

Some of Dr. Gifford's Gems

Lot's wife got salted for having her feet one way and her face another. She is the patron saint of some churches.

The Bible is the literature of the Spirit. The Bible should be studied as a unit.

We have the Gospel according to Matthew or Mark. The personality of a man colors the white light of the gospel. The teacher's personality is the scholar's gospel. When the teacher is absent the class scatters.

The Jordan River empties into the Sea of Galilee and Galilee pours itself into the Jordan again. The Old Testament imparts all its fullness to Christ and Christ again conveys His fullness to the New Testament.

When God made a helpmate for Adam in the sleep in the morning Adam took her into the home, but when he made the Sunday School out of the ribs of the church as a helpmate the church kept her out of the home for years.

The New Testament is the unfolding of the Old and is best understood by one who has followed the process by systematic study. The Bible is to be taken and taught as a unit and in its entirety. It is an organism in which one spirit is throbbing. The Spirit is inwrought in all the fibres of the Scripture.

THE SAVINGS OF OTHERS

To impart what does you good is a principle of the Gospel.—Dr. A. S. Hobart.

The maintaining of the spiritual is the reason for our existence.—Dr. A. H. Strong.

The Christian religion is a set of experiences which men have had.—Dr. A. S. Hobart.

We don't lay so much stress on water as some do who use less of it.—Dr. P. S. Henson.

We did not call ourselves Baptists. But they flung it at us and it stuck.—Dr. P. S. Henson.

When we have kept most closely to the New Testament model we have prospered most.—Dr. Strong.

I was preaching at a country school house and made no charge. My congregation began to leave me. One brother suggested that I take a collection. I did it. My congregation came back. They appreciated what they paid for.—Dr. C. D. Case.

We are working at the Bible. We should work with the Bible.—Dr. Alexander Blackburn.

Some of us must go and some must stay, but the will of God must be done.—Randall T. Capen.

Hotchkiss: "In obedience I find satisfaction."

W. R. Hotchkiss: "Your brother's need is a sight draft on your supply."

J. Campbell White: "The more a man loves the more power he has to love."

John W. Baer: "Be careful about geographic limitations for your missionary heart."

W. G. Puddefoot: "You can do more good by good living than by good preaching."

White: "Keep close to the Man of Sorrows if you wish to reach a sorrowing world."

White: "Have we any right to do less than we can to get the Gospel to the world?"

Edward Judson: "Let us not read always with too much interest the Book of Numbers."

Pres. McKenzie: "We believe in the redeemableness of man because the Redeemer is God."

R. B. Speer: "The only question now is, 'Will the people of the world have Christianity or no religion?'"

Pres. C. C. Hall: "Count nothing worthy of your ministry which falls below the full apostolic presentation of God in Christ."

C. C. Hall: "The evangelization of the world depends not only on actual missionary service but on the proper view of the ministry at home."

Edward Judson: "The missionary spirit is the disposition which leads a man to place himself voluntarily at a point where social currents converge and rush against him."

Notice.

The New Brunswick Southern Association will meet with the Third Springfield church, Bellisle Station, King's Co., commencing on Thursday, July 7th, at 10 a. m. Delegates from St. John will take I. C. R. morning train to Norton; thence by Central Railway to Bellisle Station, arriving about 9.30 a. m. Usual travelling arrangements will be made.

Delegates to the Southern Association will please send in their names to Bro. Martin, W. Freeze, Bellisle Station, Kings Co., who will arrange for their entertainment.

J. H. HUGHES, Moderator.

CHRIS. A. LAUBMAN, Clerk.

Religious News.

God is blessing us in the work. On Sunday, March 20th, we baptized 3 candidates. On March 27th, 8 were baptized, April 10th, 2 were baptized, April 17th, 1 baptized, April 24th, 3 baptized, May 1st, 1 baptized, May 22nd 2 baptized. We received also 6 by letter and 4 on experience. On April 17th 22 were received into the church during the morning service. Others have been received since the above date.

W. R. ROBINSON.

This section of the Cordwell PENOBSCUIS, N. B. Baptist church has been enjoying a season of refreshing from on high. Last Sunday the past-r, Rev. W. Camp, baptized seven young ladies and received them into the church. Rev. Mr. Beatty who held special services in the F. B. church at Penobscuis and who is now laboring with our pastor at South Branch, was present and addressed the newly received members. Mr. Beatty is a man of sweet Christian spirit and an earnest and forceful speaker. He purposes spending a few weeks with the Collina Baptist church beginning with the first Sunday in July.

W. CAMP.

Just returned from my vacation, enjoyed my four weeks of rural walks and country sights very much. The Deacons took charge of the prayer meetings rendering valuable service to the church and profit to themselves. Sackville Church is blest with Deacons of fine talent, noble spirit and rich Christian experience. Bro. Robert Colpitts of Rochester, 1904, was the pulpit supply whose efforts were very much appreciated. We praise God that such young men are growing up in our provinces. He will always find a welcome at Sackville Baptist church. We now turn aside to prepare for the coming of our Brethren and Sisters of N. B. E. Association, Baptized six, May 15th. E. B. M.

On Sunday afternoon, June 1ST ST. MARTINS 19th we again visited the baptismal waters, when a noble young man publicly put on Christ. That evening he was received into the church in the presence of a large congregation, and at the after-meeting which followed gave a clear and beautiful testimony to saving grace.

C. W. TOWNSEND.

It has been said that every man has not the education, nor the opportunity, nor the power to study all the evidences of Christianity; but every man may, if he will, be himself an evidence of Christianity. He may be a living epistle of his Lord, known and read of all men.

Exposition of Ephesians.

By Alvah S. Hobart.

In chapter one Paul has set forth in remarkable fullness and clearness the riches of spiritual blessings to be found "in Christ." He now turns to consider the question which has been in mind from the first, namely: the allaying of race feeling in the church. Jewish converts were liable to feel their superiority over Gentile converts, and Gentile converts were liable to a feeling of anger, or a feeling of inferiority. This matter was common then in all the churches of mixed membership. But the same danger is as common today as then, only it has changed names. Then it was friction between races, now it is between "grades of society." Then it was because of former conditions in matters of worship, now it is because of former conditions in matters of education and wealth.

The Pauline remedy is given as the panacea for all this feeling of estrangement between Christians.—This chapter may be called "The Peacemaker" chapter. Let us follow its thought. First, he reminds the Gentiles that they had been dead in trespasses and sin (v. 1) but God "quickened" them—that is, made them alive. But at once he takes away any possible sting in his words by adding, But we were all by nature children of wrath (v. 3) but God for His great love, and in His rich mercy quickened us "together" in Christ (v. 4). And now follows a series of statements showing how impartially God has dealt with all believers. In every great blessing they have been without any distinction ranked "together." Quickened "together;" raised up "together" (v. 5); made to sit "together;" all are saved by grace; all through faith; and for all it is his gift (v. 8); we are all his workmanship; expected to walk in the same good work (v. 10); have access to God in the same way (v. 18). Thus he shows how like a common lot of dependents all Christians gather "together" in one company around Christ, as children dependant on one mother. So much of his thought while it has been addressed to all yet has a more specific bearing on the Jewish converts who needed humbling. Now he speaks more specifically to those who need encouragement. Remember, he says, how ye were without hope, or covenant, or God that you knew anything about, and then recall how that in "Christ" you who were so far apart from God's people have been brought near "together" in Him (v. 13). The old wall of partition that used to shut out the Gentiles from the temple at Jerusalem has no further use (v. 14). You are become fellow citizens, and more than that you are members of the family of God (v. 19). And you are builded as a part of it into the great house that God is building for His own habitation.

The lesson for us is that a true Christian faith welcomes all true Christians to its fellowship. In Christ Jesus there is neither Jew nor Greek, bond nor free, male nor female, but all one in Him. The cultivation and application of this thought will settle the question of classes in the church. Nothing else will.

A true gentleman shows his nature in the lowest society, or the meanest work; and the true and the true Christian cannot be hid—in the workshop, in the home circle, in the roughest company, men take notice of him, that he has been with Jesus.