

Messenger and Visitor.

When past without a charge, 10c.

Office: No. 105, Front Street, West.

Published weekly, except on Sundays.

Subscription price, \$1.00 per annum.

Advertisements taken on application.

Published by J. W. Brown, Proprietor.

Printed at the Messenger and Visitor Press.

Telephone No. 105.

Copyright, 1900, by J. W. Brown.

Second-class postage paid at New York, N. Y.

Postmaster: Please send address changes to J. W. Brown.

Acceptance for mailing at special rate of postage provided for in Act of October 3, 1917.

Postage paid at New York, N. Y., under permit No. 105.

Publication of this paper is required by law.

For a full and complete list of subscribers, apply to the publisher.

For a full and complete list of advertisers, apply to the publisher.

For a full and complete list of contributors, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

For a full and complete list of correspondents, apply to the publisher.

IS THERE A REMEDY?

In articles which have appeared in recent issues of the Messenger and Visitor attention has been called to the importance of political duties. We have pointed out that the highly honorable privileges and powers which pertain to that numerous body of men who compose the electorate of Canada impose upon these men certain great and sacred duties and responsibilities and that the common weal in the present and the future well-being of the country are very largely dependent upon the faithful discharge of those duties. We have, further, presented reasons for believing that the condition of the electorate of Canada is so intelligent, incorruptible and a proper sense of the responsibility which the honorable position of an elector involves is far from being all that could be desired.

At this point it seems proper and important to ask, what, if anything, can be done to remedy an evil admittedly great and to promote in the electorate of this country that intelligence and virtue which are the true safe-guards of righteous government?

We answer in the first place that as good government is the grand concern of the State, it is the duty of the State, so far as it can, to purify and to keep pure the source of legislation and government, which is the electorate. The State should therefore see to it that those who are entrusted with the sacred duties of the franchise are properly fitted by education for their discharge. This, it may be replied, the State seeks to do through its public schools which are established with this very purpose that the people may be properly qualified for the performance of their duties as citizens. In what degree our public school systems are adapted to realize this grand purpose is a question which can only be touched upon here. But it seems to us that it may well be questioned whether our schools are doing all that they might reasonably be expected to do in the way of implanting and cultivating in the minds of the young that intelligent patriotism and that elevated conception of the duties of citizenship which are necessary to fit men for the proper exercise of the franchise. We do not of course mean that any utopian attempt should be made to embody in the common school curriculum an elaborate course of instruction in the science of government, but certainly no student should pass through the higher grades of our common schools without acquiring some intelligent conception of the country—its history, its government and the moral responsibilities which citizenship in such a country involves. Moreover, there are grand facts and principles in relation to government and the duty of the citizen to the State, which every intelligent boy of ten years of age is capable of taking in, and which, if once impressed upon his mind and heart of a boy, would make it all but impossible that he should become what so many thousands of electors in Canada are to-day, mere puppets in the hands of political manipulators, or men with votes whose purchase value is reckoned by the dispenser of election funds at so much a head.

It is possible for the State to do something in the interests of political purity by enacting and providing for the enforcement of stringent laws against bribery and corruption. Some such legislation we have, and it is not without effect, but evidently it is by no means sufficient to put an end to the evil. A measure has been before Parliament at more than one session which proposed to disfranchise the corrupt voter. The provision is just. The man who has proved himself so unworthy to exercise the honorable duties of the franchise has forfeited all right to be entrusted with a share in the government of his country. But this wholesome measure has not yet found a place among the laws of Canada. Must we conclude that there is not in Parliament sufficient political virtue to scourge its enactment?

But the Church, no less than the State, we take it, has a duty to perform in endeavoring to apply a remedy to the political corruption. It is a sin in the individual and a crying evil in the community. It is a cancerous iniquity eating into the vitals of society and polluting all with which it comes in contact. It is the duty of the Church, through its ministers, to reprove evil, that wrongdoers may be made ashamed. And on the other hand, it is the duty of the Church to teach moral truths and to inculcate the principles of Christianity in their relation to the various duties of life so clearly that those who come within the circle of her teaching shall have no excuse for going wrong. Especially, it would seem to us, in respect to the sacred duties of Christian citizenship, should the voice of the Christian teacher be heard. Not that we would have the minister of the Gospel interfere with the private and conscientious judgment of the citizen, certainly not that. But it is the right, it is the duty, we take it, of the Christian minister to insist upon it, as among the highest and most sacred of moral obligations, that the Christian citizen shall do his best to understand his political duties and to perform

them. The position of the Christian pastor should not be—at least under any ordinary circumstances—that of a pleader for partisan political interests. He possesses the undoubted right, of which it would be base injustice to seek to deprive him, to give his vote for men and those measures which he intelligently believes to be worthy of his support. But whether the minister himself exercises his privilege to vote or not, the right and the duty is his to show his people that the privileges and duties of the franchise are theirs, that great issues, more important than any merely partisan interest, depend upon their wise and conscientious discharge of the duties with which in the providence of God they have been entrusted. We do not know how many of our ministers regard it as their duty to insist upon these matters. We know that some do, and we believe the number is increasing. We should be glad to know that this was true of every pulpit in this land and especially of every Baptist pulpit. Let the essential principles of honorable Christian citizenship be plainly set forth. Cause men to understand how vastly important it is that they, as electors, should be in the fear of God and let every pulpit ring with righteous scorn of the sliest swiftness of the man who is willing to barter his citizen's birth right for the politician's mess of pottage.

Book Notices.

The Spirit-filled Life. By John McNeill. (New York and Toronto, P. H. Revell Co.) Price 75 cents. The author, a distinguished evangelist has in his book called the Scottish Burgher, but accepting in his earnestness and his devotion to evangelical views of truth there seems to be little resemblance between Mr. McNeill and the late pastor of the Scotch Church, Glasgow. The book contains the substance of discourses delivered during the author's campaign in Australia. They emphasize the privilege and the duty of Christians to be filled with the Spirit. No one who reads it will be able to deny Mr. McNeill's arguments and conclusions, but everyone will bear testimony to his sincerity and profound earnestness.

Deuteronomy. By Rev. S. R. Driver, D. D. (New York, Charles Scribner's Sons, 800 pp.) This is the fifth volume in the order of the series of the International Critical Commentary. The volumes are not, however, being issued in their regular order. Those which have appeared up to the present are Judges, by Rev. Geo. Moore, D. D.; Mark, by Rev. P. Gould, D. D.; Romans, by Rev. William Barclay, D. D.; and Deuteronomy, by Dr. Driver. The aim of the editors having been to work in charge to produce a commentary on the Scriptures, based upon a thoroughly critical study of the original texts of the Bible and upon critical methods of interpretation. The purpose of the commentary is not polemical, and the author is not to be understood as representing the views of any particular school of criticism. Canon Driver is known as one of the leading exponents in England of what is known as the "higher criticism," and of course rejects the general "traditional" view of the unity of the Pentateuch and its Mosaic authorship. The date and authorship of Deuteronomy are discussed at length in the introduction and reasons are presented which the author thinks sufficient to justify the conclusion that the book was written long subsequent to the time of Moses, probably in the reign of Manasseh or of Josiah, Kings of Judah. Dr. Driver holds that this view of the date and authorship of Deuteronomy does not detract from its authority and value as a part of the sacred scriptures. He suggests the author of the book to have been a pious Israelite, living in the 7th century B. C., who, for the purpose of effecting a religious reformation in Judah, sets forth under the name and authority of the Israel's great law-giver instruction which he believed or knew to be in harmony with the teachings of the Law as promulgated by Moses. He thinks it is not to be called a great fraud any more than are the great works of Dante or Milton. But it seems difficult to regard the cases as parallel. The author of Deuteronomy, as we have seen, is not a great fraud, but a pious Israelite, who, for the purpose of effecting a religious reformation in Judah, sets forth under the name and authority of the Israel's great law-giver instruction which he believed or knew to be in harmony with the teachings of the Law as promulgated by Moses. He thinks it is not to be called a great fraud any more than are the great works of Dante or Milton. But it seems difficult to regard the cases as parallel. The author of Deuteronomy, as we have seen, is not a great fraud, but a pious Israelite, who, for the purpose of effecting a religious reformation in Judah, sets forth under the name and authority of the Israel's great law-giver instruction which he believed or knew to be in harmony with the teachings of the Law as promulgated by Moses. He thinks it is not to be called a great fraud any more than are the great works of Dante or Milton. But it seems difficult to regard the cases as parallel.

Deuteronomy. By Rev. S. R. Driver, D. D. (New York, Charles Scribner's Sons, 800 pp.) This is the fifth volume in the order of the series of the International Critical Commentary. The volumes are not, however, being issued in their regular order. Those which have appeared up to the present are Judges, by Rev. Geo. Moore, D. D.; Mark, by Rev. P. Gould, D. D.; Romans, by Rev. William Barclay, D. D.; and Deuteronomy, by Dr. Driver. The aim of the editors having been to work in charge to produce a commentary on the Scriptures, based upon a thoroughly critical study of the original texts of the Bible and upon critical methods of interpretation. The purpose of the commentary is not polemical, and the author is not to be understood as representing the views of any particular school of criticism. Canon Driver is known as one of the leading exponents in England of what is known as the "higher criticism," and of course rejects the general "traditional" view of the unity of the Pentateuch and its Mosaic authorship. The date and authorship of Deuteronomy are discussed at length in the introduction and reasons are presented which the author thinks sufficient to justify the conclusion that the book was written long subsequent to the time of Moses, probably in the reign of Manasseh or of Josiah, Kings of Judah. Dr. Driver holds that this view of the date and authorship of Deuteronomy does not detract from its authority and value as a part of the sacred scriptures. He suggests the author of the book to have been a pious Israelite, living in the 7th century B. C., who, for the purpose of effecting a religious reformation in Judah, sets forth under the name and authority of the Israel's great law-giver instruction which he believed or knew to be in harmony with the teachings of the Law as promulgated by Moses. He thinks it is not to be called a great fraud any more than are the great works of Dante or Milton. But it seems difficult to regard the cases as parallel. The author of Deuteronomy, as we have seen, is not a great fraud, but a pious Israelite, who, for the purpose of effecting a religious reformation in Judah, sets forth under the name and authority of the Israel's great law-giver instruction which he believed or knew to be in harmony with the teachings of the Law as promulgated by Moses. He thinks it is not to be called a great fraud any more than are the great works of Dante or Milton. But it seems difficult to regard the cases as parallel.

Deuteronomy. By Rev. S. R. Driver, D. D. (New York, Charles Scribner's Sons, 800 pp.) This is the fifth volume in the order of the series of the International Critical Commentary. The volumes are not, however, being issued in their regular order. Those which have appeared up to the present are Judges, by Rev. Geo. Moore, D. D.; Mark, by Rev. P. Gould, D. D.; Romans, by Rev. William Barclay, D. D.; and Deuteronomy, by Dr. Driver. The aim of the editors having been to work in charge to produce a commentary on the Scriptures, based upon a thoroughly critical study of the original texts of the Bible and upon critical methods of interpretation. The purpose of the commentary is not polemical, and the author is not to be understood as representing the views of any particular school of criticism. Canon Driver is known as one of the leading exponents in England of what is known as the "higher criticism," and of course rejects the general "traditional" view of the unity of the Pentateuch and its Mosaic authorship. The date and authorship of Deuteronomy are discussed at length in the introduction and reasons are presented which the author thinks sufficient to justify the conclusion that the book was written long subsequent to the time of Moses, probably in the reign of Manasseh or of Josiah, Kings of Judah. Dr. Driver holds that this view of the date and authorship of Deuteronomy does not detract from its authority and value as a part of the sacred scriptures. He suggests the author of the book to have been a pious Israelite, living in the 7th century B. C., who, for the purpose of effecting a religious reformation in Judah, sets forth under the name and authority of the Israel's great law-giver instruction which he believed or knew to be in harmony with the teachings of the Law as promulgated by Moses. He thinks it is not to be called a great fraud any more than are the great works of Dante or Milton. But it seems difficult to regard the cases as parallel. The author of Deuteronomy, as we have seen, is not a great fraud, but a pious Israelite, who, for the purpose of effecting a religious reformation in Judah, sets forth under the name and authority of the Israel's great law-giver instruction which he believed or knew to be in harmony with the teachings of the Law as promulgated by Moses. He thinks it is not to be called a great fraud any more than are the great works of Dante or Milton. But it seems difficult to regard the cases as parallel.

Deuteronomy. By Rev. S. R. Driver, D. D. (New York, Charles Scribner's Sons, 800 pp.) This is the fifth volume in the order of the series of the International Critical Commentary. The volumes are not, however, being issued in their regular order. Those which have appeared up to the present are Judges, by Rev. Geo. Moore, D. D.; Mark, by Rev. P. Gould, D. D.; Romans, by Rev. William Barclay, D. D.; and Deuteronomy, by Dr. Driver. The aim of the editors having been to work in charge to produce a commentary on the Scriptures, based upon a thoroughly critical study of the original texts of the Bible and upon critical methods of interpretation. The purpose of the commentary is not polemical, and the author is not to be understood as representing the views of any particular school of criticism. Canon Driver is known as one of the leading exponents in England of what is known as the "higher criticism," and of course rejects the general "traditional" view of the unity of the Pentateuch and its Mosaic authorship. The date and authorship of Deuteronomy are discussed at length in the introduction and reasons are presented which the author thinks sufficient to justify the conclusion that the book was written long subsequent to the time of Moses, probably in the reign of Manasseh or of Josiah, Kings of Judah. Dr. Driver holds that this view of the date and authorship of Deuteronomy does not detract from its authority and value as a part of the sacred scriptures. He suggests the author of the book to have been a pious Israelite, living in the 7th century B. C., who, for the purpose of effecting a religious reformation in Judah, sets forth under the name and authority of the Israel's great law-giver instruction which he believed or knew to be in harmony with the teachings of the Law as promulgated by Moses. He thinks it is not to be called a great fraud any more than are the great works of Dante or Milton. But it seems difficult to regard the cases as parallel. The author of Deuteronomy, as we have seen, is not a great fraud, but a pious Israelite, who, for the purpose of effecting a religious reformation in Judah, sets forth under the name and authority of the Israel's great law-giver instruction which he believed or knew to be in harmony with the teachings of the Law as promulgated by Moses. He thinks it is not to be called a great fraud any more than are the great works of Dante or Milton. But it seems difficult to regard the cases as parallel.

Deuteronomy. By Rev. S. R. Driver, D. D. (New York, Charles Scribner's Sons, 800 pp.) This is the fifth volume in the order of the series of the International Critical Commentary. The volumes are not, however, being issued in their regular order. Those which have appeared up to the present are Judges, by Rev. Geo. Moore, D. D.; Mark, by Rev. P. Gould, D. D.; Romans, by Rev. William Barclay, D. D.; and Deuteronomy, by Dr. Driver. The aim of the editors having been to work in charge to produce a commentary on the Scriptures, based upon a thoroughly critical study of the original texts of the Bible and upon critical methods of interpretation. The purpose of the commentary is not polemical, and the author is not to be understood as representing the views of any particular school of criticism. Canon Driver is known as one of the leading exponents in England of what is known as the "higher criticism," and of course rejects the general "traditional" view of the unity of the Pentateuch and its Mosaic authorship. The date and authorship of Deuteronomy are discussed at length in the introduction and reasons are presented which the author thinks sufficient to justify the conclusion that the book was written long subsequent to the time of Moses, probably in the reign of Manasseh or of Josiah, Kings of Judah. Dr. Driver holds that this view of the date and authorship of Deuteronomy does not detract from its authority and value as a part of the sacred scriptures. He suggests the author of the book to have been a pious Israelite, living in the 7th century B. C., who, for the purpose of effecting a religious reformation in Judah, sets forth under the name and authority of the Israel's great law-giver instruction which he believed or knew to be in harmony with the teachings of the Law as promulgated by Moses. He thinks it is not to be called a great fraud any more than are the great works of Dante or Milton. But it seems difficult to regard the cases as parallel. The author of Deuteronomy, as we have seen, is not a great fraud, but a pious Israelite, who, for the purpose of effecting a religious reformation in Judah, sets forth under the name and authority of the Israel's great law-giver instruction which he believed or knew to be in harmony with the teachings of the Law as promulgated by Moses. He thinks it is not to be called a great fraud any more than are the great works of Dante or Milton. But it seems difficult to regard the cases as parallel.

Deuteronomy. By Rev. S. R. Driver, D. D. (New York, Charles Scribner's Sons, 800 pp.) This is the fifth volume in the order of the series of the International Critical Commentary. The volumes are not, however, being issued in their regular order. Those which have appeared up to the present are Judges, by Rev. Geo. Moore, D. D.; Mark, by Rev. P. Gould, D. D.; Romans, by Rev. William Barclay, D. D.; and Deuteronomy, by Dr. Driver. The aim of the editors having been to work in charge to produce a commentary on the Scriptures, based upon a thoroughly critical study of the original texts of the Bible and upon critical methods of interpretation. The purpose of the commentary is not polemical, and the author is not to be understood as representing the views of any particular school of criticism. Canon Driver is known as one of the leading exponents in England of what is known as the "higher criticism," and of course rejects the general "traditional" view of the unity of the Pentateuch and its Mosaic authorship. The date and authorship of Deuteronomy are discussed at length in the introduction and reasons are presented which the author thinks sufficient to justify the conclusion that the book was written long subsequent to the time of Moses, probably in the reign of Manasseh or of Josiah, Kings of Judah. Dr. Driver holds that this view of the date and authorship of Deuteronomy does not detract from its authority and value as a part of the sacred scriptures. He suggests the author of the book to have been a pious Israelite, living in the 7th century B. C., who, for the purpose of effecting a religious reformation in Judah, sets forth under the name and authority of the Israel's great law-giver instruction which he believed or knew to be in harmony with the teachings of the Law as promulgated by Moses. He thinks it is not to be called a great fraud any more than are the great works of Dante or Milton. But it seems difficult to regard the cases as parallel. The author of Deuteronomy, as we have seen, is not a great fraud, but a pious Israelite, who, for the purpose of effecting a religious reformation in Judah, sets forth under the name and authority of the Israel's great law-giver instruction which he believed or knew to be in harmony with the teachings of the Law as promulgated by Moses. He thinks it is not to be called a great fraud any more than are the great works of Dante or Milton. But it seems difficult to regard the cases as parallel.

Foreign Missions.

In Romans vi: 9 Paul teaches that the design of the christian life is not safety, or peace or win heaven. It is a transformed life—a life conformed to the image of God's Son. It is not an incidental thing, therefore, that a christian is a doer of good, a helper of God to get hold of men,—to get hold of the world. It is the essence of the christian life, it is that essential thing without which the christian life cannot be. A christian by his conversion enters into a life of service—of fellowship with Jesus Christ—a partnership with Him to make God's Kingdom come. It is not optional, therefore, with Him whether he shall be concerned about saving men—it is not a question that he may vote up or down, as will he must be concerned about them for Christ is concerned about them. It is not conceivable that anywhere a man may be an intelligent disciple of the Lord Jesus without being moved by His impulses. Every christian must say over again and again with Jesus, "We must work the works of Him that sent me." Because the Christ-life must be the christian's life, therefore the Christ's work must be the christian's work. And so the christian must say, "It is my work because it is His work." No man can possibly rise to the height of his calling until he takes Christ's work upon himself and says, "His work is my work." And so when a christian gives money it is not charity—nor even benevolence. He is giving part of himself, his money to his own work—his own work because it is Christ's work.

In the Christian Inquirer of February 15, 1899, a Baptist church of 500 members is reported as giving \$1767.00 to missions. Of this amount nine persons gave \$1480.00, the S. S. gave \$140.00, leaving the church at large to give \$177.00. Now if that church had been made to feel a sense of personal responsibility, would there not have been more contributors? How can each believer be made to feel it? To a very large extent it will rest upon the pastors and leaders in christian work. A church is, to a great extent, what the pastor himself is. A church belongs to Christ, but it is moulded and shaped by the pastor, as he will well said, "Back of the church is the New Testament, back of the pastor is the New Testament, back of the New Testament is Jesus Christ. But Jesus Christ and the New Testament will reach the church through the pastor. Today one of the greatest needs is not of Baster's returned pastor, but of Christ's forming and transforming pastor."

A church is, to a great extent, what the pastor himself is. A church belongs to Christ, but it is moulded and shaped by the pastor, as he will well said, "Back of the church is the New Testament, back of the pastor is the New Testament, back of the New Testament is Jesus Christ. But Jesus Christ and the New Testament will reach the church through the pastor. Today one of the greatest needs is not of Baster's returned pastor, but of Christ's forming and transforming pastor."

A church is, to a great extent, what the pastor himself is. A church belongs to Christ, but it is moulded and shaped by the pastor, as he will well said, "Back of the church is the New Testament, back of the pastor is the New Testament, back of the New Testament is Jesus Christ. But Jesus Christ and the New Testament will reach the church through the pastor. Today one of the greatest needs is not of Baster's returned pastor, but of Christ's forming and transforming pastor."

A church is, to a great extent, what the pastor himself is. A church belongs to Christ, but it is moulded and shaped by the pastor, as he will well said, "Back of the church is the New Testament, back of the pastor is the New Testament, back of the New Testament is Jesus Christ. But Jesus Christ and the New Testament will reach the church through the pastor. Today one of the greatest needs is not of Baster's returned pastor, but of Christ's forming and transforming pastor."

A church is, to a great extent, what the pastor himself is. A church belongs to Christ, but it is moulded and shaped by the pastor, as he will well said, "Back of the church is the New Testament, back of the pastor is the New Testament, back of the New Testament is Jesus Christ. But Jesus Christ and the New Testament will reach the church through the pastor. Today one of the greatest needs is not of Baster's returned pastor, but of Christ's forming and transforming pastor."

A church is, to a great extent, what the pastor himself is. A church belongs to Christ, but it is moulded and shaped by the pastor, as he will well said, "Back of the church is the New Testament, back of the pastor is the New Testament, back of the New Testament is Jesus Christ. But Jesus Christ and the New Testament will reach the church through the pastor. Today one of the greatest needs is not of Baster's returned pastor, but of Christ's forming and transforming pastor."

A church is, to a great extent, what the pastor himself is. A church belongs to Christ, but it is moulded and shaped by the pastor, as he will well said, "Back of the church is the New Testament, back of the pastor is the New Testament, back of the New Testament is Jesus Christ. But Jesus Christ and the New Testament will reach the church through the pastor. Today one of the greatest needs is not of Baster's returned pastor, but of Christ's forming and transforming pastor."

A church is, to a great extent, what the pastor himself is. A church belongs to Christ, but it is moulded and shaped by the pastor, as he will well said, "Back of the church is the New Testament, back of the pastor is the New Testament, back of the New Testament is Jesus Christ. But Jesus Christ and the New Testament will reach the church through the pastor. Today one of the greatest needs is not of Baster's returned pastor, but of Christ's forming and transforming pastor."

A church is, to a great extent, what the pastor himself is. A church belongs to Christ, but it is moulded and shaped by the pastor, as he will well said, "Back of the church is the New Testament, back of the pastor is the New Testament, back of the New Testament is Jesus Christ. But Jesus Christ and the New Testament will reach the church through the pastor. Today one of the greatest needs is not of Baster's returned pastor, but of Christ's forming and transforming pastor."

plains, and though his health has been most graciously preserved, yet there are indications that he is not physically what he was when he landed in India, and so he contemplates spending the next hot season on the hills. He hopes that the rest and recuperation of the hills will so strengthen and re-invigorate his waning energies as to enable him to spend a good long term of service for the Master in seeking to win the Telugus to Christ. Every missionary should husband his strength and use all the means in his power to keep himself in the best possible condition for work.

Mr. Higgins is on his way home. That is one of the things we can hardly be reconciled to—the Lord knows. It is His work. We do our best—set up to our highest wisdom. The results must be left to Him who "knows the end from the beginning." J. W. MARRIS, Sec'y-Treas. F. M. B.

Rev. Isaac Judson Skinner. The Rev. Isaac Judson Skinner, B. A., died at his home in Milton, Queens Co., on the 8th of March, in the 73rd year of his age. This large attendance at his funeral showed the high esteem in which he was held by the people of Milton. The services were conducted by the Rev. H. S. Baker, pastor of the Milton Baptist Church; the Rev. E. L. Fash, M. A., pastor of the Liverpool Baptist Church; the Rev. H. Murray, pastor of the church of the Disciples, at Milton, and the Rev. Mr. Brain, pastor of the Congregationalist church of the same place.

Mr. Skinner was the son of the late William Skinner, a deacon for many years of the 2nd Cornwallis Church. In early life he was converted and united with the church in which his father had office. It was during the ministry of the late Rev. William Chipman. He studied at Milton Academy and Acadia College, graduating from that institution in 1850. He was one of a class of four—his ministers, Rev. Alfred Chipman, Rev. Isaac Judson Skinner, Rev. Isaiah Wallace and Rev. Daniel Aaron Wilcox. Dr. Skinner was the first one of the four to put aside