

centurion's alms went up with his prayers. Can the same be said of all of us? Are not the prayers we offer and the songs we sing often at variance with our gifts? The celebrated Father Ignatius—a sort of monk in the Anglican Church—gave out after a meagre collection, Dr. Watts' familiar hymn, the last verse of which is,—

“Were the whole realm of nature mine That were a present far too small; Love so amazing, so divine, Demands my soul, my life, my all!”

When the singing was ended he arose, and slowly repeated the last line. Then, looking around he added, “Well I am surprised to hear you singing that! Do you know that altogether you have put only fifteen shillings into the bag this morning.” Would it not be well sometimes at least if we all were to test the sincerity of our devotion by our deeds—and have both go up together—Yes up?

4. Another element of church strength is *Work*—Christian activity. A strong church is a working church. It cannot be otherwise. What a stimulus to go into a church and find all its members moved by one spirit, actively at work in earnest endeavors to save the lost. God complained of His ancient people that there were none who stirred themselves up to take hold upon Him. May He not have good reason to complain of a similar apathy to-day. God does not seem to draw nigh, because so few draw nigh to Him.

Some people think that if they build churches and secure pastors, that this is all that anybody can reasonably expect from them. But friends, we must come nearer than that if we are to fulfil our mission on earth. If the mountain will not come to Mahomet, Mahomet must go to the mountain. If the world will not come to the church, the church must go out into the world. No really effective work can be done at long range. A Roman youth complained to his father that his sword was too short. ‘Add a step to it,’ was the suggestive reply. God’s Word is the sword of the Spirit, and it is a sword with two edges. It may be a mighty weapon, that however depends upon the way it is handled.

A prophet of the olden time said he could not stay himself or keep silent when he felt the Word of the Lord shut up as a fire within his bones. It would kill him if he restrained himself. Said the Saviour ‘My Father worketh hitherto and I work.’ And it is only when His disciples are moved by the same purpose that they can be said to be like their Master. Over the doors of His Kingdom are written the words which will never be taken down until He returns ‘to make up His jewels’ ‘Go work to-day in my vineyard.’ And so the churches, if victories are to be won, must be up and doing. An idler in God’s vineyard is like a misplaced switch on a railway track. Large numbers in our churches do little real work for the Master. They attempt but little! Many of them are mere ciphers, and like them are of no appreciable value.

Napoleon seeing life-sized statues of the twelve Apostles standing in the niches of a great Cathedral, is said to have exclaimed, ‘Here, take these down and melt them into money and send them out into the world like their Lord and Master, doing good.’ Statuary makes beautiful ornaments with which to adorn our homes, but the churches of Jesus Christ have no room for these voiceless figures.

A body of converted men—a church of baptized believers with a Christly love for souls, is a force that will be felt in the world. It must be so? ‘These men are full of new wine,’ said the bystanders at Pentecost. ‘These fellows are turning the world upside down,’ said the self-righteous Thessalonians of Paul and Silas. ‘Much learning doth make thee mad,’ said Festus to Paul whose zeal burned with such a steady and resistless glow, that nothing could turn him from his purpose of saving men.

There are those who smile at enthusiasm, at zeal, at the overmastering determination of one born of the Holy Ghost, and wonder why men cannot be quiet, doing no evil—letting well enough alone, and not be going about troubling others about the future. The fact is truth never did sit still, never did content itself with warming its own fingers behind the stove, when it knew that multitudes were out in the cold dark night of sin, and liable to perish at any moment. Suppose the Apostles had contented themselves with receiving the baptism of the Spirit, where would have been the Christian church? Suppose Paul had said, ‘Well, I thank God for his wondrous grace to me—the chief of sinners, in that he has had

mercy upon me,” just this and nothing more, where would have been the glorious conception of a religion which was to shed its blessed beams of light and knowledge over the whole earth? And suppose that Jesus had come into this world and had led a quiet inoffensive kind of life, scarcely known outside of his native village, where would have been the cross, and where the power of God unto the salvation of men? My brethren, in this Christ is our example. He did not toil, that we might be excused. He went out after lost sheep that we might go out after them too, and to go out after them in the same spirit. Dr. Faunce in his little book entitled “The Christian in the world” tells the story of a shipwreck, where the rescuing party could at first find only a single survivor. As they were lifting him into the lifeboat, they saw his lips move, feebly and when they bent down to listen, he hoarsely whispered, “There’s another man.” They went back and that other man was saved. Every follower of the Lord Jesus as he thinks of his own salvation has on his heart the thought, there’s another man to be saved. The Christian is out after that other man. And there can be no rest day nor night till that other man is rescued, or till the announcement is made that time shall be no longer. Brethren beloved, are you all out after that other man—and after him determined not to return without him—“He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”

Another very important element of church strength is *union or hearty co-operation*. Piety, intelligence, liberal giving, and earnest work on the part of each church member, will not make a strong church. There must be fellowship between the members. In churches as in families, everybody cannot have his own way. And yet because some of us cannot have church work done according to our mind, we do all that we can to prevent anything being done. We have not yet learned to yield to the wishes of others in matters of opinion. Differences have obtained among us (and this is not a matter of regret) both as to what is best to be done and how to do it, but after mature deliberation and a conclusion has been reached, have not our differences stood in the way of an enlarged success? Opinions have been lifted to the dignity of a principle. Our Baptist idea of personal responsibility—or soul liberty, has led us to confound a Divine principle with what we have thought of it. But this is absurd. Opinions vary and take shape from the minds of those forming them, principles however, are as changeless as their Divine Author. A man may change his opinions as his knowledge increases, but it is not so with a principle. Is not the conclusion of the whole matter this: As to principles, majorities decide nothing, as to opinions, minorities should yield gracefully and as soon as possible fall into line. Much of our work may have been unwisely planned and imperfectly done, but brethren I speak as to wise men Has not more been left undone because of the lack of hearty co-operation? May we not fondly cherish the hope that the day of petty jealousies is coming to an end,—that we have seen the last of Province arraying itself against Province, and of factions plotting against each other in an insane rivalry to be at the head of affairs?

A distinguished naval officer of England has said that the most murderous contest in which he was ever engaged, took place one evening at sea when the darkness had fallen, so that they were not able clearly to distinguish the ship with which they were brought into conflict. It was at a time when England and France were at war, and each of the two English ships supposed the other to be a French man-of-war. They fired full broadsides into each other; and when the morning dawned, the carnage was seen to be terrible. They saw the fearful blunder which had been made and those who were under the same flag wept bitterly at what had been done. Our hearts are sad when brethren of different names engage in unseemly strife, but what shall be said of those brethren bearing the same name who forget that “the Canaanite and the Perizzite are still in the land.”

We meet in Convention in order that better work might be done in a united capacity than by isolated churches. The wisdom of such a course needs to be sustained by no argument. But hearty co-operation is needed here too, that the deliberations of the body may be productive of the best results. Resolutions are good, and it may be wise to spend time in framing them, but it is better if they become *acts*.

Our churches need to be trained to take a lively interest in all denominational work. No one can lift his eye and survey the field of operation without feeling that much has been done, that fact must not be forgotten; but when it is borne in mind just how many have been engaged in doing this work, we are assured that if all the members had been in active sympathy, the results would have been far greater and grander to day.

The great law is, if you would be strong, *work together*. It is astonishing what a mere handful of men and women have accomplished, by united effort. It may be a long pull, but as surely as it is a pull all together, by the blessing of God, there can be no such thing as fail.

Some one has said that half dead brands heaped close together will kindle into life. Fling them wide apart and they will go out. Rake them together and they will glow and burn into a brilliant flame. And so Christ knew what Christians needed to keep the fire burning on the altar of human hearts, and set them in churches that they might provoke (kindle into a paroxysm) one another unto love and good works.

“Is it a strong congregation?” asked a man respecting a body of worshippers. “Yes” was the reply, “How many members are there?” “Seventy-six.” “Seventy-six? are they so very wealthy?” “No! they are poor.” “How then do you say it is a strong church?” “Because” said the gentleman, “they are earnest and devoted, they are intelligent, they are liberal according to their means, they are striving together to do the Master’s work, and they show their love of Christ by the love they bear each other.” Beloved fellow-workers, will you think that I am assuming too much if I ask each Christian present to use his utmost endeavors to secure for the church of which he is a member, these elements of strength. Would that in your hearts there might be the response, “By Thy grace we will.”

My brethren, I have done. The time to halt has come, I fear that I have already detained you too long. Probably I shall never again be permitted to address you at your annual gathering, and therefore I may be pardoned if I add a word or two more. Mosheim said “The Baptists have a future.” If this is so, then it becomes us to take heed to our ways *now*. Every day we are making history, and the future is to be moulded by the deeds of to-day. I cannot, for one, forget our lineage nor the noble legacy, left us by honored sires. The question comes to me, and I cannot shake it off—Are we to be as faithful to the trusts committed to us as they were to their’s? There is only one way in which this can be done—by loyalty to truth. But when nothing else will bring men together, when they will rally to the call of no other, there is one name and one only, which shall stir the subtlest windings of the soul, and cause it to move with perfect harmony with the wish and will of heaven, that name is Christ; ‘One is your Master even Christ and all ye are brethren.’

For the Christian Messenger. Exhibition Notes.

Since our return from the Exhibition at Halifax my mind has been very much occupied, while at work, with Exhibition thoughts. Hoping that some of these might be interesting, possibly even useful, to the readers of this paper, I will endeavour to give a few of them, my Exhibition thoughts, I mean; not with any attempt at order or arrangement, but just about as they tumbled out of my mind, and as the potatoes I was digging tumbled out of the hills, big and little, smooth and merchantable, or knarly, twisted and ill-shapen.

We had a pleasant time in the main; we sped away from the city dust and smoke and griminess, its noise and bustle, with regret. We had been most hospitably entertained; we had been out to sea several times among new friends and old friends. We had been treated in the kindest manner. We had done the Exhibition very faithfully, enjoying, drinking in, and storing up, sweet strains of harmony for the days and months, perhaps years, of famine in the future; getting useful hints and bits of valuable information from one and another with whom we scraped acquaintance; giving what we could in return. We had been inspired with professional emulation; I write this as a farmer. Perhaps more than all, we had taken a goodly share of prizes, in hard and much needed cash—Paid let me add, in parenthesis, and to the praise of

the Secretary, the Treasurer and assistants, without demur or delay, but on the contrary, promptly and cheerfully, in the face of the fact, as it seemed to me, that the thing could not have anything like paid.

Do these Exhibitions ever pay in the best and most useful sense of the term? I have asked myself. As in my own case emulation is excited, agricultural, horticultural, mechanical or artistic. I really do not think however, that in our profession the emulation is of a very useful kind. It is not always or necessarily the best or most successful farmer who can raise the biggest potatoes or pumpkins, cabbages or carrots, turnips or tomatoes, beets or even beef. But he is the best farmer who obtains the best results in outlay, production, and improvement. Is it possible to so offer, arrange, and award prizes at our exhibitions as to stimulate and foster these results, viz.: in outlay, production and improvement? I think so. I beg to suggest that prizes should be offered and awarded for best average results. Any farmer can out of a field of potatoes or pumpkins, or peas or any thing else get a half bushel, or one, or a peck, big enough and fair enough to take to exhibition; or he can, by making a special effort in manuring and cultivating a few feet of ground, obtain like results. And yet such an one may be a poor farmer, and to encourage this kind of effort will not be to stimulate agriculture. Quality of products should be considered in awarding prizes. The biggest or best looking potatoes for instance may not be the best for the table, and which of a number of exhibits is really the best table potato, can only be ascertained by cooking and eating. I pity the poor judges who might have to eat some “table” potatoes which if “table” are scarcely ea-table.

The subject is a large one, and very important. I will leave it now to take it up and discuss it more thoroughly at some future time when work is not so pressing and the evenings are longer. I will now only add a few words with reference to the management and appearance of the Exhibition as they impressed me. I am impressed with the idea that the building itself, in external appearance, is a credit rather to the enterprise, than the taste of the city, and those windows—let not the eye that loveth harmony, and hateth discord in color, rest upon them. Inside, the arrangements in every way impressed me as being excellent. The rockery, the fountain, and the waterfall among green foliage. The fruit tables lovely with luscious fruits and fair flowers. The display of flowers by the knowing in such things said to be deficient, received from me unqualified approval and admiration. Furniture, carpets, pianos, and even caskets, suggestive of ease, luxury, refinement, rarely within the reach or even the ambition, especially with reference to the last named luxury, of the farmer.

The bands! words cannot express the enjoyment I derived in listening to them, hour after hour, day after day. I still hear those harmonies, still in waking dreams enjoy them. I always envy Haligonians the privilege they enjoy in being able to listen to the bands at almost any time.

As an exhibitor and a visitor, I cannot close without expressing my unqualified approval of the good care taken of exhibits, the facility offered to exhibitors, the free rendering in our favor of printed rules, the good order kept with polite firmness, of every thing in fact, except of being made to buy an entrance ticket every day and even every time we entered the building. I am only sorry that our city friends had not foreseen the wisdom of not exciting jealousy and resentment in the bosom of the country, by an apparent opposition to our Provincial Exhibition. The city of Halifax is, except by Truronians and Kent-villains, I mean Kentvilleans, universally regarded as THE PLACE for Provincial Exhibitions, but *this time* it would have been wise to have waited the result inevitable of the logic of facts. Respectfully submitted by No. 1447.

FREDERICTON, N. B., Sept. 27, 1880.

Dear Bro. Selden,—

Allow me to say through your valuable journal, that the history entitled, “Fifty years with the Baptist Ministry and Churches of the Maritime Provinces,” is advancing as rapidly as can reasonably be expected.

My interest in the Ministers of our denomination, makes me desirous that every one of them shall have a place in the revival section of the work.

Many have already kindly responded to my request, and sent forward their

documents. Those that have not done so, will oblige by communicating at an early date.

For the present please direct all letters for me to Fredericton, N. B., and oblige, Fraternaly, I. E. BILL.

The Christian Messenger.

Halifax, N. S., Oct. 6, 1880.

N. B. SOUTHERN BAPTIST ASSOCIATION.

Our brethren in New Brunswick have recently organized a new Association of Baptist Churches. The meetings for this purpose were held on Wednesday the 22nd September, in the Leinster Street Church edifice, St. John, N. B.—three sittings, morning, afternoon and evening. The Association comprises the churches in the counties of Kings, St. John, and Charlotte. Some of these we understand have heretofore belonged to the N. B. Eastern, and some to the N. B. Western Association.

There were present delegates from twelve churches in Kings County, twelve in St. John county, and eight in Charlotte county. This would give 32 churches to the New Association, or by taking the other churches which were not represented—15 in Kings, 12 in St. John, and 15 in Charlotte; total 42 churches. The Butternut Ridge Church in Kings County, “prefers to remain with the Eastern Association,” and the Carleton Church, (St. John) “declines connection.”

Rev. W. A. Corey was chosen chairman, and Rev. W. P. Everett, Secretary, of the preliminary meeting.

On the motion for the election of officers the following names were chosen:

- Rev. I. E. Bill, Moderator. Rev. W. P. Everett, Clerk. Mr. T. D. Denham, Assistant Clerk. C. F. Clinch, Esq., Treasurer.

The following brethren were appointed a committee on the Articles of Faith: Rev. J. E. Hopper, Rev. Thos. Todd, and J. A. Estey. At a subsequent sitting, the Committee presented their report, recommending the adoption of the New Hampshire Confession of Faith, so called; which report after discussion was adopted.

The Marsh Bridge Church, St. John, was received as a new church, by the Moderator giving the hand of welcome and fellowship to Rev. James Spencer, its pastor.

The Committee of Nomination was instructed to name a Missionary Committee, whose duty it should be to look after the destitute fields in the bounds of the Association, and to present the claims of those fields to the Home Mission Board of the Convention. The following brethren were appointed to compose said Committee:—Revs. I. E. Bill and W. P. Everett, and Brethren C. F. Clinch, W. Vaughan, and J. E. McCready.

The Germain Street Church is requested to furnish an epitome of its history for publication in the Minutes of next year.

A Committee of Superintendents of Sabbath Schools was appointed to provide for the organization of a Sabbath School Convention to meet in connection with the Association, and to occupy two sittings—Wednesday afternoon and evening. The following brethren to form said Committee—A. W. Masters, T. S. Simms, J. A. Estey, T. H. Hall, C. G. Berryman, M. E. Cowan, Wm. Vaughan, G. K. Hawson, A. H. Gil-mour, J. S. Trites, J. Titus, Geo. White, Gilbert White and E. W. Clinch.

It was ordered that 500 copies of the Minutes of the Association be published.

The Treasurer was instructed to hold the Association funds subject to the call of the Committee on publishing the Minutes.

The next meeting of the Association is to be held with the 1st St. George Church, and the preacher of the sermon be the Rev. W. F. (?) Crawley, and his alternate, Rev. W. A. Corey.

Rev. S. McC. Black has received and accepted an invitation to the pastorate of the Liverpool Baptist Church. We doubt not the results will be eminently satisfactory to both pastor and people.

One of our country exchanges in announcing a “hymenal” arrangement, speaks of the minister as “presiding.” Has he a new ritual for that sort of thing? We hope our friend was not so feeble that he was unable to stand, or that he needed a curate to read the formulas for him.