

Read W. E. McIntyre

# The Home Mission Journal.

VOLUME VI. No. 23

ST. JOHN, N. B., DECEMBER 8, 1904.

WHOLE No. 151

We are very thankful to all those who have returned the addressed envelopes with payments, and hope that many others to whom they were sent will do likewise before the issue of Dec. 22 is struck off, as it will be the last one published, and the last one that we can mark payments on. We have sent out 200 of these envelopes, and only about 30 have been returned with payments. Surely there are many others who can attend to this matter just as well as not if they would think of the reasonableness of it. It is only a little for each one to send in, but to us, when a goodly number are sent in they help very materially to pay for the printing of the paper. And better than we expected, many of those to whom we sent the paper, marked "gratis" would not take it on these terms, but have sent in pay for it. Thank you kind friends. These remittances will help to pay for those who have left the province, and have gone to the States, or out West without paying us, nor letting us know where they have gone to.

We will again have to remind our patrons to be sure and sign their names when sending in payments. Since mentioning this before, there has come one from Newcastle Bridge with 25 cents, but no name to it. Now we do not know who to credit with payments unless the name is given also. The one that came without money or name was mailed at *Petitcodiac*. We hope the sender will see this and rectify their mistake. We have heard from the person who sent the one at *Jopewell Cape* without giving his name.

Prof. M. G. Evans gave a Bible exposition on "The Interpretation of Miracles," and said in part:

"There are three factors in history, Environment, Human Liberty and God. Some say mountains and rivers, and others the freedom of the will account for the development of the human race. Carlisle calls attention in a caustic way to the third factor in history, God. The North is not the same as the South land because its coast lines are different, but there is a Grant and a Lincoln, and we dominate coast lines and laugh at mountains, they are no longer barriers, and the deserts we compel to yield us fruit. The Divine historian is not one who deals with mountains and rivers, but one who has to do with God, and all things take on color as they come under the light of God's face. Human interpretation looks at the two kingdoms, North and South, but that is not all. A miracle is the undoubted presence of the Divine. Take for example, crossing the Red Sea. The Bible gives the second cause—a strong east wind blew. Now the real question is not whether there was an east wind, but whether God was there. Illustrations from history which some of us have known prove that wind could do what the Bible says it did do at the Red Sea. In another case the Israelites found manna in the wilderness and they did not know what it was, but Moses told them that it was bread from God. Fourteen years ago in Turkey the ground was covered with small white round things, which the natives ate. Some of it was sent to French scientists

who said it was a species of lichen which grows on limestone and when ripe rolls off and is some times carried far by the wind and then falls like hoar frost. Now that may have been the kind of food which Israel gathered in the wilderness. A Biblical miracle must be explained not by its manifestation of power but by its manifestation of purpose. God never works a miracle just for show. Moses took the route he did, not because he was wise, but because God led him that way in order that he might be declared 'the God of deliverance. On Carmel the contest was between deities and the contest was not to show power, but to demonstrate character. In every case the miracle shows the *redemptive power* of God. Going into the New Testament we behold Christ working miracles. Back of whirling star dast I see God starting it all in motion and shaping it all into glittering worlds. The Biblical miracle is never explained except from one point of view. There are various terms used in the New Testament for miracle and one of these is paradox—showing the mystery of it. Another describes its glory, another speaks of it as a prodigy, and yet another refers to it as power. What then is the inference? Why this, the miracles of Jesus were of such character that the Greeks had no one word to describe them. *The purpose of miracles*. They are simply the evidence that God is at work. *Miracles attested the person of Christ*. Nicodemus said, no man could do these miracles unless God were with him. Christ practically said to his hearers, 'I want you to believe that the kingdom of God is at hand because of what I am doing.' Miracles also showed what kind of a person Christ is. There are only two miracles in the New Testament which are attributed to pity—the feeding of the multitude and raising the widow's son. Christ said gracious words and did gracious deeds to show forth his character. Another function of His miracles was to emphasize his word and teach his disciples that he was able to do whatever he had told them. This was his purpose when he performed the miracles of the 'Draught of Fishes.' It also gave his disciples a motive for following him. The scientific difficulty does not enter into the New Testament miracles, because you believe in God. Miracles are God wisely and beneficently at work developing and completing this great plan of redemption."

### God's Prerogative.

By C. H. Wetherbe.

There are specific reasons why the calling of men into the gospel ministry is exclusively the right which belongs to God. Much is being said of the duty of Christian parents to urge their sons to enter the ministry, and pastors are also entreated to select young men in their church and impress upon them the duty of becoming ministers. I am utterly opposed to such a procedure, for I am certain that it is contrary to both the Scriptures and sound philosophy. There is no intimation in the Bible that God sanctions the idea that the responsibility of selecting men for the most important work of

representing him in the great office of the gospel ministry is given to human beings, even though they be sterling Christians. There is too much risk in such a course. No Christian understands anything nearly as well as God does just what persons are properly adapted to the specific work of the ministry. Bear in mind the vital truth that God is the Supreme Sovereign of His own Kingdom, and that, as such it is solely his right to say what men shall be chosen as leaders and official instructors of his people. All of us concede the fact that the owner of a large manufacturing establishment chooses the persons who are to work for him. He never commits this matter to those who may suppose that they are competent to serve him. Applications are made to him, either by workmen themselves or by their friends, for employment, but it always remains with the business man himself to decide whether or not he will employ any of them. And this is perfectly reasonable. No sane person objects to the employer's exercising his prerogative. And surely the great God over all is entitled, beyond all others, to the right to choose whom he will to occupy the office of the gospel ministry. His judgment is unerring in relation to this matter. He never chooses an unfit young man to preach and to lead his people. He never calls an unsaved person to such a work. Nor does he ever call a professed Christian who is skeptical in relation to the Bible. It is the duty of only those whom God specifically calls to preach that have a right to do so.

Holland Patent, N. Y.

"A bruised reed shall he not break, and the smoking flax shall he not quench." Bible students tell us that the bruised reed stands for a shepherd's musical instrument made of a reed, which when once bruised gives forth either no sound, or a harsh, discordant one, and is therefore thrown away as worthless. Others understand the reference to be a reed used as a staff, which when bruised can yield no support. The smoking flax is supposed to be the refuse end of a lamp-wick, which continues to smoke a little longer after the oil is exhausted, and the last spark of the light is about to be extinguished. Nothing could be more worthless among men than such a broken reed, or such smoking flax. Yet our Lord does not reject as worthless his children whose faith and zeal are like these.

Selected.

Beside the billowy shore of time, the surf-beat of eternity is heard. A little while, and we shall no longer hear the sweet voice inviting us; we shall have passed on; our generation will be succeeded by another. Today we are heard, hungry. Today, if we will but accept his goodness, Jesus will feed us with the living bread.

"He that cometh unto me shall never hunger. He that drinketh of the water that I shall give him shall never thirst."

"Heaven doth with us as we with torches do, Not light us for ourselves."