

the moderator. Reports were received from 115 churches. These churches reported 223 baptisms. The contributions for pastors' salaries, \$14,047.41 and for other purposes \$12,969.42. Three new church buildings were dedicated, and two parsonages were erected. There were 41 churches unreported with a membership (estimated) of 3000. 36 churches reported revivals. The number of ministers enrolled is 44, with 13 licentiates. A committee appointed by the Baptist Convention of the Maritime Provinces sent a letter of greeting to the body asking the Conference to consider the advisability of co-operation of the Baptist and Free Baptist bodies in educational and foreign mission work. Rev. J. H. McDonald and Prof. H. C. Creed of Fredericton gave assurances of a growing feeling in favor of union and pointed out great benefits which would result therefrom. Mr. McDonald proposed that the Conference establish a chair of theology in Acadia.

—Beginning Sunday, Oct. 20, Yale University will celebrate her 200th birthday. It will be a great event. The celebration, which is to continue for four days, will set forth in a wonderfully picturesque way "the story of Yale" and her contribution to the life of the American people. Among the themes to be presented by eminent graduates are: The relation of Yale to Christian Theology and Missions; to Law and Medicine; to Industrial development; to Science and Letters. There will also be an historical exhibition which will bring together the representative text-books used in Yale since 1701. The musical part of the programme promises to be a pleasing feature. On Tuesday evening the campus will be closed to all outsiders and the great amphitheatre filled with students and graduates. The programme that evening will consist of interesting events of Yale history, both sublime and ridiculous, presented in pantomime, followed by the singing of the good old songs and the good new songs. There are 11,000 Yale graduates living and it is estimated from 40 to 60 per cent. of them will be in attendance.

—To discuss Baptist Federation—The Baptist Congress is to meet in New York this year, the date being November 12 to 14. The exciting question for discussion is to be "The Consolidation of the National Societies." Church congresses are, it is to be remembered, forums for the ventilation of theories agitating the respective bodies, but they have no legislative power. Baptists in common with Congregationalists, and to a slight extent Disciples of Christ, have been discussing the relations of their benevolent organizations to the denomination and to each other. At the anniversaries of the Baptists in May the question of federation was talked about, but consolidation is a step not yet discussed openly. Another Baptist congress topic will be the management of work in our new territorial possessions.—Boston Transcript.

—C. A. Whitman writes from Avalon, Santa Calina, on the Californian coast, to the MESSENGER AND VISITOR that that watering place is a great fishing place. He says "the variety, quantity and quality of fish caught are a surprise to all who come. During his week we have witnessed the landing of many sea-bass of monstrous size, notably two which weighed 348 and 374 pounds. The latter was caught by a lady with an ordinary line and reel. The fishing is sport for visitors, ladies and gentlemen, as well as children." This fish story must be true, as it is told by a clergyman.—St. John Globe.

Is the Globe man jealous of our "fish story?" We think it hardly fair for him to twist us about it in the absence of Dr. Black, who knows all about fish and fishing tackle. The scrub editor cannot hold himself responsible for the statements of correspondents so far away. If those big fish were reported from any accessible point, he would be pleased to invite the Globe man to join him in making a personal investigation, that is, if Californian fishing lines could be procured. What a great place Santa Calina would be for Sunday School picnics! But since when was C. A. Whitman a clergyman?

—Rev. Dr. Lorimer, the distinguished pastor of Tremont Temple, Boston, has lately received a hearty and unanimous call to the pastorate of the Madison Ave. Baptist Church of New York City. To the surprise and great sorrow of his people in Boston, among whom are many former provincialists, Dr. Lorimer's letter of resignation was read to the Tremont church and congregation Sunday morning, Sept. 29th. Upon the intimation being made that if the present debt upon the temple could be reduced by \$100,000, Dr. Lorimer might be induced to remain, several persons immediately offered subscriptions for the purpose, and the congregation unanimously voted not to accept the resignation. The result is not yet known. Dr. Lorimer's ten years pastorate in Boston has been crowned with amazing success. During these years the present magnificent temple building has replaced the old one which was destroyed by fire, the yearly income has advanced from \$75,000 to \$35,000, and 1,800 communicants have been received into the membership of the church. The congregation is the largest in New England. Dr. Lorimer is still a very young man, although sixty-three summers and winters have passed

over his head. A man is as young as his arteries and the doctor's arterial piping seems to be in excellent condition.

Commenting on the call to New York, The Examiner says:

The Madison avenue church has a fine property and considerable wealth. In the rapid changes of the past few years many of its congregation have moved away from its field, and it is now faced with the problems of a practically down-town church. It can no longer exist purely as a family church. It must either retrogress to the vanishing point on present lines, or progress on institutional or popular lines. In other words, it must become a people's church. It is hoped that if Dr. Lorimer comes to New York—and we believe that both opportunity and duty will lead him here—he will be able to conquer the situation and do an upbuilding work that will be climactic in a cumulatively successful career as pastor and preacher.

The Presbyterian Synod on Individual Communion Cups.

The most interesting discussion of the Presbyterian Synod which met in St. John, Oct. 1st to 3rd, was that called forth by the appeal of Rev. D. McNeill of Zion Church, Charlottetown, against the action of the presbytery of P. E. I. in regard to the use of individual communion cups. The question was vigorously handled by giants in debate, and ultimately referred for decision to the General Assembly of Canada.

Mr. McNeill claimed that the beauty of the ordinance was destroyed by the innovation. It was impossible to commune in the proper spirit. The feeling for individual cups had been worked up by the abominable literature of an American business house which had no religious feeling, but merely a desire for gain. If there was anything in the microbe theory, the Saviour could not have been ignorant of it.

Dr. Macrae moved that appeal be dismissed and action of presbytery sustained. Though personally favoring the old method, the liberty of congregations must not be restricted.

Dr. Falconer supported the motion of Dr. Macrae. The Scriptures gave latitude in the matter. It was not clear that one cup was originally used. The questions of cleanliness and disease should be considered.

Dr. Sedgewick claimed that the partaking of one cup by a plurality was essential to the communion. There was no departure in the use of two or four large cups, no infringement of principle, because each large cup was partaken of by a plurality of Christians. That was essentially different from using individual cups. The cup and not the wine is "the new covenant in my blood."

Dr. Gordon claimed that the change could not be worked by an inferior court of the church but was a matter for the General Assembly.

Principal Pollock had confidence in the church's interpretation of the manner of administering the communion for ages. The one cup was to be handed from one communicant to another. The bread, too, should not be cut up into little pieces, hence the wafers. Individual cups originated in the United States from caste prejudice and the idea of disease was an afterthought. There were too many innovations in the churches.

All this will be of interest to Baptist churches, many of which have already adopted the individual cup. It seems to us that the only argument of our Presbyterian friends which bears with any weight against the individual cup, is that of Dr. Sedgewick. If his position is correct there is a principle involved. But is not his argument founded on a fallacy? The cup not the wine, he claims is the medium of communion. By parity of reasoning, the plate, not the bread, is also the medium of communion. But is there any evidence that our Lord passed the bread on a plate? May not the broken loaf have been passed directly from hand to hand? But what a strange suggestion, that not the wine but the vessel containing it is the symbol of union and communion! When our Lord said "this cup is the new covenant in my blood" did he not mean the contents rather than the vessel? Is not the wine the symbol of His blood poured out for us and does not the essence of communion consist in partaking of that in memory of his death?

A difficulty like that in which our Presbyterian brethren are involved tends to reconcile us to the independency of the local Baptist church. Such a matter had better be kept out of church courts. We still believe in the individual communion cup.

J. D. F.

Thoughtful Baptists.

I was so much pleased with "J. D. F.'s" editorial on "Work and Worth," "the Things that Count," and with the sermon, in the same number, by our Dr. Faunce, the able President of Brown University, that I am impelled to send the last paragraph of his review of Dr. Newman's "A Century of Baptist Achievement." Quoting the words of President Wood that "our lack of share in the thoughtful life of our century" is because "our spirit has led us rather into executive and administrative service." President Faunce continues: But it is impossible to lead in action for any length of time unless we lead in thinking as well. Baptists need to develop schools of thought, not opposing but supplementary. They need, in Dr. Storrs' phrase, "two wings to fly with." Under the powerful influence of the University of Chicago, which is leavening the entire ministry of the Western States and of the Baptist Congress, which is a growing force for honest thinking. Baptists may now be expected to develop a stronger intellectual life, a higher type of periodical literature, and take that place in the progress of the world which some of their distinguished leaders have taken already. There are to-day thousands of young men in their ranks for whom the old Shibboleths are meaningless, to whom the newer Biblical study has come as a glad release and spiritual inspiration, and whose ideal of Christian service is not exhausted in contending for the faith. These men know what service their Baptist forbears rendered to the cause of civil and religious freedom and they are quietly resolved to enjoy the same freedom today. They realize that the strength of their great denomination must lie, not in its millions of adherents, not in its literalistic interpretation of ancient writings, but in its ever-growing apprehension of the Spirit of Jesus Christ, its ever-fresh translation of that Spirit into the language of the twentieth century, and its constant application of that Spirit to the institutions and the lives of men." (The Outlook, Sept. 21st.) H. F. W.

The Presbyterian Synod.

The Synod of the Presbyterian church of the Maritime Provinces met in annual session in St. Andrews church in this city last week. The Moderator of the Synod was Rev. A. F. Carr of Campbellton. There was a good attendance of clerical delegates but the lay delegates from Nova Scotia was not many. There was no public platform meetings as with us, but on Wednesday night the subject of missions, Home and Foreign, was discussed. Our Presbyterian sisters have done well for Foreign Missions, \$13,200 being the amount raised last year. As Dr. Falconer the convener of the Committee remarked that this amount exceeded that of the church as a whole, and intimated that unless the church contributions increased no further progress could be expected this year.

The Presbyterians are carrying on missionary work in the New Hebrides, Trinidad and Demarara, as also in Cored and have met with much success as well as some discouragements. The people among whom they labor are able to do much towards sustaining the work carried on among them.

In connection with Home Mission Work, \$15,000 was asked for the coming year, of which amount \$3,000 is to be given to the North West.

Reports from the Halifax Ladies' College, were also presented which were of a hopeful character.

The 20th Century Fund of the church was discussed and ways and means devised to increase the sum already pledged. It is hoped to raise \$1,500,000 for the General and \$500,000 for the Common Fund. It looks as if they will accomplish the task.

The Infirm Ministers' Fund came in for some discussion. The younger ministers are not identifying themselves with the fund. A committee was appointed to consider how best to meet the objections raised and to report next year.

On Thursday evening the work of Sunday Schools, Young People's Societies, the widows and orphans fund, Church Life and Work were considered.

Young People's Societies were not flourishing as formerly. Reasons were given for such a serious condition of things in connection with what a few years ago was so full of promise. The discussions were hopeful and helpful. There were no long addresses and the time was not monopolized by one or two brethren.

The report of the committee on Church Life and Work was presented by Rev. Thos. Cumming of Scotsburn and recommended the upholding of the family altar, the stricter observance of the Sabbath, and the increasing of every effort to prevent the spread of the evils of intemperance.

Resolutions followed each report, which were spoken to by the speakers whose addresses were not lengthy.

We noticed on the floor several well-known Presbyterian divines, Rev. R. Murray of the Presbyterian Witness, Principal Pollock of the Presbyterian College, Dr. Falconer, Dr. Macrae, and a large number of younger men who will soon take front rank in the Presbyterian church. The synod impressed a quiet observer as being composed of an intelligent, devoted and vigorous body of Christian men who met for a purpose and give attention to its execution. They are thoroughly alive to the best interests of Presbyterianism, and determined that the church of Knox and Chalmers shall not take second place in the work of spreading the gospel. Great stress is laid upon an educated ministry. Some other bodies of Christians might take a leaf out of their book on this point, to their own advantage.

The MESSENGER AND VISITOR would tender hearty congratulations to this fine body of Christian workers for what has already been done and bids them God-speed in their future efforts.

M.