

## TERMS AND NOTICES.

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## THE RELIGIOUS INTELLIGENCER.

REV. JOSEPH McLEOD, EDITOR.

SAINT JOHN, N. B., OCTOBER 24, 1884.

## SPECIAL OFFER!

At the request of a number of friends interested in the INTELLIGENCER we continue the following special offer to new subscribers:

To new subscribers (paying a year's subscription) we will send the paper from the time of receiving the subscription till December 31st, 1885!

—REPORTS that reach us from different parts of York Co. indicate that the temperance party will, on the 30th inst., rate up a good majority in favor of the Canada Temperance Act in that County.

—THERE should be prayer in every church and home in York County for the success of the Temperance Cause on Thursday of next week. Pray that God may restrain men from doing wrong; and that he may move the indifferent to do right. Pray!

—AND NOW Connecticut has fallen into line with those States which have biennial sessions of their Legislatures. It voted to do this by 12,000 majority. We have frequently advocated the desirability of biennial sessions of Provincial Legislatures. They could do their work just as well and probably better, and at much less cost.

IN ANOTHER column is a letter, addressed especially to ministers, making appeal in behalf of the Institution for the Blind. The school, which is located in Halifax, is the only one of the kind in the Maritime Provinces, and is deserving the hearty sympathy and support of all the benevolent disposed. While the letter we publish appeals for church collections, it will of course be understood that contributions from any sources and in any amounts will be gratefully received.

—THE PROHIBITION PARTY of the United States have appointed Wednesday, Oct. 29th, "as a day of fasting, humiliation and confession;" and in view of the fact that many all over the land are aroused and realize the enormity of the liquor crime, and are willing to be at cost and pains to put it away, they call upon all Christian believers to unite in prayer to Almighty God that His aid may be given to measures which will result in the speedy putting away of this guilt and the suppression of the traffic in alcoholic drinks.

—Some interesting correspondence has recently appeared in the *London Times* respecting the education of the deaf and dumb. The question whether the "sign and finger" or the "lip" method of communication is best has not yet been satisfactorily settled. But the "oral" system has unquestionably produced very great results. One absolutely deaf gentleman at Leyden speaks at least three languages and understands them when spoken, whilst another lady in London, equally deaf, can converse with strangers, and not allow them to perceive her defect.

—OF THE MISSION and duty of the Church of Christ the late Bishop Simpson eloquently said,—"The Church must grope her way into the alleys and courts and parlors of the city, and up the broken staircases, and into the bare room, and beside the lowly sufferer, she must stoop down into the pit with the miner, into the forecastle with the sailor, into the tent with the soldier, into the shop with the mechanic, into the factory with the operator, into the field with the farmer, into the counting-room with the merchant. Like the ark, the church must press equally on all the surfaces of society; like the sea, flow into every nook of the shore-line of humanity; and like the sun, shine on things foul and low as well as fair and high, for she was organized, commissioned and equipped for the moral renovation of the whole world."

—THE IDEA of getting into the Canadian Confederation has evidently a strong hold of the leaders of public affairs in Jamaica. Hon. Mr. Solomon, who recently visited Ottawa, has given notice that he will on the first meeting of the Legislature move in the Legislative Council that "it will be for the general interest of that island that steps should be taken for negotiating and concluding arrangements for its political and commercial confederation with the Dominion of Canada."

Some of the papers think that the present visit of Sir John A. Macdonald to England has something to do with the talked-of union. This, however, is only conjecture; it may be true or it may not be true.

—REVIVALS are often—almost always, we fear—judged by the number of additions to the churches revived. If there are many baptisms and additions it is regarded as a great work and the important work is small it is called a weak and not important work. It is well to have large accessions to the churches if those received are converted and devoted to the work of the Lord. But often a revival of the best kind is enjoyed when but few are added to the church. We read recently of a minister who was giving a brother minister an account of a rather remarkable revival which had occurred upon his charge. The brother minister became much interested in the glowing story, and asked how many were received into the church? "Oh," said the first, "we did not receive any into the church, but we turned seventeen out."

Like revivals were a blessing to many churches and communities.

—IN A RECENT lecture to the students in his Pastor's College, Mr. Spurgeon, with characteristic readiness, gave advice about eloquence. He commended the recipe given by a Yankee orator who said, "Get yourself cheerful of your subject, knock out the bung, and let nature caper." Towards the close of the address, Mr. Spurgeon remarked:—"One word of advice I would add, and that is place your top as near as ever you can to the bottom of your barrel. I know that some learned men who do not teach at all in proportion to their knowledge because they are huge tubs of learning, but they never allow more than a little of it to flow forth. So little food do they hand out from their huge granaries that the people go away hungry. As for myself I am a very small vessel, but then I empty out my stores. All that I know I tell, I preach all that I have on hand upon my subject, therefore the people get more from me than they do from superior men. As the most of us are of average or inferior ability, let us always do our very best. Preach all you know every time."

—THE QUESTION of contributing to the Lord's cause receives a good deal of attention, as it deserves to. The average Christian is, however, yet very far from appreciating his duty and privilege in this department of Christian service. The latest answer we have seen to the question how much to give is that of Rev. Dr. Pierson of Philadelphia, who says:

man,—his pastor,—that eleventh man would have as much as each of the ten, and his own besides. If they could live on what they had left, he could live on what they had given him so that each church of ten members can have a pastor for all its time. If any one should say that he cannot live on nine tenths of his income, and therefore cannot give a tenth, it needs only to be replied that any man can live on one tenth less than he thinks he can, or if he had to do it.

—EVERY vote on the Canada Temperance Act this year is a triumph. Last week four places voted, and every one of them scored a good victory for the right. Stanstead Co., in Quebec, where in a contest three years ago it was defeated, it has now been adopted by a large majority. On the same day Simcoe and Parry Sound carried the law by over a thousand majority. On Thursday Charlotte, P. E. I., refused to repeal the law; and on the same day the united counties of Dundas, Stormont and Glengary in Ont., adopted it by about two thousand majority. And so the good work goes on. The run crowd are feeling their defeat keenly, and are a good deal confused and disorganized in consequence.

The next votes take place on Thursday, the 30th inst., on which day the people in six counties are to express their wish concerning the law—five in Ontario, and York in this Province. That these counties may fall strongly into line in the grand march of the prohibition host many hearts are praying.

—THE GRAND DIVISION of Sons of Temperance of New Brunswick held its annual meeting in this city last week. The reports show the order to be in a prosperous condition. The question of Prohibition was under consideration, and the discussion and resolutions show the Division strong in the old position in favour of the absolute prohibition of the drink traffic. The following resolutions were adopted:

Resolved, That this Grand Division is of the opinion that every effort should be made in its power to have the Canada Temperance Act so amended as to render it fully efficient in its prohibitory and operative action.

That the Parliament be asked to provide machinery by which a yes and no vote upon the question of total prohibition of the manufacture, importation and sale of alcoholic beverages may be taken at the next general election throughout the Dominion; and further

That the officers of this Grand Division be authorized to petition Parliament in accordance therewith, and that the Grand Scriber be authorized to notify the Grand Division of Nova Scotia of the passage of the above.

The idea of a direct yes and no vote on the question is gaining favour, and would probably be approved by the whole body of temperance people in the Dominion. It would remove the question from the entanglements and uncertainties of party rivalries and strife. Readers of the report of the Free Baptist Conference will have noticed that that body took exactly the same ground, and voted to so petition Parliament.

—WRITING of reclaimed infidels and also of the majority of Christian professors who, in the circle of his knowledge, have renounced infidelity. Dr. Buckley, editor of the *Christian Advocate*, records the following conclusions:

I. Some of the ablest infidels we have ever personally known have renounced infidelity and become Christians. II. Quite a large number, in the aggregate, of able ministers of the gospel whose acquaintance we have, were at one time skeptics, and some of them avowed unbelievers. III. To our certain knowledge a considerable number of very beautiful spirits have been the most credulous Spiritualists—the easy prey of materializing mediums, rappers, dreamers and clairvoyants. IV. That in every extensive revival of religion, a considerable percentage of the converts have been men who have been infidels and unbelievers of various kinds. V. It is a common experience to find infidels, in serious sickness or great trouble, among the first to send for ministers of the gospel, and to exhibit concern and obedient terror in view of approaching death. VI. Of those whom we have known to renounce Christianity, a considerable proportion had become decidedly immoral before doing so.

## CONFERENCE ECHOES.

The official report of the proceedings of the Conference has been before our readers. They have, doubtless, perused it carefully and with interest. It very fairly sets forth the conclusions reached on the various questions under consideration. Of course, the work in committees and in full session, and the discussions on reports, motions, etc., have not been reported. Several expert reporters would have found enough to do to report the work in all its details and the discussions in full; and the publication of such reports, if made, would require all the space of the INTELLIGENCER for several issues. It is the absence of such full report a few general remarks may be of interest to those who wish to know as much as possible of the Conference—its spirit and work.

The Elders' Conference did not get through the business in one day, as has been the case in some years. All day Friday until late at night the ministers were busy; and there were adjourned meetings—necessarily short—every day until the General Conference closed. The necessity of more time for the Ministers' Meeting was so apparent that it was decided that hereafter it should convene on Thursday. The business can be done in two days without slighting or improperly hurrying any of it.

The discussions of the Elders' Conference were chiefly on one question. They were full, frank, kindly approaching intensity, yet, in the main, rational and Christian. The outcome of the discussions, will, probably, be helpful and promotive of a better understanding and more perfect harmony. The brethren of the ministry are good men all of them. They hold their views strongly, and are prepared always to give reasons for their beliefs. When they discuss points of difference they do so with plainness and force, having regard, of course, for diversities of belief that always exist amongst the candid Christian men.

The Social Conference Saturday morning was a season of much interest. This meeting is always a notable feature of the Free Baptist Conference. It is to the denomination as represented at General Conference what the monthly conference is to the local church—a time for reporting individual Christian experience and progress. The meeting of this year was altogether a noteworthy one. The attendance was very large, the church being completely filled with a devout congregation, eager to participate in and enjoy the service. The presence of the Spirit was very manifest. The singing was both sweet and inspiring. The testimonies, which were numerous, were prompt, brief, to the point, and helpful. A peculiarity of the testimonies—very observable and remarked by many—was their intelligence, and the humble confidence they expressed. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him," was the prevailing feeling. When all had spoken (one hundred and thirty-six) for whom there was time, hundreds of others, at the request of the leader of the meeting, testified their faith and love by simply rising, and was a season of great spiritual refreshing, and will be long remembered by those whose happy privilege it was to be present. In this connection we may say that the devotional meetings throughout the whole session were of interest and profit. Each day was begun with a prayer meeting at 6 a. m. Even at so early an hour the attendance was large, and we must say that they were amongst the most enjoyable prayer meetings we ever attended. Every day general prayer meetings were held, all of which were blessed seasons. They contributed largely to the success of the Conference there can be no doubt. It has something to do with the devotion of the members of the Conference that there is a disposition to crowd the devotional meetings out of Conference sessions, and to ignore their importance. We have never

thought this; and we are sure that no one who attended the late session can any longer think so. It would be a sorry day for the denomination, as for any Christian body, should it fail to recognize the paramount importance of services of prayer and praise during its business sessions. The Free Baptist Conference will never make so grievous a mistake.

The preaching during the session was all that could be desired. The city churches and those also out of town, which were supplied by ministers of the Conference, all expressed themselves as highly pleased with the preaching. The same is true of the preaching at the seat of Conference. We have no doubt that much good was done by the faithful, clear and tender presentation of the truth in the twenty sermons that were preached during the session.

The Sabbath School Convention was interesting. The model lesson and review, together with speeches and other exercises of the occasion, gave great pleasure to the people present; and doubtless many were induced to seek and grasp the truth in Sabbath School work. It is very evident that there is a steadily increasing interest in this important work. Nor is there any more cheering sign of the times than this growing anxiety to instruct the young in the truths of the Bible, and win them early to know and love and serve Jesus. And that the systematic efforts of the present time in this direction are being signally blessed of God is highly encouraging and is moving Christians to still greater exertions. They brought young children to Him. To bring the children to Jesus is a work that which none should neglect to engage the attention of the Church.

## YORK'S DUTY.

This is the last opportunity we will have of addressing the people of York through these columns prior to the 30th inst. In three brief articles we have presented to them some of the chief principles we think, not only make a man hesitate to vote for the repeal of the C. T. Act but should move him to vote against the petition for repeal. We now ask them to remember—

1. That the rummellers are the men chiefly anxious to repeal the Act. Whatever they desire good men ought to oppose. 2. That a vote to repeal the C. T. Act is a vote to establish a system of license. The rummellers desire license because license gives them a kind of respectability of which the C. T. Act has stripped them. No good man should be a party to making respectable a man who is essentially evil as rummelling. 3. That the man who votes for repeal voluntarily assumes a share of responsibility for all the evils wrought by rummelling. No good man will allow himself to do that. 4. That the man who votes against repeal thereby frees himself from partnership with the traffic, and is no longer chargeable with the guilt of any of its iniquities and cruelties. 5. That the man who votes for repeal votes to give his own boys and the boys of the County up to the rummellers to be tempted, debauched, destroyed for the consideration of a few paltry dollars paid into the County Treasury. 6. That the man who votes for repeal consents to have himself taxed heavily to support the pauperism and punish the crime which is the direct production of rummelling. 7. That the man who votes for repeal is helping to put total prohibition many years farther off than it is now. 8. That to retain the C. T. Act is the surest way—the only way—to speedily bring about absolute prohibition. 9. That to vote for repeal is to disregard the wish and prayer of every mother, wife and daughter, and to strike a blow at the peace of every home and endanger the innocence of every child in the County.

It is the duty of every good citizen who has a vote to poll it. The only hope the rum crowd has is in the indifference of temperance voters. It is prudent to disappoint them. What if you vote to take a part or even a whole day. It will pay you to devote the time to it. Vote early. Influence some other man to vote. Do not be discouraged by voting wrong. Vote against the petition. Without it we shall have no distributor for the poison. If we will not contribute from the slaves we bind, coin no more from the lives we blight. Give us our own "gain," what care we for others' good?

"Vote it in," says the Drumseller, as he does but the daily drum and takes in the daily wage, who lives on the toil of others, and cares not for the boys ruined, the lives saddened, the homes darkened, and the heavy burden of sorrow imposed. "Vote it in," cries the man who rents his shop for a saloon, and places his chief store by the few dollars he may gain, caring nothing for the ruin that results from the traffic carried on therein.

"Vote it in," cries the very child that derives its stimulus from or hides its shame behind the dissipation of the saloon. How could vice and crime and poverty and wretchedness thrive but for the dread assistance of the drink?

"Vote it in," says the voice of appetite in every heart that has lost hope, or is not alive to its own danger, and which looks to the saloon to help down its despair or ease its passion.

These are the voices which bid you stand by the drum. Shall they enlist you as their ally? Or will you turn and listen to wiser, sadder voices that speak to you of a better way?

"Vote it out," it is the yearning anxious voice of the reformed ones, who have broken away from their bondage, but who tremble daily as they pass and repeat the open drumshop.

"Vote it out," it is the anguished pitiful cry of the hundreds who struggle vainly against an appetite reinforced by constant temptation, but who long to be free, and plead for their only chance to become and live sober men.

"Vote it out," it is the sweet pleading voice of women—mothers, wives, daughters, who stand in the beautiful homes of Canada and look out on the pathway lined with saloons and tremble and shudder for the fate of their loved ones.

"Vote it out," it is the young fresh voice of children coming up in our homes and schools, and who ask that their pathway be made as clean and pure as possible. Hear them as they plead, "O, voters, take away the drumshop and make it as easy as possible for us to grow up sober."

"Vote it out," it is the prayer of Christian ministers, who know from bitter experience that the saloon neither glorifies God nor helps men heavenward.

"Vote it out," and this time is the pitiful wail of a mother who sits in desolation, and mourns the memory of a husband "slain by drink," and through blindness, bitter tears look on her boy who must run the same cruel gauntlet, and perhaps meet the same cruel fate.

Voter, will you not heed these solemn, sacred pleading voices? If these move you not, what can I say?

Vote to close the drinking places. Vote towards destroying the traffic. This is the first step towards the total prohibition of the traffic, and it is the only way to make it as easy as possible for us to grow up sober."

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What comes out of it. The keeper can hold you as a shaver in his guilt as much as a shaver in his gain. The place is there with your sanction. He runs it under your protection. For all that results he shifts the blame to you. But when you vote to be rid of it you are out from the responsibility. If it goes on it is at its own risk. The price of blood does not burn in your pocket, nor the guilt into your conscience.

You have done your duty. To the right.—You need to do half as much. You forfeited it. Now you take your stand on principle. You clear your conscience and please God.

To your family. So far as you can you make your home secure. Your boys may learn to drink, but so far as you could, you have removed the temptations and made it as easy as possible for them to grow up sober. The bitter thought can never come to you that you have set the torch to your own home, laid a trap for your own loved ones.

To society. Society is based on purity and intelligence. The drumshop is the enemy of both. It could not live unless it had first slain purity and intelligence. It sows the constant seeds of impurity and ignorance. You have done what in you lies to rid society of this pest.

To the country. Drink shops are waste shops. They waste money. They waste the labor that earns money. They waste the citizenship of the country. They waste its virtue, its manhood, and its patriotism. No foreign enemy could inflict more harm upon our country than do the 12,000 drink shops within our country. The true lover of his country cannot tolerate such a waste within its borders. The vote that makes one the less, takes one wasting enemy from our country's heart.

## MISSIONARY NEWS AND NOTES.

Twenty mission stations will be established in Central Africa by Bishop Taylor. Forty mission stations are needed for the work, of whom twenty are already secured.

The *Missionary Outlook* says that three-fourths of the Bibles shipped from New York to foreign mission stations go to Mexico and South America. After the Bible has been so long prohibited in these nominally Christian lands this is a great triumph.

The Queen of Sweden has sent to England a donation of \$10,000 to the fund for translating, printing, and distributing gospel tracts among the children of different lands, and has accepted 10,000 Swedish leaflets for distribution among the children of Stockholm.

The Moravian missionary statement for the past year gives a list of 114 stations and outstations, 282 mission stations, 41 native agents, 1,665 native helpers, 28,116 communicants, 16,551 baptized adults, 29,964 baptized infants, and 16,943 school children. The receipts aggregate \$87,245. There was a deficiency of over \$7,000, which has been reduced to a little more than \$2,000.

The *Christian Woman* gives the following facts about feminine beneficence:—"Last year the women of the United States gave \$600,000 towards Christianizing the heathen. Of this large sum Presbyterian women gave nearly \$200,000; Baptists, \$156,000; Congregational women, \$130,000; Northern Methodist women, \$108,000; and Southern Methodist women, over \$25,000. She had, indeed, 'done well.'"

It is stated that the priests of a certain school in Japan have determined to make a test as to which is the better religion—Christianity or Buddhism. They have several hundred students, and have purchased a great many New Testaments and Commentaries on one of them that they may make a fair test. We have no doubt that Christianity will come out of the trial in a most triumphant way. Only give the sympathies, interests, and its superiority over all other religions will at once become apparent.

"Already," says the *Central Christian Advocate*, "a new population is beginning to make itself felt in India. Christian homes are rapidly multiplying, and the inmates of these homes ignore the caste ideas which have ruled India so long and so ruthlessly. Of course, the caste Hindus regard these Christians as outcasts, but the outcasts are becoming so numerous as to form a community of their own. They do not dwell in solitude any longer. There are tens of thousands of them in the country. And they are increasing more rapidly than ever. By this means a silent revolution is working its wonderful transformation in that strange land, and missionary work is illustrating its power. The merest secularist must confess that missions are not a failure."

In China the people believe in degrading the gods when they neglect to answer their prayers, and in rewarding them when they promptly grant petitions. Here is a memorial which is said to have been forwarded to the Emperor recently by the great statesman, Li Hung Chang:

"In the District City of Chien-an, the Temple of the God of War and the Temple of the Tutelary Deity are known to be very responsive to prayers. Last June when a severe drought threatened to destroy the young corn, prayers were offered at the temples by the officials and gentry, and a refreshing rain fell at once. In July, after ten days of heavy rain, the water from the mountains came down in torrents, and the Luan river rose to such a height that the town was in imminent danger. Prayers were again offered, and the waters fell immediately. Again, toward the end of August, the inhabitants were terrified by the violence of rain, and once more clear weather was granted in answer to their prayers."

The memorial goes on to ask the Emperor to grant the petition of the inhabitants to permit a tablet to be erected in each of the two temples as a "recompense to the gods."

## REVIVALS.

—Evangelist Edward Payson Hammond has been conducting successful revival meetings in New York.

—Mr. and Mrs. Guinness of London are holding evangelistic meetings in Wellington, Delaware, with good success.

—Messrs. Moody and Sankey held meetings for three weeks last week in Dr. Cuyler's church in Brooklyn. The church and many Christian workers of other Churches received a fresh quickening and learned some new things about Christian service.

—The meetings in Toronto, under the direction of Rev. Thos. Harrison (Evangelist), are proving a great blessing. There is prospect of extensive work.

## SCHOOL FOR THE BLIND.

To all Ministers.—The object of the above Institution is to provide the blind youth of the Maritime Provinces with such an education and training as will enable them to become useful members of society, and save them from lives of helpless dependence and enforced idleness. A number of those trained in the Institution have graduated, and are successfully occupied in the various vocations for which they have been prepared. The School is of a purely non-sectarian character, the pupils being obliged to attend those churches to which their parents belong. The Institution is under the control of a Board of Managers elected annually, who earnestly wish to sustain the several departments of the School in their present efficient state.

Pupils from the Maritime Provinces are admitted free of all charge, the respective Provincial Governments each making an annual grant towards their education and maintenance equivalent to about two-thirds of the actual yearly cost per capita. Hitherto the balance has been met by private contributions and interest upon investments; but, unfortunately, both of these sources of revenue have fallen off—the former owing to the impression that the Government grant was sufficient to meet the requirements of the Institution, the latter to the reduced rate of interest received upon invested funds.

The Board of Managers, relying upon the general favor with which the work of educating the blind has been regarded, feel confident that the benevolent public will not be satisfied to have this enterprise seriously embarrassed for lack of funds; they therefore most earnestly appeal, through you, to the members of your congregation for assistance. Would you kindly take up a collection in your church for the benefit of the School on Thanksgiving Day, or at any time you may consider best. Kindly remit the amount collected on or before the twentieth of November, in order that it may appear in our annual report.

Yours respectfully,  
C. F. FRASER, Superintendent.

Halifax, Oct. 15, '84.

## First Annual Report of the F. B. Convention of the Maritime Provinces.

[The following is the report of the Secretary read at the Annual Meeting of the F. B. Convention held in Fredericton on Monday, Oct. 6th, and which from lack of space was omitted from the Conference report in last week's issue.]

During the year the work of the Convention has received attention directly and indirectly, and its interests have been promoted.

Agreement to resolutions passed at our meeting held in Yarmouth, your secretary corresponded with a student at Bates College, Lewiston, Me., respecting going to India, but without satisfactory results. Also, we have been given to securing information respecting books, etc., of service in our denominational work; and the information been published in the *Intelligencer*, as requested.

Indirectly the work of the Convention has been promoted by the success attending the annual academy, in St. John. But there is for us a work to do directly that the Academy cannot do. In some way to shape a course of theological studies and training is now incumbent. Suggestions were made at our last meeting which call for attention. It is most unwise to leave so important a matter to drift. But at this meeting efforts should be made to deal with it.

Our opinion is that we have not yet solved our educational question as far as the ministry is concerned, until we have a central school, and an examining board, in union with the spirit of our standards; but more especially with our distinctive beliefs. Even if the desired larger Union should be happily consummated, and the theological colleges of the united body be opened to us, as they would be, the question is not solved. Liberal theology is justly understood, emanates and radiates from a centre of influence. The student who influences another, that influence is his future either in union, or non-union, this question is before us. The leaves heaven, when there is force in the leaves and the roots are in the soil, the mind of the teacher, so the teacher, and indirect teaching is as formative often as direct teaching. It is suicidal to affirm that so important a question will be tempered, controlled, and the spirit of the age and the churches. The influence of a single mind in formative opinion is truly marvellous, as experience abundantly demonstrates. Therefore, too much care cannot be given to the work of training and wise tutelage of those who are to be the future guardians of that heritage of opinion and truth bequeathed to us.

As a Convention we by our union embody a manifest feeling strongly characterized by the community of thought, interest and association we are bound together. Our alliances and history are our strength. Our past has practically been in oneness, and provided for the future. Faithful, as well as the spirit of our times, are welding us closer together. United by cherished ties, sympathies, interests, and in hand let us here and there manifestly, hopefully, trustfully enquire, "Lord, what wilt thou have me to do?" Rolled on like a wheel in even motion, impelled by duty, love and light, let us in faith and courage look towards the horizon of the open sea. Our distinctive principles cannot be less, but must be more and more. Time which tries all, has tried and tested our cherished convictions, and in the winning of the ages, they are to-day clearer and stronger. Let us in practice, Christian in belief, Christ in communion and fellowship. We can rejoice in the light which comes slowly but it comes, and the revered wisdom and foresight of the Fathers. Theories of man perish, but fidelity to revealed facts is attested by enlarged vision and growing light. The religion of a nation is a sign of the times, and the religion of the dead-bone is the coming of the actual influential in daily life, which is: Rock of ages cleft for me, let me hide myself in thee, "Other helpers have I none, hang my helpless soul on Thee."

Christ and his teachings are to-day the touchstone of religious belief. Life is exalted, and form secondary. Power in the life is more than opinion. In all the unfoldings of our minds, and in the great Christian Church we can rejoice. United by the light as in manifest in our communion, as broad as the gates of heaven. Unity in Christ we treasure and the Fathers. Spiritual power, the dependence thereof as the vital force of Christian life, for fifty years have been unfolding. Obedience to Christ, as the evidence of love, in command and life we have by a silent revolution in working its wonderful transformation in that strange land, and missionary work is illustrating its power. The merest secularist must confess that missions are not a failure."

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"O King of Salem: Prince of Peace!  
Did strife among thy subjects cease?  
Is our faith, and one our Lord,  
On whom thy body still, hope, reverence,  
One God and Father of us all,  
On whom thy faith, hope, and people call?  
O, may we one communion have,  
One with each other, and with Thee."

T. H. SIDDALL, Secretary.

## THE HEROES OF KHARTOUM.

What a story of heroic endurance and undaunted courage in the face of enormous odds is this we have just received from Mr. Power, the plucky correspondent of the *London Times* at Khartoum! No wonder that the *Times*, both individually and as spokesman for other organs of the press, exalts itself as it were in the midst of the story of the heroic venture to entertain a doubt regarding General Gordon's obedience to orders. Instead of embarking upon fantastic enterprises, such as some detractors at home have ascribed to him, he has for seven months been engaged in a desperate struggle to protect those whom he went to save. We need only summarize the narrative as it is given. The period covered by it is from the end of March to the end of July. Hardly a day passed without some stirring episode. Two Pashas had to be shot for treachery very early in the siege. Expeditions were daily sent during May and June up to the White Nile, to dislodge the enemy from forts, and to spike their guns. In one of these expeditions, Colonel Stewart had a narrow escape, and one of General Gordon's best native officers, Saati Bey, was killed. Some time previously, Colonel Stewart had been wounded, while working a mitrailleuse at the Pashas. "Since March 17," wrote Mr. Power on July 31, "no day has passed without fighting."

It is wonderful that with such unequalled dangers—"one Arab horseman is enough to put 200 of the bulk of our men to flight," says the special correspondent—"so good a fight was made for so long a time. The day Saati Bey was killed eight long a number charged 200 of the Egyptians armed with Remington rifles. The latter fled, leaving their leaders to be killed. A black officer—that is a Sudanese—cut down three of the Arabs, but the other five were not the chasers. With such men," says Mr. Power, "no wonder that the negroes are the only men we can depend upon."

July 31st, the sender of the message could declare, "I am quite well and happy." Of course, if we had nothing but these messages to guide us, we should be very anxious regarding the present condition of General Gordon and his companions. But we have also heard of crushing defeats inflicted by him on the invading tribes, and may reasonably hope that the scarcity of food has disappeared with the raising of the siege. It is very true, as a correspondent of

*The Times*, writing on the situation, puts it, "The tone has unexpectedly favoured us," and "the element of cheapness has been our chief ally." The element of cheapness, however, as soon as we consider the preparations for Lord Wolsey's expedition, the Nile route will not be the best after all. It is unfortunate, to say the least of it, that a host of soldiers, with their arms and baggage, has just been wrecked on its way up the river, with the loss of two men and all the arms and baggage. From Wady Halfa to Khartoum is about 600 miles and it will be some weeks before the expedition reaches even Wady Halfa. An alternative route was long ago suggested from Suakin, on the Red Sea coast, which is only some 280 miles from Berber, and it may not be too late yet to adopt it. The important thing is to open up communication with General Gordon in the shortest possible space of time, and thus to ascertain what is the real condition of affairs at Khartoum and in the Sudan. The political situation at Cairo remains practically unaltered. Italy has joined her protest, though expressed in a milder form, to those of the other Powers, against the suspension of the Sinking Fund. But what step the Khedive will take in the matter, if he takes any, has not yet transpired.—*London Chronicle*.

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