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Secular and Religious Papers

R. R. THOMPSON.

It was the wise man Solomon who said, "of making many books there is no end," and the same truth is applicable to the publication of papers. This is an age of newspapers and of newspaper reading. The only literature which may give attention to it is that found in the columns of daily or weekly journal. It is better that they should read this than not read at all. Very often Christian people are discovered perusing the pages of a newspaper each day at a greater length of time than they spend searching the Scriptures. The newspaper occupies an important place in the affairs of life. It is almost indispensable. No doubt there are times when we would be better if not to know the news which it furnishes us. But one should be careful of the quality of papers which he reads, for there is a moral character about a newspaper which will either benefit or injure those with whom it comes in contact. There is no way by which one can keep abreast of the times, know current events so well, as through the medium of the newspaper. In a few moments we may know the history of the world which has been made the previous day. Newspapers are moulders of public opinion. Upon many subjects, especially of a political nature, people act according to the thinking of the newspaper editor rather than their own. The minister, no matter how busy he may be, should take time to read a daily newspaper if available. They should, like all others, do so judiciously.

But in these modern days there has arisen a kind of journalism known as the religious papers which, though giving space to temporal matters, deals more with those facts pertaining to Christianity, its influence and progress in the world. This kind of journalism is on an equality with the secular papers as to importance. It is an essential factor in Christ's kingdom, aiding the Christian in growth of character and knowledge, and the church to do its work. If we view the religious paper aright it is both evangelical and sanctifying in its effect. The power of the press to do good is herein demonstrated. The religious paper meets not only a Christian need, but a denominational one, so that there is no denomination without one or more papers published in the interest of disseminating its particular belief in Christian doctrines. Besides these there are many non-sectarian papers issued, and which find a large circulation.

While there is an abundance of religious papers going forth each week from our printing presses it is surprising and sad how large a number of Christian homes are without one of these papers. You may enter them and find plenty of reading matter from secular papers, but not one line may be read from a religious journal. Should any ask them why they do not take the paper the answer will be, "I cannot afford it." And yet papers are coming into their homes costing from two to three times as much as a religious paper would. Again, many of these persons will say they can find no interest in reading a religious paper, and yet they are professing Christians. It is quite probable that many church members do not take a religious paper because they have never been educated as to its value. Here is where, perhaps, the pulpit has failed to do a work. A sermon on the worth of religious papers might not only increase such a paper's subscription list, but would result in a blessing to a church. Christian people should know about the progress of Christ's kingdom beyond their own bounds, they should be informed of the movements of their chosen denomination, they should know the thoughts of Christian thinkers in their age, and they cannot have these things without the help of a religious paper.

Christians can take only one religious paper should be one of their own denomination. Excellent, indeed, are some of our undenominational journals, but these should not win us away from subscribing for our own denominational paper. These papers have a mission.

Baptist journals are to make better Baptists and better Baptist churches. They have a right to live; they should have our support that they might do so.

The fault which many Christian people find with religious papers is due to themselves. We, to a certain extent, make our denominational papers what they are. Religious papers cannot be run without money. The more money a paper has the better paper it can publish. The editor realizes this, but what he wants is the people to feel it and express their feelings by subscribing for the paper. The editor of one of the largest religious papers in this country stated not long ago to a large audience: "The cry is give us a cheaper paper. There is only one way, my friends, that we can do this, and that is give us a larger subscription list." Is not this what every editor says as he hears the cry ringing in his ears as he sits in the sanctum? "Your paper costs too much, give us a cheaper one."

Would that, as Christians, we might feel the need and worth of a religious paper in our homes, and especially one published by our own denomination. They are not mere money concerns, but have a God-given work to perform. They are here to help us, to enlighten us in the Holy Word, to give us knowledge of the Spirit's work now in the world. We should appreciate their labors and do all we can to sustain them.

WYOMING, PA.

We fully indorse the above article. But there are other reasons why many Christian homes are without a religious, or a denominational paper, than are stated in Bro. Thompson's complaints. Whether his remedy for bettering the character and contents of our religious papers would remove all objections from the minds of Christian families or not is not quite so clear. For many of our religious, and denominational papers that have a large and wide circulation still retain some very offensive and objectionable matter that honest and pious people dislike to see in religious periodicals. We refer to the bulletins of political partisanship in which some religious papers indulge. All religious denominations are divided on politics; and nothing of a partisan nature can be said in a paper without offending either one section or the other. All political discussion should be relegated to the secular press. Another objectionable and offensive, yea, and abominable lot of statements found in most of the religious papers of today are the patent medicine advertisements, and testimonials. They are mostly false, deceptive, written by experts at the business, who make a living by preparing them for the manufacturers and the vendors. The parties interested in the sale of these preparations refer the columns of a religious paper for advertising their money making frauds because people generally suppose that a religious paper states nothing but what is true, and therefore are more easily victimized. The sever press of today is largely supported by the patronage of patent medicine manufacturers; and it is a burning shame for the religious press to have a hand in the nefarious business. Many people are being disgusted with the entrapping way they are being decoyed into reading many of these designing statements. We unhesitatingly affirm, that there is no greater imposition perpetrated upon mankind today than the patent medicine business. The sick and the afflicted are made to believe by these manufactured testimonies that there are sure remedies in these potions, and are thereby induced to try them, when they need the money spend for them for other necessities of life. And in nine cases out of ten they receive more injury than benefit by the use of them. We hope the day is not far distant when the religious press will cleanse itself of this pollution. As we said in our prospectus of this paper, there are two things that shall never stain nor pollute the pages, viz: politics, and patent medicines; which already has given popularity to the paper. We are receiving many commend-

ations for the non-appearance of these lying advertisements. Therefore, brethren and sisters, if you want a clean sheeted paper to visit your homes, send us your subscription for the HOME MISSION JOURNAL."

The Christian Life.

JOSEPH A. BENNETT.

The Christian life as taught by the Christ is not fragmentary but full ordered. It is not a single ray of the spectrum, but all the rays harmoniously blended, producing the white light of a pure and perfect character. It is not a single battle, fought and won, but a long and arduous campaign; and warfare in which there is and can be no discharge until the last battle is fought and the victorious troops march to the city of God. It is not a single note or monotone, but a grand and glorious anthem, in which all the notes blend and merge, whisper and thunder. The great need of the church and the world to-day is more Christians, like the orb, well-rounded and symmetrical; like the light, bright and luminous; like an army, contending and victorious; and like the anthem, sweet and harmonious. The great temptation of a Christian is to live a fragmentary life that is: Do one duty and leave others undone; obey one command and forget or slight others; serve God and man one hour or day during the week, and give the rest of the time to the service of the world and self. But if we will fully trust God and measure up to the standard which is set for us then we shall not be single-rayed Christians, flashing but one virtue, but we shall gather all the rays from the sun of righteousness, and shine with a light that shall in truth be a revelation. The sunlight—what is it, but a revelation? We see not the light, but the things on which it shines. Even so the perfect life reveals not itself, but the things of God. "And His life was the light of men," can be said of every Christian, in proportion as they reflect their Lord. If we thus lived this perfect life, what an army we would be, going forth to fight with blades of flashing light, dispelling the darkness of sin and kissing into bloom the fruits and flowers of a spiritual life. And more, as we march to the fray, it would be with songs, glad and joyous. There is more music in a real Christian life than the world has ever dreamed of. Have you heard the great organ in the cathedral peal out its notes, making the lofty arches ring with its harmonies? Did you hear the mighty chorus roll forth its waves of harmony? And did you say it was grand. Ah, I can tell you of grander music than ever came from organ or chorus, grand as they may be. If you had ears sufficiently attuned to catch the strain, you might hear coming from the heart that forgives an injury received, sweeter music than ever came from angel harps. To forgive a wrong; to pray for those who despitefully use you; to patiently suffer and silently bear insult and injury, is to strike in the human breast a keyboard whose notes will reach highest heaven and make the song of the angels but a minor strain. It is hard to understand this? It will not be, if for a little while you stand before the cross of Calvary; you need not gaze upon the awful scene; I would rather you would close your eyes just now, and listen, while the heart of God's Son is smitten. Do you hear the ring? It is the ring of self-denial. It is the ring of a heart that loves unto death even his enemies. Ah, my Christian friends, there is your pitch; hear the ring of suffering love; it is to be the key-note of your life. When your spiritual tone runs low, listen at the cross for the ring of the Master's heart. So shall you be full orbed Christians, scattering sunshine, winning victories and filling the world with heavenly harmonies.

PHILADELPHIA, PA.

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The Bible as Literature and Much More.

ROBERT STUART MACARTHUR.

II

The Assured Genuineness of the Bible.

(Continued from last issue.)

We do not receive the books of the New Testament simply on the authority of fathers or councils, but on the evidence which led them to accept these writings as credible and inspired. It is possible to show the genuineness of these books as truly as it is to show the genuineness of the poems of Homer, the orations of Demosthenes, the Commentaries of Caesar, or any of the writings of ancient or modern times. We ask no favors for the Word of God. We submit it to all appropriate tests to determine its genuineness and authenticity. If it cannot stand these tests, it will perish; if it cannot stand these tests, it ought to perish. No book has been subjected to tests so severe; and no book has so successfully responded to the severest tests. It has been thrust into a furnace heated seven times hotter than it was ever heated for any other book, and it has come forth without even the smell of fire upon its pages.

HISTORICAL EVIDENCES.

What are some of the historical evidences in favor of the genuineness of the Word of God?

We give especially those that have reference to the New Testament, because the New Testament writers quote frequently from the books of the Old Testament, and in various other ways give it their endorsement. Regarding the Old Testament the testimony of Jewish authors, ancient and modern, affirms the sacredness of the books which now comprise our Old Testament Scriptures. The oldest complete version in any language—the Alexandrian, known as the Septuagint, 280-150 B. C., and the Samaritan Pentateuch, give similar testimony. More and more is the scholarship of the world coming to believe in the person of Homer. Difficult as it may be to account for one Homer, it would be vastly more difficult to account for many Homers. The criticism which now is attempting to destroy the personality of Moses, has vainly attempted to destroy the personality of Homer. It has also tried its wits upon the reality and personality of Shakespeare. It will as certainly expend itself in vain upon Moses and the Pentateuch as it has upon Homer and the Iliad, and Shakespeare and his dramas.

All the books of the New Testament, with the exception of 2d Peter, were used in more or less connected form in the latter half of the second century. This collection implies that these writings long had an existence as separate books. Their origin must have antedated by a considerable period the time when they appeared as a recognized collection of sacred writings. Tertullian, born at Carthage, about 150 or 160, died there between 229 and 240, the first great writer of Latin Christianity, and one of the noblest characters of the ancient church, speaks of the New Testament as made up of the gospels and the apostles. He affirms the genuineness of the four Gospels, the Acts, 1st Peter, 1st John, thirteen epistles of Paul, and of the book of Revelation; thus endorsing twenty-one books of the twenty-seven comprising our New Testament Scriptures. The Muratorian Canon in the west, and the Peshitto, the correct or simple, Version of the east, as Dr. A. H. Strong has pointed out, having a common date of about 160 to 170, taken together, witness to the fact that at that time every book of our present New Testament, with the exception of Second Peter, was received as genuine. The Christian and Apostolic Fathers in the first half of the second

century testify that these books were written by the Apostles themselves. It is thus certain that the origin must go back to the first century, if not to the time when the Apostles themselves were living.

In proof of this statement, Irenæus, probably born in Asia Minor about 115, and died in Lyons about 190 to 202, and certainly one of the most distinguished authors and theologians of the early church, quotes the four Gospels by name. He was, as it is well known, the disciple and friend of Polycarp, the exact dates of whose birth and death are in doubt, who was a personal acquaintance of the Apostle John. Thus the testimony of Irenæus is virtually the evidence of Polycarp, whose testimony, in turn, was virtually that of the Apostle John. Justin Martyr, the first Christian apologist whose works have come down to us, who suffered martyrdom under Marcus Aurelius, notably in 165, who is mentioned for the first time by Tatian as the "most wonderful Justin," and who is quoted by Tertullian as the "philosopher and martyr," speaks of "memoirs of Jesus Christ," he also used the term "gospels," and his quotations are evidently citations from our accepted gospels. Papias, perhaps, 80-165 or 164, whom Irenæus calls "the hearer of John," declares that Matthew wrote in the Hebrew dialect the "sacred oracles," *ta logia*, and that Mark, the interpreter of Peter, wrote under Peter's direction an account of the same events and discourses. The Apostolic Fathers, as they are called, Clement of Rome supposed to be the fellow-laborer of Paul, and mentioned in Phil. 4:3 who died 101, Ignatius of Antioch, martyred 115, and Polycarp companions and friends of the Apostles, have left us in their writings over one hundred quotations from and allusions to the New Testament writings; and among these every book except four minor epistles, II Peter, Jude, II and III Epistles of John, is represented. It is well known that the early churches took the greatest care to assure themselves of the genuineness of these writings, and that they accepted them as genuine only on the most conclusive evidences to that effect. It would be easy to give with fullness of detail these evidences. Those who wish to study the subject at length, can do so by examining Dr. A. H. Strong's chapter on "Positive Proofs that the Scriptures are a Divine Revelation," in his variously learned and altogether admirable volume on "Systematic Theology."

Regarding the evidence concerning the Fourth Gospel and the Epistle to the Hebrews, satisfactory statements are not wanting. Tatian, the Assyrian, and the disciple of Justin, repeatedly quotes from the four gospels. He also composed a harmony of our four gospels, which he named the "Diatessaron," meaning the Gospel according to the four. While the differences in style between the gospel by the evangelist John and the Apocalypse are recognized, those differences are explicable on the ground of John's greater familiarity with Greek when the gospel was written, he having formerly been more cognizant with Aramaean. The points of similarity between the two books are very marked. This fact is observed in the common use of the titles for Christ, "The Lamb of God," "the Word of God," and "The True." These are frequent epithets applied to our Lord in both books. The Epistle to the Hebrews was accepted during the first century after it was written. To this fact Clement of Rome, North Martyr, and the Peshitto Version bear witness. In the Roman, North African, and some other churches, the genuineness of this book was doubted for two centuries. It was believed that some of its characteristics were inconsistent with the traditions of a Pauline authorship. But this conclusion was at most merely a matter of opinion, and certainly an opinion not based on very firm foundations. At the end of the fourth century Jerome, after a careful review of all the evidence accessible in the case, decided in favor of the earlier opinion; Augustine followed Jerome in this opinion; so did also the Third Council of Carthage, in the year 397. The book has ever since held its place in the list of the received books of the New Testament. Many students of the late Dr. A. C. Kendrick will remember his interesting and learned discussion as to the authorship of the Epistle to the Hebrews. He with some others was disposed to believe that it was written by Apollon, who was an Alexandrian Jew, "a learned man," and "mighty in the

Scriptures." But even granting that Apollon was its chief author, he may have written at the suggestion and under the direction of the Apostle Paul; so that the spirit of the Epistle is virtually Pauline, even though Apollon may have chiefly assisted in producing this great work, or even have been its exclusive writer.

Thus we have these ancient, unprejudiced, competent and learned authors in favor of the genuineness of the New Testament Scriptures. It is well nigh impossible to account for the unanimity of this competent testimony on any other hypothesis than that of the genuineness of the Scriptures to which the testimony is borne.

(To be Continued.)

Mg Dream.

I dreamed that I wandered afar,
In a land that was fair to see,
Where the angels were all white robed,
And I longed like them to be.

The streets were pure silver and gold,
The city was built in a cloud,
And the people all looked very happy,
And sung sweetly in voices loud.

Alleluiah! Alleluiah! Praise God!
Kneel down and adore the Son;
Give Him honor, and praise, and laud
Him for all that He has done.

I raised my eyes to see my Saviour,
When a voice in so tender a tone
Said, not yet, my dear child, not yet
Canst thou see God's own beloved Son.

I meekly bowed my head,
And murmured a silent assent,
And not yet have I seen my Saviour
Since: the time I dreamed I went.

Sin and its Penalties.

JOSEPH A. BENNETT.

Sin as a word is small and easily written, but as a principle it is mountainous, nay it is a chain of mountains, which girdle the world and rise so high as to shut out the light of heaven, and forever bar the pathway to the skies. Various attempts have been made to scale these mountains, but in vain. With much toil and effort men have clambered up their rugged sides, only to fall at last exhausted, with frowning and insurmountable crags still above them. These mountains are covered with a darkness and gloom which clings to them like a funeral shroud, and from peak to peak, and crag to crag there leap the sad notes of the requiem and the dirge, the sound of falling tears and breaking hearts can be heard on every hand, while ever and anon the awful shriek of a lost soul plunging into everlasting torments makes the very air to vibrate with inexpressible agony. Not least among the terrors to be found on these dark mountains, is a fierce and hungry bird of prey called "Remorse." Keen of vision and swift of wing it pursues its victim and feeds on mind and heart, and no effort to drive it away is ever successful. Sometimes, indeed, it may seem to leave its victim, but it is sure to come back again with renewed strength and vigor. A dark picture this. Who would care to live, or rather to die on these dark mountains? for there is no real life there. Ah, who indeed? Surely none but those who have been driven there by an unavoidable fate. Surely none are mad enough of their own free will, to choose these deadly hills. Yes, wonder of wonders, that is just the case, not a single soul in all that shadowy land, need be there, or stay there, unless he deliberately chooses to do so. Those who fail in surmounting these peaks, fail because they are determined to conquer in their own strength, but is there escape in any other way? Yes, certainly, and for the most part the people on yonder mountains know it. There is one person, and only one, whose smile can turn the darkest night into brightest day, whose blood falling upon the mountains of sin, will wash them all away, and whose voice of music will not only hush the chidings of conscience, but will

drive remorse away, and restoring all the lost chords of the soul, make it ring with heavenly harmonies.

There are many definitions of sin, but the all inclusive definition is this, "Self willed opposition to God." The figure of a mountain may convey to the mind some conception of what sin is, but it will further help if we remember, that on the other side of those mountains, beyond the plain on which their shadows fall, is the city of God, the home of the pure and the holy, the home where sin and sorrow never come, and where all is joy and peace in the presence of God, but all this is forever excluded by the mountains yonder; but why did the great Creator cause such grim giants as these to block the avenue which leads to the mansions of light? Pardon! Pardon! Ye angels in glory, we meant not to charge your Creator and King with folly. Those mountains are not the handiwork of God, but the devil's. Man blinded by the evil one and urged on by his wicked devices has with his own hands, piled those mountains, rock on rock, and crag on crag. Man thought he could shut God out of his life, and so have everything his own way. What blindness and folly on the part of man. Some day the batteries of heaven will let loose on those mountains, and they shall be shattered, and along with the battered mountains there will be shattered souls, and they will have no one to blame but themselves, for with their own hands they piled high as heaven their condemnation and ruin. Sin is the mountain range, but the range breaks out into numerous peaks, and these peaks are the various manifestations of the basal principle. Some of these peaks we will name, and the very names will indicate the penalties which like a Nemesis ever pursues the soul that sins. Look at them: Separation from God; a perverted judgment; the loss of filial affection; waste; famine; servitude; degradation; eternal exile. What mountains these to be wandering on! And what wondrous love hath the Christ, who like a shepherd true, explores all these dark hills, in search of the sheep that have wandered, so that he might find them and bear them back to the shelter of the Father's fold.

PHILADELPHIA, PA.

Christianity Without the Resurrection.

In studying the narrative with which our Sunday school lesson this is occupied, it is profitable to ask ourselves what Christianity would be without the resurrection of Jesus.

What if the women, ere the dawn was gray, saw one or more great angels, as they say (Angels or Him Himself)? Yet neither there nor then,

Nor afterwards, nor elsewhere, nor at all, Hath He appeared to Peter and the Ten.

Certainly the moral teaching and example of Jesus would be left, but that teaching and example would simply rest upon its own power of commending itself to our moral natures. There would be no external sanction for its validity and authority; but since Christ rose from the dead we have the authentication of God, not by the signature to a document or by a spoken word, but by an act that is unmistakably from God to what Christ taught and lived. In our strongest or most placid spiritual moods we may fancy that the human soul is sufficient for itself, and that what it approves may be safely accepted as true; but when the hour of stress and weakness comes we instinctively reach out for something external to ourselves upon which we may depend. There is nothing that gives us such solid support as the fact that Jesus overcame death, and that He appeared alive from the grave to those who knew Him best.

Without the resurrection the place of Christ in nature is confused and uncertain. There were those who before His death recognized His divine nature and claims, but it came to them as a fleeting inspiration rather than as a fixed conviction, and even the majority of those who knew Him did not have it all. It appears more reasonable to explain His language concerning Himself as the sincere but overwrought expressions of a religious enthusiast. But what a different light it casts upon all His claims, when we see them vindicated by the tremendous authentication of this transcendent miracle! It would simply be impossible for calm-minded men to

accept Christ's language concerning Himself as even in a remote degree in accord with the facts, if the resurrection did not compel us to attach to its language its obvious implications.

More than this, how meaningless His death is except as it is interpreted in the light of the resurrection! Without that the death of Jesus falls into the list of the martyrdoms of good men who have given up their lives rather than deny their own convictions. We do not know that His death had any peculiar character. His own allusions to the effect of His death are too obscure to bear any inference that His blood was really the power to take away the sin of the world; but in the light of the resurrection those allusions start at once into distinctness, like hidden pictures drawn forth by fire. We read His words again, and our eyes open to the fact that the Intelligence and Power that is really at the heart of things has accepted the sacrifice of Christ as the atonement for human sin.

From whatever point we choose to look at it, the resurrection appears as the central fact of the gospel. Without it we lack the clue necessary to a just and consistent interpretation of the gospel; without it we have no gospel certified as true by a power beyond man, and independent of the workings of the human mind. With the resurrection we stand at the point at which the gospel itself becomes harmonious and credible, and our faith in it rests upon the authority of an unmistakable divine credential.

Seven Proofs of the Resurrection of Christ.

JOHN T. JUDD.

1. The simplicity and naturalness of the accounts given by Matthew, Mark, Luke and John. It is evident that these men believed that they wrote the truth in all honesty, that they knew the facts, were not abnormally excited, and therefore were fully qualified to testify. The differences noticed are not contradictions, and they add the personal element which makes all testimony trustworthy.

2. The surprise of the disciples. It has been truly said, "Not one person on earth believed that Christ would rise." Jews, Romans, Apostles, women, all thought they had seen the last of Him. His resurrection was not the dream of devotion nor the hallucination of fanaticism, many infallible proofs compelled belief.

3. The amazing change in the Apostles between Passover and Pentecost. Peter, who denied with an oath all affiliation with Jesus, now boldly preaches the gospel. At Passover all forsook him and fled, at Pentecost all were ready to die for their faith.

4. The multitude of witnesses. The apostolic jury were agreed in their verdict, and to them may be added 500 brethren in Galilee. At the first opportunity give the people to act on their convictions, 3,000 confessed their belief in his resurrection in an ordinance which symbolizes the great truth, and the number was daily increased.

5. The Apostles established the Christian religion on the resurrection of Christ. They made it the final proof of Christ's messiahship (Acts 2: 24, 32; 3: 15; 4: 10, 33, etc.) Although resurrection is contrary to all experience they must have been able to convince their generation of the fact. The mighty impulse which gave the Christian religion to the world can be accounted for in no other way. The setting apart of the first day of the week as the Lord's Day to commemorate the resurrection of Christ is a perpetual proof of their convictions.

6. Christ and his apostles established a religion that inculcates and produces the highest type of character, character marked by truth and righteousness. It is inconceivable that they should found such a religion upon a lie, especially when the lie would bring upon them persecution and death. The New Testament is a psychological impossibility if Christ be not risen.

7. I believe in the resurrection of Christ because I want to; it satisfies the highest, holiest yearnings of my soul, the yearning for immortal life in Christ. The risen Christ is God's answer to the soul's prayer for light.

LEWISBURG, PA.

What Shall the Harvest be?

REV. FREDERICK T. SNELL.

A question, and one not easily answered. For before we can attempt to do so with any degree of satisfaction we must know something about the quantity and quality of the seed sown, and also as to the nature of the soil into which the seed has been placed, and also of the weather during the time of growth and ripening.

The seed may be good but the soil poor, or the seed poor, yet sown in good ground, in either case there would be good season for anxiety, and even where soil and seed are alike good the unpropitious weather might cause the farmer much thought.

As workers in the great field of the world, long since while unto harvest, we have often to pause and remembering our own short comings—the much we might have done, the little the best of us have really accomplished—ask ourselves: "What shall the harvest be? The seed with which our baskets were filled, when our great Master called us into the work was the word of God."

Is it so to-day, or do we recognize in it something of our inventing instead of simply, "Thus saith the Lord?"

And what about the soil, still hard, still sowing on the rock? In some cases this must be, but not so in all. For He hath promised to break up the fallow ground, and even here we are liable to be mistaken, it is not all as hard as we think, for after events prove that full often those for whom we have least hope are really nearest the kingdom.

Paul, on his way to persecute the Christians, nearer the Kingdom than ever he had been as a well disposed and peaceable citizen, for during that self-same journey the voice of the Lord arrested him and he became a new man in Christ Jesus.

Again, Has God abundantly watered the seed sown with His Spirit and shone upon it with His love? Then be sure of this, be sure of this fellow labourer, there's a grand harvest in store. You and I may not live to see it or we may, for one sowing and another reaping, but this much is certain we shall all share in the joy of the harvest home.

Again. Another thought is that in the harvest field there is work for even the weakest. It is for the strong to reap but the smallest child can glean and so gather handfuls according to its size and strength. In God's great field there is room and work for all. None are so strong that they have strength to spare or reason for boasting, while none are so weak but they have strength enough for the work God intends them to do.

One of the most blessed promises of God is, that as our day so our strength shall be:

Our Lord began to tell one of His parables by saying, Behold a sower went forth to sow." And right here we would respectfully call the attention of those of the Lords stewards who still remain idle, to the words "Went forth to sow," not driven forth, but went of their own free will.

Another fact that should act as an incentive to all is, "the laborers are few." So that if strong in the Lord, and from sheer love of the work, we go forth, we shall doubtless "come again rejoicing bearing precious sheaves."

HAVELOCK.

Rev. Dr. O. P. Gifford, of Buffalo, writing in *The Congregationalist* on "Congregationalism from the Baptist Point of View," succinctly says: "I need say nothing of baptism. Being what we are, we thing that you are all wrong in your theory and practice. Wrong in the subjects—in so far as they are infants; wrong in method—in so far as you sprinkle. What puzzles us is that you are so strenuous for form of church government because it is taught in the New Testament, and so independent of the New Testament in your mode of baptism. Your unanswerable argument on the form of government is the New Testament. Your argument on the mode is a shrug of the shoulders and a smile. We who are on the outside fail to feel the force of the shrug and the smile."

Daniel must have had a good mother; he knew at an early age what defiled.

News of The Churches.

LOWER WOODSTOCK. Brother Barton, pastor of this church, has been holding special services with them; and the Lord has blessed his labours. Large gatherings of people have been in attendance at the meetings; and a healthy state of things now exists among them. Six have been added to the church. The Sunday school is prospering, for which blessings all praise the Lord.

LAKE VIEW CHURCH. The interest in this church is on the increase. Pastor J. D. Wetmore is much encouraged in his work here. Sunday, the 18th, was a day of refreshing blessing to pastor and people. The pastor preached with an unction from on high. At the close of the morning service six happy converts obeyed their Lord by enjoying the ordinance of Christian baptism. The congregations were large and attentive.

FIRST GRAND LAKE. Rev. F. W. Patterson, who has been pastor here for nearly two years has resigned his connection with this field and now goes out as general missionary in connection with our Home Mission Board.

SECOND GRAND LAKE. An interesting series of meetings held at the head of Cumberland Bay have resulted in much good and several have been added by baptism. On Sabbath, 2nd inst, Pastor Patterson baptized two others thus concluding his connection with the field with accompanying blessings to the last.

A large and important field is here now open to successful cultivation and we trust the good shepherd may direct one of His chosen to come and occupy it for His glory.

The Home Mission Board.

The monthly meeting was held in Brussels Street Church parlors on the 4th inst. Reports and communications were presented from a number of brethren, and several applications brought to the attention of the board. A grant of \$100. was voted for the Tobique field for the ensuing year. General Missionary Patterson was directed to go to Andover to assist in evangelistic services in that place. Bro. Patterson has been engaged in special meetings in Canning, Northfield, and Waterborough almost steadily for the last three months and the Board is hopeful of good results in the future.

Fastor King reports a rich spiritual blessing both at Doaktown and Ludlow. Four had been baptized at Ludlow on eight at Doaktown, with a prospect of others coming soon.

Pastor Bynon is also rejoicing amid much prosperity on his field. Several anxious inquirers are seeking the way, and the prospects for the future are good.

A communication from Second Elgin Church concerning the ordination of Bro. Thorne was presented, and on motion Bro. Hughes was appointed a delegate to represent the Board.

Bro. Nobles read the Colportage Report with the following statement:

Receipts and Sales,	\$88.54
Salary,	52.03
Grants,	2.49
Expenses,	7.09
Remitted to Bro. Nobles,	22.00

A general feeling was expressed that the attention of the churches might be called to the needs of our work. May we not ask that all respond and help us to meet the many pressing appeals that come to us from time to time. Brethren we look to you to aid us, may we not look in vain.

W. E. McIntyre, Sec'y.

Daniel had courage; he had the strength to live differently from other boys of his "sort" or set.

We have been giving in this paper, and will continue to give a series of articles written by Rev. Dr. McArthur of New York, entitled, "The Bible as Literature and much more." It will take several issues of the paper to complete the whole course; but we feel assured that our readers will appreciate these articles so much as not to be satisfied until they get the whole of them. They contain the best lines of thought we have ever met with on the make up of the Bible, and we are persuaded that they will go far in settling the doubts and difficulties in many minds in regard to the inspiration of the Scriptures.

Several of our subscribers have complained of late that they do not get their papers regularly. There must be something wrong about the delivery of them, we are careful to have them mailed to each subscriber, and if you do not get them please let us know at once, and we will have the matter rectified.

"What Would Jesus Do?"
Is This Idea Practicable?

Mr. Sheldon's book, "In His Steps," dealing with this question has attained considerable popularity. Everyone is reading the book, everyone is discussing it. The religious and daily press have devoted considerable space to it. Truly Mr. Sheldon has written for the "million," and the million is reading his writings.

It is not my intention to discuss "In His Steps" as a novel, for as a story it is decidedly interesting and entertaining. But is the idea practical? Is it possible to ask "What would Jesus do?" before each separate action? Is it possible or proper to try to live our individual life as though we were Jesus Christ? Any one who has any pretensions to being a follower of Christ must at least listen to the question and give it thoughtful consideration. We cannot hurl such charges as "Utopian," "idealistic," "dreamer" at Mr. Sheldon, and then turn our backs upon the question he has raised. The defects of life are great, and any man who can suggest a remedy must have a patient hearing.

The author of "In His Steps" has forcibly drawn our attention to the state of affairs, but his remedy is too severe. Moreover, it is unnecessary and impracticable. To view our proper course of action from such a height would make us giddy and confused. The impracticability of Mr. Sheldon's method is evident. Some of our Lord's recorded actions are not altogether clear to us. Had we tried to forecast what Jesus would do when He was here upon earth we should oft-times have blundered. His disciples did. Again, we lack the power to read men's hearts, and this makes it impossible for us to place Jesus in our position and to try and do what we imagine He would do. Let us try a lower point of view, for such a remedy as Mr. Sheldon's is unnecessary. Our Master has given us a formula with which we can compare our actions, a test which we can apply to our daily lives. And why should we not use what He has given us? "And as ye would that men should do to you, do ye also to them likewise." Is not this a simple and more practical rule? It is well named the "Golden Rule." I know it appeals to the imagination to be asked, "Have you ever asked yourself, What would Jesus do?" But there the matter ends. We can never adequately answer the question. I do not think (and I say this in all reverence) that the Holy Spirit would guide us. It is presumption on our part to place ourselves in our Master's footprints, or I should say, to try and place Him in ours.

This is an age when men are giving to the world new standards for living. New leagues are formed for this and new societies for that.

What a pity it is that we should waste so much energy and time in beating the air! There is at this moment a much-repeated call sounding in our ears. "Back to Christ!" That is beside the mark. We have not left the Christ; we have not forsaken our Master. But we have forsaken His rules for daily living. We have become far more ready to listen to the teaching and advice of our fellow-men than to the wise counsels and

instruction of the Mighty Counsellor, the Everlasting God, our Lord and Saviour Jesus Christ. "Love ye your enemies and do good;" "Ye ye therefore merciful;" "Judge not. . . Condemn not. . . forgive;" "All things whatsoever ye would that men should do to you do ye even so to them."

These few words—quotations from our Lord Jesus Christ—contain the key-note of the only real altruism. No one can quarrel over their meaning; no one can discuss their limits. They are rules without an exception. If consistently and conscientiously carried out by everyone who professes to follow Christ, an immense amount of sin and misery would of necessity vanish. No new league nor organization is needed. We shall have no necessity to ask ourselves puzzling questions. The Church will be merely doing her duty.

Married.

LEWIS-BELYEA—On June 21st, at the Baptist parsonage, Florenceville, by Pastor A. H. Hayward, Elsworth A. Lewis of Pell Station, and Beatrice M. Belyea of Mount Pleasant, Carleton Co., N. B.

BLACKIE-SQUIRES—On June 14th, at the residence of the officiating clergyman, Rev. Thomas Todd, Woodstock, James A. Blackie, and Bessie B. Squires, all of Wicklow Carleton Co., N. B.

BRANSCOMBE-MILES—On June 21st, at the home of the bride's parents, by Rev. J. B. Champion, assisted by Rev. C. N. Barton, Mr. Budd DeMill Branscombe, of Bathurst Village, Gloucester Co., N. B., and Nellie Miles, second daughter of George A. Miles, of St. Mary's, York Co., N. B.

CURRIE-SMITH—At the residence of the bride's parents, June 21st, by Rev. Calvin Currie, Fred H. Currie, and Miss Albin Smith, second daughter of James Smith Esq., all of Mactaquack, York Co., N. B.

BURTON-WELLS—At Harvey, Albert Co., on the 7th of June, by Pastor Truman Bishop, Fred F. Burton, of Harvey and Eugene M. Wells, of Riverside N. B.

MACSTAY-CRAIG—On June 12th, at the home of the bride, by Rev. Thomas Todd, Donald MacStay Esq., of Moncton, and Mrs Catherine Craig of Woodstock, N. B.

STICKNEY-CLARK—On the 14th of June, at Gibson, by Pastor J. B. Champion; James E. Stickney, and Emma Clark. Both of Marysville, York Co., N. B.

NODDIN-MCSELELY—On June 14th, by Pastor A. H. Hayward, at Hartland, Wallace Noddin of Charlotte Co., N. B. and Luzetta M. McSeley of Hartland N. B.

Died.

GOUCHER—On June 6th, of meningitis, at Collina, Kings Co., in the 14th year of his age, Arden B. son of Gilbert W. and Maggie M. Goucher, fell asleep in Jesus, trusting His merits. He was a lad beloved by all his associates, and is mourned for by all who knew him.

BENNETT—James Fraak Bennett, formerly of Hopewell Cape, Albert Co., N. B. peacefully trusting in Jesus, departed this mortal life in the 44th year of his age, June 7th, in Denver Hospital, Boston. He was baptized by Rev. W. Camp, at Hillsboro in February 1898, and united with the church there. He leaves a wife and two sisters to mourn the loss of him. He was a man of piety; and loved his bible, and the house of God, and all good people. May the kind Father above give comfort and grace to the mourning ones.

BABBITT—Mrs. T. E. Babbitt, beloved wife of Deacon Babbitt of Gibson, fell sweetly asleep in the arms of Jesus at her home after more than a year's illness. She was a daughter of James Banks of Manguerville, who was lost in the woods on the Tobique River in 1835, and was supposed to have been killed by some Indians while looking after lumber. He left a family of fourteen children, of whom only two survive—Mrs. Benjamin Mitchell of South Dakota and Miss Phoebe Banks of Oromocto. Sister Babbitt expressed the love of Christ when very young, and was baptized at the age of twelve years by Rev. George F. Miles and united with the Baptist Church in Manguerville. She was married at the age of twenty, and lived for some time in Manguerville, after which they moved up the river into Carleton Co. From there they came to Gibson some years ago, where Mr. Babbitt and sons have carried on the lumbering and milling business. Mrs. Babbitt was a woman of piety and devotion; a real Mother in Israel, and will be very much missed in her family, the church and community. She was seventy years of age. May the mourning ones find consolation in that they mourn not without hope.

PERKINS—At St. John, West End, July 3rd, May Perkins, aged 20 years and 6 months, daughter of Mr. Wm. Perkins. While yet in early life and with much promise of usefulness before her, she was called to her eternal home, leaving a father, two sisters and three brothers to mourn the loss of a loved one. She was a young lady loved and respected by all who knew her. She was a member of the Y. P. U. of the E. of the Carleton Baptist Church and also a member of the choir. The funeral service were conducted by the pastor, Rev. M. C. Higgins, and a large number of relatives and friends followed her remains to the Cedar Hill Cemetery. May the Heavenly Father comfort the sorrowing ones.