CONDITIONS OF CONVERTING POWER IN PUBLIC RELIGIOUS SERVICES.

(Second Paper.)

If it be true that, through the riches of grace the Lord's people may have if they will in their sanctuary services that divine energy which shall make them victorious in bringing the unsaved to Christ, we are met with the question: Upon what is this great privilege conditioned?

1. It involves the obligation on the part of every Christian professor of *underiating attendance on every occasion of religious worship, where such is possible.* The point thus named is one of immense importance; and considering its close relationship to the great issue under discussion, we have often marked with heavy heart the facility with which the duty specified is ignored. A common notion in regard to this matter seems to be, that while the minister in charge must for no avoidable cause be absent from the sanctuary, the individual member may suit his own convenience in the matter. The position cannot be invalidated, that every church member is as sacredly bound to be present at every service of his church as is his minister, and whatever reason would excuse the one would relieve the other also. The question as between the two is solely one of *difference of function* amongst a company whose *every* member is under obligation to take his particular place. When a man joins the church he thereby enters into a solemn compact to use the new relationship for all it can be made to serve, in the work of bringing the world to Christ. Convocation for religious exercises is a supreme factor in promoting this purpose of God. The very fact of the presence in our congregations of so many of the unsaved is one of the strongest reasons that exist why we should be there to contribute all we may to the overmastering power of active devotion and faith, that so the erring and sinful may be won for Jesus. But it is impossible for us to contribute to a religious service what is due from us of life and power if we are willingly absent there. Nay, more—the church is the Lord's militant host, in which every member is enlisted for active service; and its every occasion of assemblage is a call to personal and united battle for the Lord. The sustained efficiency of every soldier is bound up in the drill which such conflict imparts; while present victory depends upon his faithful strife. The voluntary absence of *any* soldier at such a time is a weakening of the entire body in every condition of efficient service; and a wrong done to the whole church, the great body of the unsaved, and to Christ, for which God will surely hold the absentee to account in the day of reckoning. A writer judiciously observes on this point: "If only in this one particular all professors of religion could be relied on, what a revival of religion this in itself would betoken and secure."

2. But while the required condition of success in an assemblage for worship cannot be supplied in the wilful absence of the members of the church concerned, the mere attendance of these may not furnish that condition. If we would secure the victorious character which such services are designed to carry, *the members must be present in the power of the Spirit of God*, with hearts aflame from the start with zealous devotion to Christ.

"A truism, oft repeated," may be the mental reply of some reader to this sentiment. But do we really rate the saying at so great worth?

That large numbers of unsaved people have become so used to our regular gospel methods that they have hardly a fear of being disturbed by them, our experience proves. That very many professed believers who frequent the Lord's house entertain hardly an expectation of the conversion of souls, through the ordinary methods of Sabbath and week-day services, seems to be true. That the unconverted portion of our communities will not now come within the range of "revival" services as they formerly did, the consensus of statement of Christian workers on such lines confirms. To meet these conditions it is evident that the tendencies of our times are towards the employment of revivalistic scientists and new agencies and sensational methods—in short, we are substituting devices of our own for the Spirit of the Lord of Hosts, who will never "give His glory to another nor His praise to graven images," for nothing better than graven images shall all human instrumentalities prove until the breath of God give them life. The writer pens these lines under strong conviction that, as professed disciples of Jesus Christ, we have need to return to this first principle, viz: That the *sine qua non* of all success in soul-winning is that *individually we become saturated with the Holy Ghost.* It would be trifling at once with the common sense of man and the faithfulness of God to entertain a doubt that such a realization of divine power in the individual life of the disciples of Christ would result—and without any intervention of novel agencies—in both thronged attendance on the Lord's house and the triumph of His saving power there. When the "sound as of a rushing of a mighty wind" was heard throughout Jerusalem on the day of Pentecost, it brought the people quickly to the place of that ten-day prayer meeting, and where the "tongues parting asunder like as of fire sat upon each one of" the anointed witnesses, and we know with what saving results. It will be so still. God has never changed this method of working. "We want in this age, above all wants, the Holy Ghost in the hearts of men—stirring their brains, thrilling their tongues, glowing in their countenances, vibrating in their actions, and fusing all their attainments and capabilities into a burning stream. Let this baptism come upon us, and thousands of men and women who up to this day have been weak and commonplace, such as might go through life without bearing any mark or sign that they have ever lived, would become burning and shining lights. Men would wonder at us, as if we had been made afiew; and we should wonder, not at ourselves, but at the grace and power of God that could so transform us." And this transforming energy is the privilege of every soul who will yield to receive it. Other consequences bound up in this accomplished baptism must not divert me from my objective point—the relation we sustain as the servants of Christ to the unsaved people about us. What stronger incentive will any soul need that has ever felt the spell of Christ's love to seek after this holy anointing, than that of the power for efficient working for God which it will impart? The force that shall make the whole mill of spiritual activity shake from top to bottom, and ring with glorious results, is awaiting right above our uplifted hearts. Let us only consent to receive it, and what a glorious change should come over our sanctuaries? To an extent that would amaze us and confound the enemies of Jesus, we should triumph over the unbelief that now so chills the atmosphere of our religious gatherings; we should believe down unbelief, and force our way over it by the sheer might of our God-given momentum. It is a grand sight—such an element of power in the midst of a company of believers sweeping along the unsaved, as the rushing train sweeps forward the autumn leaves that gather between the rails! Paul draws in striking lines such a gathered and anointed church, when "there come in one unbelieving or unlearned, he is reproved by all, he is judged by all: the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed."

Will every dear disciple of Jesus who reads these lines ask himself the question—where is the blame to be placed if to my church the Lord is not adding "daily such as are being saved"? "Is the Lord's hand shortened that it cannot save, or His ear heavy that it cannot hear?"

When the followers of the Saviour place themselves in honest heart submission before the throne of grace, when we become what we are supposed to be, what we are required to be, what we profess to be, when we see to it that every religious service with which we should be identified bears the imprint of our faithful, consecrated, believing, attendance, then shall be witnessed a repetition of the triumph spoken of by our victorious King when He said, "I beheld Satan as lightning fall from heaven." J. S. C.

Windsor, N. S., Aug. 11.

Sketch of the Baptist Church of Windsor Plains.

(Read before the N. S. Central Association.)

This church has no available record of its history. The sketch I have to present is, therefore, necessarily brief and imperfect. No imagination, however fertile its resources, can make history; which must be the record of facts, not fictions.

During the war of 1812 numbers of colored people came from the United States. Some of these were placed on the back and barren lands of Windsor Plains. These lands were finally deserted—some going to other parts and some settling on the rear of lands belonging to the Windsor people, which the most of them afterwards purchased. With these came Sargent Perlote and wife and mother-in-law and Edward Perlote from the Southern States of the Union. These were believers in Christ before they came. Their faith and zeal survived all the shocks of adversity. They transferred their allegiance to an earthly sovereign, but the Lord Jesus continued to be the sovereign of their hearts. There were no others of kindred spirit in the community, but they began holding religious services in week days as well as upon the Sabbath. The Lord blessed their efforts, and the number of disciples was so greatly increased that twelve years later (1824) a church of sixteen believers was organized by Elder John Burton, who had been for a quarter of a century pastor of a Baptist church in Halifax. His labors were much among the poor and lowly. His gifts were moderate and his church despised, but his work was honored of God and blessed to succeeding generations.

One of the first members of the church, Sargent Perlote, was the grandfather of Rev. J. W. Johnson, the present pastor. The last survivor, William Perlote, passed away to his reward about six years ago. John Crawley, another of the original sixteen, was licensed by Elder Burton to exercise his gifts in the preaching of the Word; but of his work I have no record.

David Williams was also one of the first members of the church, and received a license to preach the gospel among them shortly after his baptism. He was their recognized leader until his death. Throughout his protracted ministry he was held in high respect, not only by the colored folk, but by the white people of the settlements around. His advantages were limited, but he was a man of prayer and a diligent student of the Word. His discretion in the treatment of difficult questions was worthy of admiration. On a certain occasion he was speaking of the Jews as the chosen people of God. "You may ask," said the preacher, "why God chose the Jews rather than the Gentiles? I can't answer that question. There is proof from the scriptures that they were chosen. We will not scrutinize that question any further, but pass along." It would be well for some of greater pretensions to follow that example, and, instead of floundering in their vain speculations, to find the plain pathway of revealed truth and "pass along."

These people, early in their history, built for themselves a place of worship, that should also do duty as a schoolhouse. A contention in consequence arose with the leaders in the Episcopal church, who claimed the right to appoint the teachers and to control the schools. When the owners of the house wished to repair it they were required to obtain the consent of the teacher. Each party held for a time a key, but the colored people in the end triumphed, and from that time forward held their property in peaceable possession. These were the days of vested rights, conferred upon the Church of England by the crown in the settlement of these new lands. Happily this state of things has passed away. The church's growth from the first was slow but steady. The Windsor brethren were accustomed to give friendly counsel and help when needed, their pastor visiting the place from time to time, preaching and baptizing their converts.

The Rev. David Shaw, of Falmouth, labored among them with much acceptance. He took a deep interest in their welfare and baptized a number—this was about the year 1860. Other preachers succeeded, among whom were Pastors Wallace Lucas, of Lucasville, and James Thomas, of Halifax. During their ministry sixteen were added to the church. In 1876 they were able to report a membership of 40.

Bro. William Perlote became leader after the death of Mr. Williams. He was succeeded by Bro. J. W. Johnson, who had been baptized by Elder Thomas a number of years before. Through the efforts of these brethren the interest was maintained. They always welcomed the ministers of the gospel and gave their cheerful assistance.

The church had suffered so greatly from emigration that in 1881 their membership had diminished to fifteen. At that time the Rev. A. W. Jordan, the present pastor of the Cornwallis street Baptist church, who was studying at Wolfville, spent the summer months at the Plains. His pastoral services were continued until September, 1883. During term time he gave them every alternate Sabbath. He baptized five persons, one of whom—the Rev. Jno. W. Skerret—is pastor of a large and influential church in South America; five were restored; three were received by letter and two on experience—making a total addition of fifteen, bringing the membership up to 30, while the congregation numbered about 100. The members were poor, but nobly contributed for his support.

After Bro. Jordan's departure the church licensed Dea. J. W. Johnson to preach the gospel; and at their request, in July, 1885, he was ordained to the ministry of the word. Pastors H. Foshay, of Windsor; W. Lucas, of Lucasville, and A. W. Jordan, of Halifax, with a large number of delegates, composed the council. Bro. Johnson is still their pastor. He has done a good work, and is held in high esteem among the people. He has also labored at Lucasville, Sackville and at the pine woods in Kings Co. In the latter place fifteen were baptized as the result of his efforts.

There are at present twenty families connected with the church and congregation. Their present membership is thirteen. Formerly many attended their services from surrounding sections that now have meetings of their own. The Salvation Army has done them harm by proselytizing some of their former supporters. Their meeting-house is inconveniently situated and out of repair. They are taking steps, however, for the building of another. Windsor friends are prepared to render substantial aid, and we may reasonably expect that the contemplated structure will soon be completed to gladden and encourage their hearts.

When the African Association was formed, the Windsor Plains church preferred to continue their connection with this Association. As one of the weaker members of the body, it has especial claims upon our sympathy. We may well honor them for their fidelity to the truth. We have now an opportunity of helping them to a position where they may still do effective service for the Lord

M. P. Freeman.

Guard the Conscience.

Let it be your most earnest endeavor to keep your moral instincts right and true. Never let them be disguised by sentiment; never let them be obliterated by self-indulgence; never let them be sophisticated by lies. Do not think that light words and careless thoughts about them will be indifferent, and will leave you unaffected by them. "Character," it is said by our latest moralists, "is not cut in marble; it is not something solid and unalterable; it is something living and changing, and may become diseased, as our bodies do." You learn here, in season and out of season, line upon line, precept upon precept, here a little, there a little, that obedience, diligence, honesty, truth, kindness, purity, are your duties to God and man. You know that this teaching is right and true, and that in time and eternity your happiness depends thereon.

Oh, never lose sight of it! Say to yourselves, constantly, that this is good, and that is evil; this the noble course, that the base; this right, that wrong; this your duty and happiness, that your ruin and curse. Oh, choose your side in the battle of life, and be not on the wrong side. "Abhor that which is evil, cleave to that which is good." For as you have heard the sin and its curse, so in very few words hear its punishment. That punishment is nothing less than the failure of all life; the waste, the loss, the shipwreck of the human soul; the sapping of every moral force and every vital instinct; for "as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall grow up as dust; because they have cast away the law of the Lord of Hosts and despised the word of the Holy One of Israel." How powerful is the metaphor. The rose is a glorious flower, yet how often have we seen the rose tree shrivelled, withered, blasted, producing nothing but mouldering and loathly buds. Why? Because there is some poison in the sap, or some canker at the root. Have you never seen it so? —*Archdeacon Farrar.*

— "As a man thinketh in his heart, so is he." We do not often enough remember that as we think of others, so are we to them. It is in us, as human beings, instinctive to recognize and to hate insincerity. Nobody is in the end deceived by expression that is merely outward and perfunctory. Our inner life is transparent; it cannot conceal itself; if it is a true life it has no need or desire of concealment. To think the loving thoughts of each other that God thinks of us all; to harbor no malicious, no ungenerous feeling toward others, and to leave Him to judge of their seeming unkindnesses to us—this is not only our human duty, but our divine privilege. And a life of good-will to men is also the only life of peace on earth.—*Lucy Larcom, in the Unseen Friend.*

— Don't buy a blood-purifier because it is "cheap." The best—the superior medicine—Ayer's Sarsaparilla is, in the end, the cheapest blood-purifier in the market. The ingredients of which it is composed are the most expensive and medicinally efficacious that can be obtained.

Evidence for the Royal Commission.

In 1855 the Hon. S. L. Tilley was a pronounced prohibitionist; since that he has been Finance Minister of Canada, a position that requires to be filled by the ablest financier in the country. For several years he has been Governor of New Brunswick. This is his statement or evidence respecting prohibition:

In 1883 Sir Leonard Tilley stated publicly that "no Finance Minister would remain long in office who would in this day propose a scheme for raising a revenue of five million dollars that would cost twenty millions to collect it." He said that "it cost the people of Canada more than twenty million dollars to provide the five million for the government." He said: "It is not a question that embarrasses us; we might have struck off all we obtained, in the last three years, of revenue in the Dominion of Canada from intoxicating beverages and still have held a surplus." Said he: "Talk about revenue in this connection! The increased consumption of dutiable goods following the discontinuance of intoxicating drink would very soon pay the government nearly all the revenue it lost from that source."

Sir A. T. Galt is undoubtedly a great statesman. He was the first High Commissioner sent to England. I believe he is not generally considered a prohibitionist. We will now submit his public statement or evidence respecting prohibition:

I think it was in 1883, speaking to a large audience in Sherbrooke, Quebec, Sir A. T. Galt said: "Now it will be observed that it is not the amount of revenue that is raised upon these articles which is the measure of their cost to the country—very far from it—that is only the proportion which is taken by the government. That amount must be multiplied at least by four to ascertain the real cost of those articles, especially that of spirits. It represents a consumption, and I may say, with scarcely an exception, a useless consumption of at least sixteen million dollars per annum. While I am speaking on this subject of the revenue derived from these beverages, I may remark that though the amount is not so large as it was stated last night, when it was put at six millions, it is quite large enough, for it is four and a half millions, and that is one of the difficulties which have in the future to be met with in advocating total prohibition.

"But to return to the question of the cost to the country of the consumption of ardent spirits and other strong drinks, I have stated that the loss in actual consumption cannot be put at less than sixteen million dollars; but all of us know—painfully know—that the direct cost represents but a very small part of the indirect cost. The indirect cost is in its influence upon society infinitely greater, infinitely more onerous, than the direct charge. I would gladly see the whole of the sixteen millions thrown into the St. Francis river if I could be sure that in doing so we had wiped out the infinite evils that arise from the consumption of those articles.

"If we find that one particular cause produces enormous waste to the country, an enormous waste of money, an enormous waste of energy, and, I am sorry to say, an enormous destruction of intellect, then I say it becomes the duty of the government and every good citizen to do their best to diminish that waste and correct those evils."

He says, "I am quite prepared to sustain this statement after having had a good deal to do with the question of revenue and the raising of taxation. I am quite prepared to assert before this audience to-night that the Finance Minister who should succeed, by prohibiting the traffic in intoxicating liquors, in restoring $16,000,000 now lost to the people of this country and wholly wasted; the Finance Minister who should succeed in doing that, and should also save the indirect loss that arises from the injury that is done to society by it, I say that he will have no difficulty whatever in raising the sum of money which appears in the first instance to be thus lost to the revenue. There can be no doubt whatever about it."

He goes on to say, "Another objection is often raised on the ground that the nation has no right to interfere with vested interests. In reply, I affirm that there is nothing in the manufacture or sale of liquor which in any respect differs from any other branch of commercial industry. We see sugar refineries, cotton and woollen factories, and all other mechanical industries exposed to hazard and loss by changes in the fiscal system of the country; but no one ever dreams of their owners having any claim for indemnity, and I wholly fail to discover anything in the cause of a distiller which entitles him to different and more generous treatment. His investment must share the same risks that are encountered by every other member of the community. The conclusion at which I myself have arrived, from a somewhat lengthened consideration of this subject, is that the only ultimate safety is undoubtedly to be found in the perfect carrying out of the views of the Dominion Alliance."

PUBLIC EVIDENCE OR STATEMENTS OF MR. GEORGE E. FOSTER,

now Finance Minister of Canada, quoted from his "Canadian Temperance Leaflets"; four-page series, Nos. 1, 3, and 9:

"The dram shop decreases the demand for legitimate articles of trade. Close the dram shop, keep people sober and industrious, and the earning power, and with it the trade of the country, would be vastly increased. The dram shop cripples the productive power of every industry.

"The dram shop decreases the purchasing capacity of the people.

"The dram shop is the enemy of every productive industry. Its whole influence tends to binder, demoralize, confuse and defeat the best possible results of factory, foundry and farm.

"The dram shop burdens business with heavy taxes. Ninety out of every one hundred paupers are so because of the dram shop.

"You have the fact staring you in the face that the dram shop helps business by laying upon it at least three-quarters of all the taxes it pays.

"Every dram seller is an able-bodied pauper who lives off the earnings and business of the country.

"Is it good for the business of this country that it has to support ten thousand able-bodied men and their families, and, in addition, to bear the burden of taxation and ruin they impose?

"The dram shop is there by law. Nothing but law can take it away. It laughs entreaty, eloquence, logic and prayer to very scorn.

"The rum shops are a constant immoral suasion nullifying and hindering our moral suasion.

"Whence comes this cry of 'moral suasion is sufficient'? The cry comes mainly from a class of men who have never stirred hand or foot to free the enthralled victim from the chains that bound him; whose whole lives, energy and ingenuity have been devoted to making liquor, selling liquor and inducing people to drink liquor. It comes from the distillers, brewers and rumsellers of Canada; from the Ontario trade benevolent association and its advocates. The cry is as hollow as it is dishonest. From no pulpit, platform or paper have these men attempted to use that moral suasion which they now so lustly praise. Their whole time has been given to the cruel and relentless pushing of a traffic whose dark and dreary history is full of human degradation, human misery and human woe.

"Moral suasion doesn't punish them, but has the stripes laid on their victims; doesn't make them pay for the trouble they cause, but lays it on the taxpayers. So they love moral suasion as compared to legal suasion.

"The influence of these men is bad; the atmosphere of the bar-room is bad; its associations are impure and degrading; its teaching power, tending towards ruin and utter vileness, is simply incalculable.

"It is not tyrannical or un-British to look after and preserve the good of the greater number, even though the gains or appetites of the few be interfered with.

"Which would be the greater tyranny: That the few thousands of makers and sellers of alcoholic liquors in Canada should be deprived of this particular way of making money, in order that the real interests of the millions of the people be conserved, or that the interests of those millions should be sacrificed to the gain and greed of the few thousands?

"This bug-bear of 'tyrannical and un-British' is a mere catch cry which can only have effect with the ignorant and the interested."

PUBLIC STATEMENTS OR EVIDENCE OF SIR CHARLES TUPPER.

He has long been considered very high authority upon subjects respecting the financial interests of the country. I believe it was in 1872 that he introduced in the Dominion Parliament a prohibitory law for the North-west territories. The measure was passed. In referring to the difficulty of legislating upon the question of temperance, he says: "It is because of the vested interests that lay behind the manufacture and sale of intoxicating liquor."

Referring to prohibition he said: "The Chancellor of the Exchequer in England, as well as the Finance Minister of Canada, will come to the conclusion that there is a better mode of obtaining revenue than the manufacture and sale of intoxicating drink. The revenue obtained from that source is utterly insignificant when compared with the crime and pauperism that is produced by the baneful effects of intoxicating liquor upon the masses of the people. The principle of temperance so commends itself to the judgment and intelligence of all classes of the community as to warrant its friends and supporters going steadily forward maintaining and pressing to the utmost of their ability as a measure more calculated to accomplish the happiness, well-being, prosperity and advancement of the country than almost any other measure that can be brought under the consideration of the public."

I submit this evidence to show that every dollar of revenue derived from the traffic in strong drinks costs the taxpayers of this country more than four dollars; in other words, the $7,500,000 derived from the liquor traffic the past year will cost the taxpayers $30,000,000 in cash, not including the indirect loss.

A careful examination of the evidence will show that the four great statesmen and financiers referred to perfectly agree that the liquor traffic carried on in this Dominion is a curse of gigantic magnitude from a business, commercial or financial point of view.

In conclusion, I wish particularly to call the attention of the Royal Commission and the public to the statements of Mr. Foster respecting the vile influence of the bar-room wherever it exists. He makes no reserve. He says: "The atmosphere of the bar-room is bad; its associations are impure and degrading; its teaching power, tending towards ruin and utter vileness, is simply incalculable."

I wish to remark here that if there is one place in Canada that should be exempt from such vile and pernicious influences more than another, that place is at the parliament buildings in Ottawa.

With the request that the Royal Commission and the public will weigh the evidence submitted carefully in all its bearings. Nathan T. Blakney.

St. Andrews, N. B.

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R. Bryce Gemmel, F. C. S., late Analyst "Surgeon's Hall," Edinburgh, writes: "I have analysed a sample of K. D. C., manufactured by the K. D. C. Company of New Glasgow, N. S., and have been unable to detect any ingredient of an objectionable or injurious character. The ingredients used in its preparation are *pure and simple*, and the compound is so prepared that it will give ready relief to sufferers from indigestion."

— "Mother, what shall I do for this dreadful cough?" "Take Puttner's Emulsion, my dear, it always helps our family."

— Sores, blotches, boils, eruptions, rashes, etc., signify poverty or impurity of the blood, which requires B. B. B. to purify and tone it.

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"My daughter was afflicted for nearly a year with catarrh. The physicians being unable to help her, my pastor recommended Ayer's Sarsaparilla. I followed his advice. Three months of regular treatment with Ayer's Sarsaparilla and Ayer's Pills completely restored my daughter's health."—Mrs. Louise Rielle, Little Canada, Ware, Mass.

Rheumatism

"For several years, I was troubled with inflammatory rheumatism, being so bad at times as to be entirely helpless. For the last two years, whenever I felt the effects of the disease, I began to take Ayer's Sarsaparilla, and have not had a spell for a long time."—E. T. Hansbrough, Elk Run, Va.

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