The Maritime Baptist Publishing Company, Ltd

Publishers and Proprietors
TERMS \$ \$2.00 PER ANNUM.
\$1.50 IF PAID IN ADVANCE.

BUSINESS MANAGER
85 Germain Street, St. John, N. B.
PATERSON & CO. S. McC. BLACK A. H. CHIPMAN

Printed by PATERSON & CO., 105 and 107 Germain St. A 16 16

The Larger Life.

The accusation of being narrow is frequently brought against Christians because they decline to participate in all that interests and amuses the people of the world. But rightly understood the refusal of the Christian to enter into fellowship with the children of this world in all that they are seeking after is a proof, not of narrowness, but of largeness. It results from the fact that his horizon is immeasurably wider than the worlding's, and that his supreme interest transcends in importance, beyond all comparison, the things which the latter make the chief objects of their concern.

In some quiet rural community, remote from the great centres and avenues of the world's life and business, you may sometimes chance to find a man who belongs to a world of thought and action which is quite foreign to that by which he is there surrounded. He is a leader among men in some realm of the world's strenuous life, and he is there in that quiet community for a brief holiday only. He may not be without some interest in what he finds about him there. It will not make him seem smaller in our eyes if we see him showing some concern in the village life, interested in what the men are doing in their shops or on their farms, and the women in the homes and the children in the schools and on the playground. This remote rural community, placid and peaceful as the waters of a sheltered lake, charms and rests him. Sometimes he is almost ready to wish that he might remain among these simple people and share their quiet life, letting his thoughts be as their thoughts and his ways as their ways,-but in his more sober moods he knows well that such life has become quite impossible for him. His horizon has become broadened and it is not to be narrowed to that of the men with whom for a week or two he is living. He must continue to move in that larger circle of which he has become a part. He knows, and the villagers also understand more or less clearly, that he is not and cannot be one of themselves. The life of the great city, with its broader outlook and its larger enterprise is his, and in spite of all its stress and strain, its long endeavor and fierce contentions, he must go back to it. The village charms and rests him for a week, but to make his home and find his work there is impossible.

The relation of such a man to this community in which he spends a brief vacation illustrates what may well be the relation of the Christian to the world. He is in it, but he is not of it. There is much in regard to which he has a certain community of interest with the men of this world. He shares in their work and their pleasures. And yet in a very real sense he is a stranger among them. life moves in a larger circle. He has thoughts, fellowships and purposes beyond and above theirs as the heavens are above the earth. His citizenship is in heaven and he cannot bury himself in the life of this world. He is not insensible, frequently indeed he is only too sensible to the attractions of the world around him-but, unless he is altogether false to his high calling, he continues to live as seeing things which to the men of this world are invisible. It is not narrowness, it is the largeness of his life the broadness of his horizon, the loftiness of his thought and purpose, that render it impossible for the Christian to make common interest with those who have no aspirations and interests beyond the present life and who live as though this world were And this sense of largeness which belongs to the Christian's life, this consciousness of an anchor cast within the veil, of an inheritance laid up for him in heaven, of a love which links his being to the heart of God, must also lift him above the accidents of time, delivering him from the fear of desolation, and rendering him inom the fear of desolation, and rendering him independent of the disasters which so often lay in ruins the paltry fortunes of the men whose wealth is all invested in this small world.

A Lesson for the Sons of Light.

WESSENGER AND VISITOR.

Our Bible lesson for the current week is the parable of The Unjust Steward. Its purpose is evidently to set forth the duty of stewardship and especially of stewardship in respect to material possessions. It is significant that the parable was addressed to disciples. It is probable, however, that the word disciples is here used in the larger sense, indicating generally those who were receiving the teachings of Jesus favorably and who more or less intelligently and fully were believing on him. As the idea of stewardship on the part of any person implies lordship on the part of some other person, the parable is especially applicable to those who by their profession recognize the lordship of Christ. This idea of stewardship is one which our Lord makes prominent. in his teaching and it cannot be doubted that in our own time there is much need that it be insisted upon. We are so apt to forget or to ignore the fact that as Christians we are not our own, but have been bought with a price, that our relation to the material wealth that may be in our hands is not that of absolute ownership. We are but stewards and administrators. Even if we devote a tenth or some other proportion of our income to what we call the Lord's work, we are none the less stewards in respect to the remainder. For all work in which a Christian may legitimately engage is in a true sense the Lord's work. The money which one spends on himself personally, or for the support of his family, should be as truly spent to the glory of God as that which he contributes to the missionary cause or to any distinctively religious work.

Our Lord holds up the unjust steward, not of course as an example for imitation by Christians, but as an illustration of worldly shrewdness to teach them the highest use of material wealth and the wisdom of using the opportunities of the present to provide against a future day of need. What the unjust steward did was to devise a shrewd scheme, using a present opportunity, to secure himself against a day of approaching disaster. It was just a piece of clever rascality. From a scoundrel's point of view it was under the circumstances the best thing he could do, and his lord, with as little scruple about the morality of the proceeding as the dishonest steward himself, admired his shrewdness and commended it as such. If the unbeliever's view were the true one-if there were no possibility of laying up treasures in heaven,-no Heavenly Father, no ground for faith and righteousness, no hereafter and no judgment,-then the steward's prudence and sagacity in, providing for his comfort in this life would have been worthy of commendation. Our Lord would teach his disciples that they-the children of light-believing in God, in heaven and a hereafter for men, should be as wise in their generation as the children of this world are in theirs; that, as the worldling shows himself wise to make the best use of his opportunity from a worlding's point of view, so the Christian should be wise enough to make the best use of his opportunities from a Christian standpoint. Jesus seems to say to his disciples: As the children of God, all things are yours-yours to promote your Father's glory and your own highest welfare. Even material wealththis unrighteous mammon - which is so often the object or the instrument of wrong-doing among men even it you may so use as to promote your eternal

The use men make of their worldly goods is an index to their character. A bad use of wealth is both a cause and a symptom of moral degradation. But the use of wealth may be a means of grace. Those who make its use an expression of their faith in God and their love to men, are thereby laying up for themselves treasures in heaven. Verses 10-12 plainly and impressively teach that a wise and faithful use of worldly good is a condition of receiving spiritual blessing. There is many a man today occupying a subordinate position in worldly affairs, simply because he has not manifested that faithful ness and developed that capacity for higher things which his opportunities made possible, and which are essential to promotion. And many a Christian has failed of attainment to large spiritual blessing and power, because he has not proved himself faithful in the stewardship of the perishing worldly good.
There are indeed few things which afford a surer index to a man's character than the answer to the question—What does he do with his money? To serve God and mammon is no more possible today than it was nineteen centuries ago.

The Cause of Temperance and the Elections.

Respecting the interests of the cause of Prohibition as concerned in the approaching elections, the Secretary of the Dominion Temperance Alliance is reported as saying :

reported as saying:

The duty of prohibitionists is clear. There can be no advantage to our cause from the support of either party as a party. We can only hope to help our cause by securing the election of members of parliament who will support it regardless of mere party considerations. The Conservatives when in power refused to do anything for prohibition. The Liberal party has given us no more ground for hope than has the Conservative party. The situation has been considered by the Alliance executive. It is clear that with the vast majority of the members of parliament the success of the party is more desirable than the success of the party is more desirable than the success of the position. To succeed we must change these conditions. We must secure the election of men of such high principle that prohibition will be put before party; or else we must secure such a development and demonstration of public opinion as will make favor for prohibition an essential to the success of a party candidate. In other words, prohibition must be made a dominant political issue.

This is a sane and logical view of the situation.

This is a sane and logical view of the situation. It it is true that with the great majority of men whom the country has been sending to Parliament, the success of party is more desirable than the success of prohibition reform, then the logical thing for the temperance people of this country to do, is to send to Parliament men by whom temperance reform will be recognized as a dominant issue. But what if it is true, as we fear it is, that not only with the members of Parliament but with the electors who send them there-including a very large number of those who call themselves temperance men and prohibitionists-the success of party stands for more than the success of the temperance cause? If either political party, as represented in Parliament and in the country-notwithstanding the prohibition element that each contains-is ready to sacrifice the cause of prohibition for the sake of wrecking an opposing government and securing a party triumph, it is evident that in order to the effectual success of prohibition, there must be-to quote the words of the Secretary of the Alliance-"such a development and demonstration of public opinion as will make favor for prohibition an essential to the success of a party candidate." If the plebiscite taken two years ago did not properly register the temperance sentiment of the country, or if that sentiment, being registered, was not treated with the respect which it merited, the election about to take place affords another plebiscite in which the temperance sentiment of the country can be registered, and so registered that it must command respect. If the majority of the men whom the people of Canada shall elect to form our next Parliament, are men who are willing to give the cause of temperance reform first place on their political programme, then we shall see something effected, and until there shall be such a "development and demonstration" of the temperance sentiment of the country as to secure such a Parliament, we cannot expect the cause for which as temperance people we stand, to triumph in the legislation of the country.

N 38 38 Editorial Notes.

At the meeting of the Baptist State Convention of Maine, held a short time ago at Yarmouth, it was resolved on recommendation of the State Board, to recommend the Baptist churches of the State to set apart the first day of November as a day of humiliation and of prayer for the outpouring of the Spirit of God upon paster and people. A strong desire, coupled with a deep sense of need, for such blessing was manifest in the Convention. It was recalled too that when the Convention ment in Yarmouth seventy years ago, a similar recommendation was adopted. The day of fasting and prayer designated was kept by the churches of that time, a great revival followed and many converts were added to the churches.

The misisters of our denomination resident in New Brunswick, have been informed through our columns by Mr. H. C. Creed, Secretary of the Convention, that, so far as he was able to do so, he would hand in to the Provincial Secretary's Office in Fredericton, a complete list of the names of Baptist ministers in the Province, who are eligible for registry as persons duly qualified to solemnize marriage, under the new Act. It may however be a question with many ministers, how they are to know whether or not they are really registered and therefore legally authorized to solemnize marriage. In respect to this, we are informed by Dr. Gates of this city that, having made enquiry, he has received a note from the Provincial Secretary stating that the names of all ministers registered under the Act will be published in the New Brunswick Royal Gazette for November. This it appears will be the only official notice to the ministers and to the public in the matter.

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—The Westminister Confession of Faith is becoming a rather serious embarrassment to the Presbyterian Church of the United States. A pretty large and a growing

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