

TERMS AND NOTICES.

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Rev. Joseph McLeod, D. D., - - Editor.

WEDNESDAY, SEPTEMBER 9, 1903.

Editorial.

—Strength and stability come of unity.

—To convert the unconverted is the business of the church.

—No prayer is ever offered for the rum traffic except the prayer that it be overthrown and utterly destroyed.

—Rev. G. N. Hamlin, of the Free Baptist India Mission, was at the Nova Scotia Conference the first part of the session. He made an earnest plea for support of the mission work.

—Phillips Brooks said: Do not pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers; pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle.

—Dr. Torrey thinks a world-wide revival has already begun. In support of this belief he cites the great work in Australia, in which he was engaged, and also revivals of much power in England and Ireland. He earnestly urges more prayer and work.

—"Christendom" points out that there has been a decline of about thirty per cent. in ministers' salaries in the United States. At the same time there has been an increase of about forty per cent. in the cost of living. Wages in general have risen to meet the increased cost of living, but the pastors of the churches have not as yet received like consideration.

—Those who are most confident of the triumph of the Gospel in heathen lands are those who know most of the difficulties of Christian work among heathen peoples. Contact with the darkness and sorrow and degradation of heathenism, the *Examiner* says, has not dimmed, but intensified their faith. They have seen what the Gospel can do, and they look,

with the confidence of conviction, for its final triumph over the powers of darkness. It was very evident that missionary labor on the field does not encourage doubt or faint-heartedness or cynicism. That sort of thing prevails only among those who abide at home.

—A Texas paper, the *Baptist Standard*, distinguishes sharply between reading and preaching. The preacher, it says, ought to preach. Anybody can read an essay. The janitor could do it. The essay business will ultimately destroy the usefulness of any pastor who indulges in it, and will put an end to the progress of his congregation. The preacher who can not progress beyond the thumb-paper and essay stage of his development had best secure a position as associate editor on some country weekly, because essays sound better in print than they do in the reciting of them. Essay reading is not preaching, anyway, and never was.

THE SCRIPTURAL MODE.

In the new Protestant Episcopal Cathedral at Washington, Bishop Satterlee proposes to place a baptismal font. An article about it in a late number of *The Churchman* says it will be

"Like those of the cathedrals of the primitive church, shall be large enough to be used either for immersion or in the ordinary way. That this is also in accordance with the Book of Common Prayer itself, will be seen at a single glance at its Baptismal Office. Though it is there directly prescribed that the minister should 'dip' the person or child into the water, if that primitive mode of baptism is desired, this liberty of choice is practically denied by the small size of baptismal fonts in all the churches at the present day."

The Cathedral baptistry will be octagonal in form; it will be fifteen feet in diameter, and the walls four feet in height, and thus it will be large enough for the immersion of adults; and in the interior there will be stone steps for going "down into the water," according to the "primitive mode," when the font is to be used for immersion.

The Baptist Commonwealth expresses a hope that "this partial return to the primitive order is indicative of a tendency in the Episcopal communion toward a relinquishment of the unscriptural, and therefore unwarrantable, substitution of sprinkling for immersion in the initiatory rite of the Christian church. But even if there is no general return to the primitive mode of baptism, Bishop Satterlee's baptistry is a recognition of the validity of the Baptist contention. Impartial scholars have long ago conceded the soundness of our views. It is a pleasure to see the concession put in concrete form.

LUKEWARMNESS.

When Napoleon invaded Egypt, it is said that he encountered a party entrenched in a mud fort. He was powerless to reduce it, for his missiles stuck fast in the mud. A granite fort may be blown up with shell, and a wooden fort may be burned up by rocket, but mud can keep a great general at bay. So, the lukewarmness of a church defies the artillery of grace. The world absorbs its energies, and it has no time for

strength for Christ. Secular business or social pleasures come first. God must wait on our convenience. If we are at leisure and "feel like it," we go to the prayer-meeting. If the weather is pleasant, and we are not too tired, we go to the Sunday service. The world has exhausted our energies. Our spiritual life is insipid, indefinite and joyless. The sense of honor in our dealings with God is blunted. We break our word with Him and violate vows without a blush. We look with horror on the act of stealing from our fellow, yet rob God systematically without a twinge of conscience. And all these things come of lukewarmness. No wonder lukewarmness is greatly offensive to God. Let us have done with it. M.

THE NOVA SCOTIA CONFERENCE.

The session of the Nova Scotia Conference was in many respects a very pleasant one.

The meeting was at Pubnico, in Yarmouth Co., about thirty miles from Yarmouth town. The attendance of members was about as usual, perhaps a little larger. All the public meetings were attended by large congregations. The spirit which characterized the session was excellent. The devotional meetings were seasons of refreshing. The reports showed a very good year, and the brethren appeared quite encouraged. Three United States ministers—Rev. H. M. Ford, delegate from the U. S. General Conference, Rev. G. Manter, delegate from the Maine, and Rev. S. Durkee, Boston, a visitor. Besides the delegate from New Brunswick, Rev. L. A. Cosman was there as a visitor. Rev. H. H. Cosman, Reformed Baptist, was also present. It was pleasant to meet old friends again, and also to form some new friendships. We missed Rev. T. H. Siddall and D. T. Porter, who were unable to be present. They have been so regular attendants at all yearly meeting, and so active in the work, that their absence was noticeable, and was much regretted. The people of Pubnico showed themselves a large-hearted people in the fine hospitality they extended to the Conference members and visitors. The pastor, Rev. G. M. Wilson, was constant in his endeavours to have everybody well looked after, and he succeeded. The church at Pubnico is a very substantial edifice, well-finished, comfortable, and in every way worthy the community. The weather from the opening day, Wednesday, till Sunday night, was fine—the kind of weather of which people say, "It's perfect." Monday morning there was a heavy rain, which caught a number of people as they started for home. The manager of the railroad which runs between Yarmouth and Barrington (we have forgotten the name of the road) might do well to have somebody in charge of the Pubnico station who would not require a score or more of men and women to stand in a drenching rain waiting the arrival of the train. A waiting-room is not of much worth when it is locked and the man with the key cannot be found. This is not intended to be a report of Conference. The report will be furnished by the painstaking clerk of Conference, Rev. E. Crowell, who has so faithfully served his brethren and the cause these many years.

SOME LESSONS.

The census recently taken of church attendance in London is understood by the *Presbyterian Witness* to teach these lessons:

1. That Sunday gaieties—picnics, dining parties, excursions—have been making havoc in the Lord's day services especially among the upper and middle classes. The aristocracy and the millionaires have suffered dreadfully in this way, and the evil is reaching lower strata of society.

2. The practice of ornamenting and elaborating services has done harm and only harm. This elaboration of services has done no good in the Church of England or in the Nonconformist churches. A much larger proportion of men attend services that are plain, sensible, earnest and serious. The "simple gospel" is the best attraction always and everywhere in the church of God.

3. The effort to coax men to church by brilliant essays or by special music or by out-of-the-way topics and tomfooleries is played out.

4. Neither the church of Rome nor the Church of England has gained as much in London as the churches that rely upon the infallible Word of God bringing with authority the gospel of Jesus Christ.

5. Beware of Sunday amusements. They are the deadly enemy of the gospel. Beware of Sunday picnics, boating excursions, all sorts of mere amusement. Go to the House of God whenever you can and thus strengthen the cause of true religion.

Foreign Mission Announcement.

The Foreign Mission Executive, after a very careful and prayerful consideration, have decided to accept five native workers as their present representatives in the foreign field. They are brethren who have already proved themselves efficient labourers in the field. And we may well thank our Father, that He has made it possible for us to have them as our missionaries in India today. Their engagement with our Board commenced April 20th, 1903. Their names are Krishua Das, Broboddle Chundra Nayak, Prizanath Seth, Hem Nath Sorkar, Rajaine Kanta Jena. We trust that all our people will come loyally to the support of these men, both by their prayers and contributions.

B. H. NOBLES,
Corresponding Sec'y.

The Energetics of Christianity.

A church destitute of spiritual energy is in a deplorable condition—spiritually bankrupt—drifting like a derelict on the tide—nominally it may live, but virtually it is dead. What an inspiring study of Christian energetics we have in the Acts of the Apostles. How the "mighty rushing wind" sweeps through the whole book! How the "cloven tongues of fire" burn and blaze on every page! It was a church without any ecclesiastical machinery, but it pulsed and lived, fought and conquered, in the atmosphere of Pentecostal power.

If ever there was a time when the expansive energy of Christianity should be manifest in the activities of the church it is today. Doors of golden opportunity are standing wide open on the shores of every land. The morning of the twentieth century finds us listening not only to the cry of the man in Macedonia, but to the earnest, ceaseless heartrending appeal of helpless, hopeless manhood and womanhood the wide