

THE HOME MISSION JOURNAL

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WHOLE No. 29.

The Mistake of Silence.

Wise preachers often say that they never preach higher criticism in the pulpit. Not so much as to make a reference to it. They are rewarded with smiling approbation from their brethren, and the commendation of all grave men in their pews. The wisdom of their silence seems so self-evident. We know none who advocates critical discussions before a general audience gathered for the worship of God. To enter upon an elaborate defence of the dates and authorship of various scriptures before those who know nothing contrary to accepted beliefs would be worse than beating the air. But is there not a way of meeting the questions that have been started in the minds of thousands who read our papers and magazines without going into the details of modern controversies? Nothing impairs confidence as to the sincerity of preachers in the minds of thinking people more than their blank silence on the debated questions of the Bible's trustworthiness. One of the conditions of winning the respect and confidence of people is frankness. Suppression breeds distrust everywhere. Any one who refuses to recognize what is said outside the limits of strictest belief will never mold the opinions of the young. This is not saying that speculations and vague doubts should be preached. Not at all. There are questionings in a thousand minds who love Jesus Christ in sincerity, which may be answered to the great peace of those who hold them, by occasional and incidental suggestions and explanations concerning those matters of doubt. Every preacher should do what our Lord did, direct his words to the hidden and unexpressed thoughts in the hearer's heart. The Apostles anticipated and answered question of difficulty about Christ and the resurrection. Their preaching was argumentative, and dealt with the religious controversies of the day. So should ours. But it is said to preach on such things will start doubts in minds never accustomed to them. If this were true, it is not nearly so serious a thing as to let doubts fill and cloud other and stronger minds without making an effort to clear them away or even indicating a knowledge that such exist. It is possible to assure minds concerned about the verity of the scriptures by letting in a little light on difficult problems incidentally without devoting a whole discourse to them.

The Personal Factor.

It is only a truism to say that the personal factor enters into all human concerns. In every yard of cloth and every ingot of steel the personality of the worker influences the product. Whatever may be the force otherwise arrayed, it is the man behind the gun who wins the victory. We may seek to estimate externally the element of power in him who moves us by oral or written word, but in the last analysis, it is the personal factor behind each that achieves permanent result. Sometimes the fact indicated is lost sight of or is not valued at its true worth. That it should be thus valued is sufficiently apparent to those who think. "What you are," mentally said a distinguished hearer of a speaker, "thunders so loud, that I cannot hear what you say." Unquestionably, too often, this lack of consistency exists. What the man is destroys or lessens the value of that which he delivers or does. It is useless for one to seek to make his message attractive if he himself is repellent. It is effort expended in vain for one to seek to exalt his Lord if he thrusts him persistently before Him. His ringing sentences will be in vain if there is good reason to question the speaker's sincerity. It is of little use for him to declaim on the beauties of unselfishness if he himself incarnates the opposite. Of what avail will it be for one to exhort to courage if he himself is known to be a coward? How shall the clergyman exercise the

ministry and helpful functions which have been committed to him if behind them all is his own inconsistency? "Do not send for him," exclaimed one who was dying, when a certain minister was mentioned who might kneel at his side. Some inconsistency had attached itself in his thought to the man which destroyed for him forever his value as a minister.

All this indicates no light task for him who assumes the position of instructor and helper to his fellows. He may fancy that he is called thereby to a life of separateness and self-denial unwarranted by the facts of the case. But after all, in our deepest consciousness we know that he is not. We know that one who assumes the function of teacher should in some real sense be beyond those whom he would instruct. He must be some true measure be an example of that which he commends. If he is not, his words will be as little effective as the aimless drumming of a child. In our strivings then to correct things, to discover the secret of perhaps a diminishing power with the people, let us not forget to look in the direction of the personal actor. In our devotion to the ministry, of whatever kind, it may be, let us not forget the man. He is, or should be, greater than the message he delivers. If he is not, his message will little avail.

Settling Difficulties.

The Lord once spoke concerning offences, and told His disciples of a method of adjustment. It is a great help to have a wise rule in settling difficulties which inevitably arise in life. Christ knew enough of the common infirmities of men and their difficulties in living together on terms of harmony and friendship to foresee the necessity of such a rule. He said: "If thy brother sin, go show him his fault alone; if that fails to bring about reconciliation, lay it before the church; that is, the brotherhood, and if when even this fails to effect peace and forgiveness, leave the offender to himself and have nothing further to do with him." This conclusion does not mean that you have right then to hate him, or to go about slurring his character, or seeking your revenge upon him. Just let him alone and keep your mind free from prejudice and bitterness, and be patient and generous. We do not think this rule of bringing the matter before the church in case private efforts fail contemplates churches as large as many are to-day. It is a questionable method to bring personal grievances before a meeting of hundreds of people. Many churches have been wrecked in that way. A few are better than many in adjusting troubles. It is easy to inflame a whole church by the introduction of personal disputes. Fervent speeches and censorious judgments are quickly stirred. These are sometimes called little foxes that spoil the vines. The comparison is too mild by half. Call them barbed and poisoned arrows shot at the heart, which bring not only stings and sores, but death itself.

If it is unwise to bring personal offences before large congregations of Christians, it seems to us just as unwise for churches, which have troubles too difficult for them to adjust themselves, to call large councils. In matters of ordination large councils may be wise, but when the question of offences is involved, it is better that they be handled by half a dozen rather than by half a hundred.

Is the Lord Among Us?

It was in a querulous and disbelieving spirit the people asked this question when the supply of water failed them in the desert. Their question, however, was a legitimate one, if it had been asked in a right spirit. It would be helpful

for the churches if they inquired with sincerity whether the Lord is among them or not. The presence of Jesus Christ is assured by his promise, and the existence of a spiritual and earnest church is an attestation of its fulfillment. But the abiding of the Lord is determined by his church's attitude towards him. "The Lord is with you while ye be with him." There were times in Israel's history when there was a withdrawal of the presence of God, and more than once were they withheld from some proposed action by the warning, "Go not up, for the Lord is not among you." God's presence is variable, but its variability is not the result of changed purpose or action on his part, but is made so by waywardness and disbelief on our part. In a deep sense it may be said God is always with us, and never forsakes us. Even the wickedest may be followed and moved upon by the Spirit. But, though the language seems to contradict this truth, we yet speak with painful truth of the lost presence of God. The consciousness and power of it are gone. "Hereby shall ye know that the living God is among you." In what way? Their victory over the Canaanites and others, and their possession of the promised inheritance, was the attestation of it. It was a sealed and material proof that God was among them. We seek other signs than these. It is spiritual power and progress which alone can satisfy us as to His being among us. When apathy is upon the people, when the pews are unfilled at the hour of prayer, when believers are without vital interest in spiritual things, when none are turning to the Lord in sorrow for sin, then is there need to ask this probing question, "Is the Lord among us or not?"

Doubt and Sadness

When Jesus met the disciples going to Emmaus he noticed the sadness there was in their faces. Many would have seen them engaged in earnest talk, but would not have noticed they were sad. Jesus had a quick eye for reading the story of the heart's sorrow. It was because of his intuitive sympathy. There are people of large and tender nature who detect hidden griefs where sterner and colder people see only smiles and laughter. The disciples were sad because doubt had displaced faith. Nothing proves their sincerity better than their sadness. We meet many who say they have lost faith in Christ, some for one reason and some for another. They are all insufficient reasons and not a few little other than childish. They have been deceived by a member of a church, or have had their feelings hurt through neglect or slight and as a result their faith has withered like a late rose at the touch of a November frost. But we notice that only a few of the people who say they have lost their faith look sad over it. They are often bitter enough and proficient in self-excusing, but their faces have no touch of gentle and mellow sadness in them. When a real disciple loses faith in Jesus we think, you will see the tale in a sad face. Sadness is always an accompaniment of an eclipsed faith in the case of those who truly loved and trusted him. When you hear light-hearted, irreverent, conceited ones telling how they no longer believe in Christ you may be sure they never had much faith in him and still less love. A genuine Christian who unhappily has become troubled with doubts is always sad. His sadness is the best proof of his Christian sincerity.

Try It.

Some one has given this good advice. It is worthy of being memorized: Sit less-dig more. Eat less-walk more. Waste less-give more. Write less-read more. Worry less-work more. Clothe less-bathe more. Drink less-breathe more. Preach less-practise more.

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This Bible as Literature and Much More.

ROBERT STUART MACARTHUR.

XVII

(Continued from last issue.)

Often Misinterpreted.

A statement of some of the characteristics of the Bible in this lecture and in other lectures in this course will help those who hear and read these words, better to understand and to use this celestial weapon. It is to be affirmed that few books have been so greatly misrepesented as the Word of God. Many critics have misrepresented it because of their profound ignorance of its design and its substance. They have practically acted upon the principle which governed Sydney Smith, who it is said, affirmed that he did not read books which he was to review; the reading of the volumes might prejudice the judgment which he might form and express. It would be simply risible on our part, if the act were not so culpable on their part, but so many critics of the Word of God have written out of their ignorance and not from their knowledge, and that so many others have been governed by a spirit of malevolence in their treatment of the Bible. This spirit is manifested on every page of their writings. Their criticisms are far less malefic than they otherwise would be, because the evil spirit which inspired them is so constantly manifested. They write with a bitterness difficult to explain, were it not for the deep-seated evil in the human heart. Still others, like Rousseau, oppose the book because it condemns the sins to which they are inclined. When the Bible condemns our sins, we must either turn against the sins or against the preacher, and the truth which points out the sins which thus bring us into condemnation. Many critics of the Bible get their opinions at second hand, and seem to go much farther back in order to find the origin of their opposition to the inspired word. No one can read the current literature in opposition to the Bible without discovering that many of the opinions and criticisms of to-day are just the revamped objections of Volney, Paine and others of their class. The objections to the Bible are simply old faces with new faces. The Bible has long been in ecclesiastical warfare what the Malakoff tower was during the Crimean war. We remember that fierce battle was waged around this historic tower. The number and ferocity of these battles indicate the importance which friend and foe attached to the possession of this stronghold. It was felt that here was the key to the opening of Russia to the allied forces. General Todleben erected earthworks and fortifications by his rare genius, and these works for many months kept the armies of France and England at bay. The Malakoff and the Redan, now historically familiar, were the most formidable of these fortifications. The siege of Sebastopol, the "angust city," ranks among the most famous sieges in history. It lasted for eleven months. These famous towers sustained repeated bombardments. Finally, on September 8th, 1855, the Malakoff and Redan were captured, and the Russians were forced to evacuate these strong holds.

Though our Malakoff may be violently attacked, it can never be captured. The Bible possesses a vitality all its own. What has been said of the

church may with literal truth be said of the Bible; it is an anvil which has worn out a great many hammers, and it certainly is prepared to wear out a great many more. If men but knew the Bible, they could not help but admire it for its archaic history, its seraphic poetry, its resistless logic, and its profound spirituality. Sir Thomas Lawrence tells us that when he visited the famous picture galleries at Rome, at first he saw but little to attract his attention and to evoke his admiration. But he soon discovered that the fault was not in the picture galleries, but in himself. He was too unfamiliar with the treasures of art stored in these famous galleries fully to appreciate them when his first visit was made. We are told that for six successive months he continued his visit daily, day after day; as the artistic sense was developed in his soul, remarkable beauties appeared in the paintings. Where at first he saw nothing to win admiration, later he saw transcendent beauty. Locke has well said that it takes a sunny eye to see the sun. So it takes a clear eye, a true life, and a pure heart rightly to see the glory of God and to feel his presence on the pages of his inspired book. This blessed book is an overflowing fountain, unexhausted and inexhaustible. For these hundreds of years it has flowed through the centuries, and its stream is undiminished to-day, as it goes scattering untold blessings on its joyous way. The Bible is like the sun in the abundance of light which emanates from it, and in the variety of blessings of which it is the source. It comes of us to-day with all its original beauty and power. All its true students find it to be an armory filled with weapons of celestial temper, a divine laboratory of roborant medicines, and a mine deep as the heart of the earth and abounding in noblest wealth. Its truths fall upon our souls softly as the dew, and yet they are resistless in their power as the storm. If men were robbed of the Bible, the world to many would be as if it were without a fountain or a flower, and all life would be without charm, and death would be without hope.

(To be Continued.)

With this issue we begin a narrative of personal reminiscences and experiences connected with the Civil War in the United States. As a faithful recital of the perils of that time we commend it to our readers. The articles recently appeared in the *Chicago Standard*, and were widely read, but as few of our subscribers see that paper we reprint them as a serial. We have no doubt the exciting events related will interest our readers and cause them to be devoutly thankful that they live in a land of peace.

Within The Lines.

Reminiscences of The Civil War.

By MRS. M. M. HUNTINGTON.

I.

Looking back over the lapse of half a century to my girlhood among the Green Mountains of Vermont, it seems to me that no girl was ever so happy or blessed as I. I was married to a young physician whose health failed in a few years from overwork, and in the fall of 1851 we went to Georgia to spend a few months, taking with us our little son Henry, then one year old.

What a change from the town we left in October, so cold and dreary, wrapped in rain and sleet, to Macon, where the roses were in full bloom in an atmosphere as soft and balmy as that of the month of June! What a source of interest were the quiet ways of the people and the funny ways of the Negroes! But a few weeks passed and the novelty wore off. The ways and faces became wearisome and strange, oftentimes seeming cold and distant.

One morning a jovial southerner, noticing my despondent looks, laughingly prophesied that in ten years all the dogs in Georgia would fail to drive me away. Vexed as I was with him then, I found it even so. I grew to love the South and its people. My husband had intended to remain but a few months, but gaining his strength by

degrees and being successful in business, months and years glided by. We flitted back and forth through the summer, sometimes from choice, sometimes from necessity.

When we went north in the fall of 1860 we found much excitement among our friends, who urged us not to return. One said in laughing bravado: "If you go back, we will come down there and destroy you; burn your houses, demolish your gardens and drive you back in fear and trembling." "You cannot do it," I returned, "you do not know the southern people!" "Oh, yes," he answered, "I know they are plucky, but we are too many for them." I thought often of that prophecy afterward, made in jest but fulfilled in earnest. With sad, anxious hearts we bade our friends good-bye and returned to our southern home, only to find the excitement even more intense than at the North. They would not have Abe Lincoln rule over them! Our home, interest and many sincere friends were in the South. While in the North were the friends and relations of our childhood. We, together with many southerners, were bitterly opposed to secession and did not believe that there would be a war or that a war could end favorably to the South.

In the spring of 1861, after many of the states had seceded, we thought seriously of going North, but we had recently moved to Atlanta. The location was healthful, beautiful; favorable for my husband's business, and we could not leave without great sacrifice. Nor could we believe the war would be of any length, even if there should be fighting. Eut active military preparations were going on, more thorough and extensive than we could have supposed. The southern papers were full of inflammatory matter, and exciting stories, and the northern papers were fast being suppressed, among them the leading journal of the day, the *New York Tribune*. No further proof than that a person took it was necessary to establish his disloyalty to the South. Northerners everywhere were looked upon with distrust. We soon found ourselves cut off from intercourse with our neighbors, though some personal friends would not believe amiss of us and treated us kindly.

Looking back upon it now, it seems perfectly natural that we should have been regarded with coolness. It no doubt seemed unnatural to them that we should enter to any great degree into a course that would bring us into direct opposition to our own flesh and blood and all the teachings of our childhood. No wonder they wished us away. I remember one, a plain-spoken southern girl, said: "I wish those northerners were all back where they came from; we don't want them here."

That hurt me; then, it seemed such a cruel thrust.

The evening we received the news of the fall of Fort Sumter a small party of us were at a mineral spring, where we were joined by a friend just from town, who said with some excitement, for he was a northern man heart and soul, "Fort Sumter has fallen!" One of the party, an enthusiastic little southern girl, clapped her hands and hurrahed, when, glancing around at the sober faces of the rest of us, she said with evident disgust: "Oh, I forgot you were all Yankees!" How could we rejoice at what seemed the knell of our bright hopes.

(To be Continued.)

You may as thoroughly misinterpret the gospel by teaching its truths out of proportion, as by directly misrepresenting those truths. The teachings of the faith are related to each other, and the man who can only see one thing in the New Testament, does not see that as it was intended that he should see it.

The Apostle Paul enjoins us to show mercy with cheerfulness. One may show mercy with such a sour, churlish, and disagreeable spirit that all the beauty of the virtue disappears.

It is men of faith, not men of means that do God's work.

Religious News.

RICHMOND, CARLETON CO., This work in the churches on this field is moving along quietly.

The interest appears to be on the increase. The Sabbath services are very well attended, and the prayer meetings are kept up when the weather permits. Our Sabbath schools live through the winter, with attendance considerably diminished.

One church have made their annual donation visit to the parsonage, and the others are preparing to do likewise. We hope to report still better news in future.

CALVIN CURRIE,
GREEN ROAD, JANUARY 30th, 1900.

Our church has joined with **SACKVILLE, N. B.** the Methodists of this place, and invited Evangelist Gale to hold a series of meetings in this town. He opened here last Thursday. His meetings are increasing in power. We expect a great blessing. Rev. F. W. Patterson having resigned as our assistant pastor, expects to leave for the West early next month. We are looking for a successor to him. **F. W. EMMERSON,** Church Clerk.
Jan. 23rd, 1900.

JACKSONVILLE, N. B. During the past few days special, earnest prayer has been offered by the church, or at least the faithful few, and already the tide seems to be rising. Sorry that Bro. Marple must leave us next week. If the present pastor retires from this field in a few weeks, as has been his intention, there will be a work here for some other man, and I trust an opening elsewhere for,
Yours truly,
F. N. ATKINSON.
January 25th

Evangelist Marple has been with us three weeks. He has accomplished a good work on what has been regarded as hard ground. Twelve have expressed their desire to become Christians. Seven of these have been received for baptism next Sunday, Christians of ours and other denominations seem greatly revived. Will begin work at Jacksonville tonight.
F. N. ATKINSON.
January 25th.

The meeting held on Sunday Jan. 21st, at Jemseg, by Mr. Anderson, was very largely attended. The preachers present were Revs. Springer, Ganong and Elackburn. There were two baptisms, Misses Clara Titus and Tamar Gunter. Special mention should be made of Mrs. Arch Purdy as organist. The Anthem "Beautiful are Thy Towers," which was sung by Mrs. Purdy, with Mr. Purdy, tenor, Miss Nellie Purdy, alto, and C. Frederick Nevers, bass, proved a credit to the land of Jemseg, and they deserve great praise for the masterly manner in which they performed their duty. We hope the same may be repeated next Sunday.

Mr. W. R. Robinson, a lay preacher of the Presbyterian church, was baptized in the Dorchester Baptist church on the 14th inst., and was licensed as a Baptist preacher.

Last Sunday was a good day **FAIRVILLE, N. B.** with us. Large and attentive audiences greeted the pastor. Two believers in Jesus were baptized in the evening in the presence of nearly five hundred people. We are still continuing our special meetings. "The Lord God omnipotent reigneth." We will trust in him.
Feb. 1. **A. T. DYKEMAN.**

We have been holding special **SECOND MONCTON** services with this church, **CHURCH.** for several weeks our labor has not been in vain, we visited the baptismal water on 21st. Maude Price and Mabel Stiles were buried with their Lord in baptism, also on 28th Charles Price and Mrs. Elizabeth Randal, (Presbyterian) wife of Levi Randal, were baptized. The church is put-

ting on her mantle of love, may the blessing of God still shower upon us.

PASTOR I. N. THORNE.

PENOBSCOT, KINGS CO., N. B. A very harmonious and successful annual business meeting was held at Penobscot, last Thursday evening.

The pastor, Rev. W. Camp, was chosen chairman. During the year upwards of \$30 had been raised for missions by the Aid Society and church. \$97 had been expended on repairs to the church. The people have generously supported the pastor during the year. Seven united with the church by baptism, and three by letter. The officers for the current year are:—Trustees of the church, Albert Stone, Byron Freeze, Marshall Stewart, Bertram Whelpley, James Teakles, and Jos. Watters Clerk and Treasurer, Marshall Stewart Executive Committee, to have in charge the Sunday school, Albert Stone, Warren Hall, Rev. E. C. Corey, Mrs. Byron Teakles, and Mrs. Daniel McLeod. Missionary Committee, Mrs. Warren Hall and Mrs. Willard Grover. Deacons, Warren Hall and Joseph Moote. The outlook of the church is very hopeful.

HARVEY. On Sunday, January 14th, the church in Harvey held a roll call. The church is under the pastoral care of Rev. Trueman Bishop. Brother Bishop is an earnest, faithful pastor. He has been indefatigable in his efforts for the well-being of the church over which he presides, and has been ably seconded in his efforts by Mrs. Bishop who is a help meet indeed. The day was fine, and the congregations were large. The sermon in the morning was delivered by Rev. J. W. Manning of St. John, whose subject was, Prayer in its Relation to the Work of the Lord—Especially in its Relation to Missions. In the afternoon the roll was called by the pastor who was assisted by the Methodist minister on that circuit, the Rev. Charles Comber, and by the preacher of the mortg. Many responded in person and others by letter. It was the first of the kind held in connection with the church, and pastor and people are to be congratulated upon its success. In the evening Mr. Manning preached again and the Rev. Mr. Boyd, the Presbyterian minister, took part in the exercises. It was a day of refreshing and uplift for pastor and church, and we trust an interesting and profitable one for all who were permitted to be present. Pastor Bishop finds the climate of Harvey very trying for himself and wife. He speaks in the highest terms of the people whom he serves. The industries of the place are not what they were at one time, but it is a fine country all around and the writer is constrained to say that the people as far as he can judge are as fine as the country in which they dwell. The collections were for missions and amounted to \$20.

FREDERICTON, N. B. The work moves on encouragingly here. The annual business meeting was a delightful occasion. The financial report showed a healthy condition and indicated an increased in envelope subscriptions of \$343.89 during the year. The total amount raised by the church for all purposes during the year was upwards of \$4,000. The various departments are working vigorously. The Sunday School is in a particularly flourishing condition under the able leadership of Mr. J. W. Spurden. The attendance at the school is larger than ever before in its history, and it is up to date in all essential features. There were sixteen baptisms during the year, and we are glad to believe, more conversions than baptisms. The services at the present time are deeply impressive and we look for definite spiritual results.

J. D. F.

The Measure of the Spirit.

It is a mistake to think that the presence of the Spirit is always and exclusively attested by an emotional experience. There are not a few who do not hesitate to declare they are filled with

the Spirit. They mean they have certain heavenly emotions, a certain sense of moral and spiritual power which expresses itself in prayer to God or speech to men. When we hear and see what these good Christians are through, what is believed to be, the Spirit given to them in fullness, we covet their experience, and become cast down because our own does not coincide with theirs. The subject of receiving the Spirit in a full measure is one which is awakening deep thought. There is a prevalent feeling that what Christians possess does not measure up to what the Scriptures lead them to expect. There is a great disparity between their conscious possession and the promises of God.

Have they sounded the depth of Christianity and received the full energy of God into their souls? There can be but one answer. But there is another feeling. It is this, that we are straitened in ourselves and not in God. If our thirst is not quenched it is not because the fountain runs low. If we are weak it is not because there is no power in the Spirit. But here springs up a question. Can all believers receivers receive an equal measure of the Spirit's power. There are vast differences among them. Now just as there are differences in men intellectually and physically, so are there spiritually. The religious nature is not alike in all. How beautiful is a large, pure, believing spiritual nature full of receptive power by which God is received in measureless fullness. Many have little vision. Their horizon is only just beyond them. They see and know only earthly things. Their spiritual capacity is limited, or even dwarfed. Can these receive the Spirit of God in a measure to life up and enlarge their nature and life? Every man receives according to his ability. But a man's ability to receive grows with his receiving. We are not vessels which filled can hold no more. We increase and expand with every new grace given us. So none, however small their natural adaptation for spiritual things, need despair of attaining more and more of the fullness of the Spirit of G. d. There were differences in the temperament and spiritual capacity of the apostles. There was the Peter temperament, the John temperament, the Thomas temperament and so on. There were less known and less capable among them than these. Many of them were timid, reserved, unemotional, ordinary people, no doubt, but the Spirit came upon all of them and they were lifted into a larger and holier life. It is true they were not all alike after Pentecost, there were divergences and inequalities in point of character and service. Many chide themselves because they cannot do and feel as others, and because their experience is more limited or of a different type. They should remember there is much diversity in the operations of the Spirit, and this diversity is accounted for by the natural and spiritual capacities of those upon whom the Spirit comes.

The Right Kind.

Everybody has heard of President Lincoln's reply, when asked the question, "How long ought a man's legs to be?" that he had "always thought that a man's legs ought to be long enough to reach from his body to the ground."

Somewhat similar was the answer given by a farmer who went to town one windy day in March. Seeing several men chasing their hats along the street at a considerable sacrifice of dignity, he remarked:

"If them fellers had the right kind of heads they wouldn't have no such trouble as that."

"Do you have the right kind of head, uncle?" inquired a bystander.

"Yes."

"Don't your hat never blow off?"

"Never."

"Well, what is the right kind?" he was asked by several.

"Why," rejoined the old farmer, "the right kind of a head is one that you can push up into a hat fur enough to hold it on tight."

There was more in his answer than appeared on the surface. The right kind of head is one of the great needs of many of us.

The Distribution of Ministers.

There is no law, civil or ecclesiastical, directing any minister of the Gospel to any particular field; or commanding any church to engage any particular class of ministers. Nevertheless there are considerations which lay every minister under imperative obligations, in the choice of a field, and all churches the same in the choice of a pastor.

These reasons are not like those which influence men in other pursuits. In all secular pursuits, this question is perfectly legitimate; By what labor can I secure the largest income, and the greatest comfort? But the supreme question of the preacher must be: In which of my Master's fields am I most needed?

In calling ministers also churches are morally bound by the commands of our Lord, to consider their relation to the kingdom of Christ at large, as well as to their home pulpits.

Now are these obligations being considered in the distribution of ministers?

We are told that there are about eight hundred millions of heathen who have never heard the Gospel, and about thirteen millions of them now belong to the recently acquired territory of the United States.

On the other hand we notice the following reports of home churches. It is said of one of the New England States that there are a few pulpit vacancies, but the writer adds, "The applications for them are legion." Another paper mentions one vacant pulpit in another State, and declares that the applications for this one are "legion." Still another informs us that over one hundred applications have just been made for a single pulpit.

The result of this crowding of home pulpits is— First. Ministers of experience are driven out of their pulpits by young men at a time of life when it is impossible for them to go to mission fields, and suddenly forced into great destitution with their families.

Second. Business men, accustomed to respect experience, are losing respect for churches that prefer the leadership of inexperience. "I don't care to be taught by that boy," said a business man in New York as he turned from a Sunday service conducted by a preacher younger than most of the clerks in his store.

Third. The example of entering a profession for the avowed purpose of promulgating the Gospel throughout the world, and then competing in legions over single pulpits at home, is destroying public faith in the profession.

So long as the tide of pulpit candida es continues, churches may justly turn their contributions from the ministerial education funds, to the support of missions, and to the care of those ministers and their families, who, after giving most of their money to rich benefactors, and their lives so far, in public service, are now suddenly, and permanently, and without cause, and while able and willing to do their best work, and without any means of protection whatever, or a protest or support, deprived of a livelihood—the result of a whole lifetime of preparation made fruitless, because those ministers just coming into service are not distributed to destitute fields. Churches and ministers are both responsible for this enormous evil.

COLD SPRING, N. Y.

The Word Endures.

F. W. OVERHISER.

Gladstone gave the world a thought not unworthy of his greatness when he called the Bible "The Impregnable Rock of the Holy Scriptures." He is obviously referring to Gibraltar; a fortress which has withstood a siege of four years, and has since been so strengthened as to be absolutely impregnable against all the forces which could be sent against it.

Thus it is with the Word of God. In spite of all the assaults of its many foes and many mistakes of its friends, the Bible stands. Its place in the affections of the people is growing larger

every day. It is consulted, and studied, and revered, and obeyed, as never before in the history of the world.

The critics die and are forgotten, but "the Word of the Lord endures forever." Even as one has beautifully said:

Last eve I paused beside the blacksmith's door,
And heard the anvil ring the vesper chime;
Then looking in, I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had?" said I,
"To wear and labor all these hammers so?"
"Just one," said he; then said with twinkling eye,
"The anvil wears the hammers out you know."

And so, I thought, the anvil of God's Word
For ages skeptic blows have beat upon,
Yet thought, the noise of falling blows was heard,
The anvil is unharmed—the hammers' gone.

But every once in a while some man arises with the loud proclamation of his purpose and his ability to destroy the Word of God. Poor simpleton! He might just as well get into his mother's wash-tub, paddle out in front of Gibraltar, and assail that stronghold with a pea shooter.

Then be not dismayed when you hear the dreadful threats of the enemies of "The Book." They will make a great fuss and bluster, but it will amount to little more than noise.

The men who announce, now and then, they have discovered in the Bible, things which make it utterly untrustworthy, or that they have found new weapons which will speedily demolish "The Impregnable Rock," remind me of an old Shanghai rooster that used to strut and crow in my uncle's barn-yard. Every once in a while, that rooster made the air resound with the vociferous announcement of his great and new discovery of some delicious tidbit; to feast on which he called the hens. And when they came with haste and great excitement, what do you suppose they found? Why, nothing but an old, dried, year before-last, snail shell, that had been investigated by every ant, and turned over and picked at by every hen and chicken and lantam and duckling on the place.

And so, when a man announces his discovery of some brand new proofs, against the divinity, or the inspiration, or the trustworthiness of the Bible, I would recommend that you imitate some of the older hens of my uncle's flock, who, without so much as glancing in the direction of the rooster, went on, quietly, and calmly satisfying their hunger with food of their own finding.

BEDFORD, N. Y.

Married.

HUGHES-KINCAID—At the residence of the bride's parents, East Scotch Settlement, Kings Co., N. B., on January 24th, 1890, by Pastor S. D. Ervine, Adam H. Hughes of Johnston, Queens Co., to Miss Ida M. Kincaid, of Springfield, Kings Co.

WASSON-SMITH—At 135 Queen Street, St. John, on the 13th inst., by Rev. G. O. Gates, D. D., J. Hollie Wasson and Adelia J. Smith, both of St. John.

Died.

MASTERS—At Canning, Kings Co., N. S., on December 20th, James E. Masters, aged 77 years. Our brother's death was very sudden, preceded by a single day of what seemed a slight illness. Mr. Masters was an intelligent, devoted and earnest Christian, with unabated zeal and unwavering faith to the last. He was baptized into the fellowship of Germain Street Church, St. John, in early life. Subsequently he joined the Ervins Street Church of the same city, and became actively interested in the mission established at the Marsh Bridge, under the fostering care of the two city churches, and was for a time the Superintendent of the Sunday school. This mission was organized into a church on March 29th, 1858, which afterwards became the Leinster Street Church, under the pastoral care of the late Rev. E. B. DeMill. On the 15th of December, 1859, Mr. Masters joined the church by letter, and for many years was an active and devoted member. He filled the office of deacon, and in the later years of his residence in St. John, took quite an active interest in the work of the denomination. After the death of his wife, who was a daughter of the late Mayhew Beckwith, of Cornwallis, N. S., he removed to Canning. The pastor

of the church there writes of him, "His presence among us was a strengthening addition in every part of our work. To the pastor he was a friend whose death was a personal loss. In these last years made long by the death of his wife, our brother has lived much in the other world, and dying with him was a glad surprise." Mr. Masters had much of the missionary spirit. He felt that the Baptists of these provinces had a work to do that no other denomination had done, or could do, and so he was constantly reaching out a helping hand. Home and Foreign Missions and the work of a higher Christian education, were interests very dear to him. In death these were remembered, and so the cause of God which rested upon his heart will continue to be blessed by him.

DYKEMAN—On January 9th, William C. Dykeman, formerly of Jemseg, passed away in the 84th year of his age. He was baptized, we think, by Rev. David Cranall, in 1854, and has ever since been a member of the Jemseg Church, where in earlier days, he shared in bearing the burden for the work of Christ. He was favored to witness more of God's mercy than many of us of this generation, being contemporaneous with Baptist progress in these provinces, from when we were a struggling few until we have gained our present influence. However, the weakness of age made the last few years not so pleasant to him as might be desired, but having Christ's end was perfect peace. As the mind would lose sight of the present, and wandering back to times of earlier Christian experience, he cited familiar hymns of those days. The funeral attended by a large concourse of people, took place on January 11th, at the home of his son, David C. Dykeman, of Margerville. The deceased leaves three sons.

HARPER—At Bale Verte, on the 19th inst, Cythia Reall, beloved wife of William Harper, in the 76th year of her age. Sister Harper was baptized by the late Dr. Hopper, and united with the Crossells Street Church and afterwards removed to this place. Her illness was brief, but it seemed as if her life work was done and God took his servant home. She was a lady of true Christian character, whom to know was to love and esteem. She leaves a husband over eighty years of age, who is only waiting the summons to meet her in the bliss beyond. The memorial service was held at her late residence, and afterwards the remains were taken to Sackville for interment, where services were held by Pastor Bailey.

BLAKNEY—At her home in Woodstock, on January 19th, Mrs. Ella, beloved wife of Rev. J. C. Blakney, in the 55th year of her age, leaving a grief-stricken husband, one daughter, (the wife of Dr. Baker), two adopted daughters, four sisters, and three brothers to mourn. Mrs. Blakney was the eldest daughter of the late Deacon Churchill. In early life she experienced religion, and was baptized by Rev. Thomas Todd, who in later years had the pleasure of performing the marriage ceremony. As a wife and mother she was true and devoted. As a Christian faithful and exemplary. In her protracted sickness, patient and resigned. She was truly a right hand supporter to her husband in his work as a Christian pastor. All that medical skill could suggest was done by her physicians, Drs. Keirstead and Baker. The large attendance at the funeral marked the respect in which the deceased was held.

REED—On January 10th, at Sherstone, N. B., Miss Ruth Reed, aged 50 years. This sister had been for some time suffering with consumption, and her death was a blessed release. As she was a native of Caledonia, her remains were there laid to rest in the Baptist burial ground, and in the adjoining meeting house the Rev. C. W. Townsend conducted a memorial service, delivering an earnest discourse from the words, "The time is short."

Foreign Mission Board.

It will be good news to the many friends interested in our Foreign Mission work to learn that missionaries who went from us last Autumn, some of whom were detained in London, have all reached their destination about the middle of December, also that Mr. John Hardy and Miss Williams have been married. To both of them congratulations are extended, and the hope expressed that they may be long spared to do much work for the Master among the Telugus and be very successful in extending the interests of the Redeemer's kingdom. —M. & V.

At the children's bedtime on a Sunday evening, a father overheard his little girl asking anxiously: "Mamma, is papa going to die?" "Why, no, my child; what made you think of such a thing as that?" "Because he has been so good and kind to-day!" Many a man would have his eyes opened to some things if he could know what his children are thinking about him.

SENSIBLE ADVICE.—Don't stop your paper because you receive a notice of arrearsages. You would not stop eating because you had a bill from the grocer.