

rangement of crimson carpet and blooming hot house flowers on the platform, and had preserved the large and very official-looking table from appearing utterly prosaic, by the introduction of two magnificent hydrangeas. In the galleries flowers were unnecessary, as the sex whose duty it is to be ornamental was sufficiently represented there." The transfer of the presidency was a scene of much interest. "It would be difficult," says the Baptist, "to imagine two men more utterly dissimilar in type than the late President of the Baptist Union and the present one. The one an Englishman of the broadest and most massive build; the other, a tall, spare Scotchman, with an iron-grey head of so antique a cast that one can hardly understand how it is that he is now standing before a nineteenth-century audience in modern London." The president recalled the occasion in 1846 when he was called upon to defend the principles on which the Union was formed, and said:—

Only four remain alive who united with him in the old service to which, he had alluded. He felt himself left poor, indeed, when he thought of all those friends who had passed away from his side, and entered upon their rest and their reward in heaven. At the time to which he had referred their Union was struggling with perplexity, and it was weak in its resources. But they adhered to the work to which they had been called, and now he was permitted to see the Union rise to a position of usefulness and dignity from which it could not be dislodged if they were but faithful to their principles, their constitution, and their Christ. (Cheers.) Let them be true to themselves and to their principles, and they would be able to face the world with the certainty of triumph. The happiness he derived from the position in which the Union had placed him greatly was increased by that which he derived from the duty that now devolved upon him of introducing his beloved brother, Mr. McLaren, to the chair which he was about to vacate. Directly addressing Mr. McLaren, Mr. Stovel said: "May the love and fidelity of your revered father, the care which he manifested when he consulted me on your entrance upon the ministry, the love and the care which were exercised by your great and noble mother—may all these memories come flooding upon you here to-day, and lift up your soul to theirs; and then I shall have one more pleasure, and that shall be founded on the faithfulness and power with which you discharge this work of ministration in behalf of the Union to which you are now called. May God bless you for Christ's sake, Amen. Brethren and fathers (continued Mr. Stovel), the Rev. Alexander McLaren is now the President of the Baptist Union of England, Scotland and Ireland. (Cheers.)"

THE ADDRESS OF THE PRESIDENT is usually regarded as a sort of denominational expression suited to the times, and ordinarily is a document to which more than the ordinary amount of attention is given. In this case it was so in a very remarkable degree.

The title—The Gospel of the Day—is one which at first sight may appear trite and common-place, but when regarded as a presentation of Christian truth in view of all the learned and superstitious antagonisms it has to meet, it is a subject than which there could be none more appropriate and important. In the treatment of this subject Mr. McLaren said he had "two things chiefly to do—first, to ask what it is to preach Christ crucified; second to show that so we shall best meet the wants of the times in all their complexity and urgency." He started in these enquiries by announcing that "Christ is Christianity" and developed this thought in the following striking manner:—

"The specific differences which separate Christianity from all other systems of religion, all flow from this one peculiarity. It is the history of a Person; it is eminently the history of a death; and therein it is the history of a redeeming act. Suppose a man, quite ignorant of Christianity, to have a New Testament put in his hands that he might learn what it was. We can imagine his surprise at what he found. Why, he might say, How is this? I expected a theology, and I am met with a human life. I looked for thoughts, and I am set down before a historical fact. I wanted principles of conduct, and behold a man. I sought for light on dark mysteries of the grave and a future; and you tell me a story of resurrection and ascension. From beginning to end he is confronted with one great figure—a human personality, whose word is the basis of every doctrine; whose life is treated, not as a revelation from God, but as the revelation of God; whose death is set forth as the power that redeems; from whose history is deduced all theology; from whose character is drawn the highest conception of practical morality; whose command is the ultimate and absolute law; whose promises seal every hope that lights the darkness; whose figure stands radiant at the end of every vista that pierces the dim land beyond; whose love is the inspiration of all goodness; whose approbation is the crown of all rewards."

Further on he proceeds to the central

point of this life which is revelation. Philosophy, ethics, the redemption, all culminate in the death:—

As if it were not sufficiently strange to give us a life and bid us evolve all from it, we are bidden to take a death, and draw all from that. It—this elsewhere impotent vegetation and close of all activity, this dark pall that swathes and smothers all other workers and their work—is calmly offered to us as having changed its nature and become the highest manifestation of God, the mightiest work of the worker, the beginning of all hope, the key to every mystery, the pivot of history, the centre of the world. Christ is Christianity, and the heart of Christ's work is His death. Therefore, our theme is the person, and the act—for His death is His act—in the full significance of their redeeming efficacy. Not the Christ alone—a gospel even of incarnation is not enough for God or men; not the Cross alone; but Christ crucified is our message for this time, and for every time.

If we had to offer to the world a gospel of rites, the form of our ministry would be sacerdotal. If we had to offer a gospel of thoughts, it would be professorial and didactic. But we have a gospel of fact and therefore we preach. Not we perform, not we argue—we preach. The metaphor in the words is full of instruction. We are heralds, criers, tellers of a message. We have not evolved it from our own brains, we have received it from the King. Of course I admit that that is not a complete description of the work either of the Christian ministry or of the Christian Church—Preaching, in our modern sense of the word—i. e., the public oral ministration of Christian truth—includes both preaching in the Scriptural use of the term, namely, evangelizing, and the teaching which follows and completes it. But I confine myself to-day to the proper original meaning of the expression, and I venture, in passing, to express the conviction that all the churches need to be roused anew to the prime importance of the first part of their work—the preaching of the gospel to those who are without. We have far too much allowed that to be swallowed up by the second, and no reform is more needed than the restoration to its true place of the evangelistic character of the Christian ministry and the Christian Church.

A further extract or two will enable our readers to form some judgment of this masterly production although they may not receive the benefit to be derived from a perusal of the whole:—

"It is not enough that we deliver our message plainly and faithfully. One has heard preachers who seemed to think that they had done all when they told it clearly, with a kind of "There it is, take it or leave as you like" air. But, brethren, if we have any conception of our work, or any communion with our Master, we shall feel that we poorly represent it, and wholly fail in resemblance to Him, unless we plead with men. The voice tremulous with earnestness, persistent in entreaty, is, at its softest and most winning cadences, but a poor echo of His. But it will carry farther than the thunders of a whole park of logical artillery, and move hearts as nothing else will. Let us not be afraid of letting ourselves down. Let us not be ashamed of emotional preaching, "praying them with much entreaty that they would receive the gift." We have much more need to dread and be ashamed of an unloving handling of the message of love, a transposition of it into another key, which mars its music."

On the prevalent antagonisms to Christianity he says:—

I need not detain you with lengthened attempts to estimate these. For my present purpose, I am concerned mainly with two patent groups of facts—the widespread intellectual antagonism to Christianity, and the far wider indifference and irreligion of the masses of the nation. I believe we shall best cope with both, by the message in its substance and in its form, as I have been trying to set it forth. As to the former, the fact of a widespread unsettlement of belief, amounting in many influential teachers to a definite rejection of all supernatural religion, is only too familiar to us all. The idealism and spiritualism which ruled the cultivated classes of thirty years ago, have naturally swung over into materialism and positivism. Physical science—or, as its votaries prefer to call it, with a significant suppression of the adjective, science—has, by its brilliant successes dazzling the imagination, by its severe adherence to fact, its conscientious labour, the accuracy of its methods, and the certainty of its results, established an ever-growing influence over an ever-widening circle. And too many of its followers are ready to assert that its relation to religion is conflict from generation to generation, in which religion always has been, and always will be, wrong and worsted, while science is absolutely right and constantly victorious. And too many Christians are prone to take the same view.

Mr. McLaren concludes by an exhortation:—

"Think, I beseech you, brethren and fathers, more than ever we have done, of the vast masses around us, like some shoreless sea, with the black waves tumbling out to the far horizon. They have no share in the sceptic's doubts, nor in our creeds. They never heard of the last brilliant assault on Christianity, and though they live within earshot of our hymn-singing, they have barely heard of Christianity either. Let us preach to the people, and we shall learn better than we knew it before how to preach

the gospel. Let us not hide the Cross with cobwebs of our own thoughts, nor the flowers of our own pretty fancies. Let us hide ourselves behind it, content if we can unseen hold it up. Preach that Divine fact, boldly, directly, lovingly, with the simplicity which does not empty it of its Divine significance, with the profundity which does not rob it of its Divine simplicity. Let us open our own hearts more to its power, and spread our spirits out before Him in many an hour of still communion and lofty aspiration, that they may receive the marks of the Lord Jesus, the print of the Cross. Then shall we come forth from His presence with our voice attuned to harmony with the sweetness of our message, with our faith made strong by what we saw and tasted in the secret place; ready to proclaim on the housetops what He spoke to our listening ear, and "determined to know nothing among men save Christ, and Him crucified."

From the Annual Report presented by the Secretary, Rev. J. N. Millard, we gather a few facts which are of an encouraging nature. It states that:—

"The ranks of the pastorate had been reinforced by the accession of sixty-three young ministers, nearly all of whom have enjoyed some collegiate training. Against this must be reckoned, however, the loss by death of thirty-one esteemed brethren, amongst whom were two of the most distinguished and beloved—William Robinson, of Cambridge; and Charles Vince, of Birmingham. The committee adopted resolutions expressing their sense of the worth of both these gentlemen. The new churches originated during the year were twenty-five; thirty-eight new chapels were built at a cost of £84,185; 124 others were enlarged or improved at a cost of £49,863, making a total outlay on chapels of £114,048. This includes the noble suite of collegiate buildings in connection with the Metropolitan Tabernacle, which cost £14,500. But, besides this expenditure, the debts upon 298 chapels have been diminished, and on forty-three others liquidated, amounting in all to £54,712. And if we add to these figures the sums of £14,350 for home mission, £60,000 for foreign missions, £15,987 for colleges, we reach a total of £259,097, (about a million and a quarter of dollars) raised by the Baptist denomination in the United Kingdom for the direct promotion of the Redeemer's cause; without reckoning what was required for the support of pastors, the maintenance of Sunday-schools, the relief of aged and infirm ministers, and numerous other subsidiary departments of benevolence or usefulness."

THE NEW DEPARTURE OF OUR CONVENTION

from their labors in Burmah and Siam to the Telooogo country will doubtless be a surprise to many of our readers. We did not feel called upon to express any opinion of our own on the subject. Our leanings had been all in favor of a continuance in Siam. But we knew so little of the real state of things there, or in Telooogo, that we were still undecided when we left for Amherst as to what would be the best course to pursue. The information brought before the Convention opened up grave enquiries as to what was our duty under the circumstances. Up to Thursday we had too little information to enable us to act intelligently in seeking to remove our mission families back from Siam and Burmah to Telooogo.

The action, however, taken on Friday by the Convention was so decided that our future Foreign Missionary work shall be among the Telooogos, that we have no disposition, even if we had the opportunity, to do anything than sustain the action of the Convention and its Foreign Missionary Board. The Board will need all the sympathy and support that can be given. We learn that two telegrams have been sent on to our missionaries—one to Brethren Churchill and Boggs at Bangkok, Siam, and the other to Brethren Sanford and Armstrong, at Tavoy in Burmah. We shall be anxious to learn how they receive them, and what are the results of their deliberations—whether or not they decide to accept the change, and cross the Bay of Bengal again to locate themselves on the Western peninsula of India instead of the Eastern. We have been unwilling to abbreviate our notes taken at the Convention as we think it very important that our readers should know what were the opinions of brethren assembled there, which led to the conclusions given in the Minutes.

THE SPECIAL SESSION OF THE BAPTIST CONVENTION.

Dr. Spurden moved and Rev. E. M. Saunders seconded a resolution to the effect that the Convention proceed to the consideration of the Letter from the Missionaries.

In doing this Dr. Spurden spoke of the past action of the Board as having all been done for the best, and each movement made according to the direc-

tion of the Convention. He proceeded to lay down certain conditions which were required in a people so that a successful Independent Mission might be established among them. They should be settled in villages, towns, and cities, and have roads or rivers, by which they might be reached, and a regularly established government. He therefore concluded that from what has been ascertained by the missionaries of their migratory character, there was but little hope of continued successful labor among the Karens of Siam of whom altogether there appeared to be but about fifty thousand. A mission among the Karens of either Siam or Burmah would involve the necessity of missionaries having the language of the country as well as that of the Karens. But to locate a mission in Telooogo would require the transfer of the whole of our missionary band to that country, and leave all that had been done by way of laying a foundation for future work. He had read the able letters of "Oriental" and had found in them two reasons given why we should go to that country to carry on our missionary operations. One reason given was, that it had already become so successful a mission field, but he did not think this a valid reason unless it were supported by other considerations. Success was not laid down as the criterion of approval by the Master. Another was that there were large numbers there. He did not think this argument could stand against Siam. He (Dr. S.) would not regard the degraded condition of the Siamese as any just reason for turning away from them. He saw no reason why we should throw away all our past work because we were not able as yet to reap the fruits. He believed the true position for us was the occupation of the kingdom of Siam. This country fulfilled all the conditions required, and offered a fine field for all the labor we can ever command. He believed that our people were prepared to labor and wait; not like children who think they must have their wishes met just now. He regarded the work not as that for the people who now form the churches, but for us, as a body that is to live and labor by our children and children's children through all ages, and still be willing to labor for Christ and his gospel whether successful or otherwise.

Rev. W. P. Everett did not agree with some remarks that had been made reflecting on the Board and the Convention—that mistakes had been made. He believed that we had gone on according to the knowledge we had, and the Board had carried out the instructions that had been given in the best way that it could have been done. There had been a beginning in Siam many years ago by Mr. Gutzlaff and converts had been made who asked for Baptism. They had printing presses and type, but an incendiary had set fire to the building where they were and about \$15000 worth of property was then destroyed. Many Bibles other books and Tracts had been published in Siam in 1850. He did not see that the missionaries had in any way contravened the directions given them but were now ready for further instructions.

Dr. Cramp said that his views were entirely in accord with the previous speakers. He thought there were many things in favor of our going to Siam. The Board had used great care and discretion in the instructions they had given the missionaries. Siam is undoubtedly a hard place, but not too hard for the grace of God, and he thought that the time to favor Siam had come, and it might soon break forth in blessings on that people if we proceed with earnest prayerful labor.

Judge McCully asked the Vice President, Hon. A. McL. Seely, to take the chair. He proceeded to call in question the arguments of the speakers who had advocated Siam as the proper field of our future missionary labors. He believed that the American Baptist Missionary Union had been at work there for the past 30 or 40 years and had now given it up and had come to support only a Chinese Mission there. If that is a result that we want to bring about—if we want a mission to the Chinese—let us go to California. The work in Telooogo presents a far more desirable field. It has been so effectual that men have been brought in there by hundreds. They are ready for us. The Canadian Baptists are willing that we should go there and work on independently of them. We may find there railroads and telegraphs, and word may be sent with the greatest ease to the missionaries there where a vast popula-

tion are in a condition of readiness to receive the word.

Rev. J. F. Kempton had felt the great importance of the work now before the Convention that he had been at the expense of coming from Boston. He had made many enquiries as to the prospect in Siam proper as a field for our labors and had come to the conclusion that it would be very unsatisfactory but if we should go to Telooogo we might expect to do a larger amount of good. He had been to the Mission rooms before he left Boston and had reason to believe that the directors there regarded Telooogo as a far more promising field than Siam. The Siamese character being far less manly and reliable than the Telooogos. Their mental characteristics being generally inferior and more of a "spongy" nature.

Dr. Parker suggested that we should endeavour to obtain information from all sources, as to the comparative claims of the several countries that have been before the Convention, and the prospect of successful labor in them. Their suitability as places in which our missionaries might live and devote themselves to the work we sought to do for the heathen. He thought as we had Miss DeWolfe present all would be glad to hear her views with regard to Siam or Telooogo-land for our operations.

Miss DeWolf by request sang a hymn "The Macedonian cry," in Karen, and requested Rev. Mr. Saunders to say that while she did not feel equal to addressing the Convention but, that she believed the missionaries had the cause so much at heart that they would go to Telooogo if directed to do so as readily as remain in Siam.

Rev. E. M. Saunders thought it right that we should examine well the foundation on which our past action had been laid, and be very careful to take the right course for the future. The romance of missions, arising from the lectures of especially one of the missionaries, and the address of Mr. Carpenter, at Windsor, being a Karen Missionary, carried the excitement up to intense enthusiasm, and nothing but a mission to the Karens of Siam got any consideration. The accident of the sympathies of the denomination turning in that particular direction, disqualified the body for a deliberate survey of the whole field, and making the wisest choice of the best locality. He had always had some misgivings, and he knew that others also had, as to Siam being our proper place for continued labor. At the Convention held in Windsor, after Mr. Carpenter's description of the Karens in that country, the current set in so strong that it would have been vain to endeavour then to change its course. He, Mr. S. knew that Brother A. R. R. Crawley had a similar feeling when he was with us at Windsor. In 1873 he, Mr. S., had met with the brethren in Ontario and then felt that we ought to go with them to Telooogo. We had now the experience of the past before us and the knowledge of what had been done by the American Baptist Missionary Union there, in Siam, and he thought it would be at the risk of our maintaining our Independent position—for us to locate our mission either in Siam or Burmah. He noticed what had now come before the Convention and believed that our duty was plain—that the Telooogo country was in every respect the most suitable, especially in the circumstance of our brethren in Ontario having a missionary there, and inviting us to labor in the same country with him, and, if we chose, to sustain our own independence and wholly govern our own mission. And there was nothing to interfere with our thus working with much satisfaction and success. Such co-operation would, he believed, have a most salutary influence on our churches at home, in the Upper and Lower Provinces. Such united effort would be similar to that of the Presbyterians and Wesleyans of the Dominion. Theirs was a policy of union and it gave them strength, and so it would be with us, we shall greatly enlarge our powers by acting in harmony in this Foreign Missionary work.

Such a course would tend both to maintain and enlarge our independence. The strength developed would also be engaged in Home Missionary work in the several provinces stretching from the Atlantic to the Pacific. Power abroad would be power at home, success abroad meant success at home.

On Thursday morning the Convention, met at 9 o'clock. After the opening services Mr. W. Faulkner said he thought it not likely that Mr. Campbell, the delegate from Ontario would