

Christ in Our Daily Lives.

BY REV. F. C. WRIGHT, HEBRON, N. S.

"He saw them toiling (distressed) in rowing, etc.—Mark 6: 48.

Read the whole verse. Read also, the context. Here is a beautiful sheet of water, egg-shaped, sunk in a deep depression some six hundred feet below the level of the neighboring Mediterranean sea, just without the clasp of the Lebanon hills, and this lake subject to the onset of sudden squalls of wind. Here upon the bosom of the lake, in a boat seeking the eastern side are the disciples toiling, buffeted, looking distressed in rowing, trying to make headway against a contrary wind which has produced huge running waves—against all this, they were trying to "go forward" at the Master's bidding. Back upon the mountains was the lone Master praying. He saw them from this eminence and later he came to them. There is in this incident a truth, which, being overshadowed by the far more reading signification of the miracle, is in danger of being overlooked—it is, that Christ has an eye to our every day conflicts, difficulties, troubles and requirements. We are taught right here:

(1) That Christ has an interest in us in all our daily toil. Toiling in rowing, not striving in prayer. Tried, buffeted, distressed in our service and upon all this he gazes. Many think of Christ as confined too much to our churches and religious services. He is concerned about us in our daily lives and occupations. The man in business or in college, the one employed or employing, the mother with her many cares and much sewing, the son and daughter with life and outlook nearly all ahead, upon all these, the Master with solicitude, looks. It is true that he is concerned about the church and its enterprises but not so exclusively as many seem to think. It may be the church in a certain way after all, not so much in the aggregate as in its individuality. He is also concerned about the unsaved host, which is no small number, and are we? And to what extent? It has a salutary result to meditate upon these things. Again, it ought to cheer and encourage us, (2) That Christ comes to us in the struggles and difficulties from daily lives.

He even can be heard to say "It is I, be not afraid." He came to these tempt tossed and distressed disciples in their troubles. There is help here all through to us. (a) The plea may seem unpromising. They were upon the sea—he is even there—many a weary mariner has met him there. In storm or calm he meets them through his word and prayer. Yes and some of our heavy-hearted brethren upon many of our mission-fields ready to lose heart are met by the caring Master with his precious words of cheer.

(2) The time may appear inopportune. It was night and a great pall of darkness rested upon them. In their fear, Jesus draws near and speaks the helpful message, which was followed by a calm and the bringing of them to the land whither they were going. Gracious seasons of refreshing often come to the church and the individual in much the same way.

Yet in our doubts and difficulties, in our struggles and requirements forget not that Jesus sees and knows and often comes though the place may seem unpromising and the time inopportune. In the face of all these hindering storms and nights of darkness, "he giveth songs," songs of cheer, songs of deliverance and just a little later, the new redemption song of glory.

Lastly (3) Christ converts the elements of our difficulties into a pathway on which to come to our assistance. He came walking upon the sea, the high and agitated character of the waves had made the voyage very difficult for the disciples. These seem to have served him as a path to come to their aid. What a lesson? We often think that our difficulties and trials are evidences of Christ's absence, when really they help him to come nearer to us. We have the toiling, distressed, tempest-tossed among us. If your eye should fall upon these words, I humbly pray that they may bring cheer and sunshine into your heart and life. Jesus comes to us yet, He comes at the right time and in the right way, if you are really awaiting his coming, fear will not rest upon you when you behold him:

Baptist Congress.

Programme for the great meeting at London. Seventeen countries will be represented.

MONDAY, JULY 10TH, 1905.

In the evening a number of meetings will be held in different parts of London, to be addressed by members of the Congress.

TUESDAY, JULY 11TH.

10 A. M.—Session of Baptist Union. Address of the President, His Honor Judge W. Willis, K. C.
 5 P. M.—An address of welcome. Chairman, the President of the Baptist Union His Honor Judge W. Willis, K. C.
 Roll call of countries, with five-minute replies by seventeen delegates. India, China, Congo, Canada, Northern States, Southern States, Colored Americans, West Indies, South Africa, Australia, New Zealand, France, Italy, Germany, Netherlands, Sweden, Russia.

WEDNESDAY, JULY 12TH.

Morning.—Chairman: the President of the Conference, Dr. Maclaren.

9.30.—Devotional service and short address by the president.

10.30.—"The place of Baptists in the Christian Church," by a Canadian. Discussion to be opened by Principal W. Edwards, B. A., Ph. D. D. D.

Deputation from the National Free Church Council.

Afternoon.—"National Primary Education." Chairman, Mr. Lloyd George, M. P.

Two papers by: (a) An American; (b) Dr. John Clifford, M. A., L. L. B., B. Sc., F. G. S.

Discussion to be opened by an Australian.
 Evening. Congress sermon, an American.

THURSDAY, JULY 13TH.

Morning.—Chairman, Dr. Maclaren.
 1. "The Inadequacy of Non-Christian Religions to meet the Needs of the World." Rev. R. Glover, D. D.

2. "Women's Word on the Foreign Field." An American.

3. "How to create a Deeper Interest in the Home Churches." Discussion to be opened by Principal W. E. Blomfield, B. A., B. D.

Afternoon.—Missionary methods. Chairman, Dr. Bickel.

1. Australia; 2. Canadian; 3. American; 4. American.
 Evening.—Chairman, Mr. G. W. McAlpine, J. P.

1. "The awakening of China and Japan, and the duty of the Home Church." Rev. Timothy Richard, D. D., and an American.

2. "The Attitude of India to day in Regard to Christianity." An American.

3. "The Claims of Africa." Rev. W. Holman Bentley.

FRIDAY, JULY 14TH.

Morning.—Chairman, Dr. Maclaren. 1. "Modern Criticism."

(a) Old Testament History. Principal J. T. Marshall, M. A. (b) The New Testament. An American.

Discussion opened by Principal W. J. Henderson, B. A.

2. "Modern Theological Thought." An American.
 Discussion opened by an Australian.

3. Report of Committee for Future Congresses.

Afternoon.—Home Mission Methods. Chairman, Rev. Charles Williams.

1. American; 2. Canadian; 3. Australian; 4. South Africa.

Evening.—"Baptist Work on the Continent." Chairman, an American.

1. Swedish; 2. Russian; 3. German; 4. Italian; 5. French.

SATURDAY, JULY 15TH.

Morning.—Chairman, Dr. Maclaren.

1. "The Self Support and Self-Propagation of Native Churches." An Australian.

2. "Higher Education in Missionary Schools and Colleges, Home and Foreign." The Rev. C. E. Wilson. Discussion to be opened by an American.

3. "The Printing Press and Christian Literature as Missionary Agencies." An American.

Evening.—Reception by Dr. Maclaren.

SUNDAY, JULY 16TH.

Arrangements to be made for members of the Congress to supply pulpits in London and in the provinces.

MONDAY, JULY 17TH.

Morning.—Chairman, Dr. Maclaren.

1. "The Place of Denominational Academies, Colleges, Universities and Theological Seminaries." By an American and Principal G. P. Gould, M. A. Discussion opened by the Rev. Hugh D. Brown, M. A., B. L.

2. Unveiling of Spurgeon Statue. Dr. Maclaren.

Afternoon.—Visit of the Congress to Westminster Abbey and St. Paul's Cathedral.

Evening. Auxiliary Agencies, Chairman, Mr. Herbert Varnham.

Sunday School Work, an American. Woman's Work, a Canadian. Bible School Work, an American. Young People's Work, Rev. Charles Brown.

TUESDAY, JULY 18TH.

Morning.—Social Questions. Chairman, Dr. Maclaren.

1. "Temperance." Alderman Geo. White, M. P.

2. "The Attitude of the Baptists to the Working Classes." Rev. J. T. Forbes, M. A.

3. "Commercial Ethics." An Australian.
 Discussion opened by an American.

Afternoon.—Baptists and Literature. Chairman, Rev. J. R. Wood.

1. "The Secular and Religious Press." Rev. J. G. Greenough, M. A.

2. "Denominational Literature." An American.
 Discussion to be opened by an American.

Evening.—Great closing meeting in the Albert Hall. Chairman, His Honor Judge W. Willis, K. C.

Briton. Rev. F. B. Meyer, B. A., Canadian; Australian; American.

Baptist Missionary Society, Rev. Herbert Anderson, A. T. S.

Stump Pullers.

The stump puller is a very useful machine, but it is worth nothing where there are no stumps. Another thing worth noting, is that the machine, though very strong, frequently gets out of fix, and is hard to get in order. A stump puller at work, where there are only imaginary stumps, is a sorry spectacle and a pure waste of time and energy. It is like a dog barking at the moon, it does no good, and may greatly annoy people who happen to be near.

Not long since the writer read an account of a religious stump puller and one of his jobs. From what was said pro and con, it could not be determined whether he pulled the stump, or the stump pulled him. The only thing certain was that pulling was done and Christianity was not helped in the least. When a preacher leaves off the ministry of the Word, to go around making up issues between himself and some other religious gladiator, he is in unspeakable sorry business, and ought not to have the co-operation of seriously religious people. Now and then Christianity gains a mite by the work of these stump pullers, but more often it suffers immeasurably.

Usually the religious stump puller is not at all in harmony with the tender spirit of Christianity. Nothing can compensate for the absence of this spirit. All scholarship is as nothing compared to the Spirit, the power, of Christianity. Nothing can compensate for the absence of this Spirit. Whoever does not have this spirit, does not represent Christianity, really, any more than a body from which the spirit has departed represents a real personality. "Though I speak with the tongues of men and of angels, and have not love I am become as sounding brass, or tinkling cymbal." Thus do the scriptures describe the professional stump puller. It is a sorry condition to be sure.

Every preacher ought to have in him the elements that enable him to courageously deal with difficulties, that confront him in his work of winning the lost and developing the saved in service. These elements however are gifts that are not to be perverted, nor prostituted to hunting up, or making difficulties, for the satisfaction of combating them. The folly of the professional stump puller is that he has perverted his powers of persuasion, to the point, that he has become belligerent and critical, by habit. His impulse is "to down something," or somebody, rather than help somebody up. Now and then some things and some people maybe, need to be "downed," but this is best done by preaching the gospel, in the spirit of the gospel. "Not by power, nor by might, but by my spirit, saith the Lord." People needn't be "upped" more than "downed," and the gospel, without the disputation spirit, will do the work they need.

Look around and note how the stump puller stands with the things and forces that make for evangelism and progress. The churches are afraid of him and his fads. He will stop right in the middle of a protracted meeting to pull imaginary stumps. He is combative, and thereby invites antagonisms. He will lead a church away from mission and evangelistic work, into the arena and atmosphere of a debate. This is well understood, and churches, that stand for gospel work are afraid of him. The stump puller really believes that the churches that do not call him, fail to do so because "they are not sound in the faith and cannot endure sound doctrine." He really thinks that if he could be called he would straighten them out, and "they would become sound in the faith," like himself. Because the churches fear they will become like the stump puller, they will become like the stump puller, they do not call him. The greatest mystery to the stump puller is why all the churches do not want him for pastor. He knows his great ability to meet all comers, and can not understand why such ability is discounted by churches, except that "they are not sound in the faith."

The professional stump puller is a pervert. He has come into this lamentable condition by easy stages and the work of unwise admirers and counsellors. Every young preacher needs to beware of enthusiastic and unwise admirers. Many a man has been ruined by unwise friends. When one gets his habits of thought fixed on narrow difficult to readjust himself. Most stump pullers adjust, and they spend their days in contenting bones of the gospel from which they have removed, as if it were worthless. It is emphasized, young preachers especially, and young Christians generally, need to be very cautious that they do not develop into stump pullers. The oldest man of this unfortunate and unhappy class the writer ever knew, said, as he gazed the sunset of life: "I feel that my life has been largely misspent. It is better to win one soul to Christ than to debate any doctrinal question. God called me to win souls, and I have given my time largely to combating the views of other religious people and lost sight of soul winning." It was pathetic to hear the old man bewail his mistake.

Professional stump pullers, in the very nature of the case are not soul winners, and yet soul-winning is the one business to which a preacher is called of God. Let some of us denounce stump pullers, but give them wide berth, and let our churches keep shy of them, either for pastors or special meetings. The stump puller is generally on the reception committee for a place, if only for a few days' meeting.—Baptist Standard.