

## The Home Mission Journal.

A record of missionary, Sunday-School and Temperance work, and a register of church and ministerial activities, and general religious literature. Published semi-monthly. All communications, except money remittances, are to be addressed to

THE HOME MISSION JOURNAL,  
14 Canterbury Street, St. John, N. B.  
All money letters should be addressed to  
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Carlton, St. John.

Terms, - - 50 Cents a Year

ment by carnal offerings, then there is nothing left for us, since we have exhausted the divine resources, and discarded God's final and full plan of salvation. The *malum* of it is in that it would require that Christ should be put to death again for us, since this is our only hope, and that would be to bring open shame on Calvary. It is an awful and indeed a desperate sin to ignore the blood.

3. "Whoever speaketh against the Holy Ghost," (Matt. xii; 31, 32). This is Christ's own word, and deserving of much careful and reverent consideration. Jesus is here reproving the Jews for their denial of the divinity of his miraculous workings. Yes, they said, he does great works, but they are from below and not from above; they do not prove his Godhead. Now, says Christ, you are verging upon the sin of sins. You may do ill to me in the flesh—that is bad enough, but it may be forgiven (even as they who crucified him may be forgiven), but to deny my oneness with the Father, that is fatal, for it cuts you off from your only way of escape, the coming down of life from above. And as this ever living one is the Christ at God's right hand, whom the Holy Ghost reveals, the sin against the Holy Ghost is the sin against the Christ of the Holy Ghost's revelation, and is therefore, the sin against our life, the final and fatal sin.

These two conclusions we draw from all this: (I.) A warning, the gravest ever spoken. To refuse the blood of Christ or turn away from it, is fatal and is equivalent to moral suicide. Christ is our only hope. Reject him and die.

(II.) A note of encouragement and cheer. Christ is here to save the world, not to condemn it. The very thought of him portends salvation. No man who flees to the blood can commit the unpardonable sin. He only has fallen under it who has refused the cross and ignored it, his very thoughtlessness the proof. Anxious soul, you are not a reprobate. Trust his grace! He calls you to him. Your unpardonable sin is to refuse him that speaketh.

Davenport, Ohio.

## Concerning the Baptists.

## Their Present Status and Principles.

REV. SPENSER B. MEESER, D. D.

THE Baptists are no longer an insignificant sect. Even if all of the more than 4,000,000 members of the regular Baptist churches in the United States are not all that we or our critics have wished, the very number is impressive; and the total moral and spiritual force which they exert is simply incalculable.

Our missionary enterprises, among the earliest projected and in return less successful than those of any other body, have given us grace and significance.

Our educational ventures, though chiefly the effort of the last 50 years, make us potentially the greatest of the Christian denominations. Our 200 and more schools, though not all of the highest grade, are in no instance to be despised; for with their 2000 instructors, 40,000 scholars, and \$45,000,000 of invested funds, they are a vast social and moral opportunity.

With nearly 44,000 churches and more than 25,000 Bible schools, expending in the service of Jesus Christ \$14,000,000 a year, the denomination, which began to recognize its significance and worth about 50 years ago, may modestly

claim that, in the widest sense, it is no longer an insignificant sect.

Such vast possession and power involve vast obligation, confront us with momentous opportunity, and require undertakings surpassing the dreams of our fathers; undertakings equal to our resources, and as far-reaching as our numbers and power will justify. The past has put into our hands not one, nor five, but ten talents, and our future must make them ten other talents, or we shall have reason for regret instead of glory.

## HEADED UPSTREAM.

Our past progress was made with little or no sympathy from existing religious organizations and certainly with little aid from the prevailing disposition and sentiments in Christianity. Most often we made headway against prejudice in the very people among whom we were most prospected. We have been headed upstream for more than 300 years against wind and tide. Protestants among Protestants we have made a reformation without war or bloodshed or the shifting of political powers, and without being named revolutionists. We have enlarged the reforms of the great reformers, and realized them among ourselves. We have often recovered and held, from loss in the overwhelming religious habits and institutions, those reforms which were fast reverting to the original types, and have saved them from being repaganized.

(a) But the conditions are now different. All religious life expresses itself in three types. The first is mainly religious and concerned with form, sacraments and institutions. The second is mainly intellectual, and is concerned with creedal expressions and theologies. The third is mainly spiritual and ethical experience.

The middle type, the intellectual and creedal, the type of the great reformers, is being lost in the two other unhindered, unbroken types, the sacramental and spiritual. It has deeply modified and influenced them, but in so doing has lost itself. All Christendom is fast gathering itself about these two irreconcilable conceptions of Christianity.

They represent the great churches on either side: the Greek and Roman Catholic, the Church of England, the High Church Episcopalian, the High Church Lutheran and Reform, on the one hand; the Methodist, the Baptist, the Disciples, and minor bodies on the other hand; while the churches of the great creeds, the Presbyterian, the Congregational, the Dutch Reform and German Reform are fast being outdistanced in numbers and influence, or are merging into the group where the spiritual experience rather than the creed is fundamental.

TO BE CONTINUED.

## The Christian's Strength.

I CROSSED the ocean in a powerful steamship, which weighed more than twenty thousand tons, and pushed her way against wind and wave at the rate of over twenty knots an hour. I could not see the propelling force; that was hidden deep down in the glowing furnaces, helped constantly with fresh coal. That illustrates the spiritual life of every strong, healthy, growing Christian; his strength is measured by the inward supply of divine grace. The spiritual force and progress of a growing Christian prove that his life is hid with Jesus Christ. Happy are you if your neighbors who can see you every day can know by your outward conduct that your inner life is fed by an unseen Christ.—Rev. T. L. Cuyler, D. D.

## A Daily Portion.

THE manna was so pure and delicate that it could not bear contact with earth. It fell upon the dew, and had to be gathered ere the sun was up. Each one, therefore, had to rise early and seek his daily portion. So it is with the people of God now. The heavenly manna must be gathered fresh every morning. Yesterday's manna will not do for today, or today's for tomorrow. We must feed upon Christ every day, with fresh energy of the spirit, else we shall cease to grow. Moreover, we must make Christ our primary object. We must seek him "early."—C. H. M.

## Lord, Teach Us to Pray.

ONE of the greatest needs of the world and the church today is men who know how to pray. The need is felt and acknowledged, but it is easily supplied; for prayer is a most wonderful thing and few of us know much about it. When we begin to study prayer we find it has in it something of the infiniteness of God and that in this matter the most advanced of us is but a beginner. There are mysteries in prayer that we have never explored; there is a power in prayer that we have never wielded; there are joys and sorrows in prayer that we have never tasted. Though we may have been in Christ for years, we still need to come to him as disciples came of old with the request: "Lord, teach us to pray."—Rev. G. H. C. MacGregor.

## Keep Out of Sight.

THE fisherman who understands his business keeps out of sight of the fish. It is recorded of a gentleman who, seeing a little Scotch lad very successful in catching fish, asked him the secret of his good fortune in catching so many, while he was seldom rewarded with a bite. "Easy enough, sir," said the boy. "I do nae go in sight of the fish. The successful fisher of men must likewise so hide himself behind the crags, as that the souls he would win will see 'Jesus only'."

## Dig Your Well Deeper.

ADRY time has always been improved more or less to dig wells deeper. There is no better time to do this than in the time of a drought. We know of many old wells that have been made better than new by being dug deeper in the time of drought. When the next time of drought comes they can be relied on as never before.

It is a very dry time just now in the religions world, and it is a good time for us all to dig our wells deeper. Do not be satisfied, no matter what your experience has been, but dig deeper. The love of many is waxing cold. There never, perhaps, was a time when it required more alertness to keep from spiritual drowsiness and famine than now. And there is no better way to keep awake and refreshed with that living water that Jesus promised than to dig your well deeper, and then "with joy shall ye draw water out of the wells of salvation." Let us all resolve to go deeper! The dryer it gets around you, the deeper you need to dig.—Christian Witness.

## Religious News.

WE came to this field the PRINCE WILLIAM first of May and found AND 2ND KINGS—a very kind and sympathetic CLEAR CHURCHES. people who are continually bestowing upon us tokens of good-will and friendship. We have good and appreciative congregations on Sunday and a good Sunday school connected with each church. We also sustain a week night prayer meeting and monthly conference in each church. Our prayer is that God will abundantly bless us and that many unsaved may be led to accept Jesus Christ as their personal Saviour.

C. W. SABLES.

Sept. 23rd, 1901.

HOPEWELL, N. B. This year I took the month of August for vacation and drove my own team. I enjoyed this very much indeed as I had a good opportunity to see my friends and to enjoy driving through the country. I drove to Moncton, then to Amherst, Maccan, Southampton, Spring Hill, Oxford, Westchester, Acadia Iron Mines, Bass River, Economy, Five Islands and back to Spring Hill over Maccan mountains. I preached for Bro. Baker at Oxford where I found a beautiful house of worship and a large congregation. It