

Rev. W. E. McGulzre

# THE HOME MISSION JOURNAL

VOLUME III, No. 22

ST. JOHN, N. B., NOVEMBER 26, 1901

WHOLE No. 72

## The Unsaved Steward.

Luke 16, 1-13.

BY REV. EDWIN FAXON OSBORN.

**I**N a recent paper upon this passage a certain writer took the ground that the text had evidently been garbled, by some ancient transcriber, for ulterior purposes; and proceeds to tell that the Saviour did say, getting his knowledge from precedent and common sense

This certainly is an advance beyond the historical methods, and at an presumptuous bound leaps past scholarly and painstaking textual criticism. It does away with authoritative revelation and leaves us stranded on the rocks of precedent and common sense.

This will never do. Let us depend upon a careful exegesis, attempting it well assured that we are garbled rather than the text, for I am not aware that our best manuscripts differ here, except possibly in one word.

The text as it stands is harmonious with itself and with the other teachings of our Lord.

Here is a rich man commending his foreman for playing a final trick upon him before he is discharged for rascality. The foreman discounted his master's bills, and the debtors understood that the favor was done by the foreman and not by the master. The debtors were grateful, and the foreman, when he should be discharged, would find at least a temporary home with them. The rich man does not say that his foreman has done honestly. He does not say that he is pleased. No doubt he is displeased. No doubt he would get redress if he could. But he goes home to his wife and says, "That foreman of mine is a sharp fellow. He has completely outwitted me, and has made friends of my debtors in doing it. The scoundrel! However, I admire his wit." To the man himself he says, "Well, my man, seeing you had no chance left of living with me, you have done well for yourself in your last act of rascality. I praise your shrewdness."

After completing the parable the Lord says that worldly-minded people are wiser in their own generation, that is, in the sphere of worldliness (see Thayer, *genoa*, 2, b.), than the children of light. This man had wit enough to make use of his worldly power to provide himself a home. The Lord exhorts the disciples to do likewise, but also differently. They were not "in their generation," but ought certainly to have the wit of those who were "in the sphere of worldliness." The unjust steward lost his place because he was not faithful. If he had been faithful he would have received from his master a larger trust; for, "he that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much." This man was unfaithful in the trust given him. Of course his master would discharge him. But his quick wit grasped something even out of his fall. The disciples should have all the worldly wisdom of this man without the unfaithfulness that led to his fall. They should have wit enough to provide themselves a home, at least in part by means of the unrighteous mammon; but they should do better than this unjust steward did. They should be faithful to their Master, as the unjust steward was not to his, and so secure their home with the Master instead of with his debtors. Then the Master will intrust to them the true riches, even "the riches of his grace." These are of priceless value. It is worse to misuse them than to misuse the Master's money. "But if you have not been faithful in the unrighteous mammon, who will trust to you the true; and if you have not been faithful in that which belongs to another, who (of us) will give to you our own?" (hemeteron. Westcott and Hort.) By fidelity in their use of the worldly means which God has intrusted to them, Christians must prove their worthiness to be intrusted with the wealth of his spiritual kingdom.

Christians must be honest also, for if they will

not deal honestly with another they will not deal honestly with God, and God will not trust them with spiritual riches. He could not if he would, for their unfaithfulness and dishonesty makes it impossible for them to take hold of the spiritual riches.

Indeed, let us not be deceived in this matter. As the unjust steward, in unfaithfulness, lost his master, and as a poor substitute gained a transient home with his master's debtors, so if we are not faithful to God in the unrighteous mammon we shall lose our home with him. "Ye cannot serve God and mammon." We must make mammon serve God for us. This is the real teaching of the parable. And mammon in our hands must not be unrighteous. It must be the means of all righteousness. If we serve mammon, that is, fail to recognize God's right to all our worldly goods, claiming them and loving them as our own, and so being unfaithful to what God has intrusted to us, wasting his goods, we must make shift as best we can to make friends with God's debtors; for he will not retain in his service any who are unfaithful to him in this matter of worldly goods.

There is no trouble in the parable. Worldly wisdom looks out for a home—misusing God's property, a home with the Devil. Christians are to have worldly wisdom enough to look out for a home and friends, but more wisely—rightly using God's property, a Home with Him.

But to this day it remains true that "the children of this world are wiser in their generation than the children of light." were used for God with the same determination and wisdom with which the wealth of the "children of their generation" is used for mammon, the nations of the world would be evangelized before the middle-aged are dead.

### Heart vs. Intellect.

WM. W. BARKEE.

**S**OME people see wrong and gloat over it, but not being a moral turkey-buzzard seeking carrion. I simply speak on a very important topic for the benefit of those who appreciate these thoughts.

I know a minister that treats his congregation every Sunday as if the members of it, like the Athenians of old, "Spend their time in nothing else; but either to tell or to hear some new thing." He studies ardently during the week and when his people gather to worship God on the Lord's day, he puts them through a series of mental gymnastics such as no class in a college is given in the same space of time. Before him are business men who have thoroughly used their brains during the previous week and are tired in mind and body, these, with mothers whose household and family cares have severely tried them, factory girls needing something that will be a balm to mind and heart, young mechanics needing something to strengthen their manhood, old people longing for heavenly manna, and children that seek the crumbs that fall from the Master's table make up his congregation. It takes a mother to know what food her children need and the God-directed minister can surely ascertain from his knowledge of his heart-yearnings, his observation of the work done or not done by his people, the warmth or coldness of the spiritual life of the church and from his pastoral visitation what food the hungry souls before him require.

Some congregations know more after their services about ancient Greece and Rome, about the Swiss Alps, the great building of Europe and the topics of the day than they do of the "One altogether lovely." Some congregations don't know what they have been told (I suppose the minister does), and some are treated to all the negations that make the religious atmosphere in some places today intensely foggy. How delightful must be the sensation of preaching "I don't know," and "We are not certain," it is

much in advance of Paul's day, for he said, "I know, and am persuaded." Ah! sweet food for hungry souls, this speculating! Possibly Paul was wrong after all when he said to Timothy: "Preach the Word."

I wish the words, "Feed my sheep" were emblazoned over the clocks in every meeting house, and that every Christian preacher in the land would not get past the point of taking notice of them. "Feed my sheep!" Yes, Lord, thou hast commanded and it shall be done. Life is short, we must "redeem the time," and as there is no likelihood of drying up the fountain of truth we will keep going to it so that "the word of Thy grace which is able to build us up and give us an inheritance among them that are sanctified" may alone be relied upon.

What this world needs is heart rather than intellect. There has been more good done through the promptings of hearts filled with the love of Christ than all the cold, austere and heartless intellectual philosophizing that has been given to the world. I disparage not the use and development of the mind; this I believe absolutely essential to the establishment of the religion of Him who "spoke as never man spoke;" but I contend that intellect must be made subservient to hearts filled with the Holy Spirit of God. Indeed, if we go beneath sentiment and judgment into the intuitions of our hearts whence all actions of the conscience spring, we will find, if they have been properly trained by the Holy Spirit, we get intellect guided by the heart and made subservient to it; and the teaching that springs from such a source will be the best possible to procure on this earth. We are told to "keep our hearts with all diligence, for out of them are the issues of life" and yet men go on training their minds and they never, never, think of training their hearts. Heart training must be first. Give me the eloquence of a warm heart rather than the "glittering generalities" or "discoveries" that come frigidly cold from a mind subsisting simply upon its own workings. Let preachers attend to their hearts and their words will take care of themselves.

After all, people love the "old, old story," for it's a simple one. A man heard a great preacher in London one Sunday morning and came out of the church saying "What a great intellect!" He heard Spurgeon that night and came out of the church saying, "What a great Saviour!" Away then with this "darkening counsel, by words without (heart) knowledge." It takes a great man to be simple and the greatest preachers—great in the effectiveness of their sermons—have so well understood what they were preaching that they could tell others plainly, so that they too could understand and carry some good away. The way to tell a preacher is by the men and women he produces. Some years ago a great English surgeon visited Paris to meet a great medical practitioner there. Being both interested in the science that had made them famous, they talked about their operations upon their patients and the results of them. The Englishman said that he had performed thirteen operations; the Frenchman said with much pride that he had performed one hundred and eleven. "I saved eleven out of my thirteen," said the man from England; "how many did you save?" "I did not save any," came the answer, "but *ze operation was very brilliant!*" The lesson is palpable.

### As to Repentance.

**R**EPENTANCE, according to New Testament teaching, is not an emotion. Neither is its chief quality emotional. Our dictionaries mislead us. When they define repentance as "feeling sorry for what one has done," they may reflect the popular theology, and give expression to current superficial notions on the subject, but they do not reflect the New Testament. There may be

**The Home Mission Journal.**

A record of Missionary, Sunday-School and Temperance work and a reporter 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  
REV. J. H. HUGHES,  
Carlton, St. John.

Terms. - - 50 Cents a Year

genuine repentance with few tears, or none at all, and there may be floods of tears, with poignant sorrow and keen regret, and yet the plentiful lack of true repentance.

Repentance is not synonymous with penance. The Roman Catholic New Testament in English commits this grotesque blunder, and tells us that "do penance" is the meaning of the majestic divine command "to repent." This is in keeping with the materialism, mechanical sacerdotalism, perfunctory priestcraft of Romanism, but is an outrage on the New Testament. Any amount of self-inflicted suffering may be endured,—fastings, vigils, flagellations, painful journeys, privations and tortures even unto death,—without a trace of godly repentance in it all. True repentance seeks to express itself in some other way than through penance.

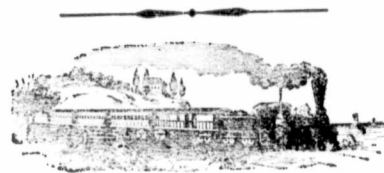
Also, repentance differs from reformation. Genuine repentance will speedily and surely show itself in a radical reformation, but there may be a reform of conduct before the eyes of men whose roots are very far from reaching repentance before God. The drunkard may become sober, the indolent may become industrious, the immoral may become respectable and yet show no slightest sign of what the New Testament means by repentance.

When Christ began His ministry by the bold and startling challenge, "The kingdom of God is at hand: repent ye and believe the gospel." He laid His demand upon the entire intellectual and spiritual nature of man. Primarily He addressed Himself to man's thought, to man's capacity to recognize the truth concerning God, his relations to God, and his responsibility for right thinking about God, and for right conduct toward God. The New Testament knows nothing of the modern psychology which separates mind and heart in man, nor does it teach that we may have right affections and emotions while our thinking is vague or erroneous. Christ's imperative demand was: "Change your thoughts about God; your mental and moral attitude is wrong; God's manifest reign among men is now beginning; set yourselves right toward it, and accept the message that I am bringing; the currents of your mental and moral being must be reversed."

The key to every man is his thought, we heard Mr. Emerson say; change his thought and you change the man, and in no other way. Mr. Emerson was heterodox in a multitude of things, but surely he was orthodox in this, and had got his doctrine from the New Testament. When the Bible lays so much stress on the "heart" as the fountain of life, it is not limiting its appeal to our emotional and affectional faculties, nor putting these in the chief place. "My son, give me, thine heart." "With the heart man believes unto righteousness." The emphasis here is not on the feelings, but on that which underlies feeling, and makes honest feeling possible and fruitful, and saves us from that wretched and ruinous condition where feeling has usurped the faculty of thinking. In every spiritual exercise, and not least in repentance, right thinking—the right exercise of our rational powers upon the truth as pertaining to God, to Christ, to sin, to redemption, to Christian living—is fundamental and essential. There can be no repentance without it. Such right thinking, prompted and guided by the Holy Spirit, and nourished by the truth of the New Testament, will infallibly lead to all needful feeling, and as infallibly lead to right character and conduct. And there is no other way. The doing of God's

will, which is the only goal of normal human action, can only come from right thinking about God,—repentance.

This theme, always important, has in its special pertinence and suggestiveness just now. It is a time of revival in our churches, as our columns gladly bear witness. We rejoice that converts are coming in multitudes, "as doves to their windows." Is it not the time, then, to set forth in fullness and truth the New Testament conception of repentance? May it not be that much of the feebleness of initial Christian "experiences," and much of the superficiality of the average Christian living, is due to the lack of a right understanding of what is included in true repentance toward God? We heard the veteran Nathaniel Claver tell his first Christian experience in a sentence: "I became conscious, one day, that for nineteen years I had been eating God's bread, and had never said 'Thank you' for it." This consciousness led to a reversal of his thoughts about God, and his relations to God, and led to a corresponding change in his character and life before God. No wonder there is joy in heaven over one sinner that repents. It is the turning of the whole current of his being from sin and Satan and the world toward God.



Refracting with Christ.

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CHAPTER II.

Benton's momentary vexation was speedily forgotten, however, when just inside the door of the grimy stable where the big iron-horses were stalled, he caught sight of a fair-haired little lad, who was waiting there with a dinner-pail in his hand. Any body would have said that that blue-eyed boy was Benton's son.

"Here, Poppie, is your dinner!" said the boy. His face was flushed and his voice trembled a little.

"Why, Joe, what's the matter?" asked Benton kindly.

"Nothing much, Poppie," replied little Joe, trying hard not to let the tears steal into his eyes. "Only Jake Summers pitched into me as I was coming up here just now, and almost upset the dinner-pail!"

Benton's brow clouded. He could bear an insult directed at himself, but for Summers' boy to maltreat little Joe seemed insufferable.

"Did you call him names?" he asked.

"No, Pop, I tried to remember what you said the other day, and to treat Jake as nicely as I could."

"God bless you, my boy!" rejoined his father, tenderly, giving him a gentle pat. "You did just right. Don't feel badly over what happened, Joe. He'll knock me to every one in this world. But bear up pluckily, and always be a man!"

There was no time for further talk just then, for Benton had to look sharply to his engine and to run it down cautiously from the round-house to the train-shed. As he slowly rolled by the group of his critics, still occupied with their dinner-pails, he could overhear their coarse gibes even from the cab. So could Benton's faithful fireman. But the latter was not at all disturbed by these innuendoes directed against his engineer, for he knew well how favorably in point of both skill and grit Benton contrasted with some of his defamers. The fireman had heard that the

tough, insolent Summers had been several times in trouble with the railroad authorities, and knew that he really should have been discharged long ago. On one occasion, Summers, in spite of all his braggart spirit, had been known to jump from the cab of his locomotive in face of an approaching train, when the shock of the final collision had actually proved so slight as not to bend a bar on the cow-catcher, or even to crack the glass of the head-light. The man who was running the engine of the other train in collision was John Benton. He was then only a freight engineer, and as a reward of his pluck that day had been forthwith given a passenger run. The accident might have been a bad one if Benton had not stuck to his post. Knowing all these facts the fireman simply grinned contemptuously as he overheard the gibes which, unreasonable though they were, so keenly cut into Benton's sensitive soul.

Arrived under the shelter of the huge train-shed, Benton became so absorbed in giving a few last oilings and affectionate attentions to his superb engine that he quite forgot the temporary annoyances of the previous hour. When everything had been made snug for the long run, he climbed up to the high cab, awaiting the signal to start. Meanwhile his thoughts flew swiftly out of the train-shed until they lovingly rested upon the vision of a little home not far away which was bright with the presence of a sweet-faced wife and a fair-haired, manly little boy. The outer shell of that home consisted of a small yet attractive house of which Ben was now proud to call himself the owner. For though once it had become heavily mortgaged through the excesses in drink, he had since by careful economy succeeded in clearing it entirely from debt.

From these reveries Benton was aroused by a sharp hail from the conductor, who passed up to him a despatch, remarking:

"We have orders, it seems, to wait for a special at Walnut Siding until just twelve. If it does not arrive at the Siding by that time, we will understand that it has been held at Hammeville, and are, in that case, to go ahead westward relying on its keeping out of our way."

"Very well, sir!" exclaimed Benton, cheerily. "The order's understood."

The next instant the long express train glided slowly and gracefully out of the station, and, gradually quickening its pace as it click-clacked over the curving tracks of the yard, was soon rushing onward upon the longer stretches beyond, where it could make its best time.

(To be Continued.)

Religious News.

The long suspense in regard **SPRINGHILL, N. B.** to the pastorate is ended, and the people are preparing, prayerfully and materially for the coming of Bro. Eastabrook. We missed the genial presence of the veteran Bancroft; but had a pleasant experience on Sunday, 10th. The word was with power, the singing enlivening, and a brisk meeting of the Y. P. B. U. closed the labors of the day. **D. A. S.**

A very interesting service **SUSSEX, N. B.** was held on the last Sunday evening in Oct. It was the occasion of the 30th anniversary of the church. A history of the church covering these 30 years was prepared by the pastor and read by the clerk of the church. The church roll was called and

68 responded. A thank-offering was taken amounting to about \$60. In addition to this a friend who has been identified with the work from the very first, and who has given generously of his means all them years offered \$50 towards purchasing new cushions for the seats.

W. CAMP.

**Work in the Carleton church**

**ST. JOHN, WIS.** continues to be prosecuted with a measure of vigor. Besides interior improvements made early in the year, the central tower has been taken away and a new tower and spire built at corner with class-room additions for Sunday-school so affording the congregation a modern and convenient edifice. All the services of the church are of a most interesting and refreshing character and the finances are in a most healthy condition—upwards of \$1275 in cash having been raised during the year for church improvements alone. In the afternoon of Sunday, Nov. 3rd, the Sunday school had its annual Rally when addresses were made and reports of an encouraging character presented by the Superintendents and Secretaries of the various departments. In the evening the pastor preached the anniversary sermon.

B. N. NOBLES.

Nov. 5.

We have encouragements and discouragements to report. Discouragements in the removal of valuable

RAVINE,  
CHARLOTTE CO.

members, especially of Mr. and Mrs. J. H. Meredith. Mr. Meredith is a philanthropist as well as a born leader of men. What is our loss is gain to the church at Mellin, Wis. Encouragements in additions. Eighteen came out in the meeting held at Brockway, part of the field. Ten were baptized, some were not permitted, others unfortunately had to leave the place before they had a chance to unite with the church. This has not been the first time we have visited the baptismal waters since coming to this field. In the last eighteen months we have baptized five times and nineteen united. Seven more are to be received on experience the next meeting at Brockway. I wish to acknowledge the kindness of the people of Brockway, who on the night of Oct. 19th, gathered at the home of Deacon E. Smith, where a pleasant evening was spent and leaving the pastor better off by over \$25. May the Lord bless this dear people.

C. S. STEEVES.

The Studholm Baptist church recently held their 61st anniversary. A large number were present on this important occasion. Rev. W. Camp preached a Thanksgiving sermon suitable to the occasion. The church roll was called and 48 responded to their names. A thankoffering was taken amounting to \$37.52. A letter from Dr. Keirstead, now travelling in Europe, was received too late to be read at this meeting, but later in the presence of a large congregation Bro. Jacob I. Keirstead, brother of the Dr., read this fraternal greeting. The letter abounded in reminiscences and dealt with the religious atmosphere the Dr. breathed when a boy. Evidently deep and lasting impressions were made upon the mind of the lad which have gone with him all his life and have been one of the factors of his deeply religious life. Rev. E. K. Ganong being present made a stirring address. Rev. I. B. Colwell took part in the service. Mr. Colwell has just closed a series of evangelistic meetings in this place which have been the means of leading some

COLLINA,  
KINGS CO., N. B.

souls to Christ and strengthening the members of the church. He left with the good wishes of the community.

SALISBURY, N. B.

Received three more into fellowship of the 1st Salisbury Baptist church, two by baptism and one by letter. Hope to receive quite a number by letter in the near future.

Nov. 16.

J. E. TENER.

WINDSOR,  
CARLETON CO.

Recently God has been pleased to revive the work of grace in the hearts of His people at Windsor, Carleton Co. The Church has been strengthened and ten were baptized.

MAUGEVILLE,  
N. B.

We are now settled in the recently renovated parsonage. The people are not slow in keeping pace with their established record for generosity. The church is again assuming the aggressive attitude in her work for the Master. And hope that ere long will be able to report more fully on this phase of the work. I am yours in the Master's service.

Nov. 11th.

N. B. ROGERS.

Since last reporting five have been received by letter. Our house of worship at Lower Cape has recently been painted on the outside by W. E. Calloun, and now presents a much better appearance. A furnace has been put in the parsonage and it works nicely. Our general work is moving on smoothly, nothing special to report. Several have recently asked for our prayers.

HOPEWELL, N. B.

F. D. DAVIDSON.

We had the privilege of baptizing four believers yesterday two of them are Savars and two are Telugus. All of them come from the Telugian community and are under fifteen years of age. One little fellow is scarcely ten years old. We baptized these young converts not because they could stand an examination in theology, but because we believed that they love the Lord Jesus and are entrusting the salvation of their souls to His mediation. While we rejoice in the conversion of these who came from Christian homes we are anxious to see converts direct from the Hindu community. Our message of life is well received. Pray that it may be the power of God unto salvation to many.

W. V. H.

We have on this field some cheering prospects and are enabled to take courage and proceed in the labor of love. I know our cause is the cause of God, and that it shall ultimately prevail in a greater or less degree, though perhaps by some more honored and happy instrument. Many trials of a specular kind have lately harassed us. Independent of the death of our little girl we have endured the severest affliction of life. While my wife and I were stricken down with diphtheria and placed on quarantine, another contagious disease broke out in the community. Smallpox appeared with fatal effect, resulting in the death of Deacon Lemuel Sprague. May all who love the gates of Zion pray that the Lord may accomplish his great and gracious purposes among us. May the Lord give us the spirit of ardent labor and of patient faith; for "neither is he that planteth anything, neither he that watereth, but God that giveth the increase."

WM. M. FIELD.

November 3rd was a day of special importance to the Baptists of Albert Mines;

for on that day their new house of worship was dedicated. Ten years past it was felt that their old house ought to be repaired, or a new one built. To that end the women organized a sewing circle, and at the beginning of the present pastorate over four hundred dollars. In April the people decided to arise and build, with the result we have now one of the best churches in the Eastern Association. The opening services were of a high order. In the morning we listened to an able and eloquent sermon preached by Pastor Hutchinson. Pastor Davidson gave us a sermon in the afternoon that was very much appreciated, and in the evening Pastor Tener preached a sermon that will be remembered for a long time. The church cost \$2,500. The offerings of the day amounted to over \$250, leaving our entire indebtedness only \$380, which we will pay in the near future. We thank God and take courage.

PASTOR M. ADDISON.

Surrey, N. B. Nov. 16, 1901.

**Concerning the Baptists, Their Present Status and Principles.**

**PART III.**

**ACCESSIBILITY OF GOD.**

In this respect we have the aid of the ethical trend of thought in our effort to enter upon the opportunity before us, and bring the world to God.

(d) This is the age of democracy, of which one has said, that its magna charta is "the immediate accessibility of God." The social expression of the sacramentarian conception of Christianity is aristocracy; the social expression of the spiritual conception of Christianity is democracy. The immediate accessibility of God to the human soul is also the philosophical expression of the spiritual idea of religion, and is the heart and center of the practical side of religion as conceived by us, God and the soul, face to face in a spiritual experience with Jesus Christ, is the method of our effort to save the world.

In the very fundamental of our Christian organization we are thus in intimate touch with the idea, prevailing and to prevail in this century, of the true social organization. In all the practice of our theory, there is nothing arises to conflict with the social ideal of democracy, or with its political expression. Indeed history shows how greatly this religious idea has contributed to the political ideal; if, perhaps it is not the mother of the ideal. No form of spiritual ideal of Christianity has ever been a state religion; nor can be. No democracy, no republic can consistently maintain a state religion. The magna charta of democracy, as of Christianity, is the "immediate accessibility of God." The social and political sympathy with our essential Christian idea is a vast significance, and immeasurably widens our opportunity.

If now these statements are correct interpretations of the life and thought of the day, we see that our opportunity consists in the fact that the religious, the Biblical, the ethical, the political and the social tendencies are favorable to us. On the subjective side of opportunity we have the ability seen in the unparalleled successes of the past, and on the objective side the favorable trend of life and thought. These things, our ability and our opportunity, create obligations,

to fulfill which we ought to aspire.

Among these obligations I mention only such as will not be at once apparent, but which are of great importance. (a) The obligation to see clearly the defects of our virtues, and the weaknesses of our strength, in order to fit and form our forces to the best service of which we are capable.

**FEAR NOT CRITICISM.**

We are old enough, strong enough, have had successes enough to permit and invite criticism and discussion of our denominational life, without losing our heads or our self-control. No nervous fear or lack in our essential strength as a denomination should lead us to be unwilling to listen to every intelligent criticism of our methods in missions, in education, in church administration or the presentation of the Gospel.

None can so afford to be patient with criticism as the strong and successful, and at no time is it so important as when the successful are about to enter an enlarged service.

A reasonable consideration may show that methods, successful for a constituency of 500,000 people, may not be the better for one of 4,000,000 people. Wisdom suggests that counsel is always good, and no one should be beyond learning. A real confidence in one's work does not fear that unwise criticism can permanently hurt it. God lives and so will His Church. The wise are ever ready to learn. There is no more valuable opportunity can come to man or church than that which shows him so strong and successful that he can fearlessly pause to consider the method of his future. The largest reward of success and intelligence is the privilege of self-examination, from which to determine to make the good better and the better best. Paul is noblest when in the strength of past achievements he determines to forget them, and press forward to new heights of effort.

(b) I mention again the obligation of the denomination to conceive itself synthetically as a church. I make no plea for a Presbyterian or Episcopal organization. I mean church in the broad spiritual sense.

A study of our history reveals that our churches have sprung from varied sources, and that our principles have come through many experiences, which interpreted to us the Biblical ideal. Our practices have come through several changes, have grown, been modified, and finally accepted by the great majority of the church, after experience has shown them fitted to survive. We are not shown to be historically derived from one root, grown into a trunk with many branches, but from many roots, a thick clump of saplings grown together, near enough for a kind of unity. Now that we can see this genesis of the denomination, for our history is well written, we know how from general Baptists, particular Baptists, separate Baptists, and many others, our present denomination has come; and we should see the need of a synthetic principle, a comprehensive doctrine, to serve us as a logical basis for our denominational life. Such a synthetic principle needs to be as broad as our history, and experience as deep as the fundamental ideal of Christianity, and as liberal as its logical verity will permit. Especially must it be one which has been common to all shades of divergence, which have been justified by experience and which still exists, or we shall simply open the way for schism and cleavage along all the lines of historic divergence. It must go around and include the essentials in all the

bodies in which we have had our genesis, Particular, General, and Separatist Baptists.

**A knowledge.**

Perth Centre, N. B., Nov. 22, 1901.

During the past few months many tokens of kindness have been extended us by churches and individual friends. Among which are amounts sent as follows: Rev. W. E. McIntyre \$10, Bro. J. S. Titus \$30 (to the credit of N. B. Convention). On the evening of the 21st inst., a few of our many friends of Perth and Andover spent a very pleasant evening with us, and before leaving placed in our hand \$27, mostly cash. Also Revs. C. Henderson and W. S. Martin and others sent us personal aid. In all about \$80. For all of which we wish to kindly thank the dear friends who have given us timely aid during our lengthened period of enforced idleness. As to health, I am glad to be able to report that I am on the up-grade. My strength seems to be coming. My lungs seem to be much better. So much so, that I have been persuaded that there is yet a prospect of regaining health (which a few months ago seemed to both myself and examining doctors an impossibility.) I expect in a few days to start for a warmer climate, in hope of thereby aiding nature and medicinal aids to a more speedy restoration. Dear brethren and friends will you kindly follow us with your prayers—and may the richest manifestations of God's favor rest upon all those who labor in his cause in our dear honored land.

S. D. ERVINE.

**Notes.**

The manager of this paper secured over one hundred new subscriptions for it during a cruise of three weeks in the up-river counties of this province. He met with a cordial reception all along the line of his journey. The ministers on the various fields are holding the forts, and are making some advances on ramparts of the enemy. Brother Robinson of Gibson is quite recovered from his recent illness, and is actively engaged in pushing on the Master's work, both at Gibson and Marysville. He is living in the affections of his people, and doing much good work. Brother Manzer who lives at St. Marys is not enjoying good health. We spent a night with him; and during the evening many of his friends from Fredericton, Marysville, Gibson and St. Marys came in and enjoyed a social time; and after doing justice to a well prepared collation which was supplied by the Ladies, Brother Robinson presented brother and sister Manzer with a fine dresser, and a handful of the needful, accompanying the same with a friendly address on behalf of the donors, to which Bro. Manzer made a tender reply. At Kingsclear and Princeswilliam, Bro. Sables is trying to rally up the somewhat sluggish condition of things. He is an earnest worker. We very much enjoyed preaching to his people at Princeswilliam on Sunday. Passing on from there we journeyed up to Benton where we met Bro. Barton at an evening meeting which was a refreshing season. He and his people there seemed to be in the spirit of a revival; he had just come up from Canterbury where he had been holding special meetings with encouraging success. Brother Wetmore is highly esteemed by his people at Hartland and Coldstream. He is now being blest in his efforts to revive the work at Windsor. Some have professed to have found a new-begun hope in Jesus, by faith in his atoning work. Brother Demmings, at Andover is active and earnest in the good work, and is highly appreciated by his people. Brother Ervine, now living at Perth Center is still in poor health. He contemplates going to Southern Colorado to spend the winter in the hope of improving his physical condition. It seems a mysterious Providence that so useful a minister as he has been, should be laid by so early in life from his loved work. We spent a very pleasant Sabbath with Bro. Demmings and his people on the 17th; and made a short call at Nashwaak on our return; held a meeting on the evening of the 20th,

and took subscriptions there, as in all other places where we called. We find that our little paper finds a welcome place in many of our Baptist homes, and is highly prized by many who are not able to take a larger paper, and only for it would have to live in ignorance of what is being done by our ministers and churches. It does not in the least interfere with the larger ones. We know of no one who has given that up to take this. Nor do we ever ask any one to do so.

We need to have fifty of those addressed envelopes that we sent out returned to us in Dec. to meet our obligations during the month. Will you dear reader send in one of them if you are in arrears for the paper?

In consequence of some of our help in the printing office leaving us this week we were behind time in getting this paper out. We hope to have it out on regular time in the future.

**Married.**

**RING TOOLE**—On November 20th, at St. John, West, by Rev. B. N. Nobles, George T. Ring and Sarah Louise Toole, both of this city.

**REID-GOGGIN**—At the Baptist parsonage, Sussex, Nov. 6th, by Rev. W. Camp, Louis W. Reid, of Millbranch, Kent Co., to Sarah L. Goggins of Millstream, Kings Co.

**LEEKEY CLARKE**—At Pennington, N. B., on 14th inst. by Rev. W. E. McIntyre, Melvin E. Leekey of Pennington to Alice M. Clarke of Waterborough, N. B.

**BOYER TURNER**—At the residence of the bride's father, Fredericton, Nov. 13, by J. H. MacDonald, Harry K. Boyer to Adm. May Turner, both of Fredericton.

**GRANT-CURRIE**—At the Baptist church, McKenzie's Corner, Carleton county, Nov. 4, by the Rev. C. Currie, John Grant of Richmond, Carleton county to Edith A., youngest daughter of the officiating minister of St. Andrews, Gbarlotte county.

**CRONE-WEST**—At the residence of the bride's mother, N. v. 12, by Pastor B. S. Freeman, James F. Crone to Helen A. P. West, all of Centreville, N. B.

**BEAMAN-SWEET**—Married at the home of the bride's father on Nov. 16th, 1901, by Rev. J. N. Thorne, Wilfred Beaman, J. P. of Elgin to Jennie Sweet, of Cowardin, Albert county, N. B.

**CURRIE JONES**—At the home of the bride's parents, Middle Hamsville, York county, on Oct. 9th, by Rev. S. J. Perry, William Currie of Bright, to Chas. J., second daughter of Richard Somes Esq., of the same place.

**BENSON-FOSTER**—At the residence of the bride's father, Mr. George Foster, Grand Harbor, Grand Manan N. B. on the 23rd inst., by Rev. A. H. McLeod, Lovd C. Benson and Nancy A. Foster, both of Grand Manan.

**STEEVES-FOSTER**—At the residence of the bride's mother October 30th by Rev. Gideon Swim, Mr. Howe Steeves of Hillsboro, A county, and Miss Ethel M. Foster of Moncton, N. B.

**Died.**

**WEBSTER**—At Elgin, N. B., Nov. 5, Harry Webster, aged 22. One of our brightest young men and one who will be greatly missed by all. His life gave promise of much usefulness. We hope that his early removal will be the cause of some turning to righteousness.

**COLPITTS**—At Forest Glen, N. B., Nov. 4, Havelock Colpitts, aged 41 years. He leaves a widow and two little boys to mourn his departure. He was a loving husband and a kind parent. He ever walked in a quiet, Christian way, with little manifestation but steadfast truthfulness. He was a member of the Forest Glen church and we all shall miss him from our members.

**MARSHMAN**—At Forest Glen, Nov. 7, Gracie Marshman, aged 6 years. Her clothing caught while playing by the fire and before help came she was so badly burned that death came to her release after several hours of suffering. Our brother and sister have been called to part with their little ones in the few months past and full Christian sympathy is extended to them now.

**COLPITTS**—At Hartford, Conn. Nov. 1, Mrs. Jerusha Colpitts, aged 52 years. She was for many years a member of the 1st Elgin church and the body was brought to the old home for burial. The eldest son had brought home the week before the youngest sister's body for burial. Both deaths from typhoid fever. Two others of the family are yet in hospital at Hartford. Much sympathy is expressed for the family