

The Home Mission Journal.

A record of Missionary, Sunday-School and Colportage work. Published semi-monthly by the Committee of the Home Mission Board of New Brunswick.

All communications and subscriptions may be forwarded to

REV. J. H. HUGHES,
Carleton, St. John.

Terms, - - 50 Cents a Year.

NOTICE.

We have been sending sample free copies of THE HOME MISSION JOURNAL free to different persons throughout the province with the hope that they would become subscribers. Numbers have already done so. If you are receiving sample copies kindly let us know by postal whether you wish to have the paper continued or not. Subscriptions may be paid at any convenient time—50 cents a year, 25 cents for six months. Address Rev. J. H. Hughes, Carleton, St. John, N. B.

The Bible as literature and Much More.

ROBERT STUART MACARTHUR.

VIII

(Continued from last issue.)

Universal Criticism.

Men who try to destroy the faith of the people in the word of God are engaged in a cruel work. They would rob life of much of its light, the heart of its chief joy, and the future of its divinest hope. But they are engaged in a work which they can never accomplish. Some of us are daring enough to believe that William Shakespeare will still live after Ignatius Donnelly is dead. This modern critic will scarcely be successful in proving the world's greatest poet to be only a myth. It is well for critics of Moses that he has long been in heaven. When on earth, in the court of Pharaoh, or a soldier in the Egyptian army, he proved himself to be a foeman worthy of the steel of his bravest adversaries. Pharaoh tilted against him, and Pharaoh went to the bottom of the Red Sea. James and Jambres opposed him, and they are pilloried forever on the page of sacred story.

A child or an idiot let loose with a knife or a hammer in a gallery of paintings or a hall of sculpture, can destroy more in an hour than a Raphael or an Angelo could create in a lifetime. There is no sphere in life in which the minimum of talent can so attract the maximum of passing notice as when engaged in destructive criticism; and there is no sphere in life in which one's talent will so soon be utterly forgotten. The Bible will live as does its divine Author. It will go on conquering and to conquer in all the ages to come. "The grass" of infidel eloquence "withereth," "the flower" of agnostic philosophy "fadeth, but the word of our God shall stand forever."

The theories of many of the critics are confusing and self-contradictory. If a score of the average critics, whose destructive views we so often hear, were deprived of the writings of the atheistic critics of the earlier day, and of the German theorists of to-day, and were left to settle all questions connected with the genuineness, authenticity, and inspiration of the Scriptures by their own work with Hebrew dictionaries and grammars, the results would be hopeless contradictions. Most of them derive their knowledge at second hand from agnostic or neologist writers. Their conclusions are more contradictory than is the word of God, even according to the affirmations of the most destructive of these critics. We do not fear for the Bible. Spiritual experience demonstrates the wisdom of the Mosaic law, the justice of the immortal Decalogue, and the poetic beauty of the seraphic Psalter. The Old Testament is endorsed by Christ as His Bible. Let Christ be true though every critic be false. No criticism, whether higher or lower, has yet given us an absolute affirmation that reverses a single statement of our Lord's endorsement of his Bible as a revelation of the will of God and as

a guide to heaven. The Bible grows constantly upon all its students. It has revelations adapted to the spiritual attainments of all its readers. As was said long ago, it has shallows in which a lamb can wade, and depths in which a leviathan can swim. In a Dresden gallery of royal gems it is said that there is a remarkable silver egg. Touch a spring, so it is affirmed, and it opens disclosing a golden chicken; touch the chicken and it opens disclosing a crown studded with gems; touch the crown and it opens disclosing a magnificent diamond ring. Thus does the Bible disclose its charms to all its students, its gems becoming more and more valuable as our spiritual apprehension is the more capable of appreciating that value.

The Bible must be studied earnestly. It is not enough that we get something from it week by week as it is taught in the pulpit. Our study of it should be marked by docility, humility, and reverence. The greater our humility the vaster will be our attainment in this exalted study. Sir William Hamilton uttered a deep truth when he said, "The highest reach of human science is the scientific recognition of human ignorance;" and the Psalmist expressed the same truth when he sang, "the secret of the Lord is with them that fear Him, and He will show them His covenant." Dr. George Dana Boardman, in his booklet, "The Two Bibles," quotes these suggestive questions from John Ruskin: "In what science is knowledge to be had cheap, or truth to be told over a velvet cushion, in half an hour's talk, every seventh day? Can you learn chemistry so, or geology, or anatomy? And do you expect to penetrate the secret of all secrets, and to know that whose price is above rubies, in so easy a fashion?"

Let us then, recognize clearly the distinct design of the Bible. Let us study it constantly, and prayerfully, and most of all let us submit our hearts to its teaching. Then shall we sweetly experience the truth of our Lord's words—a truth as distinctly philosophic as it is spiritual and scriptural—"If any man will to do His will, he shall know of the teaching."

(To be Continued.)

Salvation, Deliverance, and Association with Christ—Luke vii:36-50; viii:43-48;

x:38-42.

H. S. COSMAN.

There is a beautiful divine order of doctrine in these three narratives illustrating three blessed experiences of the Christian in the world. namely: Salvation, Deliverance, and Association with Christ.

I. "SALVATION. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind Him weeping, and began to wash His feet with tears, and did wipe them with the hair of her head, and kissed His feet, and anointed them with ointment . . . and He said unto her, Thy sins are forgiven thee . . . and He said to the woman, Thy faith hath saved thee; go in peace." Luke vii:37, 38, 48, 50.

We have in the case of this woman the blessed experience of forgiveness of sins, salvation from the consequences of sin, and peace as the necessary outcome of these blessings. Here was evidently a soul exercised very deeply as to her condition and extreme need.

She had seen herself a sinner and in desperate need of salvation, and with burden of soul and a consciousness of utter helplessness. She resolved to throw herself upon the mercy of Jesus. If we turn to the thirty-second Psalm we will be able to enter more fully into what condition of soul she must have been in, as she suffered with deep conviction, before she came to Jesus in humiliation of spirit and contrition of heart, and by this act of faith voiced out her longings, "like an infant crying in the night, and crying for a light, and with no language but a cry."

David says; when I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer; What a picture of the heavy laden on account of sin, when in silence the very pains of

hell seize the soul, and all God's billows roll mercilessly over it? The law uttering its anathemas and curses against the transgressor while providing no possible way of escape, but the sweet voice of Jesus is heard whispering to the innermost precincts of the soul, "come unto me all ye that labour and are heavy laden, and I will give you rest. Matt. xi:28.

This is just exactly what the Psalmist did. He made a clean breast of the whole matter unto the Lord and he could afterwards testify in his own definite way; I acknowledge my sins unto thee, and mine iniquity have I not hid, I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." And likewise this heart broken sinner, just as soon as she got to the end of herself and justified God, came to the place where blessings from heaven could freely flow, and heard the voice of Jesus passing forgiveness upon her and went away freely justified from all her sins. With broken and contrite spirit she stood at the feet of Jesus and gave expression to her utter helplessness in bathing his feet with her tears of repentance, and anointed them with the precious spikenard while Jesus in response to her act of faith said unto her with comforting assurance; "thy sins are forgiven thee, thy faith hath saved thee; go in peace." Although man would have brushed her aside as not deserving of the least sympathy, and Priest and Levite with contempt pass over on the other side, Jesus understood the meaning of those tears. He knew the devotion that prompted the anointing of His feet and smiled approvingly upon her. Just like Jesus to be moved in tender compassion to help the needy when they cry unto Him. "A broken and a contrite spirit, O God, thou wilt not despise."

Blessed grace thus to be led by the Holy Spirit to see her need of a Saviour, and in simple faith to presume upon His love and mercy, and go away with her captive soul released from the thralldom of sin and Satan and experience that peace the gift of God's love, lightening up every avenue of her being.

This answers doctrinally to what the Apostle Paul brings before us in that matchless fifth chapter of Romans, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ: By whom also we have access by faith unto this grace wherein we stand, and rejoice in hope of the glory of God." What a thought is this expression the glory of God? We can only see the glory of God in the face of Jesus Christ. God's glory manifesting itself to a lost and ruined world. The Psalmist says "the heavens declare the glory of God," and at the baptism of Jesus there came a voice from Heaven, saying, "this is my beloved Son, in whom I am well pleased."

When Stephen was being stoned by his enemies Luke the beloved physician says concerning him: "but he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, behold I see the heavens opened, and the Son of Man standing on the right hand of God"—Acts vii:55-56.

"Therefore being justified by faith we have peace with God." Not that faith of itself ever justifies anybody, but rather the apostle wishes to teach that faith in God's testimony concerning His Son, is the channel through which justification and peace flows. It is so easy for the awakened soul to be deceived in resting in plicitly upon the promises of God, upon the mere text of scripture, instead of the promiser, and of becoming occupied with the channels through which God's blessings come to the soul, than with God himself.

It is one thing to accept of the truths contained in God's word and it is yet another thing altogether to accept of the One those truths tell us about, and enjoy him as a personal Saviour.

(To be Continued.)

No remark comes more naturally from the lips of the followers of Colonel Ingersoll than that "he knows all about it now." He does not know anything about it now, if his creed was true. That the remark should be made at all is an unconscious testimony to the invincibility of the faith in immortality.

There is a difference between winning and attracting the multitude.