

THE HOME MISSION JOURNAL.

VOLUME I.

ST. JOHN, N. B., MAY 23, 1899.

No. 12

The Home Mission Journal.

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

All communications and subscriptions may be forwarded to
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Terms, - - 50 Cents a Year.

The Secularisation of The Church.

Let us look at the secularisation of the Church, as to its worship. Christ, the founder of the Church, gave to the "woman at the well" the criterion of worship. According to Him, it that is to be conducted "in spirit and in truth;" that is, it must proceed from the soul of man and be a true expression of that soul in its relation to God.

This department is secularised, firstly, by being made to consist of

FORMS AND CEREMONIES UNSANCTIFIED BY SPIRITUAL PROMPTINGS,

and, secondly, by being made the product of intellectual and aesthetic culture.

First, then, all means that are used in the services to make *appearances* part of the *worship* is secularisation. Among these may be included the burning of incense, the carrying of the cross, bowings and crossings, the assuming the eastward position, the wearing of surplices, etc. The actions are no expression of the soul, and therefore form no part of true worship. They may seem "things of no importance" to us, but if we glance back at the Reformation in England we shall observe that they were not counted so then. Under Elizabeth hundreds of clergymen were expelled from their office for refusing to admit them into their worship, and Bishops Hooper and Ridley both denounced them.

But the secularisation that arises from intellectual and aesthetic tendencies are to-day of a more dangerous tendency than those mentioned. Brilliant epigram, highly polished sentences, logically constructed discourses of the most perfect finish, are looked for from the pulpit; while the musical portion of the service must be well balanced in harmony and perfect in rendering. To secure the former, intellectual culture, rather than depth of spiritual life, is expected in the minister; while in pursuit of the latter, musical ability, rather than reverence, is the qualification necessary to take the lead in the praise of the congregation.

Now with the preacher we have nothing to do; to his own Master he standeth or falleth; but this may and must be said, that if

THE SERVICE OF WORSHIP IN GOD'S HOUSE

is to be a source of spiritual life, then intellectual acumen and scholarly attainments are not enough to qualify a man for preaching the Gospel and building up the church in the true faith. We are often told that all truth is in the dark, and can only be discovered by patient search. So much is generally admitted. But let it be further added that the search must be conducted according to natural principles, otherwise all attempts will be vain. This also is true of spiritual truths; the search must be conducted according to spiritual laws. Christ revealed the chief of these laws in the words, "He that doeth His will shall know of the doctrine whether it be of God;" and to neglect this law, and endeavour to understand the doctrine relative to spiritual things on the same principle that you attain to natural truths, is surely a form of secularisation that cannot be denied.

Let scholarship and culture of the profoundest and most refined type distinguish the ministry of the Church; but reverence for and loyalty to Christ are absolutely necessary for the attainment of spiritual knowledge and to lead the Church of Christ into Gospel light and truth. Oh, that

the trumpet would sound aloud in Zion for the proclamation of this truth!

Let us now turn to the leaders of praise in the Church. In regard to these we find that not even profession, in many cases, is necessary or even asked for. The organist may be a thorough worldling, and men who cannot lay claim to even a high moral character are paid to sing in the choir. Here then we have secularisation in its barest and most repulsive form. The worth of worship to God—nay, the very condition of its acceptance by Him—is sacrificed, that the music may be pleasing to the cultured ear of man. In view of this, do we wonder that the Spirit of God is often not to be found in our churches? Can we marvel if His blessing does not rest upon them? If we must have an organ, let the organist be first spiritual and then musical; and with those who form the choir let reverence of soul be a qualification that shall override purity of voice—it is better to make a joyful noise unto the Lord from the heart than to discourse sweet music from the lips alone. To pretend that a meeting purposely arranged to please the taste of man is sanctified to God, is arrogant hypocrisy, which brings its accursed reward. When the worship is made to consist of anything less than the outpouring of the soul to God it is secularised.

Let us now pass on to mark:

THE SECULARISATION IN MEMBERSHIP.

In referring to this I have not particularly in mind the system by which, through physical means, children are supposed to be made members but I must refer to the system in order to explain, as promised, the reason why the religious and political life of the people is regarded by so many as co-extensive.

According to that system, a child is born into the nation and "baptized" into the Church; and as, according to this system, every child born is supposed to be "baptized" also, it is evident that the same people must form Church and State. Such members do not come within the true definition of a Church. Neither do I refer to that illogical idea which frightened the timid not so long ago, raised by a modern prophet who, however earnest and well-wishing and well-doing too, was certainly mistaken in this—that an atheist might be a member of the Church as ordinarily understood. But I mean that there are those who for certain temporal reasons best known to themselves have enrolled their names among the members of Christ's Church.

The visible Church has, through no fault of its Founder, become rich and powerful in temporal things. There are therefore privileges and honours connected with it which are dear to the eyes of the children of this world. Some doubtless have been tempted to enroll their names in its books to secure these advantages, and have consequently neglected its laws and statutes to suit themselves.

Among the first Twelve there was one of this type. Ananias and Sapphira sold their lot and handed over part only of the price to receive honour among the brethren; while Simon Magus desired the power of the Holy Spirit to make money thereby. These are fair examples of the secularisation of the Church in membership to-day. Here then we have

THE KEY TO THE WHOLE SITUATION.

The Church can never be a true Church while its members have entered it regardless of the motive of its Founder, and submitting not to its principles and government. It is supposed to consist of the most humble, the most unselfish, the spiritual among mankind; and the proud, the worldly, and the self-seeker have found a place in it. Its Founder left His seat on the Throne of the Universe, and lived a life of humility, humiliation, and self-sacrifice, and submitted Himself to the shameful death of the cross that He might benefit others. Yet there are among its professing adherents to-day those who oppress their fellow-men, grinding the face of the poor that they may entertain their fellow-

members at their palatial residences, they drive up to the church doors in stylish equipages and write their names as donators to charitable institutions. Oh, the pity of it!

From the richest to the poorest, examples, alike in kind but varying in degree, may be found; and in them we see the reason why the wealthy rather than the wise in God's sight are elected as its leaders, why culture rather than Gospel is desired in its pulpit, why harmony rather than praise in its worship, and so the fact must be faced that while the Church is secularised in its membership, its purpose to itself and its mission to the world will remain unfulfilled.

This last remark leads us to our final division, "Secularisation in relation to the world." Christ informed His followers that they were "the light of the world," "the salt of the earth," and that they were to preach the "Gospel" to every creature. Therefore, although the Church is not of the world, it has a mission to fulfil to it, to purify and enlighten it by its influence and proclaim for it the message of salvation.

Now what is offered in some churches is not the Gospel Christ commanded, but a moral code made attractive by surrounding pleasures that cater to the tastes of the masses. The Gospel must be secularised, made less spiritual; the gold is too pure, it must be alloyed in order to fulfil its purpose. Christ did not think so when He preached His sermon on the mount, and He had not changed His mind when He gave His parting commission to His followers.

Again, as to the

INFLUENCE OF THE CHURCH ON THE LIFE OF SOCIETY.

She is to enlighten and purify it. She cannot, however, do this by going down to the level of the world itself, or by parleying with its vices and evils; but by being herself pure and untarnished, and touching not the unclean thing. Then she may put forth her influence for good, opposing all evil, and aiding and supporting all that makes for righteousness.

Men talk as if the Church were too spiritual to take notice of the world around it. The Church is deaf, they say, to the cries of the weary and sorrow-laden, she does not lift up her voice against greed and oppression; and the fault, they think, may be remedied by secularising the Church. Never was there a more fatal or a more foolish mistake. The Church has become too much like the world to be of use to the world. It is not because it is too *other-worldly* that it does not lend a listening ear and stretch out a helping hand in answer to the cries of the weary and oppressed, nor exercise a purifying influence on the world around, but because there is too little of the *other-world* sentiment and truth in it.

Let us hear, then, the conclusion of the whole matter. The Church is secularised:—

1. In its government, by making worldly rather than spiritual distinctions qualifications for leadership.
2. In its worship, by making it consist of culture and beauty, rather than love and devotion of soul.
3. In offering to the masses something less than the Gospel of Christ.
4. In directing its efforts towards redeeming the body, rather than the soul through the body. And the reason of it all may be seen in the fact the Church has become powerful and influential, and therefore attracts, and offers admission to, people who seek its membership for secular rather than spiritual purposes. The day is coming when "He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."

The minister who quotes Scripture in jest or twists it into a witticism does more to breed irreverence for the sacred Word than does the destructive critic. Nothing is more reprehensible or more offensive to a correct taste.

Reflections on the Sudden Death of Pastor W. H. Morgan, Oak Bay, N. B.

I have been very much affected by the sudden death of our dear brother, Pastor W. H. Morgan, which occurred on Thursday Evening, March 23rd, at Oak Bay, Charlotte County, in the prime of life, being at the early age of thirty-four years. Pastor Morgan came to Oak Bay some two years ago. His former charge was at Pembroke, Me. He was ordained in 1890. His native place is in the province of Ontario. He leaves a widow, who has the sympathy of a large circle of friends and brothers and sisters in Christ, who will pray that she may now be consoled by the precious promises that cheered the heart of her late beloved husband. His work at Oak Bay was carried on successfully, as he has an energy of purpose backed up by a buoyant faith in the promises of God to the faithful sower of the seed of the kingdom.

My acquaintance with Bro. Morgan has been brief, but as I recall the circumstances of our first meeting while attending the sessions of the N. B. Southern Association last July they bring back very pleasant recollections. Mr. and Mrs. W. H. Morgan, Deacon N. B. Cottle and wife, Deacon Sprague, Pastor S. H. Cornwall and the writer were hospitably entertained in the lovely home of Deacon James Toole. It was amid the beautiful scenery of Tooleton, Kars, Kings County and the good company I was fortunate to be with during the Association, that I was so favorably impressed, and drawn out in Christian fellowship towards our dear departed brother, which had become more intimate by correspondence with each other. His letters were always spiritual and helpful to me, and largely interpreted the devotional life of the man. He had the happy faculty of writing sentiments in his letters that drew the recipient nearer to the source of all good. I have before me four of the last letters he wrote, and since looking over them I cannot but conclude he must have enjoyed to a wonderful degree the work to which he felt called of God to do.

In a letter dated January 19th, he writes in a joyful strain concerning some protracted meetings being held at Oak Bay, and says: "I reply early to let you know about my wonderful meetings. We are having great success. I knew you would be anxious to learn how we are getting along. We feel that God has helped us so much that we don't know how to thank Him enough. We give Him the glory for all that has been done. Where He leads me I will follow."

In a letter dated February 14th, he says: "I am pleased to receive your letter. Glad you are enjoying good health. It is such a blessing to be physically well, we can certainly enjoy life better and serve God with great energy. I am never sick as a rule. I don't know whether I told you of further prosperity I have enjoyed since coming here. Last spring I received an invitation to visit a neighborhood about 8 miles from here and conduct some services. I went, preached in their schoolhouse, and have ever since; the interest increased, and now we have a church ready to dedicate in May, worth about twelve hundred dollars. It will be a very nice addition to our denomination. The people were just starving for the Bread of Life. The other evening after preaching I gave the opportunity for any desiring to lead a better life to stand, and 12 rose for prayers. The Lord is working. We thank Him. I am very busy all the time, and it pays while you are in the Master's cause."

In a letter on Mar. 4th, he writes: "The Sabbath will soon be here and no doubt you as well as myself will welcome it. It seems to be a day that we can do extra work for the Master and I am sure it should be a day of welcome to all Christians." At the close of this letter one would think by the way he wrote he had a premonition of soon closing his works and labors of love upon earth, when he says: "I will be pleased to meet you again. It seems a long time since we saw one another. I trust that you are enjoying the very best of health and that you are prospering in the service of God. Our time is short here and I am glad that this is not our home. We have many sorrows and troubles, but they will surely make us strong in His service if we take Him at his word."

In his last letter he wrote to me on March 17th, he writes in this admonishing manner: "I trust that each one of us will continue to live at the

feet of the Master and by thus living we are sure to lead a successful Christian life. The pastor's work is surely to lead sinners into the fold and build up the cause of Christ, and ministers cannot afford to forget their mission. Life is too short. I am not laying any plans for future work. May the Master lead us in the way of life and truth."

Strange as it may seem in answering this last letter of Bro. Morgan's I gave expression to a few thoughts about death, which letter was mailed to him the morn of the day of his sudden departing to be with Christ. I will here try as best I can to reproduce them. After calling his attention to the prevailing epidemic that has raged this winter, and the sudden deaths all over these provinces, I wrote among other things. Truly in the midst of life we are in death, many whom I knew are now with their Lord. Heaven is richer and earth is all the poorer, because of these dear departed ones it can be said, of whom the world was not worthy. Although there is no hope or consolation in the ravages that death is making in this world of ours, and no apparent silver lining to the dark cloud which overhangs us in the bitter bereavements that come to us in the loss of loved ones, still independent of Death and its surrounding there comes a voice from the heavenly world freighted with the welcome news "thy dead men shall live again;" and, although in some cases loved ones go down to the dust of death when

"No earthly friend was there to wipe
Death's cold sweat from the brow,
Or loving hand to close those eyes,
Which sleep in darkness now"

faith hears amid the wreck of all earthly hopes, "for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." Personally I shall miss him, and the denomination loses by his death a worker in the cause of Christ who gave promise of being a useful ambassador of Christ. What is our loss is his gain, and in humble submission to an all wise Providence we can say "Thy will be done."

H. S. COSMAN.

St. John, N. B., March 26th, 1899.

How to Kill a Church.

ALBERT C. APPLGARTH, PH. D.

NO. 1.

Ours is a humane age. We are horrified at the modes of execution prevalent in heathen lands. To be sure, America still clings to the law of capital punishment. But sentiment runs strongly against barbarity. Popular opinion has, therefore, declared that hanging should be abolished. Milder methods are to be substituted. Some legislatures meditate adopting suffocation by gas. In other states the electric chair is employed. But all these modes result in death.

We find similar diversity of thought concerning the church. Anarchy waves its red flag and screams, "Away with the church." The worldling scorns or is indifferent to the Lord's house. Such an individual admits it to be a good police agent. Nobody can doubt that it brings order into a community. But the unconverted person has no use for the church. He would shed few tears at the funeral of Christianity. In fact, he hates the holy precepts of Jesus because they oppose the gratification of his sinful desires and the lawless propensities of his nature. There is still another class of persons. These are the humanitarians in religion. They say, "The church—why, yes! we could not get along without it. Why, bless you, I belong to it." In spite of such protestation, however, they are doing their best to kill the church. Sometimes they succeed. Of course, such action may not be intentional. Perhaps it may arise from thoughtlessness. Yet the result is the same—death to the church.

Christianity has no reason to dread external attack. But internal onslaught is to be feared. The oak laughs at the storm. But, when decay eats within, then the monarch of the forest crashes to the ground.

It is time, however, to pass from the general to the specific. We must examine those rules which are guaranteed to kill any church. The first is—

Irregular attendance.—The devil has no better device for killing a church than this—telling members to stay away. No Christian does his duty unless he is a regular attendant upon divine worship. You answer, "why, I am not missed." Yes, you are. Besides, you are setting a bad example to others. Absence on Sunday is a symptom of a very serious disease. When the heart is right, like David, we will want to come. We will love God's house. As soon as the service becomes distasteful, the danger signal is exposed on the track of life. You pass it at your peril. But you reply, "I do come occasionally." This is almost as bad as staying away altogether. If you voluntarily absent yourself you are doing the church an injury—you are killing it.

Another rule is this—

Bad behaviour in the church.—If you attend at all, come late. Wear heavy shoes. Make all the noise you can. You may greatly disturb others. But, of course, that does not matter—to you. Then a word about seats. Some writer has well said, that a person's piety may be gauged by their place in the synagogue, when the pews are free. Do not imagine that the front rows were intended for you. That would be a great mistake. If you occupied them your acquaintances might think you were conceited. You know it is such an inspiration to the preacher to see empty benches before him.

When at last you get comfortably seated stare around as though you were in some first class menagerie. When you have looked everybody out of countenance, when you have observed all the styles, then breathe that touching little prayer—Now I lay me down to sleep.

When you come to church never be pleased with anything. Find all the fault you possibly can. If it be difficult to discover any proper subject look around carefully. See if the room be not too warm or too cold. Observe whether the preacher be immaculately attired. If he has any, he may have his hair parted in the middle. Notice whether his voice is not in too high or low a key. No matter what else you do, always strive to prevent harmony in the church. If you think everything is going smoothly try to engender a little commotion. Attempt to run the church yourself. There is no better way of killing it than this. Peradventure, you remember Col. Ham's story. A class leader prayed that the Lord would take a certain member and drop him into hell. When the minister asked for an explanation of this extraordinary petition he responded, "Why, if the Lord would only do that Bro. A. would break up the bad place in a week."

Never join in the singing, this makes worship spiritual, attractive. If requested to lead in prayer, refuse. Do not be as polite as the colored brother. "Yes," he answers, "I will do as well as I can, but I am a good deal out of practice." There may be more truth than poetry in such rejoinder.

Never say encouraging things to the pastor. Be sure you tell him every day the church is fast going to sticks. But do not stop there. Tell other members what you believe to be the minister's faults. If a brother has said in prayer meeting some good thing which helped you, of course, do not tell him. Mortals are too conceited any how, you know.

If you spy a stranger in the audience pay no attention to him. When the congregation is dismissed never notice anybody. Not for a moment think of shaking hands with the man in your pew. Your spotless religiosity might be contaminated. Gather your ecclesiastical robes around you and rush out the door, as though fired from a catapult. But do not forget to inform the first person you meet what an "unsociable" church yours is.

Such action is warranted to convert any church into a cold storage institution. I believe when some folks enter heaven (?) they will want the angels to introduce them to the members of their own church.

Do not wait until the benediction is pronounced. But, during the last hymn, begin to look for your hat, and shuffle into your "top coat," as though you were afraid some individual would steal them.

HUNTINGDON, PA.

The *Herald and Presbyter*, the Presbyterian paper of Ohio, says: "We do not agree for one moment that immersion is the Scriptural form of baptism, nor even Scriptural." The *Western Recorder* replies: "Then the *Herald and Presbyter* should protest against the receiving of Baptists into their churches unless they will consent to be sprinkled."

Is It Now A Fossil?

Formerly—perhaps two or three decades ago—without dash or intrusion, a memo, an old summary, frequently appeared in the minutes of Baptist gatherings. No comment, no clue whatever attached, as to its history. There it seemed enshrined as an authority simply, and as a wind-up of the final pages. What has become of it—this "Declaration of Faith and Practice?" Why has it ceased to appear? Does it no longer survive, as among the fittest? Is it consigned to some nook or shelf as a curio? Amongst dry leaves of the forest, has it been swept into oblivion by gales of advanced wisdom? Or trampled heedlessly does it lie in the dust, down trodden under the hustle and hurry of aspirants for points of vantage? Are its whispers drowned in the clamour, the tinkling, the trumpeting and eager push of pietistic forces? Simply remains the fact, with the query, where is it, and why is it now a fossil?

By the first Baptist Association, at its rise in 1800, this Declaration was assumed as fundamental, and so announced. Did it originate at that time, or was its birth previous? Its history extends into the past. In the last years of John Bunyan's life, 1687, upwards of one hundred congregations of Baptists in England, in conformity with their views, announced and issued this Declaration, this admirable scriptural confession and summary of Baptist faith and practice—the faith and practice maintained and preserved untarnished and intact from the times of the apostles. They were now just lifting their heads from the fiery trials of the past, and in concert announced their unalterable adherence to the truth and the order established in the apostolic churches.

In the year 1742 this 'Confession' was adopted by the Association of Philadelphia, and in 1800 by the Baptists of the British Provinces of Nova Scotia and New Brunswick.

But at this day how many communicants are there who never even heard an inkling of it! Yes, whole churches ignorant of its very existence. If, instead of being thus ignored and consigned to the silence of neglected archives, this scriptural synopsis, this venerable memorial of historic note, were found in the portfolio of every minister of the denomination, and carefully used and preserved among the records of every church, uniformity and stable security would result. This faithful witness of what we have always held and claimed as Baptists includes all that was deemed needful by our predecessors at the time of its compilation, and requires no modern addition or subtraction, either as to its doctrines and practice, or as to its sublime covenant. It is really in all respects very perfect and worthy of assured usefulness and perpetuity.

G. A. HAMMOND.

Kingslear, April 28th.

Cromwellianism.

Oliver Cromwell is enjoying a re-birth over in England. Ever since the grim Seer of Chelsea rescued his name and fame from dishonor and misrepresentation his worth and work have been rising higher and higher in the esteem not only of Englishmen, but of the world, except perhaps in the little green Isle of Erin, where his memory is less fragrant than the rose. The Nonconformists have a happy opportunity in the coming to pass of the three hundredth anniversary of Cromwell's birth for the setting forth of his religious principles and theirs. The life of the great Puritan sheds plentiful light upon the controversies in which they are engaged. The religious rather than the political side of his life will be rehearsed, although religion and politics were not two things, but one with him. He was first and foremost a religious man, having a spiritual experience as deep as Bunyan himself. People who to-day talk of old-fashioned conversions must be thinking of Cromwell's; for those were convictions that were pungent and a change that went to the roots of his life; there was a faith that had a broad and deep doctrinal basis to it which would satisfy Augustine and Calvin. It is safe to say that no soldier or statesman whose bravery and diplomacy have challenged the admiration of the world ever was so immersed in religious contemplations as Cromwell. He has been pictured as a farmer

riding among his cattle and over his broad acres with Bible in hand abstracted in spiritual meditations. When he was at the head of his resistless army he was the same religious man; when alone he was on his knees in prayer and when with his soldiers singing and exhorting them to piety. His state papers and speeches were half-sermons or more. The sincerity of his religion was often challenged as it is natural to expect, and made the subject of incessant ridicule. But his enemies were bitter and their views were biased by their hate of spiritual religion and religious freedom. The people of England to-day are free; religion is delivered of its shackles because Cromwell resisted the king and espoused the people's cause on the one hand, and withstood the system of religion which the Episcopalians and Presbyterians of the day wanted to impose on the country. He laid the corner-stone of liberty. A man must be judged in the light of his own age, for he is in large sense the product of his age. Cromwell was the product of the deep religious life stirring in the hearts of the common people and the quenchless desire to be free from both King and Priest. The Cromwell spirit is needed to-day. We need statesmen who are guided by religious principles; we need citizens who have iron in their blood; we need Christians who have will and courage to resist the intrigue and machinations of Priestcraft to rob free peoples of their rights as the sons of God.

An Injurious Epithet

A man's reputation is often wronged by an epithet. No doubt Thomas has had many unflattering reference made to him during the past Easter services. He is called Doubting Thomas, as if doubt were his chief characteristic. If we knew more about him we should probably see that his unbelief in the story of the risen Christ was a subordinate incident in a noble life. He suffered an eclipse of faith, and he demanded in a moment of despondency and impetuosity unwarranted evidence of the resurrection, but there is nothing more than this to merit the dubious epithet. We are too fond of characterizing others by some incident of their life. No man's character should be judged by one act or word, done or spoken, in the crisis of a great trial.

The World's Influence.

Not long ago we were looking into a jeweler's window at a watch placed in the centre of a circle of magnets. It was a new sight to us, and very suggestive. From each of those magnets there was going forth an invisible and undetected influence upon the watch. Each was making it the point of attack, and working to produce deflection and irregularity in its movements. The presence of those magnets would stop an ordinary watch or throw it out of true movement. The watch in the centre was, however, a non-magnetic watch, and the presence of the magnets could not affect its movements the smallest part of a second.

We are exposed to influences that gather upon us from every quarter. The magnetism of the world stops the wheels of a holy and spiritual life. No man alone can withstand them; but it is possible to be made like the non-magnetic watch so that we shall not be affected by the subtle, unseen influences of a world that is hostile to God and faith. The world, in its essential character, is the same as when the Apostle John warned believers against the love of the world. By "the world" we do not mean mountains and plains, earth and air, nor the business or the natural pleasures of life, but that evil spirit in the world that is hostile to pure, unselfish and noble living. Ambition for its honors, a thirst for its pleasures and absorption in its occupations ever tend to make earnest souls deflect from the way of goodness and usefulness.

A Variety of Hinderers.

They are trying to do the impossible. It cannot be done. Great army of discouragers! Great prophets of failure! Only men of hope can rise

above the influence of such people. Tell us not of these things. Tell us of possibilities, not of impossibilities. Bring news that cheers, not news that depresses.

How easy to raise a laugh! How they laughed and made scornful merriment over Nehemiah and his raw masons on the walls. In olden times one man slew an army with the jaw bone of an ass. The jaw bone is still a destructive weapon, and thousands are slain by the laugh and sneer and ridicule. Many are laughed and ridiculed out of their faith and out of heaven.

Gashmer says it. He spreads a rumor about Nehemiah's sincerity. He insinuated a base motive. Who Gashmer was nobody can tell. An unknown man who steals another in the dark. Don't impugn a man's motives nor spread abroad injurious rumors. Don't be tools of Gashmer.

They changed their tactics. Those enemies adopted methods of indirection. Meet us, say they, on the plains of Ono and let us talk over the business, and they made the same plea many times. Persistent tempters often gain their point. Many break down under repeated appeals to evil, and are ruined in soul and estate. Our cities are full of those who lay snares for souls. Discuss not with evil doers. "Get thee behind me, Satan," are the peremptory words we ought to speak. When the tempted begin to parley their feet are in the sand. When the enemy gains your ear, he will probably get you, as he got Eve the moment she began to listen to his wily speech. Be sure to shut ear-gate when the tempter comes near.

"The Greatest of The Means of Grace is Man."

This is a saying of the noted churchman, William Law. We suppose that it means something like this: that the greatest blessing comes into our life through the action of another life upon ours. As one candle is kindled into flame by the fire of another, so the life or power possessed by one man is used in producing the same in others.

We are very largely what others make us. Half our strength and hope comes from our companions or fellow-workers. When God answers our prayers and blesses us with increased good He uses men to bring this to pass rather than angels. Old Father Taylor, on his dying bed, was comforted by one of his visitors by the remark that the angels of God were around his bed ministering to him. But the honest and quaint old man said: "I don't want angels; I want folks." How attractively human and real the Apostle Paul appears when, seeing the brethren who had travelled forty miles from Rome to welcome and cheer while he was being taken in chains, he "thanked God and took courage;" and later, when in prison, he wrote, begging his young friend Timothy to come quickly to him, as his other friends had all left him except Luke. He leaned on man as on an arm for support. We ought to think of the action of our life on other lives. We bless or hurt them; we inspire or discourage them; we save or ruin them—spirit inspires spirit; love kindles love; cheer spreads cheer; benevolence propogates benevolence; song wakes music in other hearts. It is a high honor and joy when God uses any of us as means of grace to faltering and sinning men and women.

Americanism is Dead.

It has been slain to the death by the recent mild and measured letter of Pope Leo addressed to Cardinal Gibbons. So, at least, the just published letter of Archbishop Corrigan to the Pope declares. "The monster," writes the New York Ecclesiastic, "has, on its first appearance, been struck down dead. But it is to you that the glory of this happy result is due." It seems a little hard on those simple-minded Catholics who, in striving after Christian perfection, are laying more stress on the guidance and teaching of the Holy Spirit than upon external authority and vows and ascetic habits, to have their movement for larger spiritual freedom described as "the monster." But evidently that which appears to be a legitimate position for children of God to hold, is regarded as monstrous heresy by

those who regard the Pope the custodian of all truth and supreme authority in matters of belief and practice. We are sorry that any sincere seekers after a larger spiritual liberty in the great Roman Catholic Church should encounter the drawn sword of Papal authority.

The letter of Archbishop Corrigan is an amazing exhibition of ecclesiastical flattery. No doubt it was perfectly proper for him to accept, and even to rejoice in, the Pope's letter on the so-called Americanism growing up within the lines of the Church; but the adulation, the fawning, the senseless extolling of his Holiness would better become a cringing Asiatic, while approaching an absolute monarch, than a self-respecting and honest American addressing a fellow-man, even though he be exalted to a place of supreme authority in the Church. The letter is repulsive on account of its excessive obsequiousness. It is easy to imagine those wonderful, penetrating eyes of Leo, who is too great a man to be the recipient of senseless flattery, flashing their scorn, if the New Yorker's letter was even read in his hearing. Position, age and character, such as the Pope enjoys, should command reverence and deference; but these need not descend to the speech and manner of a parasite.

Notice.

Rev. Calvin Currie has resigned pastoral charge of the churches on the Richmond field, and is ready to accept a settlement with any church needing pastoral service. His address is Green Road, Carleton County, N. B. Any of our pastorless churches would do well to correspond with him.

News of The Churches.

SECOND ELGIN. The Lord is still blessing the labors of Brother I. N. Thorne among this people.

One young man was baptized there on Sunday, April 30th. Nine have been added to the church since Bro. Thorne began work among them. May the good Lord continue to bless the efforts of minister and people.

SURREY. Bro. Miles had the privilege of baptizing four converts on the 30th of April, and others are expected to participate in the ordinance soon. Special services are being held. Pastor Miles is an earnest worker, and if the whole church will get the gospel armour on a rich harvest of precious souls may be gathered in.

CARDWELL. The South Branch of this church recently put Brother Camp, who ministers to them once in four weeks, on the sunny-side to the amount of twenty dollars. They have an evergreen Sunday-school. Bro. Camp also preaches twice a month at Penobscis, the main centre of the church. Good congregations greet him every time, and well they may, for they get good sermons every time.

Dear Brother Hughes:

I thought it would not be amiss for me to send you a little report of my labors for a part of March and all of April. I helped Bro. Hayward with some meetings part of the time, but spent three weeks with Bro. Barton on the Canterbury field. It was a great pleasure to me indeed to labor with him in the old Canterbury church where I professed religion when but a lad. There I was baptized and united with the church long years ago. I had the pleasure of assisting Bro. Barton in baptizing on two Sabbaths. I baptized Bro. Walter Hatfield, my cousin, and the next Sabbath had the pleasure of baptizing one of my own daughters, Lottie Jane, and my brother-in-law, Charles Hagerman. Brother Barton is doing a great work.

I preached thirty-five sermons in April, and held forty-one social meetings, and made 177 calls, and baptized twenty converts. I spent five days at River De Chute and baptized five. I also spent twelve days at Upper Knoxford and baptized twelve. I continued some meetings at Pine Settlement, a growing part of the county. Bro.

H. A. Charlton was with me part of the time and rendered valuable help. And I take courage and go forward trusting in the Lord. Dear brethren pray for us.

Yours in the faith and work,
J. W. S. Young.
P. S. Six were added by experience.

God's Light.

A little four-year-old enquired of her widowed mother one moonlight night:

"Mamma, is the moon God's light?"

The lamp had just been put out, and the timid little girl, as well as her mother; was afraid of the dark; but presently she saw the bright moon out of her window, and it suggested the question: "Is the moon God's light?"

"Yes, Ethel," replied the mother, "His lights are always burning."

Then came the next question from the little girl:

"Will God blow out His light, and go to sleep, too?"

"No my child," replied the mother, "His lights are always burning."

Then the timid little girl gave utterance to a sentiment that thrilled the mother's heart with trust in her God.

"Well, mama, while God is awake I am not afraid."

A Slum Story

The child was a boy, scarcely more than four or five years old. His parents had evidently been sent to prison, or had drifted away somewhere. When found by the slum sisters in the city of New York, crouching in the corner of a hallway, one chilly night in March, he was but half-clad and numbed with exposure to the cold.

Taken to the barracks, the waif was washed and dressed in clean cloths, warmed, and fed. He was delighted with the attention that he received and particularly with his garments; so much so, that when one of the sisters attempted to undress him for bed he cried, under the belief that he was about to be prematurely deprived of his new apparel.

This was very apparent when the sister attempted to teach him the words of the simple prayer, "Now I lay me down to sleep."

Peeping between his fingers, the little fellow lisped, "Now I lay me down to sleep."

"I pray the Lord my soul to keep," she said.

"I pray the Lord my clothes to keep," whispered the boy.

"No, not 'clothes to keep,' 'soul to keep,'" corrected the sister.

"Soul to keep," said the boy.

"Now, say it from the beginning," urged the worker in the slums. "Now I lay me down to sleep, I pray the Lord my soul to keep."

But the poor little fellow was too intent upon his treasures. "Now I lay me down to sleep, I pray the Lord my clothes to keep," he said making the same mistake as before.

"No, no, that is not right," said the painstaking sister. "You pray to God to take care of your soul, not your clothes. I'll take care of those."

"And won't you pawn them," replied the lad to the astonishment of the sister, "and buy rum with them? That's what they always did at home when I had new clothes."

Tears filled the eyes of the slum sister, but she brushed them aside as she kissed the child. His few words of precocious knowledge had revealed to her the story of his brief life, and she needed no more to tell her the misery of his home. Although he finally mastered his little prayer, it was with the words "I pray the Lord my clothes to keep" on his lips that he fell asleep.

Dean Swift is credited with "Bread is the staff of life."

It was Keats who said "A thing of beauty is a joy forever."

"Man proposes, but God disposes," remarked Thomas à Kempis.

Married.

HEPBURN-HARGROVE—On April 25th, at the home of the bride's parents, by the Rev. J. D. Wetmore, Nathaniel Hepburn of Charlestown, Mass. and Jennie Hargrove of Chauce Harbor, St. John Co.

MACFARLAND-AHEVIN—On May 5th, by Rev. F. D. Davidson, at Garland's Hotel, Elgin, Albert Co., Tilburn MacFarland and Julia Ahevin, both of Elgin.

DEMONT-RILEY—At the Baptist parsonage, Havelock, Lewis D. Demont of Salisbury, and Maggie B. Riley of the same place, but late of St. John.

Died.

STACKHOUSE—Gertie, daughter of Mr. and Mrs. William Stackhouse, died at Bloomfield, Kings Co., April 11th, very suddenly of apoplexy. May the God of all grace comfort the stricken family.

CAREY—It is with deep regret we hear of and have to record the sudden death of Rev. Dr. Carey. The news comes with sad surprise to all his many friends and acquaintances. Little did we think when we went to see him at the depot at St. John when he took his departure from the city on April the 3rd, that we should see his genial face no more. At that time he seemed as smart and nimble as a man of 25 years. But such is human life, here today and in eternity to-morrow. We tender our deep sympathy to the bereaved widow and daughters in this dark hour of sorrow. May the Father on high grant them such grace and consolation in their affliction as is needed to enable them to say, not my will, but thine be done oh loving Father.

RYDER—Mary, relict of the late Joshua Ryder, fell peacefully asleep in Jesus, at Saltsprings, Kings Co., April 26th, aged 68 years. Three sons and a daughter survive her and mourn the sad loss of a kind and faithful mother. She was a humble and devoted Christian.

HENDRY—Olevia Mildred, beloved wife of C. T. Hendry, died of cancer, at her home in Florenceville, Carleton Co., on April 24th, in the 32nd year of her age. She was an active, earnest worker in the Baptist Church, and the loss of her voice and presence among them will be deeply felt. A son and two daughters, mourn for her but not without hope.

PRINCE—Miss Rebecca L. Prince fell peacefully asleep in Jesus, after a short illness which she endured with true Christian fortitude. She was 75 years of age. She was for many years an earnest worker in the Lanester St. Baptist Church where she will be very much missed by the active sisters. But their sad loss is her rich and eternal gain, for "blessed are the dead who die in the Lord."

HOPPER—Mrs. Mary Hopper, relict of the late John Hopper, died in the Lord, on April 0th, in the 82nd year of her age. She was a humble faithful Christian from her early youth. She realized that for her to die was gain. She leaves to mourn, two daughters. Brother I. N. Thorne attended her funeral.

STEADMAN—John Steadman died suddenly at Deaham, Mass., in the 62nd. year of his age. He formerly lived in St. John. His church relationship was with the Baptist Church in Newwood, Mass. He was a man of sterling Christian character. His relatives and friends do not mourn as those without hope.

MILLER—Stanley F. Miller, of Hardwood Ridge, Queens Co., N. B., died after a brief illness of typhoid pneumonia, at Bloomfield, Vermont, aged 24 years. He was at work in the lumber woods when taken sick. He belonged to the Upper Newcastle Baptist Church. He leaves a father and four children to mourn their loss in his death. May the Lord comfort the sorrowing.

NICKERSON—On May 1st, at her home near Havelock, Rebecca, wife of L. Nickerson, in the 39th. year of her age, leaving a husband and eight children to mourn, one an infant of a few days.

PRICE—On May 12th, Mrs. Eunice, wife of the late Samuel Price, died at Havelock. Funeral on Sunday 14th, attended by Rev. F. T. Snell.

TURNER—Mrs. Annie Turner, relict of the late Elisha P. Turner of Harvey, passed peacefully to the rest that remains for the people of God, on the 15th. inst., aged 83 years. She leaves to mourn the loss of her, four sons and four daughters, one daughter, the oldest, is the wife of Samuel J. Calhoun of British Columbia; the second is the wife of the Rev. J. H. Hughes of St. John; the third is the wife of Deacon G. M. Peck, of Hopewell, Albert Co. The fourth, Miss Harriett Turner, lives with her brothers on the homestead where the mother died. Mrs. Turner was a valued member of the Baptist Church in Harvey. She leaves, besides her children to cherish her memory with affection, two brothers: Thomas McCleelan Esq. of Hopewell, and Hon. A. R. McCleelan, Governor of New Brunswick. Her remains were interred in the Bay View Cemetery on Wednesday, the 17th inst, followed by a large cortege that that beautiful home of the dead. The services on the occasion were conducted by Rev. Trueman Bishop. Mrs. Turner was a person of rare qualities of mind and heart; humble, quiet, peaceable, in- offensive and kind. A helpmate indeed to her husband, and an exemplary mother to her children. Those at the old home will sadly miss her companionship and advice. But their loss is her eternal gain. "Precious in the sight of the Lord is the death of His saints."