

The Temple Window.

There is a story of an artist who designed a window for a temple; and after he had selected the choicest pieces of glass, a workman gathered the fragments, and out of them made a window which so far exceeded in beauty the pattern designed by the artist, that, in a fit of jealous disappointment, the latter killed himself:

Once, for a lofty temple,
Whose walls rose stately and grand,
An artist designed a window,
The masterpiece of his hand.

And for this wondrous window
He gathered the choicest store;
And from the brilliant glasses
He selected the rarest—no more.

Slowly the beautiful pattern
Grew, like a glowing flame;
And the artist thought, while working,
"This window shall bring me fame."

At last the work was finished,
And the sunlight was sifted down
In many a dainty color
Over the fretted stone.

But a workman had gathered the
fragments
Each glowing bit so rare;
Even the smallest and dullest
Were used with peculiar care.

And out of the castaway pieces,
With patient and tireless will,
He, also, fashioned a window
Which surpassed the artist's skill.

The pieces were deftly fitted,
And the delicate pattern shone
With an exquisite blending of colors,
And a beauty all its own.

So, I think, for that heavenly temple,
Whose walls shine with jewels rare,
God is making a wonderful window,
Each piece set with tenderest care.

Out of earth's lowly by-ways,
From poverty, sin and pain,
He gathers souls for his setting
And washes them free from stain.

Shaped by the Master-Artist,
Touched by that hand divine,
These souls, resplendent in beauty,
With redemption's love-light shine.
—M.P.F. from *Life and Light*.

The Canadian Record.

ST. JOHN, N. B., NOVEMBER, 1886.

The Baptist Seminary.

At a large meeting of the Union Baptist Education Society, held on the 20th of August last, it was agreed to locate the Seminary in St. Martins. It appeared that the citizens of that place had subscribed \$16,000 for the object, of which amount, Captain G. W. Masters gave the generous sum of \$10,000. This, we believe, is the largest single gift ever made in the Province by any one person, for educational purposes, and in doing this our brother has performed an act which will largely be felt, not only to the advantage of the Baptist denomination, but in the interest of general education in this Province. Such acts speak to other men of means, and become an incentive to similar wise benefactions.

The Board of Directors, after the Society had decided the question of location, lost no time in making arrangements to carry out its wishes. Architects were asked to submit competitive plans, embodying certain general requirements. They were carefully considered and the result was the adoption of those furnished by H. H. Mott, of St. John. Whether the building should be wood or brick and stone, was decided in favor of the latter, and tenders were asked for according to plans and specifications made for that purpose.

The following is a general description of the building. It consists of three departments, viz.: the centre building for scholastic purposes and wings at each side for male and female departments, connected with the centre building. The centre building is 77 feet long by 66 feet deep. The wings at either side are 38½ feet wide by 73 feet deep. The connections at either side between the centre building and the wings are 31½ feet long by 25 feet deep, making total frontage of 217 feet.

The entrance to the centre building is through a tower 22 feet wide by 80 feet high, projecting from line of

centre building wall 12 feet. The front of the wings accommodating the male and female departments are each finished with an entrance for students, on either side of which are bay windows extending up through each story, and finishing a top deck roof. The connections between the centre building and wings, as well as the wings, are finished with Mansard style roof. The wall of the centre building are 5 feet higher than those of the others. The roof of the centre building is finished with a glass dome in the centre, 36 by 20 feet, which lights the main staircase, hall, &c., and through which a system of ventilation is arranged for the academic hall and class rooms. The ell back of the centre building is 66 feet deep by 39 feet wide, the extreme end of which is finished in three stories, the remainder in two stories with a truss roof.

The ground floor of the centre building contains 2 class rooms, library, museum, general reception room, and Principal's apartments. The ground floor of male and female departments contains music and reception rooms for each department, and 18 students' rooms and bath rooms. The ground floor of centre ell contains dining room 36 by 40 feet, with 14 feet ceiling; also, kitchen, scullery, pantries, and entrance to janitor's rooms.

The second floor of the centre building contains 4 ordinary class rooms, 2 large class rooms, and a studio. The male and female departments second floor supply 20 students' rooms. The centre ell contains the academic hall, 36 by 50 feet, and 16 feet ceiling, with janitor's apartments in the rear.

The third story will contain 33 rooms, used as dormitories and study rooms, with necessary provision for water supply and bath rooms.

The tender for the completion of the building as above set forth, in brick and stone, was accepted from Causey & Maxwell for the sum of \$25,575, to be finished and ready for delivery to the Society on November 1st, 1887. The above sum includes all plumbing for water, and sewerage, also provision for the placing in the building any system of heating and light that the Board may adopt.

The contractors will begin work at once, and hope to be ready for the laying of the corner stone inside of three weeks. A committee to arrange for ceremonies in connection therewith has been appointed, and due notice will be given of the time, the reduction of railway fares, and the speakers, &c. It is hoped that many of the friends of Christian education will arrange to be present at St. Martins on that occasion.

To Halifax and Back.

We recently through the kindness of Rev. J. T. Eaton, who supplied our pulpit, made a hurried visit to the capital of the Peninsular Province. On our way we spent a Sabbath at Truro, and heard a gospel sermon in the Baptist church in the morning by Rev. Mr. Gurney, a nephew of Rev. Dr. Angus, President of Regents Park College, London. In the evening the pastor, Rev. J. E. Goucher, preached to a large congregation a temperance sermon, which had the virtue of having sharp points in it, and which must have aroused slumbering citizens to the conviction of the enormity of that evil, which defies the law of God and man. Bro. Goucher is being greatly blessed in his pastorate, and is building up a strong church.

In the afternoon we addressed a meeting of railroad men in the hall, after which opportunity was given for prayer and exhortation. The fervor of the remarks and the promptness of the speakers, as well as the adherence of all taking part to the subject of the meeting, made it a very enjoyable hour. The Lord is evidently with these men in their perilous employments, and the managers of the I. C. R. are to be congratulated in having men of such sterling character.

On reaching Halifax we found our Baptist churches improving their church homes. The North Church has remodelled their edifice to the

extent of several thousands of dollars, and Granville St. is engaged in the erection of a church which will more favorably impress outsiders with the means and numerical standing of the denomination in the sister Province. New life seems to have been infused into our Baptist brotherhood of the capital city.

On returning we spent a day in Moncton, and had the privilege of addressing a meeting in the interests of Baptist Union. Pastor Hinson draws large congregations, and is greatly beloved by both church and congregation. Baptisms are frequent, and the large church edifice is becoming too small to accommodate this prosperous church.

Any one who moves among our churches must be impressed with the growth we are making as a Christian denomination. Everywhere there is a waking up to the necessity for more zealous efforts to promote the coming of Christ's kingdom. We thank God for the blessing resting upon our churches, and take courage to labor more earnestly.

Ontario Baptists.

The Baptist Convention of Ontario has just concluded its sessions in Paris. Important action was taken in reference to education. It was agreed to ask university powers for Woodstock College. At this school, recently, the corner stone of a new edifice was laid by Mrs. Senator McMaster, and an address was delivered on the occasion by Rev. Mr. McArthur, of New York. The prospects of this institution seem very bright, as it is to have an adequate endowment from Senator McMaster, and is now presided over by a gentleman of good executive ability.

The Home Mission Society presented an encouraging report, showing over \$11,000 expended, but showed a debt of over \$2,000 against the Society.

The Foreign Mission Society made a good exhibit of work in the foreign field, and a creditable showing in the home benevolence to sustain it. The receipts for the year were over \$14,000.

Our denomination has brethren of wealth in the West, and they are waking to the responsibility which its possession involves. With less numbers than Baptists in the Maritime Provinces they raise more for benevolence.

Notes.

Each week of late has witnessed additions to the Brussels St. church, and pastor and people are encouraged in work for the Lord.

One million for missions seems paltry enough when compared with the overwhelming sum of \$1,189,000, 000 spent annually by the American people for tobacco and drink.

To all persons sending us clubs of ten for the CANADIAN RECORD, with cash in advance, \$5, we will send a handsome Teacher's Bible, as a reward for their labor.

During the last year 155,553 members were added to churches on missionary ground, which is only 28,404 less than accessions to the churches in all Christendom, with their manifold advantages.

The aggregate income of the missionary societies in England is a million and a quarter. The amount spent on amusements is \$60,000,000; on tobacco, \$65,000,000; on strong drink, \$740,000,000.

Our Foreign Mission Board is in need of funds. The treasury is overdrawn. The same is true of the Home Mission Board. It is time the first quarterly remittances from our churches were being sent in.

A meeting of the Senate of Acadia College is called for the 23rd inst., to consider the question of the appointment of another Professor. It is time some suitable provision was made for instruction in Modern Languages.

Now is the time to order your Sunday school papers for the new year. Don't fail to send to us for the *Youth's Visitor* and *Gem*. Samples free.

Intelligence has reached us of the safe arrival of our missionaries, Sandford and Churchill, in England, and also of their embarkation for India. May divine care accompany them to their fields, and abundant blessing rest upon their labors.

Good news still comes from Africa. In addition to the seven hundred converts at Binzi Manteki, we have intelligence of over three hundred more at the same place, up to September 20. The work is extending at the other stations on the Congo.

Among the American societies the Baptist is far in advance, having, if rightly reported, 28,127 members, which is about six times as many as any other denomination can claim, yet the Methodist Episcopal Church has at this time the largest working force of any American society in the field.

The First Baptist church in Bangor, at its conference meeting on Friday evening, voted unanimously to invite our State Societies to hold their next anniversaries, October 1887, with them. Such prompt action on the part of the brethren in Bangor is especially commendable.

At a recent church meeting at the Metropolitan Tabernacle, the number 10,000 was written upon the card issued by the elder recommending the candidate. There is a record of this number in the elder's books, which were not commenced until the second or third year of the ministry of the Rev. C. H. Spurgeon in London. The actual number of applicants is, however, considerably larger.

Chicago papers are ciphering out the cost of supporting their 3,500 liquor saloons. The city license is \$500 each, or \$1,750,000; government tax, \$25 each, or \$87,500; rent at \$600 each, \$2,100,000; support of five persons, each at \$400, \$7,000,000; sundries, at \$200 each, \$700,000; first cost of liquor, \$11,637,500, making an annual total of \$23,275,000. Who pays the bill.

Rev. Timothy Harley, of London, England, a former pastor of Brussels St. Church, made a visit to the scene of his former labors, and preached and lectured to delighted audiences. The general criticism was made that the intervening years have much improved our brother in his pulpit and platform efforts. He left last week for home, and bore away with him the best wishes of many old friends.

Union Thanksgiving services are to be held in the Leinster St. church by the Baptist churches of the city. We hope our churches throughout the Provinces will more generally observe the day, as it is much in the interest of our Christian civilization to have the day appointed by the government, for in this the powers that be recognize the Heavenly Father as the giver of all our bounties.

The Supreme Court of Iowa has given a decision declaring that the reading of the Bible and the singing of sacred songs in the common schools are not prohibited by the clause in the constitution of that State which says that taxes shall not be levied to support any place of worship. The decision admits that such exercises in school houses are in a certain sense worship, but denies that they add anything to the burden of taxation.

The meeting called for the 17th inst., in this city in connection with the subject of Baptist Union is one of great importance, and should be as largely attended as possible. Two things need to be borne in mind and earnestly prayed for. First, the spirit of the Lord Jesus, a spirit which earnestly longs for the healing of the breaches in the church of Christ, and second, a firm adherence to revealed truth, a standing firmly where the Lord has clearly made known his will, and a desire not to be exacting and dogmatic on matters where our faith or practice is a thing of inference or deduction.

The celebration of the two hundred and fiftieth anniversary of the founding of Harvard College, worthily celebrated Nov. 5-8, recalls the fact that John Harvard, one of the earliest benefactors of the College,

from whom also the College derived its name, was a Baptist. It is also worthy of note that Henry Dunster, the first President of Harvard, became a Baptist during his presidency of the College. As Cotton Mather expressed it, "he fell into the briars of anti-pedobaptism," and preached against it at Cambridge to the great indignation of his Puritan associates. Quincy says: "He found the seminary a school, it rose under his auspices to the dignity of a college. No man ever questioned his talents, learning, exemplary fidelity and usefulness."

The Service of Song.

There was a time when singing in the worship of God was opposed, no doubt, conscientiously; at any rate, the opposition was earnest and persistent. That day, happily, has passed away, and in the churches generally "the service of song" is recognized as a part of worship. To that former opposition has succeeded in many churches a firm and hearty appreciation of the importance of the service. But on the part of others, there is a manifest indifference to it that results in leaving the entire charge of the service in the hands of those who have but little natural or acquired ability for the task, and make it rather a hindrance than a help to devotional feeling.

It may be laid down as a rule from which there should be no deviation, every part of the worship of the sanctuary ought to be so conducted as to indicate the desire of the worshippers to honor God our Saviour. He who leads in the prayer of the congregation is expected to stand as the mouthpiece of humble, grateful, devout followers of Christ Jesus, coming to the mercy-seat with prayer that shall ascend as sweet incense to him who sits thereon. His words and tone and manner are expected to be in harmony with the service. The effect on the congregation of such prayer, breathing the true spirit of prayer, has been recognized in the quickening of devout emotion, and the intensifying of the desires that are uttered before the Most High. That is, it has been honoring God, and in so doing, promoting the spiritual good of those that unite in the services.

Now, in the service of song, there is not merely the mind, the heart, the voice, the outbreathing spirit of one; but it is meant to be a joint participation of all the congregation. There are leaders who are competent or incompetent, according as they have the well-managed voice, the glowing soul, the devout spirit that would be deemed necessary if they should be called to lead the sacred songs of God's redeemed ones in the visible presence of him to whom all honor and praise belong. It will be seen at once that when proper care is given to the service of song, it is rendering due honor to God, and every believer must have felt the influence of such singing in rousing spiritual affection, and helping him to bear suitably his part in the sweet song as it floats heavenward.

It may be said that such singing cannot always be had. It, of course, involves much labor and care. It implies that there should be proper management of the voice, and cultivation of devout feeling of heart, in or order that the leader or leaders may feel and appear to feel the sacredness of the service that they conduct. But it is for the worship of God; it is an offering of sweet incense to him, to whom we ought to bring our best, and who is pleased when his people with grateful, loving hearts, strive, it may be long and patiently, to please him.

Pastors and churches would do well to give this subject earnest consideration. The manner in which the service of song is conducted may be made to greatly help the pastor and promote the welfare of the church. Every one knows that Mr. Moody in his labors seeks earnestly for suitable helpers in the service of song. He has had large experience in evangelistic work, and knows how important it is to have such aid. Would not every pastor in the stated worship of his church find it profitable to gather such singers as Mr. Moody deems important?

A Christian friend said to us, recently, "Why do not all our churches make the singing of God's praise worthy of the object they have in view? What would a company of Hindoos or Chinese think of such singing as we too often hear from a band of Christians assembled to praise their God?" Sure enough, the service of song ought to be worthy of our God, and worthy of those who meet to sing his high praises.

An Infidel Silenced.

Some years ago an old infidel quack-doctor was standing on the platform at the station, in my neighboring town of New Freedom, and declaiming to a crowd of young men and boys, who were gathered about him, upon his favorite subject, the mythical character of the Scriptures, the unreliability and utter want of authenticity and consistency.

He was in his element, boasting with much pride of the many whom he had met in argument upon this subject and defeated. To tell the truth, he was well posted on infidel arguments and cavils, and more than a match for many whom he encountered. His studies of the Bible had been conducted, not for the honest purpose of seeking for truth, but to discover errors; and of course he found very many. "Whenever the people flock to see a miracle, it is a hundred to one but that they see a miracle." We generally find what we look for.

In the midst of the conversation Dr. F., one of the citizens, approached, and seeing the old doctor, invited him home to dinner. At table, after a blessing by the doctor, the infidel introduced his favorite topic by saying:—"Doctor, you and I will not agree upon the subject of religion, but there is no harm in our expressing our views upon it. The truth is, I have found so many inaccuracies, false statements and inconsistencies in the Bible that I cannot but reject the whole as a myth, devised by the cunning of priestcraft, interlarded with old Roman fables, and the whole often bunglingly done." He then began in Genesis and ran over several books, pointing out passages for the purpose of fortifying his position. The doctor permitted him to talk on without interruption for some time, till he seemed to be exhausted, and looked to him to reply. He began by remarking that the passages he had quoted would all of them bear a different construction from that which he had put upon them, which would be natural and easy, would change the whole meaning, obviate the difficulties, and make the passages well-rounded, harmonious, and clear.

He then took up some of those he had commented upon, and showed how naturally they would bear a different meaning from that he had given them. He told him that the Bible was an old anvil that had worn out the hammers of many infidels and cavilers. That he had offered nothing that had not been time and again met and triumphantly refuted. Then, from being the assailed, he became the assailant, and turning squarely upon the old infidel, he remarked: "Doctor, I have often noticed that you seem to take peculiar pleasure in surrounding yourself with young people, and trying to unsettle the simple faith which they learned from their parents and teachers. After you have accomplished this, cut them loose from their moorings and send them adrift upon the sea of doubt, speculation, and infidelity, you have taken very much from them. When you take from them their interest in the atonement of Christ and their hope of immortality, you take the crown-jewel of life and render it scarcely worth the living for. Now, what do you offer them in exchange for what you have taken? By removing every stimulus to virtue—the hope of reward and the fear of punishment—do you make them in any way better? Will they be happier men and better citizens? more kind, sympathetic, and benevolent? Is the world much indebted to infidelity? Are our hospitals, asylums, schools, and charities the beneficent triumphs of its system? Or are they peculiar to the religion of Christ? Has the