

THE HOME MISSION JOURNAL.

VOLUME I.

ST. JOHN, N. B., JULY 25, 1899.

No. 16.

The Joy of Belief.

BY HENRY M. SANDERS, D. D.

"Believing we rejoice." Confidence is joy. Faith brings gladness. Trust is always a source of happiness.

The religion of Christ banishes gloom. It is a religion for the sorrowful, but not a sorrowful religion.

The conventional saint of mediæval legend, with pale countenance, wasted form, sour features and melancholy visage, is not the New Testament ideal. We are not more pleasing to God when we eat bitter aloes than when we eat honey; when we drink colocyinth, than when we sip nectar. A foggy day is not more heavenly than one of sunshine, nor is a funeral march diviner music than a waltz.

God Himself is called the Happy God, and godliness reproduces this beatific attractiveness. God means that His people should be happy, and has commanded us to rejoice, so that we ought to ask God to forgive us for being sad as when we break any other commandment.

"With joy unspeakable," continues the apostle. Christian joy is a deep and silent thing. And that is the reason it is so often mistaken for its opposite. Because it is calm and grave the world thinks it severe. But "the gods approve the depths and not the tumult of the soul."

Happiness is a shallow, superficial word. It signifies what happens, what comes to us by hap or chance, what falls to our lot from without. It has reference to circumstances; depends largely on material welfare. But "joy" is a nobler word—a deep, serene, and quiet thing—a "calm rapture" as Jonathan Edwards called it. There is nothing boisterous, tumultuous, hilarious about it. It does not express itself in laughter, nor sing comic songs. It is "joy unspeakable." Not a thing to be talked about. Its expression would never be likened to the "crackling of thorns under a pot."

Happiness and merriment are emotions determined by temperament, by circumstance; joy and blessedness depend on a soul which is in harmony with God, is satisfied with God, finds all its needs supplied in God.

The delights on the surface can be spoken, and utter themselves in laughter, but joy lies too deep for smiles. The great river moves silently to the sea with equable flow; the shallow brook chatters among the pebbles.

True Christian joy is "glorified," says Peter, has the glory of Heaven shining upon it, filling, enflaming, transfiguring it; saving it from triviality and cheapness, exchanging the flimsy, fluttering wings of the butterfly for the strong, calm, mighty plumes of an angel. Christian joy is not jollity, the exuberance of animal spirits on which temperament and trouble put a damper. Even men not sanguine or buoyant in natural disposition may have the "joy of the Lord." The gospel has power to make us rise superior to temperament and appropriate alien virtues. If it does not, it is difficult to see what good it does for us.

And similarly with depressing circumstances. Christianity has come on purpose to make us independent of them, to enable us to say: "Though the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields yield no meat; the flock shall be cut off from the fold, and there shall be no herds in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

The Bible finds no contradiction in saying: "As sorrowful, yet always rejoicing." "We rejoice, though now for a season we are in heaviness." Our Lord was a "man of sorrows," but amid the shadows of the cross He could speak about His "joy," and pray that it might be in His disciples. "He rejoiced in spirit."

Suffering men have often been the most joyful. Men in prison have known of liberty. Those on beds of anguish have sung most loudly the hymns of triumph.

Richard Baxter, who was a life-long sufferer, with an incurable disease, and lived with one foot in the grave, as he said; who was persecuted for his religion and was condemned to prison for five years for preaching five sermons, declared amid his paroxysms of suffering: "I have pain, but I have peace," and wrote—not the book—"Is Life Worth Living?" but another, called—"The Saints' Everlasting Rest," which borders on inspiration, and is a foretaste of heaven.

Such are the contradictions of Christian experience, such the privilege of holy living. People who have had the least of the world have often had most of satisfaction. Martyrs, as a class, have been the most cheerful of men. To them thumbstrews have been finger rings and manacles bracelets. Like the salamander, they have flourished in fire, danced on burning coals, and frolicked in a furnace.

There is life under the snow. Greek fire burns in water. And it is possible to be beset with cares and troubles, to live in the hardest of "hard times," and yet have a pure fountain of joy divine welling up in the soul, sweet amid the bitter waters.

In the first letter Paul ever wrote, that to the Thessalonians, he said: "Rejoice evermore." And then, at the last, after he had been flogged five times in the market-place and three times in court, had been shipwrecked three times, and been in prison so many times that he doesn't count them at all; after being pelted with stones by vagabonds, till he was thought to be dead; hungry, cold, naked, robbed; hunted by murderers with only a wicker basket between him and death; betrayed by friends whom he had trusted; everywhere surrounded by dangers and difficulties, and saved at last by being clothed with pitch, and used as a candle to light the streets of Rome, by having his head chopped off—this is the man who at the close of life, with an iron chain clanking on his wrist as he wrote, could say with a repetition and explosiveness that sound like the salute of boom cannon, "Rejoice in the Lord always; and again I say, Rejoice."

The joy of our faith is not to be considered one of the luxuries of the Christian life, but the very staple of it. It is bread, not cake. It is the flower and fruit of religion and all is worthless till it comes to that. Hence the Bible enjoins it and puts it among the commandments. It is a plain and positive duty to cultivate this grace, and to have it; and not to go on forever asking for it and not having it. We ought not to rest satisfied with a religion that does not make us bright and cheerful and happy.

We are not pilgrims on a tedious journey to a distant paradise, but have one all along the way. God gives a heaven to go to heaven in, and feeds us with crumbs that fall from the Master's table, which are a part of the eternal banquet. God wants His people to abound in gladness and to go to Mount Zion with songs and everlasting joy upon their heads.

And that, too, not for our own delectation only, but as a condition of service as well. "The joy of the Lord is your strength" here. It has a practical power which puts vigor into our work. Gladness is the life of any pursuit. We do well what we enjoy doing. Dull duty is apt to be valueless. A sad heart soon tires. We work best when we sing at it. We are weak unless we are glad.

Joyfulness of spirit is the most precious gift for those who desire to lessen the sorrows and sadnesses of the world. David wanted the joy of salvation restored unto him in order that he then might be equipped to teach transgressors God's ways, and that sinners might be converted unto Him. It is the joy of our faith which commands it to others.

Men are still bent on the pursuit of happiness and asking: "Who will show us any good?" And it is the happy Christian who can furnish a satisfactory answer. The joy of our lives will do more to commend our faith to others than all verbal declarations; but if we go mourning all

our days, lugubrious, solemn, sad, men may well ask of us as of old: "Where now is thy God?"

Scriptural Conditions of Successful Prayer.

BY REV. C. W. TOWNSEND.

We believe in prayer. And we believe in it in the old fashioned way—in "real answers to actual requests;" not merely in its *reflex influence*, of which philosophers (so called) speak. They seem to regard prayer as boys do the runaway *knocks* which they give at the doors of houses—just as a matter for their own entertainment. We, however, remember the words, "Ask, and it shall be given you; seek, and ye shall find; KNOCK AND IT SHALL BE OPENED UNTO YOU; for every one that asketh receiveth; and he that seeketh findeth; AND TO HIM THAT KNOCKETH IT SHALL BE OPENED" (Matt. vii. 7, 8).

If those philosophers who talk so disdainfully of prayer were drowning, would they cry for help in order to obtain the *reflex influence* of their own cries? Nay; at such a time they would want aid from without. Christians do not pray for the sake of hearing the echo of their own voices, but they speak knowing that there is a blessed Being who hears, understands, and will respond. Now we believe in prayer thus *because we believe in the Bible*.

In His Word God is spoken of as the God "that hearest prayer." In that Book we are bidden to pray, and also encouraged so to do. There are many promises made to those who pray, and numerous examples are given of prayers offered and answered. The noblest characters in Scriptural biography were mighty in prayer. Time would fail us to tell of Abraham, Jacob, Elijah, David, Paul, and many more who wrestled with God and prevailed.

Above all others, there stands out before us as our pattern the dear Master.

"The Mountains and the midnight air
Witnessed the fervour of His Prayer."

But we have an additional reason for our belief in prayer, and that is the one arising from our OWN EXPERIENCE. Our faith in prayer is not theoretical, but experimental. We trust each of our readers can say, "I love the Lord, because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live" (Ps. cxvi. 1, 2). And yet, though we have this confidence in the reality of prayer, are we not conscious that our petitions are sometimes unanswered? Our prayers do not always speed well. Often we fail to obtain that for which we ask. Why is this? Is the cause of this failure not given by the apostle James? "Ye ask, and receive not, because ye ask amiss" (Jas. iv. 3.)

If we would prosper at the throne of grace, we must observe the rules laid down in the Word for our guidance. We will now point out the chief Scriptural conditions of successful prayer.

1. *There are certain preliminary and foundation conditions.* These are indispensable and unalterable.

1. *The possession of Spiritual Life.*—True prayer is essentially a spiritual exercise; and therefore, before we can pray aright—certainly before we can offer intercessory prayer—we must be alive unto God. "The Lord is far from the wicked; but He heareth the prayer of the righteous" (Prov. xv. 29.)

2. *Abiding in Christ.*—"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you" (John xv. 7). The man who lives near the fountain-head need never be thirsty. Those who abide in Christ are "at the secret source of every precious thing."

3. *Obedience to Christ's Commands.*—"And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight" (John iii. 22).

The Home Mission Journal.

A record of Missionary, Sunday-School and Colportage work. Published semi-monthly by the Committee of the Home Mission Board of New Brunswick.

All communications and subscriptions may be forwarded to
REV. J. H. HUGHES,
 Carleton, St. John

Terms, - - - 50 Cents a Year.

"Make but His service thy delight,
 Thy wants shall be His care."

4. **Sincerity and Purity of Heart.**—The heart must be engaged in prayer, and it must be in a right state. "The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is His delight" (Prov. xv. 8). "If I regard iniquity in my heart, the Lord will not hear me" (Ps. lxxvi. 18). Hearts and lips must be in accord. God will not hear the cry that goeth "out of feigned lips."

5. **The Aid of the Holy Ghost.**—"Praying in the Holy Ghost," is a condition of successful prayer. We need the "Spirit of grace and of supplications" (Zech. xii. 10). He must prompt the desire and shape the petition. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. viii. 26, 27).

II. Conditions to be observed in the present-ation of our prayers.

When we actually come to the Mercy-Seat, let us remember the following conditions:—

1. **IN THE NAME OF JESUS OUR PRAYERS must be presented.** " whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name I will do it" (John xiv. 13, 14.) This condition is again mentioned in John xvi. 23, 24.

Our prayers must be offered *through His mediation*. "No man cometh unto the Father, but by Me" (John xiv. 6.) His name is our *authority in prayer*. It is a name of power with God. We have "boldness to enter into the holiest by the blood of Jesus" (Heb. x. 19.) *This name is our plea in prayer*. For "Christ's sake" we should ask to be heard, and expect to be answered; pleading His work, merits and blood.

2. **With FAITH must our prayers be offered.** "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb. xi. 6.)

"All things, whatsoever ye shall ask in prayer, BELIEVING, ye shall receive" (Matt. xxi. 22.) Faith in His *existence* is the first ground of prayer. Then, faith in His *ability* to help us. Again, faith in His *willingness* to bless us; faith too, that he will really do that for which we are asking.

3. **We must pray with PERSISTENT IMPORTUNITY.** "Continuing in prayer" (Rom. xii. 12; Col. iv. 2,) is a condition of prayer. We ever remember the story of Jacob (Gen. xxxii.) The record of that wondrous night of wrestling with Hosea xii. 4-6: "Yea, he had power over the angel and prevailed: he wept, and made supplication unto him: he found him in Bethel, and there He spake with us; even the Lord God of Hosts; the Lord in His memorial. Therefore turn to thy God: keep mercy and judgment, and wait on thy God CONTINUALLY."

We have, too, the example of the disciples waiting for the Spirit. "These all continued with one accord in prayer and supplication" (Acts i. 14.)

And our blessed Saviour taught us that "men ought always to pray, and not to faint," in the parable of the importunate widow (Luke xviii.) And He exemplified His own teaching; for He "continued all night in prayer to God" (Luke vi. 12.)

4. **Asking according to the wish of God** is an important condition of success in prayer. "And this is the confidence we have in Him, that if we ask anything according to His will, He heareth us: and we know that He hears us, whatsoever we ask, we know that we have the petitions that

we desired of Him" (1 John v. 14, 15.) "Thy will be done," is the best prayer we can offer, or God can answer. Sometimes God answers prayers that are not according to His will, and the answer proves to be a curse instead of a blessing. Let us beware! Remember what is written concerning some of old: "He gave them their request; but sent leanness into their soul." (Ps. cvi. 15.) Let every prayer contain this proviso: "Not my will, but Thine be done."

5. **Pleading the promises,** is a condition of success in prayer. "Do as Thou hast said," is a powerful plea with God. The promises of God have been well likened to cheques, and we have to present them at the Bank of Faith, expecting payment for them. Most of the *conditions* mentioned are really implied *promises*. It has been said that "God's promises are a Christian's pleas in prayer, the guide of his desires, and the ground of his faith." The prayer should fit the promise as the key does the lock.

6. **Unity of desire among believers,** is a condition of successful prayer. "I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." [Matt. xviii. 19.]

"And when the Day of Pentecost was fully come, they were all with one accord in one place." [Acts ii. 1.]

"Now unto Him that is able to do abundantly above all that we ask or think, according to the power that worketh in us, UNTO HIM be glory in the Church by Christ Jesus throughout all ages, world without end, Amen." [Eph. iii. 20, 21.]

The Bible as Literature and Much More.

ROBERT STUART MACARTHUR.

II

(Continued from last issue.)

Rationalistic Theories.

One characteristic of all these theories is the effort entirely to eliminate entirely from the New Testament all its miraculous elements. Strauss gave us the myth theory, making the Gospels simply crystallizations into the story of the Messianic ideas, which had for several generations filled the minds of imaginative men in Palestine. Careful students clearly see, apart from all other considerations, that the time between the death of Christ and the issuance of the Gospels was too short for the development of mythical histories, which necessarily are the growth of centuries. It is also to be affirmed that the first century was not a credulous time. We know well that Sadduceeism had permeated all Jewish thinking and general reasoning. We know that even among the disciples there were doubters regarding even Christ's resurrection; there were doubters then that there might be no doubters now. The disciples were really slow to believe what surpassed their comprehension. In many ways the Gospels run counter to the Jewish ideas of the time. The Gospel was for all nations; the Jews taught a religion which was for Jews alone. The Gospel proclaimed a suffering Messiah; Judaism gloried in the hope of a temporal march and a triumphant kingdom. We know, also, that the apostles were sober, thoughtful, judicial men, and the very last writers likely to be the propagators of mythical statements and groundless fancies. It is not too much to say that the man who could invent the character and history of Christ would have to be Christ Himself. It makes a less severe tax upon our credulity to believe that Christ lived and died and rose, as is taught in the Gospels, than to suppose that the evangelists could have imagined such a life, death, and resurrection.

The theory of Baur has been called the "tendency theory." This theory makes the Gospels crigrate in the second century. It affirms that they were written under other names, for the purpose of reconciling opposing opinions between Gentiles and Jews, both of whom were represented in the churches. Literary objections to this theory are numerous, and so are historical and doctrinal objections; but the moral objection is absolutely conclusive. This theory requires us to believe that faithful disciples of Christ in the second century were conscienceless fabricators of

a life of the Lord, while claiming that they were companions of the pure and holy Christ whom they describe. Such Jesuitical impostors as these persons would be, on this supposition, is utterly inconsistent with every conception of honesty, manliness, honor, and Christianity. It has been wisely pointed out by Dr. Strong that Baur's admission that the Epistles to the Romans, Galatians, and Corinthians, were written by Paul in the first century, utterly vitiates his elaborate theory. These epistles clearly testify to the main events of Christ's life, and thus the entire theory is overthrown by its own author.

We have also the "romance theory" of Renan. This theory contradicts that of Baur in essential particulars. It admits a basis of truth in the Gospels, and it holds that they were written in the first century. Thus one rationalistic critic destroys his brother rationalist. Old-fashioned believers in the Gospel may preserve their souls in patience while these critics are lustily engaged in the work of mutual destruction. We can calmly gaze upon the *disjecta membra* of the critics, rejoicing that the truth is not imperilled while they are destroying one another's rationalistic theories. Renan affirms that the events of Christ's life were so sublimated by the enthusiasm of his disciples that they are really overlaid with "pious fraud," and so cannot be accepted as genuine. He makes the Gospels historic romances. He writes with much literary beauty; and he throws the charm of his rare sentimental glamour over his pages. But he dares deny to Christ "sincerity with himself;" he affirms that Christ practiced "innocent artifice;" he attributes to the Gospels many characteristics which are as imaginative as the morality of the writers, according to his theory, was defective. He grants to Christ a marvellous sweetness of character, but denies Him credit for honesty, and he also robs Him of His divinity. His gushing language, at times, when speaking of Christ, must be most distasteful to every reverent soul, so long as he denies Christ not only the glory of His divinity, but the perfection of human morality. He attributes a romantic enthusiasm to the apostles, but his words in this respect are conclusively contradicted by the superiority of the character and the holy influence of the lives of these inspired writers. His theory is strangely weak, notwithstanding that it possesses a sentimental charm. It utterly fails to account for the rapid spread of the Gospel, and for the real character of Christ and His apostles. Renan's power is already decadent. Only as men link their names in loving loyalty and genuine reverence with the name that is above every name, can they themselves share in the glory of the immortality which belongs to the Son of God.

We have already seen that the writers of the New Testament endorsed the Old Testament. So did Christ. He loved this book. It was his only Bible. He never criticized it. This fact is sufficient to command our approval of that ancient Scripture. The writers of the New Testament imperilled their lives in support of the testimony they gave. The high moral tone of their writings is utterly opposed to any theory of dishonesty in their narratives. Their writings are also mutually confirmatory, their being just enough discrepancy to show the absence of all collusion. The moral ideas of these writers was greatly in advance of their time, and their writing is divinely adapted to the wants of the soul. It addresses all parts of our complex nature. It has been well remarked that in the Scriptures we have law and epistles for man's reason, psalms and gospels for his affectional nature, and prophets and revelation for his lofty imagination. This element in sacred Scripture is one of the reasons for its remarkable character, its universal appropriateness, and its continuous and irresistible power.

Additional Evidence.

The Bible itself is in many respects more wonderful than anything it contains. It has lived amid falling civilizations, opposing nationalities, and bitter hostilities of every sort. It never was really a mightier power than it is at this hour. It is endowed with an immortal youth, a universal adaptability, and a resistless fascination. It carries on its own pages evidences of its own genuineness. Forgeries are usually clumsy productions. The work which professes to be the epistles of Phalaris, a tyrant of Agrigentum in Sicily, who lived about the middle of the Sixth

century, B. C., and to be written to two of his contemporaries, was for a time generally accepted as genuine. But Richard Bentley applied to these epistles the modern methods of historical criticism, and they were soon conclusively proved to be base forgeries of at least eight centuries later. Cicero calls Phalaris the "most cruel of all tyrants;" but he nevertheless was fond of literature and philosophy, and was a patron of learned men. Imitations of books of the Bible have been attempted, but in every case the forgeries were easily detected. Were the books of the New Testament forgeries, they would long have betrayed themselves. They abound in allusions to current events, to popular customs, and to public characters, and if these references were inaccurate that fact would have been discovered speedily. Copying these ancient manuscripts was an honored and even sacred employment, and many copyists wrought out of love for the Word of God. Princes and nobles as well as high ecclesiastics and lowly believers, earnestly engaged in this work. We know that the manuscripts of the first five centuries are parchments, made from the skin of sheep and goats. When we discover a manuscript on this material, we are able, approximately at least, to determine the date of the writing. We know also that manuscripts of a few centuries later were of paper prepared from the Egyptian papyrus, and then from the tenth century to the introduction of printing on paper manufactured from cotton. In the fifteenth century the printing-press began its work. Then a new era dawned for the dissemination of the Word of God; then manuscripts were eagerly sought, and printing multiplied books with the utmost rapidity.

We know also, as we have already partially seen, that the early versions are another means of testing the genuineness of these books. The Septuagint was widely read in the synagogues of the Jews. It is referred to by different heathen authors. The Jerome Version, called the Vulgate, executed from about 385 to 405 and other versions of later date; all these testify to the ancientness, genuineness, and authority of the sacred Scriptures. They show that in the first century of the Christian era, and in the case of the Old Testament two centuries earlier, there existed books which were widely known as the sacred Scriptures. There were opposing parties in the church at almost all the eras of its history; had any one of these a spurious copy of the sacred oracles, that fact would soon have been discovered, and would have been immediately denounced. But all parties referred to these Scriptures as their rule of faith and practice. A similar remark will apply to the relation between the Jews and the Samaritans regarding the portions of the Old Testament which they respectively held. We know also that the books of the Bible are referred to and quoted from by writers contemporaneous with and subsequent to the Evangelists. Heathen writers before the time of Christ, referred to the esteem with which the Jews regarded the Old Testament. Josephus and Philo frequently allude to it in their writings. In the New Testament, Christ and his apostles refer in one form or another to the Old Testament, it is said, about 850 times. Tacitus and Suetonius, in their histories, refer to the facts of Christianity as recorded in the gospels. Celsus, one of the earliest critics, writing in the second century, Porphyry, one of the most brilliant opposers of Christianity the church has ever encountered, writing in the third century, and the Emperor Julian surnamed the Apostate, in the fourth century, in violently opposing Christianity, speak of the gospels as written by the disciples of Christ.

Here, then, stands the word of God. It bears the stamp of heavenly thought and inspired expression. No power on earth or in Hades can successfully oppose the inspired word of the living God. The Bible will go on in its mission of mercy, telling the story of God's wondrous love to the sinful sons and daughters of men, after all its critics sleep in forgotten graves.

(To be Continued.)

Here and Now.

Here in the heart of this world,
Here in the noise and the din,
Here where our spirits are hurled
To battle with sorrow and sin—
This is the place and the spot
For knowledge of infinite things;
This is the kingdom where thought
Can conquer the prowess of king.

Wait for no heavenly life,
Seek for no temple alone;
Here in the midst of the strife
Know what the sages have known;
See what the Perfect One saw—
God in the depths of each soul,
God as the light and the law,
God as beginning and goal.

Earth is one chamber of heaven,
Death is no grander than birth;
Joy in the life that is given,
Strive for perfection on earth.
Here in the turmoil and roar,
Show how the spirit can soar
And bring back its healing and balm.

Stand not aloof or apart—
Plunge in the thick of the fight;
There in the street and the mart,
That is the place to do right.
Not in some cloister or cave,
Not in some kingdom above;
Here on this side of the grave,
Here should we labor and love.

—Ella W. Wilson, in *Youth's Companion*.

Our Denominational Outlook in New Brunswick.

PUBLISHED BY REQUEST OF THE PASTORS' CONFERENCE AT HILLSDALE.

Our denominational outlook in New Brunswick is encouraging. Though there are some departures which are keenly to be regretted, yet our pastorate keeps up its average ability, and the interest of our people in the welfare of their denomination is well maintained. These churches, independent of assistance, are almost to an unit holding their own and those to whom the helping hand of the Home Mission Board is extended are not going backward.

But there are whole sections of country lying waste for want of money. It is more than the funds at the disposal of the Board can do to extend the cause as it ought to be extended. What is the reason? Is it the will of God that some portions of our fair Province should lie in darkness with never the sound of the Gospel? Surely not, for they have learned that the will of the Father is supreme. If, then, it is the will of God and His people that the light of His sacred word should spread into every part of the Province, what can be keeping it back? Oh lack of money, say you. But there is money enough and whose is it? Who has the best claim to it? It really seems as if some portions of the earth, the earth which is the Lord's, and the fulness thereof, are suffering from lack of spiritual nourishment because they cannot receive their share of the money that belongeth unto the Lord. The great bulk of the wealth of this world is in the hands of the children of this world and it is not to be expected that much of it will be devoted to the extending of His ministry. But is the professor of religion altogether blameless? Is it not the fact that in many churches there is no help for home missions? Is it not the fact that so far as many of our churches are concerned there is no feeling of pity for those who are so far removed from the gracious influences of the Gospel? Do not many of our members rejoice in the Christ that has pardoned their sins, that has been with them ever since they swore fealty to Him, without ever thinking of His commands upon them to go into all the world and preach the gospel to every creature, without once taking into their consideration what they shall say when the Son of Man shall come in His glory and when the sole

question will be, "have you done it unto one of the least of these my brethren?"

I wish that I could point out a brighter outlook for our denomination along this line but the truth must be told, however disagreeable it may be. All we can do is to pray that the eyes of our people may be opened, that there may be a general awakening among them to the stern necessity of the hour, and that the time will soon come when there shall be no settlement or village in this fair Province where the Bible is not read and where the people live in utter ignorance of the Christ who died for them.

Meanwhile let us thank God and take courage, that the case is as well with us as it is. Ever, as in the past, God is with us, and far beyond the distance beacons, "Forward, forward let us range." Kicking that there is a God, that He is with us always, even to the end of the world, that He will rule whose right it is, let us go forward in His strength, not forgetting His divine prophecy, "As I live, saith the Lord, every knee shall bow to Me and every tongue confess that Jesus is the Christ of God, to the glory of God, the Father." Oh for some share in that glorious fulfillment! Oh for a part in that splendid scene! This is the real outlook for our denomination. And it is true. Kingdoms may fall and empires may pass away; republics may wither in a night, but His word shall never fail. This is our heritage, our birthright conferred on us by the omnipotent God. We shall all be there, witnesses of the glory and partakers of the joy. And when the hosts of the redeemed shall come up to that review, with their garments washed and made white in the blood of the Lamb, what a psalm of praise shall go up to God for His wonderful love to the children of men! Ah! who would not work with such an outlook before him. Away with sorrow and temptation, away with the transitory tribulations of this world. Let us look beyond it all to where we shall see the King in His beauty, and where we shall look upon the head that was crowned with thorns, and where we shall know even as also we are known.

R. BARRY SMITH.

Built For All Time.

REV. FREDERICK T. SNELL.

Not far from the City of Brussels is an old churchyard whose heavy iron gates have not been opened for many a year to receive any new tenant to their lasting place.

One massive stone tomb, bound at its corners with iron clamps, and an inscription upon it in which the moss has for a long time grown, stands out noticeable among all the rest.

For many years in that neighbourhood lived a very wealthy lady who during the last year of her life imbibed infidel notions and sought to teach them to others. She utterly repudiated the doctrine of the Resurrection and said the body laid in the grave was there for ever, and moreover left instructions in her will that when she should die her tomb was to be so constructed as to defy the ravages of time or the hands of men who might for any purpose be tempted to open it, and hence the tomb to which we have referred at the commencement of this article.

But there came a year in the course of time, when, carried on the wings of an autumn breeze, a tiny seed from a flower hard by lodged in a crevice of the tomb, and, striking root inward, began to grow. The winter's cold and the summers heat nourished and strengthened it, and so it continued to thrive, until at last it burst asunder the masonry, iron clamps and all, and now from out the iron-bound tomb a large majestic tree proudly waves its head, while as if in solemn mockery, upon its sides can still be traced the inscription; "This tomb built for all time, never to be opened."

So with your hearts, my unconverted readers sealed and bound against God, and at the present time may be cold and absolutely dead yet in answer to your fathers', mothers', friends', or pastors' prayers have conveyed to it by the breath of the Holy Spirit, the Gospel Seed, the Word of God; and as the Sun of Righteousness shall shine upon it, shall it in like manner grow, watered by

The difference between Jesus' cross and man's. His was heavy that man's might be light. His was freighted with the curse that man's might be fraught with blessing.

the dews of heaven, and nourished by His love, for hath He not said. "I the Lord do keep it, I will water it every moment. Lest any hurt it I will keep it night and day." He who says this is able to perform.

The day will come—Lord hasten it—when you who are afar off shall be brought nigh, and flourish and grow in the courts of the Lord.

Quench not the Spirit, for this is a message to you. "The Master is come and calleth for thee."

Ordination.

A Council being called by the Second Baptist Church in Elgin on Wednesday, the 5th inst, to consider the propriety of setting apart to the work of the gospel ministry, Bro. I. N. Thorne, who had been ministering to them for over a year, the following brethren responded to the call of the church, and were present, representing following churches, viz: Rev. M. Addison, Brethren B. Connor and J. T. Connor from Alma; Rev. W. W. Corey, G. A. Filmore, George Filmore, First Coverdale; Rev. S. C. Mere, John Giddart, Walter Giddart, Second Coverdale; Deacon Benjamin Frosser, Sanford Parkin, Second Elgin; Rev. T. Bishop, Deacon Ezra Downie, Harvey; T. D. Davidson, J. T. Hesseman, First Elgin; Rev. W. A. Allan, Deacon Oliver Steeves, Rufus Collicutt, Third Elgin; Rev. C. W. Townsend, Deacon G. P. Steeves, First Hillsboro; Rev. J. Miles, Deacon Thomas McLaughlin, Third Hillsboro; Bro. Woodworth, Fourth Hillsboro; Deacon G. M. Steck, Hopewell; Rev. J. E. Tiner, Deacon Alexander Blackney, Rev. J. C. Steadman, Salisbury; George Berryman, Germantown; Charles Summers, Deacon Stiles, Second Moten. Rev. J. H. Hughes, representing the New Brunswick Baptist Home Missionary Board, was invited to a seat in the council.

The council was called to order by the appointment of Rev. M. Addison as chairman, and Rev. John Miles as clerk, after which the choir gave an anthem. The minutes of the church calling the council were read; after which Bro. Thorne gave a statement of his conversion to Christ, and his subsequent call from God to the ministry of the word of life, and his views of Christian doctrine, church polity and discipline, which were very satisfactory, and then retired. It was also stated that satisfactory arrangements had been made for Bro. Thorne's support. The council then resolved to advise the church to proceed with the ordination. The advice being accepted, the following order of services was carried out. Hymn and first prayer by M. Addison; reading Scriptures by W. W. Corey; ordination sermon, J. H. Hughes; charge to the candidate C. W. Townsend; charge to the church; F. D. Davidson; ordination prayer, T. Bishop; hand of fellowship to the ministry, J. Miles; hand of fellowship to the denomination by Rev. J. E. Tiner; and after singing, benediction by Rev. I. N. Thorne.

The services were all of a very interesting and pleasing nature. Brother Thorne acquitted himself with much ability in answering the many questions put to him by Bro. Townsend and others. The congregations were large at each service and all seemed highly pleased with the doings of the day. The valley of the Frosser Brook where the meeting house is situated in which the services were held is a beautiful part of Albert County. Its hills and valleys seen in all directions present a romantic scenery of charming prospect. The people are hospitable, industrious and thrifty. Bro. Thorne is much loved among them, and we trust that his labours there will be owned and blessed to the conversion of many precious souls, and the upbuilding of the church.

I had rather write my name with the blood of Christ across the heart of some one that I had helped to be like Him, than to wear the triple crown of the world's grandeur.

C. E. MCCELLAN,

New Brunswick Convention Receipts.

W. B. M. U. of Chipman Church, H. M.	\$ 2.75
Benton Church, "	1.46
First St. Martins Church, "	9.86
First St. Martins Church, F. M.	5.00
Union Corner W. Aid Society, "	5.00
Mrs. G. G. Ring for Chicacole Hospital, 10.00	
John McIntyre of Kars, F. M.	2.00
Hampton Village Church, H. M.	5.23
Havelock Church S. S., "	2.60
Second St. Martins Church, "	6.75
Second St. Martins Church Mission Band, "	5.00
Queens County Quarterly Meeting, "	10.00
F. W. Emmerson, "	5.00
Mr. and Mrs. Peter McIntyre, "	5.00
York and Sunbury Quarterly Meetings, "	6.75
Macnaquack Church, "	11.00
Carleton, Victoria and Madawaska Quarterly Meetings, "	4.50
Carleton, Victoria and Madawaska Quarterly Meetings, F. M.	4.50
Second Springfield Church, H. M.	1.00
Woman's Missionary Aid Society of Second Dorchester Church, "	6.00

Before reported \$ 109.40
134.93

Total to date \$145.43

St. Martins, N. B.
July 12th, 1899.

J. S. TITUS, Treasurer.

A Prayer.

"For in the time of trouble He shall hide me in His pavilion."—Psalm 27:5.

In Thy pavilion hide me,
O glorious King of Kings!
And let my soul find refuge,
'Neath Thy Almighty wings.

Thy storms of life assail me,
The tempest rages high!
All human helps now fail me,
No other refuge nigh.

In hours of dark temptation,
Mine eyes are turn'd to Thee!
Thou Author of Creation,
Now let me to Thee flee.

Help is found in Thee alone,
Thy name is a strong tower!
I lift mine eyes toward Thy throne,
I trust Thy mighty power.

For here Thy children, Lord,
True Succor ever find!
In trusting Thy unchanging word,
Of God, so good and kind.

—D. A. VAUGHAN.

St. Stephen, N. B.
July 1899.

The Biography of a Believer

He who writes a "life" of another usually begins with the birth, follows with the training process, then the work done, and, finally, the close of the earthly career.

If the reader will turn to Romans 6:22 there will be found a concise, but complete, "life" of a Christian, in four clauses. Here they are, in order: "But now being made free from sin"—that is justification, which is linked with the new birth—"ye become servants of God"—that includes consecration and training. "Ye have your fruit unto holiness"—that is the work done. "And the end, everlasting life—that is the close of the earthly, but blessed be God! the beginning of the heavenly, the eternal life.

Dear reader, study this verse, and ask the question: Does this verse describe my life? May the Holy Spirit guide you!—Dr. John Hall, in Christian Budget.

There is a contrast as suggesting the goodness wrought of earth, and the goodness laid up in heaven.

Here we see, sometimes, the messengers coming with the one cluster of grapes on the pole. There we shall live in the vineyard. Here we drink from the river as it flows; there we shall be at the fountainhead. Here we are in the vestibule of the King's house; there we shall be in the throne room, and each chamber as we pass through it is richer and fairer than the one preceding. Heaven's least goodness is more than earth's greatest blessedness.—Alex. McLaren.

Married.

HAMILTON—HOWARD—At the Free Baptist parsonage, St. John, North End, by Rev. David Long, Richard W. Hamilton and Inez Howard, both of Gagetown, N. B.

BLACK—BRADSHAW—In the Baptist Church, at St. Martins, on July 5th, by Rev. S. H. Cromwell, Mr. Joseph Black and Mrs. Mabel May Bradshaw, both of St. Martins, N. B.

ROBINSON—TERR—At the residence of Mr. Uriah Hatfield, uncle of the bride, on July 5th, by Rev. David Long, Capt. Frederick L. Robinson and Adelia M. Erb, both of St. John.

LONG—CHOWAN—On June 28th, at the Main Street Baptist parsonage, by Rev. J. A. Gordan, William N. Long and Sophia L. Chowan, both of Studholm, Kings Co., N. B.

LONG—PRICE—On June 21st, by Pastor M. P. King, Ernest Long of Ludlow and Ida Price of the same place.

MAXWELL—MAXWELL—By Pastor C. B. Burgess, Gershow Maxwell and Mrs. Mary Maxwell, both of Rockport, Dorchester, N. B.

LOOMER—POWELL—At Tiverton, Digby Co., N. S., in the home of Mr. George Cossabon, on July 8th, by Rev. E. H. Howe, Frank L. Loomer and Bertha M. Powell.

BOYER—GEE—At Florenceville, July 12th, by Pastor A. H. Hayward, Russell L. Boyer of Hartland, and Mary J. Gee of Upper Wicklow, Carleton Co., N. B.

FAIRWEATHER—BEALS—July 12th, at Sussex, by Rev. W. Camp, Charles Ernest Fairweather and Elizabeth J. Wilson Beals, all of Springfield, Kings Co., N. B.

MCLAUGHLIN—HAYWARD—At Goshen, Albert Co., N. B., in the Baptist meeting house, on July 11th, by Rev. F. D. Davidson, Rufus McLaughlin of Alma, and Estella L., youngest daughter of Deacon Benjamin Hayward of Goshen.

TRITES—MITTON—At Steeves Mountain, at the home of the bride's father, Mr. Wellington Mitton, on June 29th, by Rev. Abram Perry, Oram W. Trites of Lutes Mountain, and Nellie Mitton of the above named place, Westmorland County.

TURNER—STEEVES—On July 5th, at the residence of Henry N. Steeves, son of the bride, by Rev. Abram Perry, Mr. Y. E. Turner of Hopewell, Albert Co., and Mrs. Annie Steeves of Steeves Mountain, Albert Co., N. B.

CHURCH—BALLELY—At the residence of the bride's father, Elgin, N. B., on July 4th, by Rev. J. B. Young, assisted by Revs. D. B. and S. A. Bayley, brothers of the bride, Robert W. Church and Lizzie Parker, only daughter of Alexander Bayley.

Died.

LONG—At East Scotch Settlement, Kings Co., N. B., July 4th, Mrs. Jane Long, relict of the late James Long, aged 83, passed quietly to her everlasting rest, leaving a large circle of children and grand-children to follow her. She was for a long time a lover of the Saviour, and a consistent member of the First Cambridge Church. Her end was peace. May God's benediction rest upon the mourners.

LANGIN—At Gaspereaux, Chipman, N. B., on June 29th, of consumption, Matilda J., wife of Deacon C. E. Langin, aged 48 years. Sister Langin experienced religion when quite young, and united with the church near her home. Her later life bore witness to the converting power of the grace of God, and she has left a good testimony of her faith in Christ. She was ever active in the Sabbath School and all church services, and her removal will mean a great loss to the church to which she belonged. She leaves, besides her husband, an aged mother, five brothers and one sister to cherish her memory. To the God and Father of all our mercies do we commend the bereaved friends, who mourn, yet not without hope.

WASSON—On June 26th, Hannah, wife of Thomas O. Wasson, departed this life, aged 42 years. She died trusting in the Saviour of sinners. Her funeral was attended by Rev. J. Combes and Rev. F. W. Patterson.

COREY—On June 25th, Austin Smith Corey, son of the late W. T. Corey, died at Cambridge, Mass., aged 38 years. He had been a sufferer for some time, but was resigned to the will of his dear Saviour, and passed peacefully to the regions of life where none of the inhabitants say they are sick, requesting his friends to meet him there.