white-haired gentleman, who exclaimed with deep emotion:

"My friend—I do not know your name—but I do know that you have rescued us from a most terrible death. We never can repay you or your brave comrades for the service you have rendered us."

"We have only done our duty," said Philip, simply, and tried to pass on.

"No," said the stranger, "do not leave me so abruptly. I see you are as modest as you are brave. At least let me know your name."

"My name is Philip Landrum," answered he.

"Excuse my haste. My wife is very sick."

"What if your wife sick! Stop a moment, friend. Have you a doctor in this lonely place?"

"Ten miles away—and I must fetch him if he is still alive."

"Then, my friend, perhaps the Lord will let me prove my gratitude. I am a doctor—I have saved my medicine case. May I try to help you?"

Philip Landrum's heart beat wildly. "Oh, sir!" he said, "if you can, the doctor come with me and try to save her. Perhaps we are not yet too late."

They found her very low indeed. With the readiness of long experience and accurate knowledge the physician prepared the needed medicine and administered it with his own hand. All day he watched and tended her with more than professional zeal and interest. All day the children waited, wondering, hoping, fearing. At last, when evening came, the doctor put his hand on Philip's shoulder and said, "My dear friend, it gives me unspeakable joy to inform you that the danger is passed. Your wife will live."

It is needless to relate how great was the rejoicing in that humble home at these words. The kind doctor remained several days longer, until she was able to leave her bed for a few moments and recovery was assured. Then they parted with mutual expressions of regret and gratitude.

"Margaret!" said Philip, when they were alone.

"Yes, Philip," answered she.

"That man has saved your life."

"As truly, Philip, as that you saved his."

"I dread to think what might have happened if he had not come. He told me that your trouble was hard to understand and harder still to cure. It has been his duty, and the other doctor, whom he knows, has studied it but little. His help, in your condition, would not have saved you."

"Ah, Philip!" said his wife, earnestly, while her cheeks glowed, and her eyes sparkled. "It is not always best to do one's duty, and let God take care of all the rest?"

"The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him."

"Amen!" said Philip Landrum.—New York Observer.

Jack.

"Green! Green! Dandelion greens!" shouts a childish voice.

And I heard the quick steps of small bare feet patter on the lane.

Freshly a face appeared at the window of my kitchen where I was busy superintending the Saturday's baking.

"Please, ma'am, don't you want a basket of fresh greens, all picked with the dew on 'em? They make a good dinner, and only cost five cents."

"Little fellow! I thought, to work so long and to trudge so far for five cents. My dinner was provided, and dandelion greens were not included in the bill of fare—but how could I refuse?"

"Yes, Jack, come in here and eat a doughnut while I empty your basket."

He was not slow to accept the invitation, and chattered away like a magpie every minute while he eagerly devoured several doughnuts and looked longingly at a pan of cookies just taken from the oven.

"Thank you, ma'am! you see it makes a better supper than I had for some time."

I like to get the sun when they're fresh and cool, before the sun has been on 'em long, so I start at five o'clock and sometimes earlier, and of course I don't have any breakfast first, and when it happens that a feller hasn't had any supper the night before it makes him feel kind of empty like."

All this was said without a moment's pause, and swinging his bare heels together as he sat propped upon the window he laughed the merriest in the world, which brought to the door a great, dimpled, bald head, and a pair of small, twinkling eyes.

"But you had your supper last night, hadn't you?"

"No, ma'am. You see there was only two potatoes to go round, and the room I lived in was so small, and I was so poor, and I was so hungry, and I was so tired, and I was so sick, and I was so weak, and I was so old, and I was so young, and I was so fat, and I was so thin, and I was so tall, and I was so short, and I was so big, and I was so small, and I was so strong, and I was so weak, and I was so brave, and I was so cowardly, and I was so kind, and I was so unkind, and I was so good, and I was so bad, and I was so honest, and I was so dishonest, and I was so true, and I was so false, and I was so pure, and I was so impure, and I was so clean, and I was so dirty, and I was so smart, and I was so stupid, and I was so wise, and I was so foolish, and I was so brave, and I was so cowardly, and I was so kind, and I was so unkind, and I was so good, and I was so bad, and I was so honest, and I was so dishonest, and I was so true, and I was so false, and I was so pure, and I was so impure, and I was so 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BIBLE LESSONS.

STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

Fourth Quarter.

Lesson II. October 9. Matt. 8:15-27.

THE TEMPEST STILLED.

GOLDEN TEXT.

Why are ye fearful, O ye of little faith?—Matt. 8:26.

I. A BUSY DAY IN THE LIFE OF JESUS.

On this busy day our Lord had first healed a demoniac (Matt. 8:1-13), then encountered the accusation of his family (Mark 3:20-21); afterwards the accusation of the Pharisees (Mark 3:22-30); more fully in Matt. 12:24-45, when his mother and brethren sought him (Mark 3:32-35; Matt. 12:46-50); then after some discourses narrated by Luke only (ch. 9:1-12:45), departing to the seaside, had given the long discourse, parts of which are recorded in Mark 4 and Matt. 13; then encountered the half-hearted followers described at the beginning of this lesson, just as the evening was falling upon them (Mark 4:35).

II. Two HALF-HEARTED FOLLOWERS.

Luke names three instances (Luke 9:57-62), adding one to the two here given.

18. Now when Jesus saw great multitudes about him, who had been witnessing his miracles, and listening to his parables and other discourses by the seaside, He gave commandment to depart. He was sitting in the boat where he had been teaching the multitudes on the shore (Mark 4:1), when he gave orders to the disciples to prepare the boat for a voyage. During the preparation he probably went on shore (ver. 23), where he met the scribe and disciple. The reason for his departure were probably (1) he was weary with his long and hard day's work, for he soon fell asleep on the voyage. (2) His disciples, too, would need the quiet and rest. (3) Some think that he dismissed the crowds to avoid the suspicion of fomenting disturbance. (4) He had really done all he could for the multitudes.

19. And a certain scribe (see Lec. 8, Third Quarter) came, and said unto him, just as he was leaving. This scribe had been impressed by the teaching. Master, I, too, teacher, an important confession on the part of a scribe. I will follow thee, etc. He came, doubtless, as the reply would intimate, from interested and mistaken motives, from worldly ambition or, like others, for the loves and flattery of the miracles.

20. And Jesus said unto him, Christ simply showed the scribe, who was accustomed to home and wealth, and honor, what his choice really meant. He would never seek to obtain disciples by hiding the truth. The *foxes have holes, Caves, dens, and the birds of the air have nests.* Literally, "lodging-places." But the Son of man. Having in himself all that belongs to man. Hath not where to lay his head. Has no settled home, no earthly property. Some one always, doubtless, gave him a place to lodge, but he owned none by earthly tenure.

Many a man begins a religious life, full of warmth and zeal, and by and by loses all his first love, and turns back again to the world. He liked the new uniform, and the bounty money, and the name of a Christian soldier, but he never considered the watching and waiting and wounds and conflicts which Christian soldiers must endure.

21. And another of his disciples. A disciple is a learner. This one was probably a true disciple, but one who needed confirming and teaching. Said unto him, in answer to Jesus' invitation to follow him, Lord, suffer me first to go and bury my father. The form of the petition may mean either (1) that his father was actually dead, and that the disciple asked leave to remain and pay the last honors to his remains; or (2) that he asked to remain with his father till his death.

22. But Jesus said unto him, Follow me. Jesus' work, obedience to him, the salvation of men, must stand first. And let the dead bury their dead. Not merely the duty of burying, but the long and weary task of mourning. It does not follow that we are to neglect what are called secular duties for those that are termed religious. Nevertheless, life presents many occasions in which duty to the living is supreme over respect for the dead.

23. The conclusion. That no office of love and service to man must be preferred before our duty to God, unto whom we owe our first obedience. 2. That lawful and decent offices become sinful when they hinder greater duties. 3. That such as are called to the work and employment of the ministry must mind that they and leave inferior duties to inferior persons.

III. THE TEMPEST STILLED. 23. And when he entered into a ship. A boat, the one in which he had been teaching (Mark 4:36), the one which, possibly belonging to Peter or the sons of Zebedee, was always ready at their Master's service. His disciples. The twelve.

24. And behold, there arose a great tempest in the sea. "A great tempest" (earthquake), such a commotion of the marine elements as corresponds to an earthquake. Inasmuch that the ship (boat) was covered with the waves, and the waves, or, more literally, under the waves. The waves broke in volume over it. But he was asleep. In the hinder part of the ship, on a pillow, says Mark; that is, in a little cabin, enjoying the deep, sweet repose consequent on natural exhaustion. How really and thoroughly human! It is delightful to realize it.

25. And his disciples. Awoke him. Here was faith mixed with human frailty. Saying, Lord, save us: we perish. Each evangelist gives these words in a different form. Luke says, "Where is your faith?" and Mark, "How is it that ye have no faith?" Their faith was so small in comparison with what it should have been, that it seemed to be none.

26. Then he arose, and rebuked the winds and the sea. By saying, Peace, be still (Mark 4:39). He rebuked the waves authoritatively into instantaneous stillness. And there was a great calm. The stopping of the wind might have been thought an accidental coincidence, for these sudden calm was suddenly as they arise. But it was required time for the sea to subside; here the calm was instant.

27. The men marvelled. Meaning the disciples, and other sailors, if any were in the boat (see Mark 4:36). What manner of man is this? The disciples felt conscious that hitherto they had known little of the Lord. They knew little yet. They had only got glimpses into something of his nature, and of his power, and of his glory and unlimitable resources. That even the winds and the sea obey him. The miracles of Jesus, as attestations of the elements of nature were plastic in his hands, are really a new key to the grandest scientific principle in the universe. IV. APPLICATIONS. 1. This ship in the storm is the type of the Church of Christ. The boat is the Church of Christ, and it sails across the ocean of the world's history to the "other side" of the life beyond the grave.

2. The boat in the tempest is the type of the soul in the storm of life. We are sailing in this life as through a sea; and the wind rises, and storms of temptation are not wanting.

Not Against Us.

"All these things are against me," we cry with Jacob. "All things work together for good to them that love God"—answers God.

Mr. Emerson sneers somewhere at a *piety-providence*. Well, let him sneer. "The upper powers have more to do than to attend to you in your hutch-kennel of a world"—exclaims Mr. Carlyle. Well, let him exclaim. I am sure the sneer is a sneer at the truth, and the exclamation is an exclamation against the truth. Why am I so sure? The answer is easy; at the same time it is an answer, reasonable in the highest possible sense. The Lord Christ knows more about such matters than either Mr. Emerson or Mr. Carlyle. And the Lord Christ asserts even, if you choose to call it such, a "piety-providence." I was walking in my study one bitter winter morning, and I saw lying on the walk before me one of the pestiferous English sparrows which haunted the church living there frozen dead. They are the same sort of sparrows—these English ones, it is a great pity we ever brought them over—which scattered their countless companies throughout Palestine when the Blessed Feet were walking there. And as I looked upon the dead bird, with a rush of fresh significance came to me the Lord's words to one even of these pestiferous ones, chattering, impudent birds, came to the ground without the Father. And I appreciated, as I never had before, the immense force and width of that argument for a human trust in the particularizing care of the Father—"Ye are not ye are of more value than many sparrows." Ah, as long as those dear words about the sparrows and the lilies stand in the Scripture, so long may we be certain of the fact of a Providence so real and reaching that even the least of us is touched and guarded by it, and which is always moulding for us, and often seems to us a hard and hostile circumstance, into better and brighter blessing.

No; the false view of life is that things are against us; the true view, the glad, hopeful, because true view, is that things are really for us. It was the most false thing Jacob could say, possibly, when he said, "All these things are against me."—Wayland Hoyt, D. D.

How George Kept the Door.

"George," called Mr. Dearford one bright morning, "would you like to take a basket of berries to Aunt Letty?"

"Yes, sir," George answered promptly. It was a long walk to Aunt Letty's and over a hilly road, but George was an obliging boy and by no means a lazy one so he was glad to go on his errand.

He quickly took up the basket of tempting berries and started off whistling as he went. Beside being active and obliging, George was honest. He did not eat a single berry on his way. Once or twice, it must be confessed, he looked rather longingly at the tempting fruit, but he did not let the temptation to help himself. The berries, he knew, were not his own. They were his father's gift to Aunt Letty. He was only a messenger, and he would prove himself worthy of trust even in so small a thing.

Arrived at the old lady's house—for he was a regular visitor—he found it closed. The birds were singing in the elm trees that waved their branches high above the roof; the chickens were strutting about in the grassy yard; and resting on the eaves of the house, the bees were humming in a clover-field close by, but beside these no living creature made a sound. George sat down on the doorstep to rest and to consider.

Where had Aunt Letty gone? Would she soon be back? And what should he do until she came? Perhaps another boy in his place would have set down the basket and walked off, but George was faithful as well as honest, and he thought it best to wait the basket himself. While he sat waiting in an unfortunate moment his eye fell upon the flower-bed. There was a new living creature made a sound. George sat down on the doorstep to rest and to consider.

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tions to be sent to REV. C. GOODFRIEND, St.
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WEDNESDAY, SEPTEMBER 28, 1887.

DEATH OF SENATOR McMASTER.

There is not a Baptist in the Dominion or
elsewhere who knows of Senator Mc-
Master, who will not read the following
telegram from Dr. Hard, with the keenest
sorrow.

"Senator McMaster died at four this
morning, while deliberating with the Char-
ter Committee at McMaster Hall. We have
lost one of the noblest Christian men I
ever met, who fervently loved the Lord's
people and the Lord's work."

We have since received fuller particulars
in the following letter from Dr. Hard:

Our dear brother, Hon. William
McMaster, passed away this morning. I
have already forwarded a telegram to you,
but it will interest you to know that he was
taken suddenly ill at five o'clock yesterday
p. m., while in conference with the Charter
Committee, at its meeting in McMaster
Hall. He spoke sitting in his chair, in
his usual health, and just as he had finished
he leaned back as if in pain, and was in
a moment evidently unconscious. We laid
him on the sofa, applied stimulants, and
procured physicians. He soon recovered
consciousness, saying as he came to, "I
thought I had gone." At 8 o'clock p. m. the
doctors ordered his removal to his home
by means of an ambulance. He did not
suffer much pain after recovering con-
sciousness. The doctors state that the
immediate cause of his death was collapse
from the nervous shock of a kick or knot
in the intestines. He died about four
o'clock. A grand man has passed away—
the greatest benefactor among all the
Baptists of Canada, and the only Canadian
who has devoted many hundreds of thou-
sands to the work of Education.

It seems very wonderful to me when I
review the history of the last twelve
or sixteen months. God has plainly led his
people forward, and many things have
pointed, unerringly to the judgment of some
of us, to urgency. None of us, perhaps,
felt the urgency that would have pressed
could we have known Mr. McMaster was to
be removed at this time. Just as our
educational work has been brought to
definite lines, and both Woodstock College
and Toronto Baptist College are unreservedly
offered to the Baptist denomination, just
then the Lord catches away his servant,
and the Lord's people are left face to face
with the gravest responsibilities and the
greatest possibilities which ever confronted
an equal number of Christian men. The
Lord is saying to us all as we meet in
our Conventions at Montreal and Toronto,
"Take up the work devolved upon you
and carry it forward for my glory."
The funeral is fixed for Saturday, at 11
o'clock.

In haste,
THEODORE H. RAY.

But those who have had the privilege of
a closer acquaintance will remember him
as much for what he was as for what he
did. His unassuming, and earnest piety
made his great benefactions of all the more
worth. It is to be hoped that his ex-
ample may have a powerful influence
on the wealth of these provinces, to lead
them to consecrate their gains to the Lord.

We hope to give a fuller account of his
life and work next week.

We have had no Baptist in the Dominion
to whom the Lord has committed so much
means; and, certainly, there has been no
one who has contributed so generously to
the Lord's work. His name will ever be
associated with the Educational work of
the Dominion Baptists; while Jarvis Street
Church exists largely through his splen-
did benefactions.

EXCLUSIVENESS.

Under this caption, the *Presbyterian*
Witness of two weeks ago, uses the sharp
claw in the silk glove upon the Baptist.

The editor says:
"Far be it from us to say a harsh word
or to indulge in unfriendly thought against
our Baptist brethren for their exclusive
views. They cherish us all. They hold,
it seems, that an assembly of Presbyterian
Christians is not a church of Christ. For
example: Two hundred Christians sit at
the Lord's Table in one of our churches.
They love the Lord; they offer praise,
prayer and alms. The Word is read and
preached. They all have been baptized in
what they themselves believe to be the
scriptural mode. Yet according to our
beloved brethren of the Baptist persuasion
they are not a Christian church. The Lord

Himself meets with them, gives them His
Holy Spirit, blesses them greatly, and re-
ceives them into covenant with Himself,
but they are not a church! The Lord
opens to them the portals of Heaven, but
they are not a church!"

On the other hand, the editor says
that Presbyterians acknowledge Baptist
churches, as they do Methodist and Epis-
copal, and those of "all other sects" among
whom the gospel is preached and the
Saviour is held forth to sinners. He pro-
ceeds:

We are always sorry to notice a differ-
ent policy in any branch of the church of
Christ. Our Episcopalian brethren of the
"High," "Ritualistic," and Tra tarian
school are exclusive in their views—almost
as much so as the regular Baptists, Corrupt
and lapsed churches like the Church of
Rome and the Greek church are also
exclusive in the extreme. It is not a matter
of surprise in their case, for their people
have not been taught to think, or to draw
their faith from the word of God. Our
Baptist brethren on the other hand are
most loyal in their adherence to what they
find in the Holy Scriptures. Their very
exclusiveness springs from convictions
which command our highest respect. They
are quite sure that there is no proper
baptism, no baptism at all, without
immersion; and that, therefore, there is no
church of Christ except among the
immersed. The appalling enormity of the
conclusion should lead to a fresh inquiry
into the soundness of the premises!

We wish to be worthy of every kind word
the *Witness* says of us; but, strange as it
may appear, we can be this, as we see it,
only as we make ourselves obvious to its
censure, for we do believe that baptism is
a necessary qualification for membership
in a visible church; we also are persuaded
that immersion and nothing else is baptism;
inexorable logic, therefore, compels the
conclusion that those who are unimmersed
are unbaptized and want a necessary qual-
ification for membership in a not the visible
church. We beg to say that "fr sh inquiry
into the soundness of our premises" does
not promise to make us less confident in
their soundness. As to the first premise—
that baptism is necessary to membership
in a visible church, all that our inquiry
can do is to show that is holding this belief
we are in agreement with all denominations
except the Quakers. For instance: the
Presbyterian confession declares the
sacraments are instituted "to put a visible
difference between those that belong to the
church and the rest of the world," and
baptism is "for solemn admission of the
party baptized into the visible church." If,
then, there be need that Baptists give up
the belief that baptism is necessary to
membership in a church, Presbyterians
must join us in the fresh inquiry.

The other premise is that immersion
only is baptism. The "fresh inquiry"
would not give much promise of change
here, unless our Pedobaptist brethren
should join us in it, with a determination
to abide by just what Christ meant, without
addition or subtraction, in the command
to be baptized. When Pedobaptists engage
in this inquiry, with candor and earnestness,
we have thousands of instances where they
have been led to our conclusion, while it is
almost an unheard of thing that a Baptist
is ever convinced by "fresh inquiry" that
immersion is not what our Lord meant by
baptism. The editor of the *Witness* is too
well informed, we are sure, to be ignorant
of the fact that the scholarship of the world
is almost unanimous that baptism means
immersion. Scholars, as he is aware,
hold to sprinkling, because they think it
will serve the purpose of the immersion
commanded by our Lord. They think
Christians are at liberty to change what
Christ has instituted; we think it better to
follow his exact instructions. We shall be
glad to engage with our friend the *Witness*
in any fresh inquiry desired, over these
opposite beliefs which embody the central
principle of the differences which separate
us.

We had written thus far when the *Wit-
ness* of last week came to hand, in which
there is reference to the editorial in our
last issue. It is chiefly a repetition of
what the *Witness* has already said over
and over again. The editor refuses to see
any difference between us and Pedobap-
tists other than about the quantity of water
in baptism. It is useless for our brother
to seek to delude his people into the idea
that the Baptist position consists of nothing
more than what is immaterial in the form
of a rite. He knows better, and so do the
more intelligent of his people. We would
be obliged to the editor of the *Witness*
were he to be courteous enough to answer
a few questions. Church history, lexicog-
raphers, the scholarship of the world, the
New Testament itself make it plain that
immersion is what Christ commanded in
baptism. Is there not involved more than
the question of the quantity of water, when
Christians take the license to put some-
thing in the place of baptism as different
as sprinkling is from immersion? Is there
not here a weighty principle at stake,
which our brother cannot afford to pooh,
pooh, and treat lightly? It is the prin-
ciple of exact obedience to Christ versus
license to tamper with his institutions and
commands. Is not this so, brother
Witness? If you think you are at liberty
to make any changes in what God has
commanded, please give us chapter and
verse where he has given you the per-
mission.

But this is not the chief principle for
which we, as a body, contend, and have
been left to stand alone. And just here
we would ask the *Witness* again to give a
frank, manly answer to fair questions, and
not evade or deal in banter. Presbyterians
baptize infants whom they believe to have
inherited a "corrupted nature," whereby

they "are utterly indisposed, disabled,
and made opposite to all good, and wholly
inclined to all evil," by their baptism they
are admitted "into the visible church";
do you believe that their baptism removed
this "corrupted nature," or do you hold
that those who have this corrupted nature
and manifest it more and more as they
grow older are qualified for membership in
the visible church? If you take the latter
alternative, please tell us what is the
minimum moral qualification for church
membership and give us scripture for your
view. Can our brother not see that his
infant baptism and what follows from it
opens the church to the unregenerate and
destroys the distinction between the church
and the world? Can he not see that this
doctrine, mixing the children of the devil
into the church of Christ which is said to
be his spiritual body because all its mem-
bers are to be partakers of his life, must
put a great difference between those who
hold it and Baptists, who believe that the
church of Christ is for the children of God
alone?

An expression or two in the last *Witness*
need a few words. The editor says, as
giving the Baptist view:

"Those who are immersed in water are
on the Lazarus side of the Great Gulf.
But such men say—well, the best Chris-
tians who are not immersed, are on the
"Divine" side of the Great Gulf. Our
brother, B. H. Eaton, is with Abraham;
but Samuel Rutherford, McChesney, Duff,
Chalmers, Luther, Calvin, Knox, are all
with the "rich man."

Of course our brother knows as well
as we do that Baptists believe no such thing
as this. They attach no saving efficacy to
rites; believing they are for people already
saved. All believers, whether sprinkled,
immersed, or neither, are recognized by us
as saved and our dear brethren in Christ.
At the same time we cannot receive a man
we esteem unbaptized, any more, brother
Witness, than you would receive a Quaker,
to the church or its peculiar privileges.
This is the sum and substance of the con-
clusion at which our appalling enormity our
brother stands aghast.

Our brother is kind enough to tell us
Baptists that our Lord "did not call his
people into ritualistic bondage." We are
glad to hear our brother say that. It
shows that Baptist teaching has been
telling upon his mind. He has got free
from a part of the bondage of the West-
minster Confession; for it says "The
efficacy of baptism is not tied to that
moment of time wherein it is administered,
yet notwithstanding, by the right use of
this ordinance, the grace preserved is not
only offered, but really exhibited and con-
ferred by the Holy Ghost, to such (whether
of age or infants) as that grace belongeth
unto, etc."

Sincerely hope he may help others
to cast aside the idea that baptism has
any saving efficacy.

If our brother will kindly answer the
questions asked above, we shall be happy
to answer any he may propound as to our
views, etc.

THE PLAN.

In another column will be found the
plan recommended by a strong committee
of the Convention and adopted by that
body for attending to the general finances
of our body, and to care for neglected and
weak sections of our Baptist field, lying
within the bounds of the various Associa-
tions. We have frequently called attention
to the need of some such plan, and it is
with pleasure and hope we have seen it
adopted. Plans of this kind have already
won some prestige as they have been
adopted and have been found to work
admirably. Our brethren in Ontario and
Quebec, have been operating a similar
plan with good success; the Baptists of
England and Wales and of the Northern
and Southern States have all recommended
a like plan, and some other denomina-
tions do their financial work along nearly
the same lines.

It has much to commend it. It brings
the leaders together for conference, and
secures the wisest counsel. It brings the
earnest and wide awake into contact with
the lukewarm, and makes it possible to
stir them into enthusiasm. It secures
the co-operation of the leading laymen;
which is of the greatest importance. It
seeks to make each pastor a general helper
in the work. Provision is also made, in
the request that the action taken be pub-
lished in the *MESSENGER AND VISITOR*,
against forgetfulness and neglect; and the
additional end is secured that the activity
and success in one place will help stimu-
late others.

The plan is undoubtedly good; but like
all other good plans, will be a dead letter,
unless it is worked. The great gain from
working it, representing as it must the
salvation of many precious souls directly
and indirectly, should incite all the pastors
and churches to take up the work vigor-
ously. The Eastern and Central Associa-
tions of Nova Scotia have paralleled out
their territory, and some of the sections have
organized. The P. E. Island and the
Southern of New Brunswick have been
divided up into sections, and the chairman
nominated by the moderators and Dr. Day.
The Convention has left the matter of
dividing up the territory of the Associations
that had met before its last session to
their moderators and clerks. It remains
for brethren Hinson and Young, of the
Eastern N. B.; brethren Howard and
White, of the Western N. B.; and brethren
J. H. Saunders and J. M. Weeks, of the

Western Association of Nova Scotia, to
confer and do the duty requested of them
by the Convention.

One reason why many of our plans
amount to nothing, practically, is that they
are not taken up promptly. Time passes,
enthusiasm dies away, and they are finally
left a dead letter. It is to be hoped that
there may be prompt action in this case.
There is no more favorable time to have
quarterly meetings than during these
autumn months.

It will be necessary for the chairman of
the different sections to assume the re-
sponsibility of appointing the first meeting,
and of sending requests to all the churches
to send delegates; or he may call an in-
formal meeting of the pastors to consult
about the matter, and to decide upon what
shall be to be done.

Shall there not be life and enthusiasm
thrown into this work? If there be, who
can tell the impulse that will be given to
the cause and the greatness of the accom-
plished result, as our churches are helped
to greater liberality and deeper consecration.
Shall this grand possibility be lost because
of want of earnestness and self-sacrifice?
Surely not!

MR. SPURGEON AND HIS CRITICS.

A few weeks ago we published in the
MESSENGER AND VISITOR a portion of an
article by Mr. Spurgeon, in which he makes
the most serious charges of heresy and
against a large class of Independent and
Baptist ministers in England. The specific
charges were denial of Scripture inspiration,
and of vicarious atonement; the substitution
of an evolved goodness for the doctrine
of inherent tendency to sin, and of a
"larger hope" for threatened punishment
of impenitent sinners; the submission, in
fact, of Divine revelation to human reason;
with the decline in earnestness, loose ideas
of morality, worldliness, pleasure-seeking,
which naturally follow.

In the last number of the *Sheed and
Trowel*, Mr. Spurgeon replies to the
criticisms on his first article, and he does
not spare his critics. He complains that
"instead of dealing with these weighty
things, our opponents have set to work to
make menacing allusions to our sickness.
All the solemn things we have written are
the suggestions of our pain, and we are
advised to take a long rest. With pre-
tended compassion, but with real insolence,
they would detract from the truth by
pointing to the lameness of its witness."
He quotes with approval from Dr. S.
Patterson's *Word and Work*, who says:

"Only those who have given some
attention to the progress of error during
recent years can say just what the
rapid strides with which it is now
advancing. Under the plea of liberalism,
unscriptural doctrines are allowed to pass
current in sermons and periodicals, which,
only a few years ago, would have been
faithfully resisted unto the death. When
anyone even mildly protests, preachers and
journalists are almost unanimous in
drowning the feeble testimony either by
sneers or shouts. Throughout the wide
realm of literature there seems to be a
conspiracy to hate and hunt down every
Scriptural truth. Let any man, especially
if he belongs to an evangelical church,
denounce or deny any part of the creed he
has solemnly vowed to defend, and at once
his fortune is made. The Press makes
the world ring with his fame, and even
defends the dishonesty which clings to a
tender fornicator by the violation of his
vow. It is far easier to rise in the defense
of the faith. He is mocked, insulted, and
laughed to scorn. The spirit of the age is
against him. So in greater or lesser
measure it has always been. But when he
remembers who is the prince of this world
and the ruler of the age, he may be well
content to possess his soul in patience."

Still, he does not desire to be thought a
"pessimist." He says:

"We are glad to admit that there is much
of Christian self-sacrifice, and holy
perseverance in the world. Possibly there
is more than ever. Did we ever say
otherwise? We rejoice in the thousands
of gracious, holy, large-hearted men around
us. Who dares to say we do not? We say
much that is hopeful and delightful in
many quarters. Is this at all the point?
We are by no means despondent for the
Lord's kingdom. That would be a dis-
honor to His eternal power and Godhead.
Our amiable critics may possibly be pleased
to know that they will not find us basking
in vinegar, nor covering our swollen feet
with worn-out, nor even drinking quinine
with our vegetable; but they will find us
rejoicing in the Lord, and hark in on our
harness for the war with a firm confi-
dence as if all men were on our side. But
as things are from one point of view, there
is a bright side to affairs; the Lord has
His men in reserve who have not bowed
the knee to Baal."

Neither does he think it as bad in the
Baptist as in the Independent body. He
closes his article in the following emphatic
words:

A chasm is opening between the men
who believe their Bibles and the men who
are prepared for an advance upon Scripture.
Inspiration and specialism cannot long
stand in peace. Compromise there can be
none. We cannot hold the inspiration of
the Word, and yet reject it; we cannot
believe in the atonement and deny it; we
cannot hold the doctrine of the fall and yet
talk of the evolution of spiritual life from
nature; we cannot recognize the punish-
ment of the impenitent and yet in-
dulge the "larger hope." One way or the
other we must go.

Decision is the virtue of the hour.
Neither when we have chosen our way can
we keep company with those who go the
other way. There must come a final
decision for truth a corresponding protest
against error. Let those who will keep the
narrow way keep it, and suffer for their
choice; but to hope to follow the broad
road at the same time is an absurdity.
What communion hath Christ with Belial?
Thus far we come, and pause. Let us

as many as are of one mind, wait upon the
Lord to know what Israel ought to do.
With steadfast faith let us take our places,
not in anger, not in the spirit of suspicion
or division, but in watchfulness and resolve.
Let us not pretend to a fellowship which
we do not feel, nor hide convictions which
are burning in our hearts. The times are
perilous, and the responsibility of every
individual believer is a burden which he
must bear, or prove a traitor. What each
man's place and course should be the Lord
will make clear unto him.

The London Baptist closes an editorial
on Spurgeon's article in these words:

"No candid observer can long continue
to doubt the truth of Mr. Spurgeon's state-
ment about the perilousness of the times
when measured only by the number of
pulpit occupants engaged in disseminating
either misleading or sadly nebulous
doctrine. And the only apparent reason
that of making sermons interesting and
palatable. Regeneration and conversion
are in these deliverances deemed both
meaningless and obsolete phrases. The
Baptist denomination is tainted with the
heresy; our pulpits are here and there,
we fear, filled with pastors who dance accord-
ing as their "influential supporters" may
pipe. And there is much latent and nervous
doubt, some being of the "flaccid" sort of
which the poet denounces. Now and again
we receive piteous appeals from lovers of
the old truth, who "groan, being burdened"
with speculative nonsense dealt out to them
as spiritual food. It has indeed required
some exercise of restraint to forbear
publishing names and accredited facts; and
this step may even yet, in the interest of
truth, become necessary to show where
false colors are nailed to the mast. Mean-
while, it will augur well if meekness and
prudence are the leading virtues of orthodox
warriors. They must avoid any appearance
of a mere desire to subjugate other people's
right of judgment to their own, and they
should, above all things, give no excuse for
their opponents posing as martyrs to what
will be brazenly styled "narrow-minded
tyranny." No panic need arise in the camp
of the Lord of Hosts, who sees the end from
the beginning; and certainly it is not wise
to advertise error for the mere sake of
abusing it. Truth may still be proclaimed
upon its own merits. It will be known by
its old trade-mark; only when steeped in
love is it likely to be recognized, or can it
go forth conquering and to conquer."

The Congregationalist body in the United
States is in danger of being rent in twain
because of the ingress of this same so-called
New Theology. It seems to us that the
sooner the lines are drawn the better.
It has made but little headway among the
Baptists; but it behooves us to be on the
watch, ready to resist the first encroachment
of insidious error.

Since the above was written the *Baptist*
has published replies from various leaders
of the Baptist and Congregational bodies in
England to questions bearing on the point
of interest. The most of them think Mr.
Spurgeon takes too dark a view of the
situation. Arthur Marshall's reply is a
tirade of abuse of Mr. Spurgeon, which
shows anything but a gracious spirit. He
is a New Theology man.

THE WEEK.

The British government have fully em-
barked upon the stormy sea of coercion.
The Irish Land League has been proclaimed,
in quite a large section of Ireland, and
its suppression ordered. All public meet-
ings are illegal and the leaders are liable
to imprisonment. This extreme measure is
causing a great ferment. The Irish leaders
regard it as an attempt to suppress free
speech and are prepared to continue to
hold and address meetings of the League
and suffer the consequences. David, who
is the most intemperate of any of them
except, perhaps, O'Brien, says the Irish
may be compelled to resist this attempt
with blackthornes, and if the police
use more deadly weapons, to follow their
lead. The other leaders seem to be
desirous of holding the passions of the
people in check. The English Liberals
are indignant at some of the Conserva-
tives are restive. W. J. Evelyn,
member for Deptford, threatens to resign
rather than support the government in its
harsh action. It is difficult to see how the
Unionists can sanction this action. Their
position must be a very difficult one. The
government have acted in opposition to
the Unionists views. As soon as the
house is prorogued, and their votes are not
necessary to the government, this action is
taken. It seems like using them and then
casting them aside, as soon as this can be
done, for a reason, with impunity. If the
Unionists do not come out in protest, their
standing with the section of the Liberals
supporting them will be gone. The
Conservatives are determined, evidently no
longer to be ruled by Hartington and
Chamberlain. It remains to be seen
whether the dream of the restoration of
Gladstone to power will compel the Union-
ists leaders to give their votes to the
Conservatives; when the fate of the
government is to be decided.

The English are determined to keep
their naval supremacy. The largest iron-
clad ever constructed was launched on the
20th. The "Trinidad" is 11,940 tons
and 12,000 horse power. Her armor plate
is 20 inches thick and she carries, among
others, four guns of 67 tons each. The
propriety of building such monsters is
questioned, however, and the preference is
now given to lighter and swifter ships.

Turkey proposes, as a temporary settle-
ment of the Bulgarian question, that a
general chosen by herself and Russia
be authorized by the powers to restore
order in that country. Bulgaria seems
settled, if the powers could but leave her
alone. It is Russia that is unsettled over
the attempt of the Bulgarians to set up
men capable of self-command.

The Suez Canal has not done as much
business last year as the year proceeding;
524 vessels passed through, represent-
ing a tonnage of 568,097. The decline in
receipts was over \$1,000,000. It shows
the commercial superiority of Great
Britain that 77 per cent. of all the shipping
passing through belonged to her.

The trade of the Northern States is
suffering from a serious stringency in the
money market. This is said to be due,
chiefly, to two causes—the surplus revenue
which is being looked up in the treasury
vaults, and the flow of money to the South
because of the fine crops there last this
year. Some of the ablest firms cannot get
accommodation at 10 per cent. discount on
loans. So serious is the situation that the
government has determined to buy up some
of the United States bonds not yet due, so
as to put more money in circulation. Un-
less this brings relief, it is feared that many
firms will have to go under. Some of the
papers of the United States are referring in
sarcastic terms to the anti-poverty apostles.
Henry George and Father McFlynn. It is
said that they have been more successful
in abolishing their own poverty than that
of other people. George is said to be
worth \$50,000 and is living in fine style,
while Dr. McFlynn is paying \$100 a month
for his board, and always appears flush of
money.

O'Brien has had his trial and has been
condemned to imprisonment for three months.
There were exciting scenes in the court-
room and out. The military were present.
The appeal from the sentence of death
upon the Chicago anarchists has been
disallowed by the Supreme Court of
Illinois, and they are to suffer the extreme
penalty of the law.

Ministerial Conference.

The Union Baptist Ministerial Conference
of St. John met again on Monday.
Bro. King reported one converted at Marsh
Bridge. The Sabbath school at Marsh
Bridge, through house to house visitation,
is growing in attendance. At Portland
Bridge the Sunday evening congregations
fill the hall to overflowing.

Bro. Addison, a young brother from
Leinster street, goes to Golden Grove, about
twelve or thirteen miles from St. John,
every Lord's day. He walks out and back
and holds two services. Quite a number
profess conversion, and backsliders have
been brought back.

Bro. Mellick is getting acquainted with
his people. The congregations are good
and the membership are united and hope-
ful. Bro. Spencer continues his work
among the sailors and at the Marine Hospi-
tal. In addition he spoke at the Old
Ladies Home, and at Marsh Bridge in the
evening. Bro. Gordon stated that the
prayer meetings at Leinster street are very
good. The plan of systematic work pre-
pared by the committee of the Convention
has been introduced, and it is getting a
much larger number of members at work.
They hope it may result in much good.
Bro. Cahill reported the outlook in Carleton
hopeful. He expects to leave for Summerside
next week. The Summerside people
have secured a good man. We believe
they are prepared to co-operate with him
unitedly and heartily.

The remainder of the meeting was de-
voted to the discussion of Bro. Gordon's
paper, and in some business relating to the
city mission. Bro. Mellick is to present a
sermon plan at the meeting on Monday
week.

Notes.

At the last annual meeting of the Bap-
tist Convention of the Maritime Provinces,
held at Charlottetown, P. E. I., the
following report of a Committee on the
finances of the denomination was adopted.

The Moderators and Clerks of A-associ-
ations are hereby asked to accept this
publication of the report as official notice
of the action of Convention.

E. M. KIRKSTAD,
S. C. Y. of Convention.

REPORT.

The Committee recommended the Con-
vention to reaffirm the principle of the
Convention plan and that for the present
a Financial Agent be appointed; and that
during the year the various Boards of the
Convention have a conference for the
purpose of devising some better way, if
possible, for operating our finances.

For the better working of the Con-
vention Scheme, it is hereby recommended that
each Association in this Convention, adopt
the plan accepted by the last session of the
Central Association of Nova Scotia,
namely:

1. That the area of each Association be
divided into sections; having in view
the grouping of the churches in each
section.
2. That the pastors of each section,
together with the delegates appointed, as
hereinafter provided, be a committee to
carry forward the work recommended by
this arrangement.
3. That each church be requested by its
pastor, or its clerk, in case there is no
pastor, to appoint three brethren to co-
operate with the pastors of the section in
the work they undertake.
4. That one of the pastors in each group
of churches be appointed chairman, by the
Association, of the committee for the
section.
5. That the special work of the com-
mittees shall be the more efficient working
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| Reserve held, | 695,001 36 | 531,167 24 | 133,965 88 | 19.4 |
| Serpins, | 38,892 69 | 61,534 75 | 22,642 06 | 58.2 |
| Death Claims and Mat- tured Endowments, .. | 83,086 00 | 51,000 00 | 32,086 00 | 38.6 |
| Decrease | | | | |
| J. B. NEWCOMB, AVONPORT, General Agent for Nova Scotia, or E. M. SIPPRESS, St. JOHN, General Agent for N. B. & P. E. I. | | | | |

