

Continued from 1st page.

and awful need which we have some means to supply, to confine attention to ourselves, would be to dwarf us into devils of selfishness and cruelty. If the claims upon us were less pressing, if the need less tremendous, then a man might be selfish and not be fiendish: but as it is—this is impossible. When we find, however, that God has made fruitfulness—feeling, thinking, and doing for others—the great object of life, and the great way to glorify Him, we see, that this is a godlike law—a godlike law to help us to be like God.

Neither has he left men unfurnished for such a life as this. Fruitage in the christian sense is but the necessary outcome of love in the soul. By being in Christ a man partakes of the Christ life, which is love, and love is ever an outgushing stream freighted with all the choicest treasures of mind and heart and life for the good of those without. And so we see the harmony of the representation of the vine and the branches. The condition of fruit bearing is to abide in Christ who is the vine, so as to partake of his life. This life is the love which leads to unselfishness and self sacrifice.

But while we admire the goodness of God in making as the great aim of each individual life that which builds up the brightest character, and assures the general good to the utmost, the need of our accepting this fruitfulness as the highest end of living, will be more clearly seen as we consider,—

III. THE OBLIGATION TO FRUITFULNESS.

Let us return to the general thought of the figure of our text. Here is a populous country; the sound of joy has died out from its clustering homes; men and women with pale cheeks and hollow eyes totter feebly along the streets and roads; little children are moaning and hearts are breaking with their trouble; everywhere is the stupor of despair or the frenzy of desparation. Gaunt famine is stalking through the land; many are eking out the last handful of meal, and unless help comes soon they must die. And yet the air is as heavy as ever it was with its rich gases, the elements of food for the starving ones, and the soil is full of fertility. Why then must children cry for bread, and men and women grow weak and die? It is because there is no way for all these rich elements of food to be changed into fruit and grain for the use of man. It is because it is the office of plant and grain, stalk and tree, to change these gases and juices of air and earth into a form for the nourishment of men, and the earth has been stripped of its herbage by drought and pest. And so graves must grow thick in the cemeteries, while the elements of life are all around, to teach men that they depend upon the fruitfulness of the vegetable world, upon plant and grain, stalk and tree, doing their appointed work of preparing the strength and richness of earth and air for their use, for their very life.

There is a life in men which depends upon Christian fruitfulness, as the physical life of men upon the fruitfulness of the vegetable world. Here is the great heathen world. Hundreds of millions are dwelling in the region and shadow of death. They are degraded, miserable; their souls are reeking with moral pollution; they are clasped by chains of sin in a bondage of death and hell; they are dying of soul famine, and the death is more terrible than that of the famine-stricken wretches who grow weak and wan and die from want of food for the body; the death is eternal. And must they die because there is no grace in God, no efficacy in the work of Christ; no strength or spiritual power which is fitted to become the bread of life to their starving souls? Let every angel in heaven and every saint on earth say No! The heart of the Saviour is pitiful, his arm is strong, his work is all sufficient. Why then do they die? Can we deny that it is because God, for reasons which is partly seen, and partly lie deep in mystery, has made it the law that those who have not the gospel shall depend upon those who have, for its knowledge and its power, and we who have it have not carried it to them? Why is it that the great ocean of the world's life goes ebbling

away from heaven and flowing toward hell, but because those who have felt the attraction from heaven, of its love and salvation, have not transmitted the drawing power so as to change the flow bellward into an ebb, and the ebb from heaven and God into a flood? Why is it that souls are dying for the want of the bread of life, but because it is not held out to the perishing by hands of those who have it. It is not because heaven has no drawing power, it is not because there is no bread of life, it is because we stand between God and his blessing, and men and their need, and it is only, for the most part at least, as we are ready to do our part in transmitting his grace, that the desperate need is relieved.

This is what is declared in the connection of the text. Our Lord is the vine, his people are the branches. The vine produces its fruit through the branches. If the branches do not bear fruit it matters not how much strength and sap there are in the vine, men will not be fed by it. And so it is also true, it matters not how much strength and grace there be in Christ, the world will not be the better of it except through the fruitfulness of God's people in good living and doing. Unless Christians live for others the souls of men will die of starvation.

But let us come nearer and apply this same law to our relation to the home field. Is it not always so that where churches dot the country men are saved in proportion as the Lord's people are fruitful in unselfish thought and prayer and labor for others. Is it not equally true that where Christians are unfruitful living wordly lives, given up to self, that these men die with hearts made callus, and meet their Capernaum doom? O, how solemn is this thought! We stand between a God full of power and a Saviour full of grace and a dying world. It is through his people chiefly, if not through his people or by means of his people wholly, that he has chosen to have this power, go out in the fulness of his blessing.

Neither is it as church members alone that this law holds good. The parent stands between his child and God, and may help to bar his dear one out from God, or transmit the very life of God to him. The friend is thus standing between the friend and God, and is helping to shape his future. The churches of each town and city are standing between God and the people who live in their homes, and if salvation is to reach them, it will be chiefly through these Christian communities. The universal church of Christendom is thus between God and heathendom, and it is through it, if at all, that power will go forth to bless and save.

I know God has purposes and he will push them on in spite of earth and hell. But our responsibility is not lessened one whit by this fact. Let us then feel the pressure of our position between the infinite blessing of God and the boundless need of men.

And let us not have a suspicion that our fruit-bearing, like that of a tree, is not the great end of our existence. What are all our little selfish doings and gettings compared with such a work at this, fraught with issues of such boundless moment to others?

But we must hasten to our fourth thought,

IV. THE MOTIVES TO FRUITFULNESS.

There is much said in these days about evolution, a process by which a higher existence is produced by a lower. But over all statements about this there is written "not proven," and we had better wait quietly for conclusive facts to support theories. But there is a law seen in all nature by virtue of which, every lower existence contributes to a higher. The primary rock has been ground up into soil. From the soil springs all vegetable life. On vegetable life the higher animal depends. All life and all nature are laid under contribution to support man, the highest existence of all. And what of man? Does the law culminate in him as gathering up in himself the highest purpose and aim of all things? Or is it as with the vine, and all other life? Does all the lower in him exist for the highest in himself and contribute toward its support? And does the fruitage of his life subserve two purposes, as does that of the vine, to pro-

pagate the life which bears the fruit, and have a surplus for the use of a higher existence, and have one final aim in both: to contribute directly and indirectly toward the existence which is higher than itself? The text is our answer. Herein is my Father glorified that ye bear much fruit. It is true, then, that our fruitfulness, like that of the vine, and all other lower life, is sending the strength and virtue of our lives up into a higher life, the life of God, while through his absolute independent existence he does not need the fruitage of our lives as we of tree or shrub, yet still it is blessedly true that our lives may contribute something to his, in a high and real sense. And is there not enough here to inspire us with ardor in the work of fruit bearing? To think that it is for us to gather up into ourselves, from creation around us the strength and virtue which God has scattered everywhere, and through our fruitbearing, hand it back to Him! To think that in the upward growth and progress, as each lower serves the higher, we stand next to God and can produce what is highest and best from all the world! Surely this should stimulate us to do all we can!

But the glorifying of the Father through our fruitbearing means more than this. It signifies not only that we stand between what is lower than ourselves and God to hand up to Him the best product of the world, but that through us God's glory is to shine down and out among men. Our fruitbearing is to show God's glory to men, and lead them to honor Him. Is it not true that the grandest glory of God's power shines forth into the world through his people, as men see his moral might displayed in producing the fruits of righteousness, where once there was the fruitage of sin? It is through His people that the glory of God's character is to shine, as their hearts and lives reflect his image. It is through us the glory of his grace is to shine, as we spread abroad the glad tidings of a crucified Son of God, and seek, in our own self-sacrifice for others, to imitate, in some small way the love of God. If it is not through his people that the glory of God is to reach the ages of men, then why is it that when there are no professed christians, or when those who profess to be such are not fruitful in every good word and work, the very knowledge of God dies out, and there is scoff and scorn, instead of reverence and homage, while, when men's lives glow in the brightness of divine love and beneficence and sacrifice, all cavilling tongues are put to silence, and new voices are continually added to the choir which sing God's praises? What a high office is this! To think that men are to gain their ideas of God so largely through us—that he depends upon us to make known his glory, and win him honour! To think that we have this power to make him more glorious in the eyes of men, and in their hearts!—that all our lives may be, what the child supposed the stars were, openings to let God's glory through upon this dark world. If it is a worthy ambition to seek to add lustre to the family name: if it is a higher one to add to the glory of our country: what tongue can describe the dignity and exaltation of the life which adds to the glory of God? We can only ask in wonder, can it be possible that I, by my feeble striving, my lowly being, and my little doing can accomplish what the tallest archangel cannot surpass? How blessed the thought that the lowliest of us is not shut out from this grand work! Let this then help us to realize the true dignity of the lowliest life of fruit-bearing. Let us be impelled to do more in a work so exalted. Let it be our high ambition to have as large a share as we can in the glory of God, and the glorifying of Him. Let us not be discouraged by the littleness of living, but amazed and filled with a hallowed enthusiasm because of what life may be made. If our sphere be lowly, still our work and life may be as high as that of Gabriel. Duty well done, a pure life well lived, self-sacrifice cheerfully made, a life looking and flowing outward to add to the good of the world, shall not fail of the crown of the highest existence—the glory of Him who is all glorious.

But you will remark that large fruit-bearing is what God and Christ expect, and what alone can serve the high purpose of a life on earth. I can only say, in reference to this, that no less can be looked for from us considering all the expenditure which has been made upon us. The humiliation and toil and agony of the Son of God, all the christian devotion of apostles and martyrs and saints of every age, as they have labored and sacrificed and died, all the gathered treasure of all the ages, and all the

abounding grace from heaven, have been pouring their riches and strength into our age to make it what it is, and to increase the possibilities of our lives as individuals and churches, as denominations and a united christendom. Upon this soil thus enriched by blood and toil of over eighteen centuries, the hundreds of millions of heathendom and false faith are depending for the good which is to reap them from the terrible death of sin. To us as a denomination one million of Telugus, with millions more behind them are stretching out empty hands for the bread of life. Out in Manitoba the cry for help is ringing, as a scattered few are seeking to stem the tide of skepticism and license which is rolling in upon that land of promise, as emigrants from all lands are flowing in upon them. Here at home over 70 fields await our help to send them the preaching of the gospel while our institutions of learning depend upon us to make them the greatest power to do their grand work, in making men and women strong—and strong for God and men. Calls scarcely less loud are heard in other quarters. Besides all this call for fruitfulness—for lives which flow out in unselfish contribution to the needs which appeal to us as a denomination, the cry of lost men and women in every community is sounding in the ears of all our churches, from their immediate neighborhood. Finally, in addition to all this, as individual christians, we look daily into the faces of dear ones in our families, and among our friends, upon whose souls the pangs of eternal famine are laying hold with increasing power. In an age, then, like this, with the pressure of all the centuries of the past behind us, with want, and misery, and danger and death, all around, and covering as with a sable pall the vast majority of this earth's swarming myriads, with lines of influence all formed to the ends of the world, so that we can touch the needy and the lost in so many lands by the warmth of our love, and the blessedness of the gospel, can we do else than strain every energy as a denomination, as churches, and as individuals, to send forth from our lives the utmost of their possibility to glorify God, and relieve the world's desperate need. Let us then cast off the last clinging shred of that selfishness which would shut us in to the pigmy life which is satisfied with circling round in the little orbit of its own small interests. Let us take all the earth and heaven, and hell, and eternity into the compass of our thought and effort. Let us open our ears to the solemn dirge which is rising everywhere, over the thousands whose little day of life is dying out in a darkness which knows no brightening. And with consecrated money, with prayer never ceasing, and in labor which knows no flagging, let us seek to lessen the eternal wail of the lost, and add to the song of praise unto God and the Lamb.

TUESDAY MORNING.

Vice-President, Arthur Simpson was in the chair. After devotional Exercises and the reading of the Minutes.

Mr. H. H. Bligh read the report of a Committee of 1883, to devise some plan by which Aged and Infirm ministers might have some provision made for them by way of endowment or otherwise. After considerable discussion the Report was adopted, and ordered to be referred to the Board of Management of the Ministerial Relief and Aid Fund and published in the Year Book.

Rev. Dr. Armstrong moved and S. Selden seconded a resolution of Condolence with Rev. Isaiah Wallace in his severe sickness, and a hope expressed that he would soon be restored to his valued work.

THE REPORT OF ACADIA COLLEGE was then read by the Secretary Rev. T. A. Higgins. It showed that during the past year 63 students have been under training—6 in the senior class, 13 in the junior, 16 in the sophomore, 16 in the freshman, and 9 partial course students. The report was taken up and passed section by section.

The agency committee reported that additional subscriptions towards the College funds had been secured during the past year. The finances now stood as follows:

Table with financial data: Total indebtedness on construction, etc. \$33,681.84; Subscriptions and pledges reported Aug. 25, 1883, \$30,249.00; Convention subscriptions, 1,275.00; Cash and pledges since obtained by A.J. Denton, 1,825.00; Do. by E. D. Webber, 394.00; Cash in addition, 420.00.

Total received, \$34,163.00. All floating indebtedness has been paid off and cash on hand now amounts to \$5,043.99 to be used to pay off mortgages.

The Treasurer's report is as follows: General account: expenditure, \$8,723.94; receipts, \$8,201.36; deficit, \$522.58.

Acadia College Endowment Fund: Expenditure, \$6,651.64; receipts, \$6,749.81; credit balance, \$98.12.

Assets of endowment fund, \$17,579.04.

De Wolfe legacy: Expenditure \$219.26; receipts \$336.12; credit balance \$116.86. Aid Fund: expenditure \$150.00; receipts, \$264.00; credit balance \$114.86.

Acadia College Building Fund: expenditure \$44.18; receipts \$398.16; credit balance \$353.98.

Vested Liabilities: mortgage on Chipman Hall, \$8,000; mortgage on Acadia College \$10,000; mortgage on Seminary \$10,000. Total \$28,000.

Acadia College Indebtedness Fund: expenditure \$6,203.84; receipts \$11,274.83 credit balance \$5,043.99.

The report was adopted.

Several other matters were attended to in the afternoon.

A letter received from the so-called Baptist Union of Canada was read at a previous session, and submitted to a Committee. The report of said Committee was presented by Rev. A. Cohoon, and after some modification was adopted as follows:—

REPORT ON THE LETTER FROM THE CANADA BAPTIST UNION.

Your Committee, to whom the communications from the Canada Baptist Union, the Committee of the Union, and from Hon. Wm. McMaster, have been referred, find that the Brethren of the Union therein indicate their earnest and unanimous desire to cooperate with the Brethren of the Maritime Provinces in the work of our common Lord, especially in the mission work of Manitoba and the North-West, and that they also invite the suggestion of methods by which a greater union could be attained.

Your Committee therefore recom-

mend that this Convention express itself as viewing with favor the formation of a General Society, composed of delegates from the Churches and Conventions throughout the Dominion, to be entitled the Baptist Union of the Dominion of Canada.

They suggest as suitable objects to be managed and controlled by said Society: General Home Missions in Manitoba, the North West, British Columbia, and among the French in the Province of Quebec, Foreign Missions Theological Education, and the Distribution of Religious Literature in the interests of the Denomination.

They further recommend the appointment of a Committee to arrange with a similar Committee to be appointed by the Convention of Ontario, Quebec and Manitoba, the details necessary to the organization of such a Society, and that this Committee be empowered to act with the above named Committee in prosecuting the work in the North West for the time being.

On behalf of the Committee, A. COHOON, Chairman. Moncton, N. B., Aug. 26, 1884.

The Agency Committee reported through Bro. Edwin S. King shewing the total amount of indebtedness reported August 1883, to be \$33,781.84, less cash received from the Convention Fund and credited to current expenses account, \$200; total, \$33,581.84.

The Treasurer of Horton Collegiate Academy and Acadia Seminary reported shewing that in August these institutions had liabilities amounting to \$4,157.53, and assets of \$3,379.87. They were all laid on the table.

The afternoon was devoted to a free discussion of the above Reports clause by clause and adopted.

Mr. C. E. Knapp enquired what benefit might be expected from such a combination of Baptists.

Rev. A. Cohoon replied that the work of evangelizing the North West and British Columbia might be reached better by such means, and that we hoped to confer rather than receive benefit.

Mr. John March thought that any organization of this kind would be impracticable, and that it would greatly complicate the Convention work.

Professor McVicar admitted that the machinery of such Union must be very imperfect at present, and that the Societies of Ontario and Quebec were not composed of representatives from the churches as in these provinces, the union would consequently for the present be on different bases.

Mr. Knapp thought the transfer of the Theological School to McMaster Hall a great mistake and that Convention had better not go any further in that direction.

After a lengthy discussion. The report was referred back to the Committee, and at a subsequent sitting of Convention, came back as above and a committee as shown in our last appointed to take the matter of such union in charge.

PUBLIC EDUCATION MEETING.

In the evening session the business of Convention was resumed at the commencement, but after a short time suspended for the Public Addresses on Higher Education.

Prayer was offered by Rev. Mr. Fillmore.

Dr. MacVicar was first called upon and spoke with much force and power on the relation between Education and permanent success in the development of Church life and work. This relation was fundamental and insoluble. He did not wish that education should be understood to mean mere learning. Education was the development and training of the powers and faculties of body and soul in harmony with the mind of God as revealed in His Word and in the constitution of body and soul, to the qualifying of the whole man to attain the full measure of power and capability in the fullest and freest exercise of his forces and faculties to the glory of God and the good of mankind—to the bringing out of the talent as well as the active forces of spiritual power. There was enough latent spiritual power in these Maritime Provinces to convert the world. What is needed to make our churches efficient is trained godly workers—men workers, women workers—for God and humanity. In working for God and for men there is need of heart training as well as mental training. "If any man will do his will, he will know of the doctrine," etc. "What is needed is the bringing out of the powers and capabilities

The Christian Messenger.

Killax, N. S., September 10, 1884.

A New Proposal.

THE CHRISTIAN MESSENGER TO JANUARY 1st, 1885, FOR 50 CENTS.

Every family should have a good Christian Newspaper. We are desirous of doing what we can to accomplish this very desirable object. We believe that every person should possess a Bible. We propose therefore to send, by mail, free of postage, A HANDSOME POCKET BIBLE WITH GILT EDGES AND CLASP

TO ANY ADDRESS

for the names of four new subscribers with the amounts as above.

Any person therefore who wishes to get a nice Bible for himself or herself, or to give one to any other person, can do so by sending on the address of four new subscribers with Two Dollars, and the address of the person to whom the Bible is to be sent. \* No further responsibility!

TO PASTORS, DEACONS AND SABBATH SCHOOL TEACHERS. Dear friends, try and find out who wishes for the CHRISTIAN MESSENGER, and here is an opportunity to get a handsome Bible for every four New Subscribers.

The Provincial Workmen's Association celebrated their fifth anniversary at Sydney C. B. on Wednesday last. It was estimated that from six to eight thousand people were present at the picnic. Everything was in good order and the conduct of the men was praised by every one.