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Who Should Use The Lord's Prayer?

By J. M. FENDLETON, D. D.

The answer which a man gives to this question is a pretty good index to his theology. If, for example, he takes the view of the late F. W. Robertson of Brighton, England, namely that all persons are by virtue of their birth children of God, he will of course say that all may use this prayer. If, on the other hand, it is believed that regenerate persons alone can claim God as their Father, it follows that this prayer should be restricted to them.

While I adopt no view because any man holds it, I am glad to find Mr. Spurgeon and Mr. Moody on what I consider to be the right side of the question. The latter in an address on "Heaven" says, "we say 'Our Father which art in heaven.' A great many people are lost by that prayer. It is not the Lord's prayer but the disciples prayer. The Lord's is in the seventeenth chapter of John. Satan rocks many off in a cradle to sleep on that so-called Lord's prayer. None but a disciple of Christ can use it and say 'Our Father.' To the unsaved Christ said 'Ye are of your father the devil.'"

I am glad that Mr. Moody has expressed these views. I have long been grieved at the indiscriminate use of the Lord's prayer, so-called, not because he prayed thus, but because he gave it to His disciples as a model of prayer. There is a sense in which we refer to God as the universal Father. We mean that He is the creator of all and therefore, we speak of His creatures as His children. God Himself said to the Jews, "I have nourished and brought up children, and they have rebelled against me." But in the evangelical sense of the term children it can be applied only to the regenerate. They are sons of God, and Paul says, "Because ye are sons God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father."

There is a passage which is, if possible, more plain than this. God commands his people to separate themselves from the impenitent, saying, "Come out from among them, and be ye separate, said the Lord, and touch not the unclean; and I will receive you, and I will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty." Here we see who can say, "Our Father." They are not unbelievers, but those who must come out from unbelievers that God in the spiritual sense may be their Father and they his sons and daughters. The Jews claimed God as their Father, but Jesus said to them, "If God were your Father ye would love me," thus showing that a filial relation to God is inseparable from love to Christ. How then can the impenitent honestly and sincerely offer "the Lord's prayer? No impenitent sinner can truly say to God, "Hallowed be Thy name," for he does not hallow it; nor can he honestly say "Thy kingdom come," for he is not identified with the interests of the kingdom; nor can he sincerely say, "Thy will be done," for if he could he would at once cease to be an impenitent sinner.

It will be inferred that I object to the use of the Lord's prayer in promiscuous assemblies, Sunday-schools, etc. I certainly do. When wicked men, as is often the case, unite in the services of the Episcopal church and say, "Our Father which art in heaven," etc., it is an abomination for it is a falsehood. It would be well for every such man with a sense of his wickedness

to pray, "God be merciful to me a sinner." When Christians bow before God in prayer they may with the utmost propriety and should with holy unction say, "Our Father Who art in heaven."

Nehemiah Was a Noble Layman.

His portrait ought to be in the world's picture gallery among heroes and faithful men. He was a bright man and pushed his way up by his ability and integrity to a chief in the nation. He was a fine executive officer, a brave civil service reformer, and sagacious manager of men. He stopped leaks in the treasury, and declined the spoils of office, and accomplished a work in fifty two days that had waited to be done for more than eighty years.

Nehemiah carried his religion into secular life, and though he lived in a royal court, and a heathen one, too, he maintained his piety amid those environments. Few do this. Religion grows very pale and sickly when people attain lofty station and follow the customs of a worldly and fashionable life.

He never forgot his nationality and his religion, and was true to his own people and made large sacrifices in order to help them. His heart was warm towards Jerusalem, and he felt the reproach of her broken walls and burnt gates. He wept and prayed; his face became pale with sorrow on account of the desolation that was upon Israel. Nehemiah teaches us how to weep and pray, and labor for the repairing of the broken walls of the city of God. Every true revival of religion begins in the sorrow and tears of the godly who deplore the decay of piety, and the dearth of conversions in the church. He did not begin by blaming others for their shortcomings, but by humbling himself before God and offering himself in consecrated service. Tears and prayers preceded work, and when he saw the condition of the city he stirred the hearts of the people to rise up and build. Being on fire himself he soon set others on fire, and Jerusalem was girdled with earnest builders. One burning torch is enough to kindle a hundred other torches. Nehemiah started a great reform, and a great religious revival. But it all began in tears, confessions, and prayers. When he surveyed the broken walls his heart was deeply moved, and he resolved to wipe out the reproach upon the Holy City. Soon the lukewarm people caught the contagion of his zeal, and a seemingly impossible work was done in less than sixty days. What things might be wrought in our church during the next sixty days if the people "had a mind to work!"

The After Meaning.

When the Lord said to Peter, who was astonished at his washing the disciples' feet, "What I do thou knowest not now; but thou shalt know hereafter." He had no reference to the eternal future. He meant that the significance and lesson of the lowly act of washing their feet would dawn on his mind later on. It would be understood by and by. Just then it was a lesson in cipher, to which he had no key. The real significance of many of the events of life is not seen at first sight. It is afterward they disclose their meaning. After-meanings do not always tally with first impressions. Begin with childhood. We were placed under restrictions, and were forbidden many things we desired. We were not allowed to eat what we wished, or to go where we wanted. We are schooled in self-denial. Our mothers said "No" to our requests a hundred times. The result was that hot tears came to our eyes, and often resentment and resistance to our hearts. We did not know the reason of things; but as our judgement grew, and character ripened we began to see the meaning of it all, and we found that our hardships were concealed blessings. The process of education illustrates the same thing. We are only too ready to say; "What is the

use of learning these rules, and going through the drill and drudgery of the school?" There seemed to us no use in studying what we had no liking for, or complying with rigid rules imposed by our teachers. We did not know then, but later on meaningless things revealed their hidden wisdom. As we go through life, and our observation widens, and experiences multiply, we discover the real meaning of previously half understood words and un'toward events. Many things we least understood at first have turned out to be our greatest good. Our reverses and disappointments have often been God's kindnesses to us.

How to Have a Bright Meeting.

W. W. BARKER.

A bright meeting? Yes, that's it. And can we have one? Yes, it all depends upon those that form the meeting. In a meeting a few nights ago, after the leader had done his best to give a keynote to the people he "threw the meeting open" and then waited, waited, waited, but alas! one's imagination pictured a funeral, and people waiting for the corpse to be brought in or carried out. And this at a meeting of happy people, people who could have brought heaven to earth by their joyous singing and heart-moving testimonies. Well, if you've been to meetings like this you know the need of uplifting ones. Let us have Psalm 126 instead of Psalm 137. But who's responsible? The leader is not, alone, nor one or two people. All that go are. You are, reader.

Things don't happen, they are caused. Good meetings don't happen. To have a bright meeting *determine* to have one. Make up your mind that you'll do you share towards it. Say this: "If an ungodly person is present to-night so far as I'm concerned he or she shall know that the religion of the Lord Jesus is the only source of happiness, and that His people love to speak His praise." Yes, you're right, we've got to consider those that will be there. A gentleman took an unbeliever into a meeting saying: "I'll show you some happy people." But what a draggy meeting it was. People looked at the carpet pattern, pillars, ceiling and hymn books; they shuffled about, they coughed, and their faces wore expressions the very opposite of happiness. The Christian man had nothing whatever to say to the unbeliever about the meeting at its close, but he thought a great deal of what might have been.

Do your part then. Study the topic. Read with the meeting in mind. If you find anything in the newspaper that you can turn to good account, tell it. If you read a sweet piece in your denominational paper tell it, and thereby impress some heart with a spiritual lesson. If you've never spoken get up and recite a verse of Scripture. Next time give another, adding such an expression as this: "This verse has strengthened my heart to-day." Next time say a little more. You'll soon be able to speak freely. But keep on until you do it easily. Have a little bit of the right kind of pride, and make up your mind that all the meetings held in your church shall be as good as any held elsewhere, and such as will honor Christ.

A few words about other things. The singing. Let it be spirited. Sing hymns through in many cases; don't spoil the thought by cutting it off in the middle. Have the hymn books on a little table by the door, so that people can take them as they enter. If they are on the seats people will sit on them, and some will have to be bookless. I saw a stout person sit on three books not long ago and pick up a book from a seat in front to sing from. The testimonies—keep to the three minute rule if the meeting is a very large one. The prayers—let Psalm 27:8 (first clause), come in here: "One thing have I desired of the Lord, that will I seek after." Long prayers make some people think prayer a very unpleasant thing.

The cause of a bright prayer meeting is the prayerful consideration of it beforehand, and a determination on the part of each one while in the meeting to sing, pray and speak for the glory of Jesus. Then will come to pass a meeting like the one described in prophecy: "They that feared the Lord spake often one to another and the Lord harkened and heard." Then here's to having a good meeting every time one is held.

"On The Rocks." Or, He Didn't Want The Pilot.

Some few years ago, while a terrible storm was raging in the English Channel, a sailing vessel was seen working for St. Sampson's, a harbor on the north of the Island of Guernsey. Just outside the harbor she was seen to cast anchor, evidently intending to wait there until the storm had abated, and doubtless intending to come into port with the morning tide. So far the captain of that ship had shown wisdom, for it would not have been possible for him with his limited knowledge of the surroundings of that harbor to have made the port himself. But inside the harbor was a man intimately acquainted with it, and whose business it was to bring the storm-tossed mariner into port—the pilot.

After waiting some time and seeing no signal he said to the cluster of mariners and others who stood around him: "Surely he never means to stay there and run the risk of losing ship, cargo, crew, and his own life in the bargain? No anchors that he has will stand the strain there will be upon them before this night is out."

Presently the pilot went to the signal station, for it was growing dark, and signalled to the captain of that ship, and sure enough the answer came back:—"DON'T WANT THE PILOT."

But the pilot, a kind hearted Christian man, signalled again, "Very dangerous—wind increasing in violence—come into port." But to all this the same answer:—"DON'T WANT THE PILOT."

"Very good," said the pilot. "One thing is very certain to my mind, whatsoever others may think, you'll never want another pilot in this world, for as sure as there is a God in heaven, this is your last night on earth. Before morning you'll be in eternity."

All night long the storm raged, and with the first gleam of morning light the pilot and others gathered on the shore. Alas! no ship was to be seen, for all that remained was her deck-house, high and dry on the rocks,—the rest, captain, crew and cargo were lost in the raging sea.

Lost in sight of port, lost after being warned, lost when she should have been riding safely at anchor or moored to her berth in the inner harbor.

This captain is but a type of, alas, tens of thousands who yearly, nay daily, surge along on their path to destruction, warned, as children in the home, warned in that God-blessed institution, the Sunday School, warned by God's own ministering servants again and again, warned by God's stern and terrible messenger, death, warned when their own well-beloved, those dearer to them than their own lives, are laid away in the cold grave, warned as they hear the solemn words of the minister,—"Since it hath pleased Almighty God to take from the world the son of this beloved one, we herewith commit its body to the grave, earth to earth, ashes to ashes and dust to dust," warned as they hear of the certainty of the resurrection, and know full well that in spite of all their indifference, assumed or real, to this state also must they come at last.

Well and truly do the Scriptures say: "It is a fearful thing to fall into the hands of the living God." This must be so wherever the soul is unprepared for the meeting. But even here it seems there are conditions that would of necessity intensify the terror to the soul of the unconverted one. Read the Word and see, the Lord compares Israel to a well kept vineyard that had been walled about and nourished and well attended, and then asks the question of His backsliding people, "What more could have been done for it than He had done for it?"

So we think the Word in some such sense as this cannot fail to come home to the terrified consciences of those dying unsaved who had been reared in Christian Canada in godly homes, walled in with holy influences from their earliest

days. Having ever before them the inspiring examples of Christ-like lives.

But even where this has not been the case the lack will excuse no man, for God is not without witnesses in any life. The Preacher, Conscience and the Word are ever with us. But like the captain of this ill-fated ship many hold them in slight esteem, and all the while the night-storm and darkness are upon them.

Other ships during that eventful day had made the entrance to the harbor, and the pilot had brought them in. These were lying snugly and safely at ease while the other was dragging her anchors and finally dashed to pieces on the rocks. Christ said to many of the men of His day, "Ye will not come unto Me that ye might have life." It was not the Pilot who was unwilling to save for he repeatedly offered his services. But the one in the perilous position who could neither come in himself or would not let those who could bring him in.

So the heavenly Father cries out today as of old time: "All day long have I stretched forth My hands unto a disobedient and gaining people." And Christ still pleads and calls, "Come unto Me all ye that are weary and heavy laden and I will give you rest."

FREDERICK T. SNELL.

Havelock, N. B.

Washing The Disciples' Feet.

In the act of washing the disciples' feet our Lord embodies in concrete form the genius of the Christian spirit. His kingship was not conferred by right of birth, or by virtue of a peculiar privilege. He achieved it through service to man. As the apostle says: "He, whose equality with God implied no ambition or usurpation, humbled himself, and took upon Himself the form of a servant, and became obedient unto death, even the death of the cross, wherefore God hath highly exalted Him, and given Him the name that is high above every name." Our Lord's place in the moral realm rests upon His humble, self-sacrificing service to man. The spirit that gleams through the act described in this narrative, is characteristic of His entire mission and entire relationship to man. His greatness rests upon His service to man. The more clearly we apprehend this truth, and the more closely our conduct and standards of life conform to this spirit, the more nearly do we imitate Christ.

But the act of which we are thinking derives its significance from the fact that it was the Son of God who thus humbled Himself. There is no moral beauty or power in the fact that a slave performs a slave's task, but when one whose nature and station makes the slave's task incongruous to him, stoops out of love to do it, the lowly service is at once transfigured. It was because our Lord was what He was that His service to the disciples is so amazing and impressive. We must never forget that a man can only humble himself so far as he stands upon some height of power or capacity from which he can stoop. He must have something to give up, to which he is entitled, before he can perform a deed of sacrifice. From this point of view we see that Christian humility does not lead a man to neglect his opportunities of advancement, wealth, learning or power. On the contrary, it provides a new and strong motive for leading a man to make the very most of himself, to build himself up in the things for which men are striving, not that he may become proud or self-indulgent or self-sufficient, but in order that he may have the more which he may place at the service of his fellow men.

The evangelist's description of the thought in the mind of Jesus as He stooped to this service throws a vivid light upon the way the Christian temper brings the highest motives into association with the lowliest tasks. John tells us that just then Jesus had a clear vision of His relation to God and of His own authority and power. Jesus knew then that he came from God and went to God, and that the Father had put all things in His power. We should expect that, moved by this consciousness, He would have preached His greatest sermon or performed His most astounding miracle, but no. John tells that moved by this consciousness, "He girded Himself with a towel, poured water into a basin, and began to wash the disciples' feet." The clearest revelation of His nature and destiny

moved Him to the lowliest act of His human life. That is the way great thoughts and great motives act upon the Christian heart. They make the Christian more tender and humble and self-sacrificing. We come near to man just in proportion as we come near to God. It takes a great motive and a great inspiration for the service of man.

Only The Young Needed.

"How old is he?" "About sixty," is the answer. "We don't want him, then. We want a young man," and an able minister is thrown aside without even a trial.

"He is too old. We don't want a man over forty." A strong, able-bodied man, who has applied for a position as sexton, is turned aside, and an inexperienced young man accepted.

"She is getting too old. Turn her off and get a young teacher in her place." The teacher, who has been in charge of the school for forty years, is discharged, and a young girl, with little or no knowledge of the work, is put in her place.

Is it fair that the old should be turned out and the young only accepted? Give the young a place, but let them start at the bottom and go to the top as their elders were obliged to do. They will gain knowledge and experience in this way. The old have made their mistakes and profited by them. They have learned by experience what it is best to do under existing circumstances, and how to deal with human nature.

A minister, who has been in charge of different churches for years, knows more about his business than a young man fresh from college. He knows how to deal with the people. How to comfort the sorrowing, guide the anxious souls to God, and instruct those who would learn. He knows more about the Bible than he did years before. He can better present the truth to the people. He has years of Christian work and experience to help him.

The teacher does not teach forty years without learning something. She sees where she can improve her methods of teaching. She learns how to deal with different pupils. She becomes better and better acquainted with the different studies, and learns how best to teach them. The young teacher has all these things to learn. When she has taught forty years it is to be hoped she will know more than she did when she began.

We live to learn. Even the most stupid cannot help learning something as the years roll by. We learn more by experience than in any other way. Forty years of experience and work teach us more than forty years of study. If this is true, and I think every sensible person will say it is, then why turn the old aside? Why take only the young? Why say he or she is too old? If we are never too old to learn, why should we ever be too old to work, provided we retain our health and strength?

Should not the white-haired minister be better able to preach and take charge of his church than the one who just entered the ministry?

Should not the teacher, who has grown old in the service, be better able to discharge her duties than the one on whose diploma the ink is still fresh?

In most all other callings the old and experienced are sought for, and employed. In critical cases of illness the old doctor is called for. In difficult cases of litigation the old successful lawyer is retained; and when the judicial bench is vacant, the government will place the old competent jurist in the chair, and as he advances in priority he is elevated to supremacy in judicial functions. But when the most important matter concerning mankind is to be dealt with, viz: that of the soul, the man of mature mind and ripe judgment is passed over because he is old, and the novice is preferred and put in the place the man of riper years should occupy.

Why not give the old a place and reverence them as the Japanese do? Do not force them to retire from business because there is no place for them. Allow them to die in harness.

The truth of a case does not by any means always substantiate the worst construction that can be put on the facts. And yet it is only the part of prudence for a man to reckon on having to meet the very worst construction that can be put on his conduct. The charity that "thinketh no evil," and "rejoiceth not in iniquity" is not too common.

The Death of Dr. A. S. Gumbart.

The committee appointed to recommend a pastor for the Fifth Baptist Church, of this city, as a successor to the lamented Dr. W. T. Chase, unanimously decided to recommend Rev. A. S. Gumbart, pastor of the Dudley Street Baptist Church, Boston, Mass., and on Sunday morning Dr. Whitman, who is acting as a supply, announced that there would be a meeting of the congregation on Tuesday evening to hear the report of this committee. On Sunday evening he read a telegram from Boston, conveying the sad intelligence that Dr. Gumbart was dead. It is needless to say that the news fell like a thunderbolt on the congregation. He was in the very prime of life—in the 46th year of his age. It is understood that the committee had assurances that Dr. Gumbart would favorably consider the call if unanimously extended to him. It is learned that the cause of his death was angina pectoris. He was taken ill on Sunday morning at five o'clock and died at a quarter of eight A. M. Dr. Gumbart was born in Boston, November 25th, 1853. He was left motherless at the age of five years, and not long after his father took the family to New York. He received his early education in the public schools of New York City, and at Cooper Union. He served an apprenticeship as an engraver, and when deciding to enter the ministry a bright business career was before him. He studied theology, and was ordained in 1878. His first settlement was at Port Richmond, Staten Island. His later pastorates were at Jersey City, South Norwalk, Conn., and Brooklyn. By an unanimous call of the Dudley Street Baptist Church, Boston, he entered upon the pastorage in 1890. In these nine years 740 have been received to the membership, and unity and prosperity have been continuous.

Dr. Gumbart was possessed of an easy and effective delivery, and preached without notes. Besides his pulpit and pastoral work he found time to be a frequent contributor to the denominational paper, and only a few days ago we received a short article for *The Commonwealth*. It is needless to say that the death has cast a gloom not only upon his great congregation in Easton, the Fifth Baptist Church of this city, but upon the denomination at large who mourn his untimely death. We have been fortunate enough to secure a most excellent portrait through the courtesy of Mr. W. K. Krips, a deacon of the Fifth church, who recently made Dr. Gumbart a visit, and it will be found upon the cover page. —*The Commonwealth*.

To Know God in Christ—This is Life Eternal.

C. C. BROWN.

It is said that when Bishop Fisher came from the Tower of London, and saw the scaffold on which he was to be beheaded, he took from his bosom a copy of the Greek Testament, and raising his eyes aloft, said, "O Lord, direct me to some passage in Thy Word which will support me through this awful scene." Upon opening the book, his eyes fell upon these words, "And this is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ." He closed the book and walked on to death saying, "This is sufficient for me and for eternity."

Life eternal is the highest manner of life possible to man. The wicked are immortal, but nowhere are they said to possess eternal life. Because of this, and because the idea of unending punishment is so revolting, the effort has been made to make the Bible teach the doctrine of the annihilation of the wicked.

In the Bible life eternal means more than life enduring. "He that hath the Son hath life," and this means that within the believer there is a power and a principle which rules and controls his being, and brings him at last to a condition fixed and eternal in joy and peace. Jesus declares that to know God in Christ is life eternal. To know means to recognize, to submit to, to be guided and controlled by. He who knows God acknowledges Him. He who knows God's revelation accepts it, yields to it, submits to it. Knowledge which does not influence one is not worth much to him. To know Christ is to sub-

mit to His law, to accept His mediation and atonement, to flee to Him for refuge from sin.

When everything else decays, this one thing is imperishable—the knowledge of God and Christ. It is the one permanent thing connected with our little life here below. These fleshly houses must decay. Nothing in them is to last, except that which had to do with God. Our institutions must all perish—even our churches; but that in them which had to do with God, no tooth of time can touch. Our friendships and personal intimacies are eternal only as they are knit together in God. To know God is life eternal—nothing else is.

Why, then do not men know God? Because some have not heard of Him, and because others have no desire to know Him. To learn of God compels a man to learn too many things against himself. To the man that is having what is called "a good time" in this world—a good time in sin—ignorance of God is bliss. No narrow, hide-bound rule constricts his ways. He does not feel called upon to observe the Sabbath nor any of the laws of the decalogue. He can pursue any course of pleasurable sin, and no thought of God worries him. He ignores God, and in a way, is happy. This is the man who does not know God because he does not want to know Him. On a dark, rainy night, I was walking the streets with a bull's eye lantern—a lantern that could be made dark or bright by moving a slide. On my way I met a poor drunken fellow, staggering homeward. In order to see who he was, I turned the light quickly upon him. He staggered back and exclaimed, "Don't shine that thing at me!" He was drunk; he did not want any light. A light in revealing the way to him would also reveal him to others, and hence he wished no light. Everywhere we can hear the cry, "Don't shine that thing at me!" Men don't want the light. In the councils of the wise, the question is often discussed as to the best plan of reaching the masses. The truth is the masses do not want to be reached. The cry is on the air, "Don't shine that thing at me!" and hence it is that so many have not eternal life. Meanwhile the decree remains unalterable—"And this is life eternal, to know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ."

Sumner, S. C.

Doctrines Tested by Experience.

Intellectual conception of religious truth are often reshaped after we leave our class rooms and studies and go into the world of sin and sorrow. Experience is needed to keep the mind in balance. The theological student who spends three or four years in some secluded seminary, breathing only the atmosphere of the recitation room, will form conclusions which by and by he will find erroneous and worthless when he enters upon practical ministerial life. Truth is not fully revealed to him under the light of his study lamp. Theories which may seem unassailable fall to pieces when he applies them to practical evangelization. This is a big round world and cannot be understood by studying a small section of it with nothing but books to guide us. Human life is an authentic interpreter of revealed doctrine. There has recently passed away one of the ablest and best ministers of England in the prime of his days and ability, Dr. Berry, of Wolverhampton, known in this country at first because Mr. Beecher named him as eminently fitted to succeed him at Plymouth Church. The work and worth of Mr. Berry during the past dozen years fully justified Mr. Beecher's highest estimate of him. In a funeral sermon preached by Mr. Jowett, successor to Dr. R. W. Dale, of Birmingham, is told a very suggestive incident of Dr. Berry's life. When he left college he was an ardent iconoclast, ready to destroy most things of evangelical type. Old creeds were worn out. He said nothing of the atonement, and the story of the cross rarely told. But not long after the beginning of his ministry, on a dark, drizzly November night, a poor girl came to his door, asking if the minister would come to see her mother, for she was dying, and "to get her into heaven." It was a house of ill fame. He found the dying woman surrounded by fallen girls. He first told her that God was her Father, and she was His daughter, and how He loved her. There was no response. Then he related the story of the prodigal son and how

the Magdalene was saved. But it brought no comfort to the dying woman. Then there was dragged out of him, bit by bit, the story of the Crucified as his mother used to tell it to him while he was a child at her knee. It was then hope began to dawn to the woman, and as Mr. Berry himself said, "I think we got her in." The saving power of the cross was then learned for the first time by this noble and much loved man recently called to his rest. The atonement was a new truth to him as he dealt with sinful lives.

Flashes of Light From God's Lamp.

A. S. GUMBART, D. D.

Spirituality.

"Be spiritually minded."—Rom. viii. 6.

So far as Christian character is concerned few words furnish more food for helpful thinking than this word "spirituality." It is a word difficult to understand from a philosophical point of view, because it must largely, if not altogether, be interpreted through personal experience. Spirituality is something more than being emptied of worldliness, it is being filled with something. If a clay vessel is filled with perfume the vessel itself will become permeated with perfume. A Christian whose life is characterized by spirituality, is a Christian whose life has been permeated with the sweetness of the Christ-life. Spirituality is not cant, or sentimentality. It is as natural to the man as perfume is to the rose, and as unostentatious as the morning dew. It cannot be imitated. It is not sanctimoniousness. It is not an external adornment of speech or action. It has the genuineness, the modesty, the beauty, the strength of the Christ-character. It comes through an everyday consciousness of companionship with Jesus; through earnest and prayerful Bible study; through blessed communion with God; through kindly deeds and loving words; through a complete renunciation of the things of the flesh and a consciousness of voluntary and joyful surrender to the influences of the Holy Spirit.

For His Sake.

Two men were sin'ing a shaft. It was rather a dangerous business that they had to do—it was to blast piece of rock. Their custom was to cut the fuse with a knife. One man then got into the bucket and made a signal to be hauled up. When the bucket again descended, the other man got into it, and—with one hand on the signal rope and the other holding the fire—he touched the fuse, made the signal, and was rapidly drawn up before the explosion took place. It was a dangerous business. One day they left their knife up above, and rather than ascend to procure it, they cut the fuse with a sharp stone. It took fire. "The fuse is on fire." Both leaped into the bucket, and made the signal; but the windlass would haul up but one man at a time; only one could be saved. One man instantly leaped out, and said, "Up with ye; I'll be in heaven in a minute." With lightning speed the bucket was drawn up and the one man was saved. The explosion took place. Men descended, expecting to find the mangled body of the other miner; but the charge had loosened a mass of rock, and it lay diagonally across him, and with the exception of a few bruises and a little scorching, the man was unhurt. When asked why he urged the other man to escape, he gave a reason that skeptics would laugh at. If there is any being on the face of the earth I pity, it is a skeptic; I would not be what we call a "skeptic" to-day for all this universe. They may call it superstitious and fanatical;—but what did he say? "Why did you insist on this other man's ascending?" In his broad dialect he said, "Because I knowed my soul was safe, for I've gie it in the hands of Him of whom it is said that faithfulness is the girdle of His loins;" and I know that what I gied Him He'd never gie up. But t'other chap was an awful wicked lad, and I wanted to gie him another chance." All the infidelity in the world cannot produce such a single act of heroism as that.

News of The Churches.

The pastors of the city churches report a healthy state of things in them, at their Monday meeting. The Leinster Street Church is looking forward to the coming of Rev. Ira Smith, of Ontario, the first of May. Until then Rev. Mr. Kelly, returned missionary, will supply their pulpit. He baptized two into the fellowship of the church, last Saturday evening.

Brussels Street is without a pastor at present. Rev. H. F. Waring preached for them last Sunday, and for the next two Sundays of this month Rev. Mr. Clatworthy of Ontario, is to supply for them. It is possible they will call him to the pastorate, if they think he can fill the bill.

The Tabernacle has no settled pastor as yet. It is reported that they are looking to Rev. J. P. Wetmore as the coming man.

There is quite a religious awakening in Ludlow under the labours of Pastor M. J. King, who has been much hindered in efforts to care for the different sections of the field by the somewhat protracted illness of Mrs. King; we are sorry to hear that she does not seem to improve. Heavy storms and bad roads have also been in his way, as with many others. The good work however, is progressing with pleasing results, Bro. King baptized four converts April 9th. May the mighty power of the Holy Spirit flood the whole of that beautiful valley.

The church in this growing section of country is holding its way, and making some advance under the labours of D. F. Mullin. He is now entering his year of toilsome service with the people there. The special meetings at Sisson Ridge are full of interest, and the hope of the pastor and his workers is, that many will soon decide for Christ. There are three church edifices on the field. One is finished, and two are in course of construction and will be finished before the coming summer closes.

Pastor Bishop has been holding special meetings in this part of his diocese for several weeks. The little church here has been much revived and many of the congregation are feeling anxious about their lost condition. But none have as yet confessed the Saviour in Baptism. But the promise is, "that His word shall not return unto Him void, but shall accomplish that he pleaseth and shall prosper in the thing whereunto He sent it."

Brother Colwell, pastor of this church, is much encouraged in his work among this people. They have shown their appreciation of his faithful labours among them in a very tangible way, not only by paying him his salary promptly, but by making him liberal donations in each section of the church. The congregations are large and attentive, and the spiritual atmosphere warm.

"Letting The Light Shine."

By BISHOP E. R. HENDRIX, D. D., LL. D.

The best commentary on the Bible which has ever been is a holy life—it even illuminates and beautifies the sacred text.

Said John, the Golden-Mouthed [Chrysostom], "Nothing makes a man so illustrious as the manifestation of virtue; for he shines as if God with sunbeams." But one cannot shine unless he be luminous. All theories of light require a luminous body. Light is part of that kind of energy known as radiant energy, and possesses a marvellous velocity where the conditions are favorable, but there must be a luminous body whence this radiant energy comes. The light must first be in the body before it can be transmitted. The Christian's light is alike constant and far-reaching, according to the graces which make him luminous.

He who said "I am the Light of the world," also said "Ye are the light of the world." The source of the world's light in either case is the same; for ours is a derived, a reflected light. Our graces of character are like the rays which illumined the face of Moses when he came down from the mount of God; they are but the reflection of the light of the knowledge of the glory of God shining in the face of Jesus Christ. Our graces come from His grace. Like the stars [planets] our light comes from looking upon the glorious face of the sun. If we have any power to illumine the pathway of life, it is because the Son of Righteousness hath risen upon us.

We grow in grace, in all grace, in all graces, as we grow in the knowledge of our Lord Jesus Christ. He that hath the Son hath light as well as life, for in Him was life and the life was the light of men. Beholding as in a glass the glory or character of the Lord, we are changed from glory into glory. A Christian shining on earth tells of a Saviour reigning in heaven and filling all things.

The light which shines from Christian character reaches the heaven whence it came. We are a spectacle unto angels as well as unto men. To the intent that now unto principalities and powers in heavenly places might be made known by the church the manifold wisdom of God." The church is God's prism, which shows the manifold grace no less than the manifold wisdom of God.

Our Lord never bade His disciples to let their light shine until He had shown them the seven-fold rays which make the white light of Christian character: Humility, Contrition, Meekness, Mercy, Purity, Peace, Endurance. Each is "blessed." Peter, who heard the Sermon on the Mount, reproduced it in a sentence when he said: "Finally, be ye all like-minded, compassionate, loving as brethren, tender-hearted, humble-minded; not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye might inherit a blessing."

It is this inherited blessing which we are to share with the world and blesses him that gives as well as him that receives. Truth first embodied in a personal Saviour and then in saved persons saves others.

The unanswerable argument against unbelief is the life of the believer. "Ye are our epistle, written in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not in ink, but with the Spirit of the Living God; not in tables of stone but in tables that are hearts of flesh." The stars [planets] no more tell us that the sun is shining somewhere than these "living epistles" tell of a "light that never was on sea or land" save as it shines in the face of Jesus Christ.

Married.

MINER-WILSON.—At Salisbury, on the 6th inst., by Pastor J. E. Finer, Henry Miner and Florence Wilson, both of Moncton.

HAWKES-HAWKES.—At Albert, Albert Co., by Pastor J. E. Colwell on the 23rd inst., Mr. Hartley Hawkes and Miss Winnie Hawkes, all of Albert.

BORDEN-KNOWLES.—At the home of W. F. Ferguson, brother-in-law of the bride, Moncton, on the 12th inst., by Rev. W. B. Hinson, Arthur B. Borden and Alice J., daughter of George Knowles, all of Wolfville, N. S.

WHITMAN-CAREY.—A very pretty April wedding was celebrated on the afternoon of April 12th, at the residence of Mrs. J. B. Tyrell, the bride's sister, 52 Alexander Street, New Edinburgh. The contracting parties were Miss Alice Gertrude Carey, daughter of Rev. Dr. Carey, formerly of the First Baptist Church, Ottawa, but lately of St. John, and Mr. Edward Cecil Whitman, of Canso, N. S. Rev. Dr. Carey, father of the bride, officiated and gave the bride away. He was assisted by Rev. Dr. Herridge and Rev. A. A. Cameron. After the ceremony, lunch and reception, the young couple left for Washington and afterwards will go to Canso.

Died.

FULLERTON.—On March 25th, at Brookville, Albert Co., the ten year old son of Uriah and Huld Fullerton, was accidentally shot by his little brother. The family have the sympathy of the entire community in their sad affliction.

MILNER.—Mrs. Annie Milner, wife of George Milner of New Horton, was relieved from a protracted suffering which she endured with patient resignation to the Divine will, 2nd inst., in the 36th year of her age. She leaves a kind husband, two sons and two daughters to mourn, but they sorrow not as those who have no hope.

MILBURN.—The adopted daughter of Rev. E. C. Baker and wife, Miss Maud M. Milburn, fell sweetly asleep in Jesus at Newcastle, Northumberland Co., on the 5th inst., pneumonia carried her off. She was in her 21st year when she departed. She was a pious, humble living young lady, loved and esteemed by all who knew her, and she seemed to be the light and life of Bro. Baker's home. She will be very much missed by them and the church, for she seemed to live for these two institutions—the home and the church.

"Sister thou wast mild and lovely,
Gentle as the summer breeze;
Pleasant as the air of evening,
When it floats among the trees."

New Brunswick Convention Receipts.

Tobique Valley,	H. M.	\$2.00
Bristol,	"	1.00
Carleton, Victoria and Madawaska		
Quarterly Meeting,	H. M.	8.00
Andover,	"	1.00
Rockland,	"	1.50
Northampton,	"	1.20
Forest Glen,	"	1.80
Middle Simonds,	"	2.00
Cardigan,	"	3.41
Upper Queensbury,	"	2.50
Several personal donations,	"	5.00
1st Springfield,	"	3.38
2nd "	"	1.00
Lower Wickham,	"	.95
Jemseg,	"	1.75
Mill Cove,	"	.90
1st Grand Lake,	"	3.00
2nd "	"	6.00
Lower Newcastle,	"	3.26
Upper "	"	2.55
2nd Johnston,	"	.60
1st Harvey,	"	5.80
New Horton,	"	.95
Valley Church, Surrey,	"	2.20
1st Hillsboro,	"	8.50
Ambrose Allaby, Lewisville,	"	1.00
York and Sunbury Quar. Mtg.	"	5.50
Rev. F. T. Suell, Havelock,	"	4.00
Lee Corey,	"	1.00
A. Fowles,	"	1.00
Deacon R. Mullin,	"	1.00
Silas Thorne,	"	1.00
C. F. Alward,	"	1.00
Eddie Keith,	"	.50
Queens Co. Quarterly Mtg.	"	7.75
	F. M.	7.75
Scotchtown Church,	"	1.00
Rev. C. H. Henderson, North		
Valley Misson,		2.00
Kars Church,	H. M.	2.50
1st Springfield,	"	1.50
G. A. Hammond,	"	2.00
Mrs. G. A. Hammond,	"	2.00
W. M. A. Society, Valley Church,		
Surrey,	H. M.	5.23
F. M.		2.00
Robert Elkin,		
Havelock Church as follows:		
Ezra Ketchin,	H. M.	\$1.00
E. McCackin,	"	.50
Mrs. Fowles,	"	1.00
Mrs. W. H. T. Summer,	"	5.00
Mrs. J. J. Wallace,	"	1.00
		\$ 125.03
Before Reported		1219.00
		\$1344.03

J. S. TITUS, Treasurer.

St. Martins, N. B.
April 17th, 1899.

Comparatively few persons, we imagine, realize at what a cost of time and pains and thought the religious and philanthropic work of the community is carried on. There are very few religious, educational, or charitable institutions that do not largely depend for their successful management upon the unpaid labor of men whose time commands a high price in the market. The men who are able to give tens and hundreds of thousands are not the only ones who are advancing the interests of education and religion.