

TERMS AND NOTICES.

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SAINT JOHN, N. B., APRIL 9, 1880.

Lady Burdett Coutts, so well-known for her abounding philanthropy, has spent \$15,000,000 in benevolence.

The Methodist hits the nail on the head when it remarks that, "It is a bit of a sad story that the Irish are replenishing the fat treasury of the Pope, in the belief that his Holiness is starving, American Protestants are sending money to Ireland in the same belief that these same Irishmen are starving."

The Bishop of Ontario, if report be true, has strikingly illustrated the beauties of "close communion" by suspending one of his ministers for partaking of the communion in a Presbyterian Church with his aged mother who is a member of the Presbyterian body. What an atrocious sin that minister committed!

The "Salvation Army" is still at work in New York notwithstanding the mayor's prohibition of street meetings. Their meetings are held in Dance Halls and other places with which the very lowest classes are familiar, and where they congregate in large numbers to hear the gospel. It is quite probable that much good will be done.

Some people have an impression that college students are sure to become irreligious. Dr. McCosh, the President of Princeton College, bears testimony that strikes a fatal blow at this erroneous notion. He says that of the more than 1,000 students who have graduated from that institution under his care, only one was a skeptic, and three of them are now preachers of the gospel.

What church is there in this Christian land that contributes to mission work an amount equal to \$4.00 per member? The Christians of the Sandwich Islands, who were not very long ago heathens, do this. See the missionary notes in another column. Such Christian generosity shames the churches of this country. There are many churches that do not give an average of twenty-five cents per member; and indeed there are some that do not give a single cent. Shame! No wonder there is spiritual poverty.

Here is testimony concerning the authority for infant sprinkling from an unexpected source. The Church Advocate, an Episcopalian paper says: "The very fact that infant baptism is a human institution, and is admitted by the leaders of the theological opinion to be a human institution, is a harm can come from withholding it from infants."

A great many people will feel relieved, and rejoiced to know that their dear children are not seriously injured because they were not sprinkled when babes.

The British Elections have resulted in the overthrow of the Beaconsfield Government. Even the most sanguine Liberals did not anticipate so signal a triumph as they have now at the polls. It was admitted by the Conservatives that the Liberals would make considerable gains, but even the hopeful Liberals doubted whether they would be able to secure a working majority. They have, however, carried the country with them, and when Parliament meets will have a strong majority. The dispatches say that Beaconsfield and his government will resign immediately. Some of the papers have wondered who would be called upon to form a new Cabinet; it would seem, however, that Gladstone is the one man who ought to have that honor. To him chiefly is due the great victory of his party. He was the standard bearer in the fight and should, and doubtless will, be the Premier of the new Government.

"By their fruits ye shall know them," is true of revivals as of other things. When we hear that a revival has been in progress anywhere we always have anxiety to know what the practical results are. The revival that consists only in a little passing happiness, and does not get hold of the very life of the people making them permanently better and more devoted in every respect to Christ's cause, is not a blessing—is not of God. An exchange recently recorded a revival, and the things that resulted from it stamped it a genuine work of grace. One hundred members were added to the Church, the pastor's salary was raised, the meeting house was repaired, and the circulation of the denominational paper in the community was doubled. All true revivals should bear fruit in these and similar ways.

There should be more encouragement of lay preaching in all the churches. Perhaps we ought to except the Methodist, especially the English Methodists. They seem to understand how to use the laity to advantage, and they have in Great Britain 34,000 ordained ministers, but they have besides 24,400 laymen who on the Sabbaths go to the towns and villages and preach the gospel. They are business men, mechanics, etc. who are diligent in their respective callings under the church, and whose preaching involves no tax on churches or missionary treasury. They are selected by the authorities of their respective circuits, and are forbidden to receive any remuneration.

There is, perhaps, no church anywhere but has one or more members who could do good service, in lay preaching. Such men should be encouraged. Many a community now without the ministry of the word might thus be blessed.

THE UNION PROPOSITION AGAIN.

In another column Rev. B. Minard addresses a second "Open Letter" to the Free Baptists of Nova Scotia. In it he undertakes to criticize our references to his first letter. To the criticism we do not in the least object. We wish, however, to state now lest some reader may get a wrong impression that it is not intended that the discussion of the Union Question shall be a mere debate between Brother Minard and the editor. He makes a proposition in which he thoroughly believes; we dissent, believing another and better thing might be done. He gives his reasons for favoring such a union as he proposes; we suggest some of the reasons why we think another union more natural and promising greater advantage. It is a question of large importance to the bodies concerned, one that deserves and should receive the earnest consideration of every Free Baptist in the Provinces, and that should be calmly and intelligently discussed privately as well as in these columns. It involves the welfare of the denomination, the good of men and the glory of God; and the conclusion should be reached that will most promote these objects. Let these things be kept in mind in all that is written or spoken about this subject.

We do not think that Letter No. 2 makes Brother Minard's case any stronger. We feel it will not win friends to his union idea among those who are not strongly predisposed towards it. That a section of the new Free Baptist denomination of Nova Scotia did at one time bear the name of and hold office connection with the Free Baptist of the States is true; but it must not be forgotten that the mother of the same denomination bore the name of F. C. Baptists and were more closely connected with the F. C. Baptists of New Brunswick. And while, perhaps, those who were formerly connected with our United States brethren might, as "unhappily" as Brother Minard says, accept his proposition, it is quite possible some of them may consider whether they are not now in a better

position than when they had closer union with the States. It is also proper to ask how the others—the former F. C. Baptists—are likely to regard the proposed union. It is well, too, to ask whether the Nova Scotia Churches have, first and last, received more help from their fellow-Canadians or from the United States; and whether the union of Nova Scotia with the Conference of the United States, in the way proposed, would not weaken the cause of the denomination in the Provinces?

We are very sorry indeed that Letter No. 2 expresses so strongly the anti-Canadian feeling; and we hope Brother Minard does not think that the feelings of the churches. We have nothing to say about any soreness that may still exist concerning the confederation of the Provinces, but we think it unfortunate that it should be imported into the question of union of Christian denominations essentially one and having the same sister Provinces. Does Brother Minard really have so great a dread of New Brunswick and other Canadian Free Baptists as his reference to Canadian union implies? He surely expresses himself more strongly than he feels when he says that union with Canadian Free Baptists would be "a step backward and downward rather than onward and upward." And his emphasized application of "the burnt child" adage to Canadian Free Baptists is not actually unkind, is it, to say the least, decidedly unkind. It would be well for Brother Minard to state his real objections, if he has any, to the union of Canadian Free Baptists. Wherein would it be "a step backward and downward?" Having made such an assertion he ought to give reasons for it; and he ought also say when and where and under what circumstances the Nova Scotia Churches were "burnt" by contact with their brethren in the other Provinces. Since the Free Baptists of Ontario and Quebec, of whom Brother Minard has knowledge, belong to the body with which he would unite, it must be the New Brunswickers alone whom he dreads. Wherein have we offended so grievously against our Nova Scotia brethren?

Bro. M. will pardon us for saying that he seems to contradict himself. He declares his aversion to union with Canadian Free Baptists, believing that such union would be disastrous to Nova Scotia; yet he knows the Free Baptists of the upper Provinces are numbered with the body he desires to join, and then expresses a fervent desire that New Brunswick would also offer itself to the United States Conference. What is to be understood from all this? It would seem that while he cannot trust us alone he would trust us if we could give ourselves into the keeping of the United States Conference. He would have New Brunswick and Nova Scotia one, but only by their being swallowed by the United States.

Would it not be wise for our United States brethren to first secure a complete union of all the bodies in their territory holding views identical with their own. While they are doing this laudable work, we of Canada might be doing a like desirable work in our own country. When these things have been accomplished, the other union might, perhaps, be considered if thought desirable. Meantime, have not we about as close union as is good. The denominations on either side the international boundary meet and are closely connected with each other as those denominations to which Bro. Minard refers. They are one, yet are distinct and independent organizations. So we are one, yet distinct and independent organizations. Let home union be earnestly sought. Our feeling is not so much one of strong opposition to international union, as it is one of strong desire for the more perfect union of the one people who dwell within our own borders.

CARNAL MOTIVES IN RELIGION.

The Savior's words to the multitude that followed Him,—"Labour not for the meat that perisheth, but for that meat which endureth unto everlasting life," have often been regarded as either a disparaging of ordinary labour, or at best a caution against excessive application to secular occupations.

Now for the former of these views there is no foundation whatever either in this utterance of our Lord or in any other part of the word of God. How could it, when the Scriptures tell us that labour is inseparable from our present existence; that it is entailed on us, and entailed on us, that we are to "eat our bread by the sweat of our face," a constituent part of the primeval curse; and not only so, but that it is right that we should labour; that we are not to eat if we do not work! And could we imagine for a moment that our Lord would discourage that overwhelming majority of mankind who have to work hard to work to earn the barest livelihood for themselves and those dependent upon them?

There is greater likelihood in that interpretation which ascribes to the words the meaning, that we are not to labour *excessively* for the meat which perisheth. This is true, if it means that we are not to allow temporal matters to preoccupy and engross us, that we cannot give due heed to what is more important—the care of the soul, the nourishing of our spiritual life, the preparation for the endless state that is pressing upon us.

But fully to understand Christ here, we must have before us His audience, as also the time and occasion of the statement. The people had been miraculously fed. They had followed Jesus all the way from Bethesda to Capernaum under the influence of the most selfish and gross motives, as He has just told them; and now he says, "Labour not"—better, as the original bears, "busy not yourselves about—the meat which perisheth." This does not condemn labour in the ordinary sense, which would not have been applicable at the time, for they had not then been labouring, but had got their food miraculously. They had no need to be forbidden to labour, much less to labour *excessively*. But they needed to be exhorted, that, in following Christ, they should not be "working for," or "buying themselves about the meat which perisheth."

What then does the precept amount to? Not a disapproval from honest labour at all, not even a caution against procuring labour to excess—a thing which the spirit of many other precepts in the word condemns; but, in so far as the people here are concerned, a forbidding of the following of Christ merely for the sake of the "loaves and fishes." It is as if Christ had said, "You have seen my miracles, and in a low sense you have benefited by them. Yesterday afternoon you were with me on the other side of the lake, and your bodily needs were supplied. You would have been well to follow me, had you been actuated by right motives, had you seen in me the promised Saviour, had you come with a view to participate in the great salvation. But temporal interests alone move you. Let me overrule your coming for your good. Let me elevate you above what is animal and grovelling; and, first of all, let me warn you against having respect to what is earthly, in your coming after me; let it not be for food that you seek after me. Approaching, do not be buying yourselves merely about the meat that perisheth."

What class, then, is it among ourselves who should, in Christ's words, hear themselves especially addressed? "The meat that perisheth," while, no doubt, in the first instance, it meant what Christ's audience had miraculously received, may be interpreted as including all temporal blessings and advantages, every created thing which "perishes in the using." Those, therefore, who follow Christ as he can alone be followed in our day; those who are His followers by profession, who are called by His name, who say that they believe upon Him, who wait upon his ordinances and sacraments—the persons who do these things, and who, in the doing of them, are actuated by a design to advance their temporal interests, to get bread, or to get a standing and reputation amongst men, to get anything else in fact than simply the salvation of their souls, these are represented by the Pharisees, and spoken to by the Saviour, when He says, "In the following of me, buy not your selves about the meat which perisheth." It is an ignoble and unworthy end—highly dishonouring to

the Lord; and yet it is by no means rare. How jealous should we be, then, as to the reasons for our bearing the Christian name; and how thankful, if, by grace, the Lord Himself be the chief object of our pursuit; if, in any degree, we "hunger and thirst after righteousness;" if, in any degree, we can appropriate the Psalmist's words, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God!"

A WESTERN TRIP.

There is no difficulty in reaching almost any spot from Chicago. One requires the stamps—the railroads diverge to all points and are ready and willing to carry one. And they carry one in famous style. I think Western roads are more comfortably equipped than even the Eastern ones, and that is saying a great deal. So one morning found me on board the Chicago, Burlington & Quincy road en route for Omaha. Three dollars in addition to the regular fare gave me a seat in the palace car and a lower berth in the sleeper for the night. I will not pretend to say how many coaches were on, but to pass the long line one would think that half Chicago was off for a trip. With perfect ease we glided through Illinois, amusing ourselves with watching the innumerable miles of prairie which stretch away on every side, the rich repositories of Western wealth, and worth more than all the gold mines in the Pacific State. When it came noon white coated and aproned darlings came through the car telling us that dinner was ready and would be served in the Palace Dining car. So we passed into the capacious and sumptuously spread car, and taking a velvet cushion seat we dined from a bill of fare which could not be surpassed in Chicago hotels, and the best of it was that while we were eating we were gazing along at the rate of 50 miles per hour, and had no fear that the conductor's unwelcome shout of "All aboard for the West" would startle us in the midst of our gastronomic discussion and cause us to bolt our dinner and run for our seat. An hour passed pleasantly at dinner, and with a feeling of inward satisfaction we paid our 75 cents and went back to our car. 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