

Rev W & M Gutzke

# THE HOME MISSION JOURNAL

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WHOLE No. 69

## Notice.

Read this statement: Any of our present subscribers whose year's subscription to this paper closes with any month between now and January next, by renewing their subscription for another year will receive the paper for the remainder of this year gratis, and all of next year from Jan. 1902 to Jan. 1903, for 50 cents. We want our subscribers' time to begin and close either with July or January, either at the beginning of the calendar year, or in the middle of it. So any one who subscribes for this paper at any time during the balance of this year, whether old subscriber or new, will receive it from the time they send in their subscription until the close of 1902. But all arrearages must be also paid with renewal of subscription. We hope all our present subscribers will continue taking the paper. It will take all of them to keep it going, and make it pay its way and it will very much oblige us if those who owe for it will send in payment soon, as we need money to pay the printer every time it is issued from the press. We hope to make the paper more interesting and helpful to our readers than ever. As soon as we can get two thousand subscribers we will publish it every week.

## Notice.

We begin with this issue a number of consecutive articles, written by Rev. Spencer B. Meeser, D. D. on the Baptists; their present status; and their spiritual conception of religion etc. We believe they will interest our readers. And when we have finished with these we will begin a serial which will last for several months, entitled, "Railroading with Christ." It is a thrilling temperance story, said to be a real reminiscence of life. We have space only for short parts of it at a time. Now any one who will subscribe for this paper at any time during the remaining months of this year will get these articles from the first one; that is, from Oct. 8th to the close of this year and all of next year for 50 cents, that is 15 months for the one price of the paper, 50 cents. We will have back numbers from this date to give any one who subscribes until the close of this year.

## Pearls and Pebbles.

WM. W. BARKER.

**A**LTHOUGH the truths we love and preach do not depend upon men for their life being divine, yet for their propagation they do; for those who do not know them must see them in flesh and blood before they will accept them. When truth possesses a man he'll be held eternally. The reason the Baptist denomination is so stable is because the people of it as a whole are possessed by the truths of the New Testament. This possession begets loyalty and fortitude. A denomination always produces typical men and women. Take an average representative from our ranks and he is one not to be ashamed of.

The demand of the churches of the denomination for a ministry that can supply its needs spiritually and mentally has produced a type of men that are certainly worthy of the gospel they preach. And although a few out of the thousands in our ministry have disgraced themselves and for a time apparently injured the cause, yet it gives the writer great pleasure to think of this splendid body of men of God, and he feels honored in having a place in the ranks with them.

Once in a while one finds a minister that fills the ideal in the mind's imagination and that in flesh and blood, mind and soul, completely responds to all demands for a minister of the

Gospel. It was my privilege to hear Pastor Greatheart preach the other Lord's Day, and I had the pleasure of being with him afterwards. Ten years he has served the happy people that love him as a pastor should be loved. Ten years has he lived before them the sermon which when preached have revealed various phases of the divine life within him. Ten years has he been loyal to the truth which gives him such heart delight to preach.

Did I enjoy his sermon? Do I enjoy his sermons? Do I enjoy bread made from the finest of the wheat. Why, I didn't miss a word of either of them. He called them simple messages and so they were, but greatness is manifested in simplicity. When a man understands what he is going to say he can be simple. The Lord Jesus was in the midst of the divisions of his discourses and shone through them all like He stands and shines amid the seven candlesticks. Supporting all said was the heart from which the truth emanated, the beating of which reached the hearts of his hearers. I could feel that the message was everything in the estimation of Brother Greatheart. He honored the Word of God, he unrolled it, he let it speak for itself, he applied it faithfully and lovingly. It was a part of his own life that he gave us, the truth having possessed his heart.

Each time after the sermon Brother Greatheart came down among the people, not to be congratulated, but to get hold of their hands and hearts. What a modest presence and kindly bearing! Big-hearted brother, he took everybody into his affection. He's just the one folks would run to confide in and get help from in trouble. Thank God for him and his kind. After leaving him one felt enriched. Brother Greatheart always leaves a sweet taste in one's mouth and a brave feeling in the heart. To meet him is to feel better.

Such is one of the men upon the whole of whom we set our hopes (as we may set them upon men) for our dear denomination. The few heterodox men—who make as much noise as a few guinea-hens as they go to roost for the night, and who by their noise make some think that the whole denomination is going to pieces—are few indeed and helpless alongside such men as Brother Greatheart. This dear brother loves God and this is the reason of his strength of character and his ability to satisfy hungry souls. Brother Greatheart lives for others. Do you want proof of this? Well, the sermons I heard him preach were preached for a brother to whom Brother Greatheart decided to give a chance to rest for a Sunday, although he was enjoying his own vacation. And this was not the only time this season that he did this.

Brethren, the guidance of the work of the denomination may be safely reposed in the many men after the order of Brother Greatheart that make up our ministry. We need not fear the little coterie of men such as the Rev. Maurice Quiggles, D. D., LL. D.

Let us get to work!

## The Unpardonable Sin.

J. W. WEDDELL.

A Bible Reading.

**"F**OR if we sin wilfully after that we have received the knowledge of the truth (Jesus's truth) there remaineth no more sacrifice for sins." "For it is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away (away from Christ) to renew them again unto repentance, seeing they crucify (or require the crucifixion of) the Son of God afresh, and put him

(in his first crucifixion) to an open shame" (Heb. vi: 4-6). Whosoever speaketh against the Holy Ghost (the Christ of the Holy Ghost), it shall not be forgiven him; Matt. xii: 32.

I made this declaration on the basis of God's word. The unpardonable sin is simply the unpardoned sin, the sin that refuses Christ's full and final expiation or atonement.

There is a good deal of needless burden and anxiety on this matter. This we may know—God's word clearly proves it—the unpardonable sin is: (1) Not some special form of sin. The grace of Jesus Christ is promised to "save unto the utmost" (Bible Union Version) those who come unto God by him.

(2) Not some particular degree of sin "though your sins be as scarlet." God hates sin, but he loves the sinner, "where sin abounded grace did much more abound."

(3) It does signify a wrong mind regarding sin and a wrong way of treating the remedy for sin, which is Christ. On this account, any sin may be the unpardonable sin and until the remedy is applied, is the fatal and unpardoned and, in so far, unpardonable sin.

Study briefly these three proof passages.

1. "If we sin wilfully," etc.; Heb. x: 26. Many have understood this to mean some deliberate transgression after conversion. It may be so but it is not necessarily so. It is so if it be unconfessed and unrepented, but not because of its particular form or fashion. There are three things said about the unpardonable sin here:

(I) It is wilful, or as we say, "Done a purpose" this the literal of the original.

(II) It is knowing, or done with gospel knowledge; i. e., knowledge of Christ.

(III.) It is without sacrifice, or in other words, it stands unforgiven. We need to recall here the keynote of Hebrews; Jesus Christ the perfect sacrifice and the end of the law. We sometimes say, the Better Spokeman, High Priest, Sacrifices, etc., "following out the various chapter headings. It were better to say the best, nay the sole and only sacrifice. Jesus alone can save. Hence if one sins today deliberately and wilfully, or as if he thought some Old Testament rite or ritual might atone for him; if he, knowing that the old sacrifices are put away and the one sacrifice on the cross has been made, sin or go on sinning, trusting in the works of the law or mere morality, let him know that he is left utterly forlorn and lost, for since Christ has come there remaineth "no more sacrifice for sin" on the Mosaic schedule, but only judgment. In the light of today and on this side of the cross, the sin that goes back to the blood of bulls and goats, is unpardoned and unpardonable, for it has passed over the only pardon possible.

2. "It is impossible for those who are once enlightened," etc. (Heb. vi: 4-6). This signifies perhaps in part the reprobacy occasioned by lukewarmness or backsliding. But in the main, it is intended to encourage the troubled or the weak in the faith, to put new and full trust in Jesus Christ and go on to better things. For it tells us these things that belong to us in Christ:

(1.) Man is fully enlightened, the Light of the world has come, there is nothing beyond, nothing further to be expected for insurance or assurance of salvation.

(2.) We have tasted of the heavenly gift. The final gift of God's love, promised to the ancients, is already our by actual experience and enjoyment. "Lo, I am with you."

(3.) We have been made partakers of the Holy Ghost, whereby we lay hold on heavenly riches, the things of Christ at God's right hand.

(4.) We have tasted and known "the good word of God, and the powers of the world to come," which is as much as to say, that not only the promise of heaven and future blessedness is ours, but actual foretastes of its realities are given us "Joy unspeakable and full of glory."

Now if in view of all these things we fall away, not from religion, but from Christ and unto Mosaicism and work righteousness, with its implied worldly conformity and its attempted atone-

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ment by carnal offerings, then there is nothing left for us, since we have exhausted the divine resources, and discarded God's final and full plan of salvation. The *malum* of it is in that it would require that Christ should be put to death again for us, since this is our only hope, and that would be to bring open shame on Calvary. It is an awful and indeed a desperate sin to ignore the blood.

3. "Whoever speaketh against the Holy Ghost," (Matt. xii; 31, 32). This is Christ's own word, and deserving of much careful and reverent consideration. Jesus is here reproving the Jews for their denial of the divinity of his miraculous workings. Yes, they said, he does great works, but they are from below and not from above; they do not prove his Godhead. Now, says Christ, you are verging upon the sin of sins. You may do ill to me in the flesh—that is bad enough, but it may be forgiven (even as they who crucified him may be forgiven), but to deny my oneness with the Father, that is fatal, for it cuts you off from your only way of escape, the coming down of life from above. And as this ever living one is the Christ at God's right hand, whom the Holy Ghost reveals, the sin against the Holy Ghost is the sin against the Christ of the Holy Ghost's revelation, and is therefore, the sin against our life, the final and fatal sin.

These two conclusions we draw from all this:

(I.) A warning, the gravest ever spoken. To refuse the blood of Christ or turn away from it, is fatal and is equivalent to moral suicide. Christ is our only hope. Reject him and die.

(II.) A note of encouragement and cheer. Christ is here to save the world, not to condemn it. The very thought of him portends salvation. No man who flees to the blood can commit the unpardonable sin. He only has fallen under it who has refused the cross and ignored it, his very thoughtlessness the proof. Anxious soul, you are not a reprobate. Trust his grace! He calls you to him. Your unpardonable sin is to refuse him that speaketh.

Davenport, Ohio.

## Concerning the Baptists.

## Their Present Status and Principles.

REV. SPENSER B. MEESER, D. D.

THE Baptists are no longer an insignificant sect. Even if all of the more than 4,000,000 members of the regular Baptist churches in the United States are not all that we or our critics have wished, the very number is impressive; and the total moral and spiritual force which they exert is simply incalculable.

Our missionary enterprises, among the earliest projected and in return less successful than those of any other body, have given us grace and significance.

Our educational ventures, though chiefly the effort of the last 50 years, make us potentially the greatest of the Christian denominations. Our 200 and more schools, though not all of the highest grade, are in no instance to be despised; for with their 2000 instructors, 40,000 scholars, and \$45,000,000 of invested funds, they are a vast social and moral opportunity.

With nearly 44,000 churches and more than 25,000 Bible schools, expending in the service of Jesus Christ \$14,000,000 a year, the denomination, which began to recognize its significance and worth about 50 years ago, may modestly

claim that, in the widest sense, it is no longer an insignificant sect.

Such vast possession and power involve vast obligation, confront us with momentous opportunity, and require undertakings surpassing the dreams of our fathers; undertakings equal to our resources, and as far-reaching as our numbers and power will justify. The past has put into our hands not one, nor five, but ten talents, and our future must make them ten other talents, or we shall have reason for regret instead of glory.

## HEADED UPSTREAM.

Our past progress was made with little or no sympathy from existing religious organizations and certainly with little aid from the prevailing disposition and sentiments in Christianity. Most often we made headway against prejudice in the very people among whom we were most prospected. We have been headed upstream for more than 300 years against wind and tide. Protestants among Protestants we have made a reformation without war or bloodshed or the shifting of political powers, and without being named revolutionists. We have enlarged the reforms of the great reformers, and realized them among ourselves. We have often recovered and held, from loss in the overwhelming religious habits and institutions, those reforms which were fast reverting to the original types, and have saved them from being repaganized.

(a) But the conditions are now different. All religious life expresses itself in three types. The first is mainly religious and concerned with form, sacraments and institutions. The second is mainly intellectual, and is concerned with creedal expressions and theologies. The third is mainly spiritual and ethical experience.

The middle type, the intellectual and creedal, the type of the great reformers, is being lost in the two other unhindered, unbroken types, the sacramental and spiritual. It has deeply modified and influenced them, but in so doing has lost itself. All Christendom is fast gathering itself about these two irreconcilable conceptions of Christianity.

They represent the great churches on either side: the Greek and Roman Catholic, the Church of England, the High Church Episcopalian, the High Church Lutheran and Reform, on the one hand; the Methodist, the Baptist, the Disciples, and minor bodies on the other hand; while the churches of the great creeds, the Presbyterian, the Congregational, the Dutch Reform and German Reform are fast being outdistanced in numbers and influence, or are merging into the group where the spiritual experience rather than the creed is fundamental.

TO BE CONTINUED.

## The Christian's Strength.

I CROSSED the ocean in a powerful steamship, which weighed more than twenty thousand tons, and pushed her way against wind and wave at the rate of over twenty knots an hour. I could not see the propelling force; that was hidden deep down in the glowing furnaces, helped constantly with fresh coal. That illustrates the spiritual life of every strong, healthy, growing Christian; his strength is measured by the inward supply of divine grace. The spiritual force and progress of a growing Christian prove that his life is hid with Jesus Christ. Happy are you if your neighbors who can see you every day can know by your outward conduct that your inner life is fed by an unseen Christ.—*Rev. T. L. Cuyler, D. D.*

## A Daily Portion.

THE manna was so pure and delicate that it could not bear contact with earth. It fell upon the dew, and had to be gathered ere the sun was up. Each one, therefore, had to rise early and seek his daily portion. So it is with the people of God now. The heavenly manna must be gathered fresh every morning. Yesterday's manna will not do for today, or today's for tomorrow. We must feed upon Christ every day, with fresh energy of the spirit, else we shall cease to grow. Moreover, we must make Christ our primary object. We must seek him "early."—*C. H. M.*

## Lord, Teach Us to Pray.

ONE of the greatest needs of the world and the church today is men who know how to pray. The need is felt and acknowledged, but it is easily supplied; for prayer is a most wonderful thing and few of us know much about it. When we begin to study prayer we find it has in it something of the infiniteness of God and that in this matter the most advanced of us is but a beginner. There are mysteries in prayer that we have never explored; there is a power in prayer that we have never wielded; there are joys and sorrows in prayer that we have never tasted. Though we may have been in Christ for years, we still need to come to him as disciples came of old with the request: "Lord, teach us to pray."—*Rev. G. H. C. MacGregor.*

## Keep Out of Sight.

THE fisherman who understands his business keeps out of sight of the fish. It is recorded of a gentleman who, seeing a little Scotch lad very successful in catching fish, asked him the secret of his good fortune in catching so many, while he was seldom rewarded with a bite. "Easy enough, sir," said the boy. "I do nae go in sight of the fish. The successful fisher of men must likewise so hide himself behind the crags, as that the souls he would win will see 'Jesus only'."

## Dig Your Well Deeper.

A DRY time has always been improved more or less to dig wells deeper. There is no better time to do this than in the time of a drought. We know of many old wells that have been made better than new by being dug deeper in the time of drought. When the next time of drought comes they can be relied on as never before.

It is a very dry time just now in the religions world, and it is a good time for us all to dig our wells deeper. Do not be satisfied, no matter what your experience has been, but dig deeper. The love of many is waxing cold. There never, perhaps, was a time when it required more alertness to keep from spiritual drowsiness and famine than now. And there is no better way to keep awake and refreshed with that living water that Jesus promised than to dig your well deeper, and then "with joy shall ye draw water out of the wells of salvation." Let us all resolve to go deeper! The dryer it gets around you, the deeper you need to dig.—*Christian Witness.*

## Religious News.

WE came to this field the PRINCE WILLIAM first of May and found AND 2ND KINGS—a very kind and sympathetic CLEAR CHURCHES. people who are continually bestowing upon us tokens of good-will and friendship. We have good and appreciative congregations on Sunday and a good Sunday school connected with each church. We also sustain a week night prayer meeting and monthly conference in each church. Our prayer is that God will abundantly bless us and that many unsaved may be led to accept Jesus Christ as their personal Saviour.

C. W. SABLES.

Sept. 23rd, 1901.

HOPEWELL, N. B. This year I took the month of August for vacation and drove my own team. I enjoyed this very much indeed as I had a good opportunity to see my friends and to enjoy driving through the country. I drove to Moncton, then to Amherst, Maccan, Southampton, Spring Hill, Oxford, Westchester, Acadia Iron Mines, Bass River, Economy, Five Islands and back to Spring Hill over Maccan mountains. I preached for Bro. Baker at Oxford where I found a beautiful house of worship and a large congregation. It

seems too bad that Pastor Baker feels called upon to leave this field, for the people are very much attached to him. I also supplied the pulpit at Spring Hill, and found here a flock without a shepherd. This is a very important centre and I hope they may not be long without a pastor. During my absence Hopewell was supplied two Sundays by Pastor McLatchy of Sackville, and two Sundays by Rev. John Miles of Surrey, Albert county. They speak in the highest terms of both these brothers. I am now just nerving myself for another year's work. Last Sunday we re-opened the Riverside Hall for the worship of God. It has been completely overhauled and greatly beautified outside and inside at an expense of \$600.00. The ladies deserve a large amount of credit for this work. Last Lord's day we had Revs. G. A. Lawson and G. R. White with us. Bro. Lawson preached at Albert in the evening to a full house and was heard with great pleasure by all. Bro. White assisting in the services. We have received two sisters by letter since last reporting. I have entered upon my third year as pastor of this church. We are to have our annual roll call on the 20th of this month at the Hill. F. D. DAVIDSON.

CAMPBELLTON.

At Mann Settlement, a mission of the Campbellton church, on the 21st inst., twelve persons were baptized upon profession of their faith in Christ and received into the Campbellton church. J. W. KEIRSTEAD.

ALMA, N. B.

Since last report our inherited debt has been reduced \$120. One more Sabbath

School, with 26 enrolled, has been organized and has been doing good work. Our congregations continue good. All the regular services on the field are sustained. Warm-sooled and very helpful Christian visitors from across the line and out of Canada have been keeping their bodies cool here this summer. So crowded were we that no restful room could be found for our young people's editor, Pastor Brown, Waterside, beautiful for situation, caught our last Quarterly Meeting. In this county it is evidently an institution that stands for business. PASTOR.

UNION CORNER

The work is still flourishing here. Sept. 15 we baptized Joseph Wes, Mrs. Luina

Potter, Mrs. Phoebe Tapley, Carson Fleming, George Barton and Willie Miller and on the 22nd inst., Herbert Bailey, James Tapley, Malcolm McGetchie, Mary McGetchie, Ada Miller, Willie Crane and Sadie Ivey, making 60 in all since August 4th. 52 have united with the Union Corner church and 11 with McKenzie Corner, 4 of the number by letter. Others are moving and will probably come forward soon. The churches are very anxious that Bro. Dakin should remain with them as pastor, which he may possibly do. A successful roll-call was held on Friday, Sept. 20th and a Young People's Union organized on the 19th inst.

A. H. HAYWARD.

Sept. 23rd.

MY DEAR FRIENDS: Ere this reaches many of you, you will have learned, that Mrs. E. N. Archibald, the mother of our dear Miss Archibald at Chicacole, has passed on to the house not made with hands. For the last few weeks Miss Archibald has known of her mother's serious illness, and the shock and anxiety have worn much upon her. I know from experience what a great sorrow is, in that isolated land, and I write this to ask our sisters in the Aid Societies, that they pray often for Miss Archibald during the next few weeks. No cable message has been sent her but she will receive these sorrow-burdened letters, if I mistake not, on Oct. 15, that will be Tuesday morning there, and do not forget her then, when you lie down to rest, yourselves. And during these three weeks, that must pass, before she hears, as you think of what is coming to her, send up a little petition on her behalf, that not only grace and spiritual strength may be granted her, but that physically she may not fail. There is danger of this, and God can empower the body for the trial, that awaits it. Some mothers have daughters there, and they will not forget this daughter, who, now, has no mother here.

Take Time.

**WE** are often in a hurry in our religious devotions. How much time do we spend in them daily? Can it not be easily reckoned in minutes?

Probably many of us would be discomposed by an arithmetical estimate of our communion with God. It might reveal to us the secret of much of our apathy in prayer, because it might disclose how little we desire to be alone with God. We might learn from such a computation that Augustine's idea of prayer, as "the measure of love," is not very flattering to us. We do not grudge time given to a privilege which we love. Whoever knew an eminently holy man who did not spend much of his time in prayer? Did ever a man exhibit much of the spirit of prayer who did not devote much time to his closet? Whitfield says, "Whole days and weeks have I spent prostrate on the ground, in silent or vocal prayer." "Fall upon your knees and grow there," is the language of another, who knew whereof he affirmed. It has been said that no great work in literature or science was ever wrought by a man who did not love solitude. We may lay it down as an elemental principle of religion, that no large growth in holiness was ever gained by one who did not take time to be often and long alone with God.—Austin Phelps.

Thoughtful Praying.

JOHN H. ALLEN.

Prayer is the Christian fortress. There is no sure to find shelter from every evil wind that blows. In temptation, when Satan and his imps are seeking whom they may devour, the child of God, on his bended knees, is supplied with an armour that satanic darts cannot pierce. In the stormy night of sorrow when destructive billows would sink the frail bark, the trusting pilgrim hears music pure and sweet, descending from celestial plains. In the sight of Jordan's stream the stygian darkness is illuminated, as he sines "I will fear no evil, for thou art with me, thy rod and thy staff they comfort me."

Yes, prayer is the Christian's source of all his spiritual power. But is it not a fact, a sad, sad fact, that much of our praying is thoughtless? The moment the humble disciple falls upon his knees there comes a flood of other thoughts, aside from his petitions. The quiet of the room the darkness, seem to be propitious for the careful consideration of the events of the day. The man of business has hardly dropped on his knees until there crowds upon his mind thoughts of the business world. There was the salesman from Smith & Co., his samples were certainly superb, the goods would have sold rapidly, he promised 90 days credit. "I don't see why I didn't take some. I certainly made a mistake." Then come thoughts of a dilatory office boy who does things in a manner that would craze a giant of patience. Mother in the attitude of prayer would fain keep her mind on the supplications of an anxious heart: "but let me think; did I omit the yeast in tomorrow's baking? I don't think I could have made such a blunder as to forget it. The cat: did I put her out? I cannot remember, but it is too late now; I must pray for I need God's help now." The child as it lisps the customary "Now I lay me down to sleep," has troubled thoughts or a doll suffering from a fractured skull. The pious student praying for loved ones in the distant home, seems unable to keep his mind from dwelling on a late base ball defeat. And the minister—yes, the minister—praying for the bereaved Mrs. James and the young people of the church and the mite society and the deacons, is aware that the obstinate actions of Deacon First is his greatest thought.

Just how long our mind would dwell on things foreign to our prayers I am unable to say. A spasm of pain shooting through the unprotected knees, calls our wandering mind back to the object in view, and we perhaps pray more earnestly. But after such an experience it is with the utmost difficulty that mother prays with a mind free from thoughts of stowaway cats or unleavened bread. The prayer has been almost ruined by the aberrance of the mental faculties. Jesus taught us that faith is essential to prayer. He has told us the faithful prayer can even remove mountains. But before we can pray faith-

fully we must pray thoughtfully. If the mind is not concentrated on the prayer, how can the heart be fixed in purpose? Faithful praying must be thoughtful praying. Thoughtful praying can hardly prove else but faithful praying. We hear much talk of the twentieth century revival. We need a revival in this century as much as it was needed in the first century. We will have it if we pray properly for it. But when we pray our thoughts must be on the end in view, on God, on His promises and on His omnipotence. Permit our minds to dwell on other things, and we might as well not pray at all. Consecrated, zealous work and faithful, thoughtful praying is going to win the world to Christ and heaven. It will call down the desires of a waiting heart. It will cause the barren desert to bloom and the bright place in life to be more refulgent. "Lord teach us how to pray!" Amen.

Fishing for an Object.

"After I had watched a colored man fishing in a South Carolina brickyard without pulling up his hook," said the traveller, "I asked him if he thought there were any fish there to be caught."  
"No, sah, I reckon not," he replied.  
"But you seem to be fishing."  
"Yes sah."  
"But perhaps you are not fishing for fish?"  
"No, sah."  
"I waited ten minutes for him to explain, but as he did not, I finally asked what particular object he had in view."  
"De object, sah," he repeated, without taking his eyes off the pond or moving the pole, "de object of my fishin' fur fish whar dere hain't any is to let de ole woman see dat I hain't got no time to pick up de hoe and work in de truck patch!"—Washington Post.

The Proportion of the Faith.

**AN**Y one who follows the reports of the various summer religious assemblies can hardly fail to get the impression that there is an increasing disposition on the part of many good people to abridge Christianity into one or two doctrines. To be sure more intense people are apt to be unduly prominent at these meetings. But there is much reason to believe that this tendency is thoroughly symptomatic of a good deal of the religious life of our time. The more spiritual Christians are inclined to narrow Christianity to a few favorite doctrines, and they seem to care quite as much for the prevalence of these doctrines within the churches as for the triumph of the Gospel in the world.

The Apostle Paul has a suggestive admonition in the twelfth chapter of his letter to the Romans, where he says: "Prophecy according to the proportion of the faith." He thought of "the faith" as an articulated system, or as our New England fathers used to phrase it, "a body of divinity." It had parts, each of which contributed to the unity and perfection of the whole. Many of the most serious heresies that have afflicted the church have arisen from a lack of perspective, a want of the sense of proportion. A zealous believer has seen that one doctrine was true, but he has not seen that several other doctrines are also true. And he has magnified the one doctrine that he perceives clearly out of proportion to its legitimate place in the Christian system.

Sometimes ministers come to have their pet doctrines, and they do not realize how their insistence upon one truth, without a sense of proportion, weakens the effectiveness of their appeals. They take up the Second Coming of Christ or a mystical doctrine of holiness, or theory of the interpretation of the Book of Revelation, or a speculation as to immortality, and their preaching, no matter from what text they start, all comes back to rest in that. Now true as these doctrines may be other things are also true. And they need to be preached.

And so, within the church, a knot of members may come to hold certain truths with clearness and power, but they do not always realize to what extent they may alienate themselves from the life of the church, and impair their influence over others by failure to apprehend that other things are equally true. We need to be on our guard against a faddist type of Christianity. And especially against the notion that those who

do not feel as we do about certain doctrines are not Christians at all, and that the prevalence of our favorite views is identical with the triumph of Christianity.

There is only one cardinal Christian doctrine and that as we understand it is the truth that gleams forth from every page of the New Testament that fellowship with Christ is eternal life. From this central doctrine of Christianity truths radiate in every direction, and Christianity itself is a vaster system than many of us have imagined. If a doctrine of God's Word has come to us so clearly and impressively that it arouses our spiritual life let us be thankful for the revelation. At the same time let us remember that other doctrines are also true; that our sympathies are not to be limited to those who see exactly as we do, and that the triumph of Christianity is not identical with the prevalence of our views.

His Life Closed his Lips.

**A** youth at one of the large iron works in Sheffield, England, was some time ago accidentally thrown on a red-hot armor plate. When he was rolled off by his fellow workman, it was doubtful if he could live, as nearly all one side of him was burning to the bone. His workmates cried out, "Send for the doctor!" but the poor, suffering youth cried:

"Never mind sending for the doctor; is there any one here who can tell me how to get saved? My soul has been neglected, and I'm dying without God. Who can help me?"

Although there was three hundred men around him, there was no one who could tell him the way of salvation. After twenty minutes of untold agony, he died as he had lived. The man who saw the accident and heard the cries of the dying youth was a wretched backslider, and when asked about the matter, he said:

"I have heard the cries ever since, and wished I could have stooped down and pointed him to Jesus, but my life closed his lips."

Does your life tell sinners you are saved, or does it close your lips when those around hear you talk and witness your actions?—Selected.

At the End of the Journey.

**A** small boy sat quietly in a seat of the day coach on a train running between two of our Western cities. It was a hot, dusty day, very uncomfortable for traveling, and that particular ride is perhaps the most uninteresting day's journey in our whole land. But the little fellow sat patiently watching the fields and fences hurrying by, until a motherly old lady, leaning forward asked sympathetically:

"Aren't you tired of the long ride, dear, and the dust and the heat?"

The lad looked up brightly and replied, with a smile: "Yes, ma'am, a little. But I don't mind it much, because my father is going to meet me when I get to the end of it."

What a beautiful thought it is, that when life seems wearisome and monotonous, as it sometimes does, we can look forward hopefully and trustingly, and, like the lonely little lad, "not mind it much," because our Father, too, will be waiting to meet us at our journey's end.—Selected.

"He Can Wind You Up."

**S**OME time ago, at a meeting held in a large seaport town, two sailors, when spoken to about salvation, said:

"It ain't no use. If we gave up drinking and swearing tonight, we should be as bad as ever tomorrow."

The leader of the meeting took his watch from his pocket and said:

"Do you think the maker of this watch could wind it up again?"

"Of course, he could, sir!" was the answer.

"Well, God is your Maker, and don't you think he could wind you up and keep you going?"

"I never thought of that, sir."

"Come to Him, then, and prove His power. He can put you in working order, and keep you going on board ship just as well as on land."

They both sought salvation. Some eight or nine months later, when they returned from a voyage, and were asked how they had got on, they replied:

"All right, thank God! We made up our minds that every morning we would kneel down and ask Him to wind us up for the day, and every night we would thank Him for having done it; and He did."

Never think that your temptations will be too strong, or that it is too good for you to try.

Remember that "The Eternal God is thy refuge, and underneath are the Everlasting arms."—*Christian Budget.*

Etterr Whis le Than Whine.

**T**WO little boys were on their way to school. The smaller one tumbled and though not hurt he began to whine in a childish way—a little cross whine.

The older boy took his hand in a fatherly way and said:

"Oh, never mind, Jimmy; don't whine; it is a great deal better to whistle." And he began in the merriest way a cheerful boy-whistle. Jimmy tried to whistle.

"I can't whistle as nice as you, Charlie," said he; "my lip won't pucker up good."

"Oh, that's because you haven't got all the whine out yet," said Charlie; "but you try a minute and the whistle will drive the whine away."

So he did, and the last I saw or heard of the little fellows they were whistling away as earnestly as though that was the chief end of life.—*Junior Christian Endeavor.*

Notice.

According to promise, we are enclosing addressed envelopes in the papers this week to those of our subscribers who did not pay for this paper when they subscribed.

They will please take care of these envelopes, and as soon as convenient enclose the pay for the paper in them, and be sure to give their name and address, so we will know who to credit with payment. We also enclose some to those of our subscribers who are in arrears for the paper.

They will see the date to which have paid marks on the paper. We hope they will return soon, as we cannot keep the paper alive without money to pay its way.

Church Debt.

**I**N reply to an appeal for help to pay off the debt on a chapel, Ruskin once wrote: "I am scornfully amused at your appeal to me, of all people in the world the precisely least likely to give you a farthing! My first word to all men and boys who care to hear me is: Don't get into debt. Starve and go to heaven, but don't borrow . . . And of all manner of debtors, pious people building churches they can't pay for are the most detestable nonsense to me. Can't you preach and pray behind the hedges—or in a sandpit—or a coal-hole—first?"

It should be added that the recipient of the letter promptly sold it for ten pounds!

The Pope is distressed because Protestantism is increasing in Italy, especially in Rome. He sees great danger to "the faith" which he represents.

Married.

SEAMANS MILLER—At Moncton, Sept. 17th, by Rev. D. Hutchinson, Gordon E. Seamans to Mary E. Miller, both of Moncton.

HARDING WOOD—At Moncton, on Sept. 18th by Rev. Dr. Stebbins, W. E. Harding to Margaret, daughter of John Wood.

MCLEOD PARKER—At the residence of her grandfather, Samuel Belyea, Middle street, West End, by Rev. E. N. Nobles, on the 24th of Sept., Mr. J. E. McLeod, and Miss Amanda Parker, all of West End, St. John, N. B.

CAMP GUNTER—At Boiestown on Sept. 4th, by the Rev. A. R. Knight, Mildred Edith, eldest daughter of Bell Gunter, Esq., to Council Corey Camp of Upper Jems-g, Queens county, N. B.

HOPPER POWER—At the Baptist parsonage, Parkside, Sept. 11th, by Rev. I. N. Thorne, D. Hopper to Saphrona M., daughter of deacon R. Power, all of Albert Co.

KAY BEAMAN—At the Baptist parsonage, 2nd Elgin, August 20th, by Rev. I. N. Thorne, CURRY B. Kay to Emma F. Beaman, youngest daughter of deacon W. Beaman, all of Prosser Brook, Albert Co.

PITFIELD KEITH—At the residence of the bride's father, on the 18th inst., by Rev. W. W. Camp, Edward Peter Pitfield to Gladys, eldest daughter of Samuel Keith, Esq., all of Sussex, N. B.

FULLERTON-SINCLAIR—On Sept. 18th, at the home of Joan Fullerton, Esq., Brookton, Albert Co., N. B., by Rev. M. E. Fleitner, William C. Fullerton to Beatrice Sinclair both of Harvey Parish.

PHILLIPS HUTCHINS—At Chipman Station, on 24th inst., by Rev. W. E. McIntyre, Henry Phillips of Cape Island to Mrs. Elizabeth A. Hutchins of Cumberland Bay, Queen's Co.

ACKERMAN BROWN—At Big Forks, Harcourt, on 26th inst., by Rev. W. E. McIntyre, Robert Ackerman of Gasperaux to Sarah E. Brown of Big Forks, Kent Co.

CASE BAIRD—At 197 Princess street, St. John, Sept. 25th, by Rev. J. D. Freeman, Dr. Myles H. Case to Mrs. George F. Baird, both of St. John.

CARNESE HANSON—At Alma, N. B., Sept. 19th, by Pastor J. N. Atkinson, George Carnese and Annie C. Hanson, both of Waterside, Albert Co.

CASE OLTS—At the residence of the bride's father, North End, St. John, on the 24th Sept., by Rev. C. T. Phillips, Arthur Hartly Case and Stabel L. Olts of St. John.

FURSE McNEELIN—At the Baptist church, Union Street, N. B., Sept. 18th, by Rev. A. H. Hayward, assisted by Licentiate T. LeRoy Dakin, Frederick Furse, of Hodgdon, Me., to Lena F. McNeelin of the same place.

SIMONSON TOMPKINS—At the residence of the bride's parents, East Florenceville, N. B., Sept. 25th, by Rev. A. H. Hayward, Lorne A. Simonson of Windsor, N. B., to Helen M. daughter of William Tompkins, Esq., of East Florenceville.

BAIZLEY MILTON—At Surrey, N. B., Sept. 26th, by Rev. Milton Addison, James E. Baizley to Lilly Milton, both of Hillsboro, N. B.

BRAMAN HEUSTIS—At the home of the bride, on Sept. 24th, by Rev. Wm. M. Field, Frank Braman of Beulah, N. B., to Fannie Heustis of Heustis Landing, N. B.

JONES WEBSTER—At Belyea's Cove on the 25th of Sept. (above), by Rev. E. K. Ganoag, George B. Jones of Shannon Settlement, and Annie Webster of Wickham.

Died.

FILMORE—At Germantown, Albert Co., N. B., Sept. 13th, Hiram Filmore, aged 78 years. Mr. Filmore was widely known and respected. He leaves a widow and son and a large number of friends who mourn his loss.

COLE—At Cole's Island, Q. Co., Sept. 8th, of paralysis of the brain, George Cole, in the 70th year of his age, leaving a sorrowing wife, six sons and two daughters to mourn the loss of a kind father and loving husband. Funeral service was conducted by the Rev. R. W. Carpenter at Cole's Island Baptist Church, Sept. 19th at 2 o'clock p. m. Text Job 8:9.

REECE—At Cumberland Bay, Queens Co., on 20th inst., of cancer, John Reece, aged 79 years 5 months, leaving a wife and two sons to mourn his decease. Bro. Reece professed religion in Dec. 1858 and was baptized by Elder Elias Keirstead, uniting with the 1st Grand Lake church. His hope was in Christ.

ROBINSON—At Elgin, N. B., Sept. 9, aged 76 years, Jos. Robinson, one of the oldest residents and members of the Baptist church. He died in the hope of the resurrection of the just. He leaves a large circle of friends and several children to mourn his departure.

McNUTT—At Woodside, Westmorland county, on the morning of Sept. 16th, Henry McNutt suddenly obeyed the summons to the eteral world after a painful illness of only five days. The deceased was 55 years of age. He united with the Bayside Baptist church in 1866. He leaves a widow to the care of three thoughtful sons, one of whom is now in British Columbia. The remains of Mr. McNutt were interred near his home at Woodside, the funeral service being conducted by Pastor Wylie H. Smith.