

and schemes, to raise money for the Lord's work.

Churches are undeveloped because they have never undertaken anything that has called for a spirit of sacrifice. They are satisfied with doing just the little things. They do not get right down to business for God. Says Dr. Cuthbert Hall: "As from the midst of suffering, error-stricken India, I look back at the church at home, it seems to me as if the realization of her duty to the world is most imperfect and inadequate. The premissal temptation of the church at home is to be satisfied with her local prosperity and to be absorbed in her local interests. Too few of her members consider what the stewardship of the gospel means as the church has received that gospel from the pierced hand of her Lord and Master. Too few of her ministers have made it their business so to study the world and its needs as to acquire a world-wide view and to be stirred with the passion for world-evangelization." Rev. John M. Moore, at the anniversaries at Cleveland, showed how the little churches are called upon to do something heroic when he described a pastor announcing a collection for foreign missions by saying like this: "We are to make an offering today for the Missionary Union; we cannot give very much this year, brethren, but if any one would like to give a little the envelopes are in the pews, and you may put in them what you feel you can." Of course under such an appeal the people did not feel that they could do much. The pastor did not expect much and he was not disappointed.

The way to kill the missionary spirit in a church is by just such an appeal for missionary offerings. Churches are never developed by leadership of that sort. If the churches are to reach their possibilities, and do what they can for God, there must be held before them a high standard of living and giving. There are hundreds of churches that would do double what they are for missions if in the right spirit they were only asked and encouraged to do so. One church last year increased its offerings from \$284 to \$1,600, because under the wise leadership of the pastor the church discovered its own privileges and possibilities. There are scores of churches that could increase their offerings in the same proportion if they only thought so and would undertake it. Churches do not know their own strength. A Baptist church in a western State had a debt of several thousand dollars on its building. The pastor proposed to the trustees that an effort be made to pay it off, but like the ten spies of old, they said it could not be done, and that it was useless to try. They refused to commit themselves to the effort. The pastor, however, believed it could be done, and that it should be done, and quietly went to work to secure subscriptions. In a short time he had two-thirds of the amount necessary pledged and then called his brethren together again to ask them if they thought the enterprise could be completed providing \$10,000 were subscribed. They believed it could be, "but," said they, "you cannot secure that amount." To their amazement he showed his list with that

amount subscribed. The work was then taken up with enthusiasm and carried to a successful finish. That church discovered itself.

How shall undeveloped churches be developed? By pastors holding before them lofty ideals of consecrated service for God. By getting them to believe they can do greater things for the kingdom of God. If the church gave \$100 to missions last year, let the goal be reached this year of \$125 or \$150. By making attainment to higher things a matter of earnest private and public prayer. By an earnest campaign of teaching on Christian stewardship. By pouring upon the congregation, in sermon preludes and in sermons and prayer meeting talks, the great stirring facts about God's work throughout the world, and keeping this up month after month and year after year. Churches are not developed to their full strength and usefulness in a day or two, any more than an apple tree reaches its fullest fruitfulness in a single season. It takes time, but churches can be developed. Try the experiment, brother pastor, and see.

MINISTERIAL SENSE.

It may be that I can render a needed service to some ministers, and particularly young ones, by pointing out to them an example or two in which there was a marked lack of good sense.

The bad blunder which some ministers make is that of indulging in condemning references to certain ones during a funeral service. A short time ago I was told of an incident which occurred a number of years ago, not far from where I reside. My informant, a very reliable person, said that he was a near neighbor of a man and his wife, and that the man was a drunkard. He died without any change of heart. The minister who officiated at the funeral was a Welshman, a very able man, and during his remarks he quoted that Scripture which says that no drunkard shall inherit the Kingdom of God, and then he said that his hearers knew where the dead man had gone to. That remark was received with sharp disapproval by many who heard it. It also produced a most crushing effect upon the widow, and my informant said that she soon afterwards died, her death being greatly hastened by the needless, and cruel words of the minister. That preacher is now an old man, and for quite a number of years, I have been somewhat acquainted with him, yet did not suppose that he would have ever made such a senseless and serious blunder as that one was. No possible good could come from such words, but they were too well adapted to wound the feelings of both relatives and friends, so that thereafter they would not respect the man. He need not have made any special reference to the departed one, but he should have spoken words of consolation and cheer to the widow. I know of another instance, of recent occurrence, in which an elderly minister officiated at the funeral of a minister's wife. During his prayer the officiating minister, in referring to the adopted son, spoke of him as being "a wayward and degenerate son." This remark so angered the young man that, at the close of the service he very sharply reprimanded the minister. As might be expected the husband was deeply wounded. And what made the offense especially disgusting was the fact that the officiating minister was requested, just before the service to omit any personal references. And what a great lack of good sense was manifested? Is there any remedy for such cases? Nothing except a large lot of good quality of new brains.

C. H. WETHERBE.

NEGRO BAPTISTS.

Some facts about the Negro Baptists in the United States, furnished by the *Canadian Baptist*, are of much interest:

The Negro National Baptist Convention met in the city of Austin, Texas, September 14th to the 19th. This was the twenty-fourth gathering of this organization. The first session was attended by 6,000 people, and the audiences increased during the sessions to 10,000, 12,000 and even 15,000. The convention includes all the Negro Baptist churches in the United States; and the statistical report showed 16,996 churches, 16,554 pastors, 2,110,260 members, 12,579 Sunday-schools, 739,953 scholars. The publishing house is valued at \$200,000, the schools at \$600,000 and general property at \$14,396,372. For home expenses these Negro Baptists paid last year \$2,819,824.12; and for missions in Africa, \$11,743.52. The mission fields are located in Western and Central Africa, Transvaal, Orange River Colony, West Indies, British Guiana and Dutch Guiana.

The churches represented are many of them large. The report says that scores of them have 1,000 members, and one reckoned its membership at 7,000. In New York city there is a church holding property worth \$150,000. The pastors of some of these churches are men of the highest ability and culture, and are receiving salaries of \$4,000 to \$5,000. The speaking at this convention was such as to secure the warmest praise of the American Baptist papers. On more than one occasion great audiences of whites and negroes sat spellbound by the hour, while some cultured orator, with the warm blood and fervid eloquence of the African, discussed missionary or other topics. It goes without saying that there was music. The negro sings as he breathes; and a negro convention would be sadly incomplete without melody. The choir numbered 1,000 voices; there were two pianos and a large organ; and when, at times, the whole convention sang, the effect was tremendous. It is safe to say that this assembly was unique; and it shows that the negroes are doing much to solve the problem of their own future.

A PRIEST'S STATEMENT.

Another ex-priest, M. Tebla, late French Catholic missionary to Japan, gives his experiences of the Roman priesthood in the *Chretien Francais*. He has some scathing utterances as to the clerical morals. Says he:

I no longer believe in the church. For long have I struggled, for long have I tried to convince myself that I had faith. Obliging friends helped me here, assuring me that there was no necessity for my having either faith or morals, provided I had *la tenue*. Useless trouble. My conscience protested and I had to obey it. And I reply now to a vague calumny which is thrown at those who, like myself, recover their liberty. "Pure affair of libertinage! Women is their real motive!" That is what they say, our amiable confreres who prefer to shelter their corruption behind the light curtains of the confessional, or in the ready alcove of the presbytery. For we who have come

out of Babylon can speak at our ease. We have seen her vices. Had I wished to be a libertine I should not have lacked occasion under the soutane. But the price is the constant playing of the hypocrite, the vaunting of a virtue one does not possess, the preaching of principles that are mocked by the life.

News of the Churches.

MILLSTREAM, K. Co.—The Millstream church took a vote on union yesterday, with happy results. The attendance was good, and among us there is but one dissenting voice. We also gave the Baptists present and all Free Baptists who were with us from other churches the privilege of expressing themselves, and they all stood with us. We had a good meeting. A. W. CURRIE.

October 17th.

MONCTON.—At an adjourned session of the regular quarterly business meeting of the Moncton Free Baptist Church it was by a standing vote, unanimously resolved "That we heartily approve of the action of the Conference on the question of Baptist union."

M. J. STEEVES,

Moncton, Oct. 21st.

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MINISTERS.—Rev. J. B. Daggett is back from his holiday in Carleton Co.

Licentiate Boyer preached at Fredrick Junction and Tracey one Sunday during Bro. Daggett's absence.

Licentiate Bonnell has moved from Deer Island, and is now in Carleton Co.

VICTORIA CORNER, C. Co.—The old historic church at Victoria, on the 23rd October, when there was a large congregation present, gave a unanimous vote in favor of Baptist union. C. T. P.

ACKNOWLEDGMENT.—I wish to acknowledge, with thanks, a donation of \$47 from the church and friends at Lower Millstream. A. W. CURRIE.

OF OTHER DENOMINATIONS.

—St. David's Presbyterian Church, St. John, has called Rev. A. A. Graham, of Petrolia, Ont., to be pastor.

—Rev. B. H. Thomas who was called to Salisbury Baptist Church, has decided to remain at Dorchester.

—Rev. F. Wilkinson, of Dartmouth, N. S., has accepted a call to St. Peter's Church, Episcopal, Toronto.

—Mrs. Mary Wiggins, of Windsor Junction, N. S., recently deceased, bequeathed \$7,500 to religious and benevolent purposes. The bequests include \$2,000 each to the Board of Home Missions, of the Anglican Church, Nova Scotia; Widows and Orphans Fund of same; Clergy Superannuation Fund of same; \$500 to Infants' Home, \$500 to Halifax School for blind, and \$500 to British Book and Tract Society.

—Reports presented at the Baptist Convention of Ontario and Quebec, held last week in Toronto, showed that there are in the Northwest Baptist and Manitoba missions 120 churches and 400 stations. The reports of the India mission showed that the Canadian Baptists have there 42 ordained missionaries besides the other workers. There are 42 native churches and property worth about \$40,000.