

Rev W & M Gutzke

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## Notice.

Read this statement: Any of our present subscribers whose year's subscription to this paper closes with any month between now and January next, by renewing their subscription for another year will receive the paper for the remainder of this year gratis, and all of next year from Jan. 1902 to Jan. 1903, for 50 cents. We want our subscribers' time to begin and close either with July or January, either at the beginning of the calendar year, or in the middle of it. So any one who subscribes for this paper at any time during the balance of this year, whether old subscriber or new, will receive it from the time they send in their subscription until the close of 1902. But all arrearages must be also paid with renewal of subscription. We hope all our present subscribers will continue taking the paper. It will take all of them to keep it going, and make it pay its way and it will very much oblige us if those who owe for it will send in payment soon, as we need money to pay the printer every time it is issued from the press. We hope to make the paper more interesting and helpful to our readers than ever. As soon as we can get two thousand subscribers we will publish it every week.

## Notice.

We begin with this issue a number of consecutive articles, written by Rev. Spencer B. Meeser, D. D. on the Baptists; their present status; and their spiritual conception of religion etc. We believe they will interest our readers. And when we have finished with these we will begin a serial which will last for several months, entitled, "Railroading with Christ." It is a thrilling temperance story, said to be a real reminiscence of life. We have space only for short parts of it at a time. Now any one who will subscribe for this paper at any time during the remaining months of this year will get these articles from the first one; that is, from Oct. 8th to the close of this year and all of next year for 50 cents, that is 15 months for the one price of the paper, 50 cents. We will have back numbers from this date to give any one who subscribes until the close of this year.

## Pearls and Pebbles.

WM. W. BARKER.

**A**LTHOUGH the truths we love and preach do not depend upon men for their life being divine, yet for their propagation they do; for those who do not know them must see them in flesh and blood before they will accept them. When truth possesses a man he'll be held eternally. The reason the Baptist denomination is so stable is because the people of it as a whole are possessed by the truths of the New Testament. This possession begets loyalty and fortitude. A denomination always produces typical men and women. Take an average representative from our ranks and he is one not to be ashamed of.

The demand of the churches of the denomination for a ministry that can supply its needs spiritually and mentally has produced a type of men that are certainly worthy of the gospel they preach. And although a few out of the thousands in our ministry have disgraced themselves and for a time apparently injured the cause, yet it gives the writer great pleasure to think of this splendid body of men of God, and he feels honored in having a place in the ranks with them.

Once in a while one finds a minister that fills the ideal in the mind's imagination and that in flesh and blood, mind and soul, completely responds to all demands for a minister of the

Gospel. It was my privilege to hear Pastor Greatheart preach the other Lord's Day, and I had the pleasure of being with him afterwards. Ten years he has served the happy people that love him as a pastor should be loved. Ten years has he lived before them the sermon which when preached have revealed various phases of the divine life within him. Ten years has he been loyal to the truth which gives him such heart delight to preach.

Did I enjoy his sermon? Do I enjoy his sermons? Do I enjoy bread made from the finest of the wheat. Why, I didn't miss a word of either of them. He called them simple messages and so they were, but greatness is manifested in simplicity. When a man understands what he is going to say he can be simple. The Lord Jesus was in the midst of the divisions of his discourses and shone through them all like He stands and shines amid the seven candlesticks. Supporting all said was the heart from which the truth emanated, the beating of which reached the hearts of his hearers. I could feel that the message was everything in the estimation of Brother Greatheart. He honored the Word of God, he unrolled it, he let it speak for itself, he applied it faithfully and lovingly. It was a part of his own life that he gave us, the truth having possessed his heart.

Each time after the sermon Brother Greatheart came down among the people, not to be congratulated, but to get hold of their hands and hearts. What a modest presence and kindly bearing! Big-hearted brother, he took everybody into his affection. He's just the one folks would run to confide in and get help from in trouble. Thank God for him and his kind. After leaving him one felt enriched. Brother Greatheart always leaves a sweet taste in one's mouth and a brave feeling in the heart. To meet him is to feel better.

Such is one of the men upon the whole of whom we set our hopes (as we may set them upon men) for our dear denomination. The few heterodox men—who make as much noise as a few guinea-hens as they go to roost for the night, and who by their noise make some think that the whole denomination is going to pieces—are few indeed and helpless alongside such men as Brother Greatheart. This dear brother loves God and this is the reason of his strength of character and his ability to satisfy hungry souls. Brother Greatheart lives for others. Do you want proof of this? Well, the sermons I heard him preach were preached for a brother to whom Brother Greatheart decided to give a chance to rest for a Sunday, although he was enjoying his own vacation. And this was not the only time this season that he did this.

Brethren, the guidance of the work of the denomination may be safely reposed in the many men after the order of Brother Greatheart that make up our ministry. We need not fear the little coterie of men such as the Rev. Maurice Quiggles, D. D., LL. D.

Let us get to work!

## The Unpardonable Sin.

J. W. WEDDELL.

A Bible Reading.

**"F**OR if we sin wilfully after that we have received the knowledge of the truth (Jesus's truth) there remaineth no more sacrifice for sins." "For it is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away (away from Christ) to renew them again unto repentance, seeing they crucify (or require the crucifixion of) the Son of God afresh, and put him

(in his first crucifixion) to an open shame" (Heb. vi: 4-6). Whosoever speaketh against the Holy Ghost (the Christ of the Holy Ghost), it shall not be forgiven him; Matt. xii: 32.

I made this declaration on the basis of God's word. The unpardonable sin is simply the unpardoned sin, the sin that refuses Christ's full and final expiation or atonement.

There is a good deal of needless burden and anxiety on this matter. This we may know—God's word clearly proves it—the unpardonable sin is: (1) Not some special form of sin. The grace of Jesus Christ is promised to "save unto the utmost" (Bible Union Version) those who come unto God by him.

(2) Not some particular degree of sin "though your sins be as scarlet." God hates sin, but he loves the sinner, "where sin abounded grace did much more abound."

(3) It does signify a wrong mind regarding sin and a wrong way of treating the remedy for sin, which is Christ. On this account, any sin may be the unpardonable sin and until the remedy is applied, is the fatal and unpardoned and, in so far, unpardonable sin.

Study briefly these three proof passages.

1. "If we sin wilfully," etc.; Heb. x: 26. Many have understood this to mean some deliberate transgression after conversion. It may be so but it is not necessarily so. It is so if it be unconfessed and unrepented, but not because of its particular form or fashion. There are three things said about the unpardonable sin here:

(I) It is wilful, or as we say, "Done a purpose" this the literal of the original.

(II) It is knowing, or done with gospel knowledge; i. e., knowledge of Christ.

(III.) It is without sacrifice, or in other words, it stands unforgiven. We need to recall here the keynote of Hebrews; Jesus Christ the perfect sacrifice and the end of the law. We sometimes say, the Better Spokeman, High Priest, Sacrifices, etc., "following out the various chapter headings. It were better to say the best, nay the sole and only sacrifice. Jesus alone can save. Hence if one sins today deliberately and wilfully, or as if he thought some Old Testament rite or ritual might atone for him; if he, knowing that the old sacrifices are put away and the one sacrifice on the cross has been made, sin or go on sinning, trusting in the works of the law or mere morality, let him know that he is left utterly forlorn and lost, for since Christ has come there remaineth "no more sacrifice for sin" on the Mosaic schedule, but only judgment. In the light of today and on this side of the cross, the sin that goes back to the blood of bulls and goats, is unpardoned and unpardonable, for it has passed over the only pardon possible.

2. "It is impossible for those who are once enlightened," etc. (Heb. vi: 4-6). This signifies perhaps in part the reprobacy occasioned by lukewarmness or backsliding. But in the main, it is intended to encourage the troubled or the weak in the faith, to put new and full trust in Jesus Christ and go on to better things. For it tells us these things that belong to us in Christ:

(1.) Man is fully enlightened, the Light of the world has come, there is nothing beyond, nothing further to be expected for insurance or assurance of salvation.

(2.) We have tasted of the heavenly gift. The final gift of God's love, promised to the ancients, is already our by actual experience and enjoyment. "Lo, I am with you."

(3.) We have been made partakers of the Holy Ghost, whereby we lay hold on heavenly riches, the things of Christ at God's right hand.

(4.) We have tasted and known "the good word of God, and the powers of the world to come," which is as much as to say, that not only the promise of heaven and future blessedness is ours, but actual foretastes of its realities are given us "Joy unspeakable and full of glory."

Now if in view of all these things we fall away, not from religion, but from Christ and unto Mosaicism and work righteousness, with its implied worldly conformity and its attempted atone.