

The Home Mission Journal.

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ST. JOHN, N. B., JULY 28, 1904.

WHOLE No. 142

SERMON.

Preached at the funeral services of the late Rev. S. D. Irvine, Sunday, May 29, 1904, By his friend and admirer, M. B. Shaw.

"Having faithfully served, he fell on sleep."
Acts 13:36:

All the sights and sounds of this occasion remind us of the uncertainty of life, and of the sad, and inscrutable dispensations of Providence. It will be my task to attempt what Paul attempted when he was preaching the words of my text to an interested audience. He was emphasizing the triumphant element of our glorious religion. The resurrection was his constant theme. He admits that David fell on sleep, and that his body saw corruption, but David's greater Son the Savior of the world never saw corruption, though his body, lifeless, was laid in the tomb. The same power that hindered that corruption, and raised again that precious body, will be exercised some day to bring up David's body, and this precious body we are about to lay away today.

Thank God for such a religion as this for such a time as this!

David, having served his generation, by the will of God fell on sleep, his spirit to be with his God, and in a gloriously triumphant day, to have a new and incorruptible body among the Saints forever.

In a peculiar sense I feel that this text is very appropriate to the life story of our departed friend.

I. What is it to serve one's generation? (a) We are to serve it, not cringe to it as a slave.

The mother in all the fondness of a mother's love may make her child her tyrant. She must serve it during all its helplessness, but there is a way of service that is not servility.

The politician who is continually seeking some new nostrum for the nation, finds himself at the mercy of every fad and freak of the age, whereas the man who always stands for pure ideals, for civic righteousness, needs not ever to shift his ground. The thinker, or preacher who is always at the beck and call of every new apostle of every new thought and scheme in the religious life, cannot but become the slave in a sphere where God has called him to be master. Such a man as this is always at sea. He never knows what next will be handed out to him as an article of belief by his master, the Spirit of the Age. The man, who like our beloved dead, grew up in the BIBLE, had a real experience of saving Grace, and had mighty convictions of TRUTH, could always occupy the commanding position. He believed something. He preached it with all his God given powers.

(b) We serve our generation by keeping in constant touch with it. There are those who, appalled at the awful corruption in the world, hide away from it. Our brother was not one of these. Where there was sin there he was ambitious to present the dying love of his Savior; no field was too hard, no task too great for him to attempt. While in his vigor of manhood his ambition, the fervor of his spirit, pushed him on continually, to labors almost superhuman.

(c) We are to serve in all the common duties. David was a sheep-herder, a carrier of lances to men on the battle field. He was a trapper of bears and lions, a musician. He did police duty on Mt. Carmel. We have the privilege of serving our generation, chopping wood, drawing water, keeping the house, and always doing our work with a cheerful smile.

(d) We serve our generation by maintaining high religious ideals; high ideals of the home life, high ideals of the church life, and high ideals of our personal relation to God. It is a joy to me today to be able to say that in all these things our brother was pre-eminent.

2. Who of our generation are we to serve?

(a) The old and feeble.

(b) The men and women who hold any official position, our devoted school teachers, our toiling wives and mothers, everyone who can be helped by a kindly word, and a friendly smile.

(c) Serve the children. The most impressionable of all God's children, who hold unlimited possibilities, who are the special prey of all theimps of Satan.

3. What of us when we have faithfully served our generation?

The story of David gives a realistic answer. His kingdom was magnificently prosperous. There was not an enemy to lift his hand against the throne. The succession was provided for, all needed preparation for the erection of that great Temple for the LORD had been made. His work was done. The kindly old King gathered up his feet into his bed and like a tired child, quietly "fell on sleep" and was buried with his fathers.

(a) He did not go to sleep till his work was done

(b) When his work was done he, his body, went to sleep and his SPIRIT returned to God who gave it.

My beloved brother was allowed to do a splendid work among the people." though he was a most acceptable preacher any where, he is now asleep. "The tired body is at rest, and his spirit is with his Savior. We will not say "Good bye," we will say "Good-night."

"Sleep on, beloved, sleep, and take thy rest;
Lay down thy head upon thy Savior's breast;
We love thee well; but Jesus loves thee best—
Good-night! Good-night! Good-night!

Only 'good-night,' beloved—not 'farewell!'
A little while, and all his saints shall dwell
In hallowed union, indivisible—
Good night!

Until we meet again before his throne,
Clothed in the spotless robe he gives his own,
Until we know even as we are known—
Good-night!"

Reliance on God.

This narration contains an account of King Asa's appeal to God in a time of great peril from the invasion of the land of Judah by Zerah, the Ethiopian, with an immense host of warriors. In his appeal, as translated in the revised version, Asa expressed his trust in God in the words, "We rely on Thee."

Asa's reliance at this time was entire and was not marred by wavering or resort to questionable means of success. The victory that he gained is ascribed wholly to the power of God. On a later occasion of peril from Baasha, King of Israel, he secured the co-operation of the King of Syria and this is marked by the chronicler as a step aside from trust in Jehovah. It is also recorded that at the last of his life he resorted to the "physicians" and not to his God for the healing of his disease. His reliance on God was not perfect on all occasions, but in the events of our lesson it reached the high level which was pleasing to God and secured a notable manifestation of divine power.

The general Scriptural law as to human reliance on God is that blessing and power will be "according to your faith." If faith is capable of full reliance on God and the occasion demands it, the Divine power is given accordingly and is more evident. Reliance on God draws out more of His special grace to those who possess and express it.

Asa's reliance on God did not exclude his employment of proper means and measures. God smote the Ethiopians "before Asa," showing that the Divine working was through Asa's army and equipment. If Asa erred in resorting to "phy-

sicians" it was because the medical art was then a system of heathenish charms and rites which were not consistent with the pure worship of Jehovah. But the employment of orderly and proper agencies is recognized in all the Scriptures as in harmony with reliance on Divine power. God is just as truly in the ordinary things of life as in the extraordinary. There are times when His power cannot be traced by man and works in seeming miracle, but the common operation of Divine power is along the line of what He has Himself created and blessed. God expects men to use their own created powers and all the natural agencies He has placed in their hands.

There is a disposition in the human view of reliance on God to discard ordinary means in order that there may be a demonstration of God that is beyond all doubt as being His alone, so that men must say, "This is the finger of God."

It is narrated that in the last days of a very successful and beloved Christian minister he yielded to the persuasions of friends to call in medical skill, contrary to his habit, but afterwards he was overcome with the fear that he had been unfaithful to his Lord. It is a practical and important question whether reliance on God necessarily excludes all personal effort and any use of ordinary means. The Scripture is our guide in answering this question and our conclusion is that God always expects man to cooperate just as far as he can with his own effort and means, but at crises and on occasions where man is perfectly at loss and helpless, or is tempted to resort to unblest means, he may expect the divine help in a way that is extraordinary.

Just when and where one can expect God alone to act is a question which must be determined through the enlightening influence of the Holy Spirit. There are those who deceive themselves and expect of God what He requires of them to do with the power He has already bestowed. They seek to strain themselves up to a point that cannot be maintained constantly and permanently, and tends to result in a collapse of faith and a reaction from all reliance on God.

Normal reliance on Him looks for His presence in every event and His blessing on personal effort along ordained lines.

A danger, however, of those who rely on God in this way is that they tend to place their confidence in the old and honored agencies and not on Him who is behind all things. They do not rely on Him, but on something else. Faith needs restoration to its proper object. The conclusion of the matter is, Reliance on God Himself on all occasions and in all things.

Ministerial Record.

Rev. Seldon W. Cummings has accepted a call to the pastorate of the First Baptist church in Amherst, N. S. The church that he has been serving successfully in Chester, Pennsylvania, for some time past are very reluctant to have him leave them.

Rev. Francis Wayland Pattison, son of the lamented Prof. Pattison of Rochester, a graduate of Acadia has become assistant pastor at Springhill, N. S., for the summer.

Rev. Zenas L. Fash of Woodstock, has been called to the pastorate of the first church in Hillsboro, N. B.

The Home Mission Journal

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REV. J. H. HUGHES,
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Cruising for the Cross.

By Rev. C. A. S. Dwight.

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CHAPTER X.

After a delay of about a week during which necessary repairs were made to the machinery, the *Glad Tidings* sailed away toward Crete, almost in the reverse direction taken by the corn-ship on which the apostle Paul was driven tempestuously from Fair Havens to Malta. As the barkentine, its sails filled with the hot breath of the south wind, coasted cautiously along the southern shore of Crete, Henton and his sister with their binoculars reconnoitred the rugged isle and curiously noted where here and there high upon its rough sides the smoke of some shepherds' camp-fire rose from the forests, or where some hamlet with tiled-roofed houses clung like a bird's nest to the crazy crags.

Around the eastern end of Crete the barkentine swept, and then altering its course ran before the wind up to Patmos, that rugged island in the Egean Sea which was the scene of the banishment of John the Beloved in the reign of the Roman Emperor Domitian. In the little harbor on the east side of the island the *Glad Tidings* came to anchor for a day. John and Grace were eager to go ashore to explore the isle around which such sacred history clusters.

The monks who occupy the sleepy old monastery of St. John the Divine, which clings like an eagle's nest to the rocky summit of the isle, were not greatly surprised at receiving a visit from strangers, for every now and then, on some small sailing craft, a party of more than ordinary curious tourists makes its way over to Patmos from Smyrna. Yet, there was something more than usually odd, it might seem, in the appearance of a trim, natty young American yachtsman in that historic isle, on ground which John the Seer once trod. It is a long way from New York to Patmos—a great reach from the Twentieth Century to the First Century—and John Henton felt somewhat out of place on that sacred spot. Yet was he not also, as well as John the Beloved, a follower of the Master? Did not the same Christ appear to both—literally to the one, yet as really to the other? Why should not he, modern American though he was, have a right to claim a part in the apocalyptic isle as well as an old Greek monk with his missal and his beads?

The patriarchal monks were kind to their visitors, and hospitable in the extreme. In the refectory of the dingy stone monastery they set before them a substantial meal, made up of cuttle-fish boiled in rancid olive oil, caviar, cheese made out of goat's milk, and heavy sour bread—these more substantial viands being relieved by lighter edibles, such as Jaffa oranges, Smyrna figs and luscious grapes. The meal over—which the Americans partook as lightly as courtesy would allow—the visitors retired to one of the cool corridors of the building, where with a young monk who had lived at Athens and knew a little English, John Henton talked for an hour most pleasantly. The monk then conducted his American visitors to the grotto where St. John is said to have received the Revelation. After that John and Grace sauntered alone to the edge of the cliffs above, where they spent the early afternoon, their Bibles opened to the Book of Revelation, where it reads, "I, John, was in the isle that is called Patmos, for the Word of God and for the testimony of Jesus." Then, ever and anon looking up from the sacred page, they gazed over the blue waters of the Egean. How peaceful was the scene! How rare its beauty!

"I don't think it would have been very bad to have been exiled here!" said Grace softly.

"Yes, but we have comforts that John did not

have," replied her brother. "And then too we have a yacht to take us off when we choose to go!"

"How could John talk of a heaven where there is no more sea?"

"Perhaps he didn't mean that there would be no sea at all, but only that there would be a different sea—a sea without shipwrecks and treacherous currents. Then too remember that to John the sea was a symbol of separation—it stood for distance from all that he loved best. We cannot tell just what the imagery of revelation means, but at any rate we know that we shall be satisfied when we awake in the glory of that heavenly life."

"Yes!" sighed Grace gently.

Descending, before the evening shadows fell, by the zig-zag path to the beach, the two young Americans were soon ferried by their launch to the yacht, which presently made sail and stood off. As the sun sank to the westward over by Mount Athos the brother and sister, devoted believers in the Jesus whom John saw in apocalyptic vision, gazed long and earnestly at the receding shores of Patmos, and as the outlines of the lonely isle grew indistinct in the gathering twilight their hearts thrilled with inexpressible emotion. They thought in a dreamy way of all the centuries of Christian history, marked by heroic self-sacrifice and glorious achievement, which had passed since on that little isle of exile and of trial, John, the sweet singer of the New Testament, looked into heaven, and recorded his rapturous visions in the words:

"And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. . . . And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, and I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And he that sat on the throne saith, Behold, I make all things new?"

When morning dawned and the broad sails of the *Glad Tidings* were crimsoned with the rays of the hot eastern sun, the beautiful Greek islands lay all around, among which it would have been no easy task for the navigator to pick his way with only sails to depend upon, and so Henton ordered the engineer to get up steam, and thus the yacht was driven cautiously but steadily to the mouth of the Dardanelles past the famous Plain of Troy, until it came to anchor off Chanak-Kalesi, where *pratique* must be obtained by all vessels before they are allowed to proceed over the Marmora to Constantinople. The yacht was soon surrounded by caïques, their occupants offering for sale curious bits of the pottery in the form of misshapen camels, grotesque dragons and other fantastic creations of the potter's hand, for which the little town is famous.

Henton went ashore at Chanak for a few hours, where he met an American missionary, who introduced him to some Armenian Protestants of the place, whose faces beamed with delight when they found that the owner of the fine yacht anchored off the quay was a fellow believer. In an upper room over a shop an impromptu prayer-meeting was held, when tender religious confidences were exchanged, through the missionary who acted as interpreter. The regard shown by a rich visiting foreigner for the community of despised Armenians quite increased the dignity of the little band of believers in the eyes of their haughty Turkish neighbors, and incidentally did not a little good in other ways.

(To be Continued.)

Mr. Spurgeon's "mother wit" never deserted him. A rich wine merchant, who had been annoyed by Spurgeon's repeated and whole-hearted denunciations of the drink traffic, refused, on meeting him on the pavement to make way for him to pass, insolently remarking "I am not in the habit of making room for puppies." "There's where you and I differ, sir," said Spurgeon, stepping out to the roadway, and lifting his hat to his detractor with the utmost composure.

Deity or Divinity—Which?

Paper read by Rev. Thomas Griffiths, of the Forty-sixth Street Baptist church, Pittsburg, Pa. before the Ministers' Conference of Pittsburg, Monday, May 9, 1904.

PART II.

This union of God with man is, we admit, a fathomless mystery. We cannot comprehend it. It is above and beyond the grasp of our infinite minds; nevertheless, a felt want of our natures. Every man who thinks of God at all, throws around him a human drapery. *Mentally*, there is a God-man. The vastness of Deity is oppressive. His infinite purity strikes souls dumb, and tends to consume the creature mind. His glory needs to be softened and shaded to meet man. One then, who is God and man, instead of being as some assert contrary to reason, "is the central demand of the soul." Hence we find as common to all heathen systems, the idea of an embodiment of the Divine in the human. Hinduism has its successive incarnations, and so Buddhism, which looks upon every exhibition of intellect and power as an incarnation of the God-head. The Northern Odin, who answers to the Roman Mercury, was the messenger of the gods. The chief object of worship among the ancient Germans was one who connected heaven with earth, and both with the shades below. Plato deemed the visit of such a being essential for the discovery of true wisdom, and the solution of the innumerable problems which human inquiry had started but could not solve. That which heathenism strained after in the dark, without being able so much as distantly to approach the conception of it in its truth, is anticipated in the Old Testament by appearances of God in human form. Three persons appear to Abraham. They all have the human form, so that they are supposed to be three men. One of them differs from the other two. This one is called Jehovah. Here is Jehovah, then, in the form of man. While Jacob is returning to his father's house a mysterious visitor draws near to him on a certain night. This strange being is called a man, and Jacob wrestles with him till daybreak. It is evident, however, that he was more than man, for Jacob says—"I have seen God, face to face, and my life is preserved." A lofty personage appears to Moses. He is styled "the Angel of Jehovah." He is also called *Jehovah, God, the Lord God, I Am*. An Angel is spoken of as the leader of Children of Israel. This was doubtless the same glorious person that appeared to Moses, for the people are charged to obey His voice, not to provoke Him, inasmuch as He will not pardon their transgressions. To pardon sin is an act of God. Again, Daniel saw in vision, "One like the Son of man," and there was given him dominion, and glory, and a kingdom that all people, nations and languages should serve him. The implication here is that this was the "God-man." That, however, which is thus anticipated in these appearances and felt to be the central demand of the soul, is presented as an *accomplished fact* in the Person of our Lord. The Word that was with God, and that was God, "was made flesh and dwelt among us, and we beheld His glory—the glory as of the Only Begotten of the Father, full of grace and truth." Here we have a definite historical statement, which can admit of no dispute. God in the flesh—God made in a sense which we cannot grasp—made flesh. In keeping with this statement, and as illustrative of His essential Deity, we find in the Scriptures: That our Saviour existed before He became man. He "was in the beginning with God." "He had a glory with the Father before the world was." He "came down from heaven." He "was rich" before He became "poor," and by an act of unequalled condescension, He "took upon Him the form of a servant," and emptied, or divested, Himself of His glory. We find also: That He is called by the name of God. The "Word was God." He is the "Mighty God;" "God blessed for evermore;" "God our Saviour;" "The true God and Eternal Life;" to Him the Father is represented as saying "Thy throne, O God, is for ever and ever." And as God we find: That He is possessed of all the attributes of Deity. Though made flesh, He is the "Everlasting Father;" He "has life in Himself;" He is "the beginning and the ending, who was, and who is, and who is to come, the Almighty;" "All things were made by Him;" He "upholds all things by the word of His power;" He is able to

embrace all things unto Himself." He "is the same yesterday, and today and forever;" "His years shall not fail." He "is the only Wise God, our Saviour, to Whom be glory for ever." He knows all things; He searches the hearts and tries the thoughts of men. He is ever present with His Church, and "where two or three are gathered together in His name, there is He in the midst of them." He is the "Holy One," "Full of grace and truth," "Rich in mercy," and exalted "to be a Prince and a Saviour for to give repentance and forgiveness of sins."

Thus every name, and attribute, and work, and prerogative of God is again and again ascribed to our Lord, and that in terms so unequivocal, so lucid, so emphatic, that we make bold in saying, if the Scriptures do not teach the doctrine of Christ's personal and eternal Godhead, no language can teach it.

But the testimony of those to His Deity is, if possible, strengthened by the evidences furnished from His character and claims.

As to His character or life. He stands alone in history. In thought, in word, in deed—in heart, in life, faultless, perfect; the embodiment in its Godward and manward aspect of God's holy law—such an embodiment as even devils confess "Thou art the Holy One of God." But how comes it that He is thus different from all other men? If He were simply human, how came He of all the race to be Holy? All human beings are sinful—How and Why this single exception? No answer can be given, if Christ was simply a man like all other men. The only solution is that "between Him and all other men there must have been a separation—though there was also as certainly a community—of nature; a separation not incidental and relative only, but constitutional and organic;" that He came down from Heaven,—that He is the God-man.

But this Holy One has not only ascribed to Him by others, but claims for Himself the Name, the attributes and the prerogatives of Deity; "I am," said He, "the Son of God," "I and My Father are One;" "He that hath seen Me hath seen the Father;" and in support of this claim of equality with God, allowed the Jews to put Him to death, without any intimation on His part that they had mistaken His meaning. He claims to be absolute Lord in the realm of morals, and His emphatic—"but I say unto you," is to be received as an infallible decision of all controversy. He claims the right to forgive sins, and He wrought miracles in attestation of His power to do so. He demands that we trust Him for our salvation, and tells us, that except we eat His flesh and drink His blood, we have no life in us; and that whosoever eateth His flesh and drinketh His blood, hath everlasting life. He demands not only that we love Him, but that we love Him more than kindred, friends, possessions, happiness, yea life itself, and that we must be prepared to sacrifice all for His glory. He commands that all men honor Him as they honor the Father, assuring us meanwhile that, "he that honoreth not the Son, honoreth not the Father (that hath sent Him); and when probation is ended, and the day of retribution has dawned, and the nations of the earth are gathered before the great white throne, He, the Son of Man, He tells us, will be the Judge. It is His voice, so He claims, will say to those on the right hand, "Come ye blessed," and to those on the left, "Depart ye cursed."

Jesus is as much needed by humanity today as when He lived on the earth. Men now crave light, wisdom, love, consolation, healing, pardon, peace and power. This craving can be satisfied in only one way; by the revelation of good to the soul. The fullest revelation is made in Jesus Christ. He is the "voice" of God to men. He is the "face" of God. Through Him is the glory of God revealed. Therefore today, as in the long-ago yesterday of history, men who would know the Father must find Jesus and come unto Him.—John H. Vincent.

Bishop Westcott says: "I cannot find any basis for the High Church Theory in the New Testament." So said Bishop Lightfoot and Dr. Hort, the three greatest scholars in the Church of England.

Temperance Hotels.

That temperance hotels can be made to pay would seem to be the legitimate conclusion from a letter written by Mr. E. P. Rickers, President of the great Rickers Hotel Company, and published in the New York Tribune. He says:

"There are but few hotels in this country that can boast that their business is carried on without the sale of intoxicating liquors, and probably the two best known throughout the country—and the world in general—are Lake Mohonk, in the State of New York, and Poland Spring, of Maine. These resorts are recognized as being the greatest financial successes in this country in this line of business, and it is positively known throughout the country that no stimulant can be bought in either, and it can be shown that hundreds of resorts which have run bars have proved a failure. Many times I have heard it said that no other place could do it, but three years ago the Ricker Hotel Company bought the Bay Point hotel property at Rockland, now called the Samoset, where formerly an open bar was maintained.

"This house was opened and is run on the same temperance principle as the Poland Spring House and the receipts of the first year nearly doubled those of the previous years under the former management with the open bar. If I controlled a dozen hotels on the coast of Maine, I would not allow liquor to be sold in out of them."—*Pioneer.*

Well Said.

There is a cheap sort of criticism of church membership, which finds voice in the words: "We do not want to work for membership in our church, but for Christian lives." Very young ministers, in the teething age, always say this with an air of superiority over the old fogies.

All ministers pass through that age; we did. We are glad we got through it instead of staying in it! Of course what men need is shoes, not shoe factories! What we want is education not schools! We should have an abundance of fruit and not be bothering with slow-growing trees. We want to make men Christian, but how is it to be done if there is not some organization which is working loyally to support the man who is doing it.—*Journal and Messenger.*

A Brave, Seizable Girl.

A pretty-faced, fashionably-attired young woman entered the office of the clerk in the courthouse Saturday afternoon, stopped, agitated, at the railing, and inquired:

"What happens to a person who destroys a marriage license?"

"Why, unless the knot has been already tied, it would prevent the parties named from being married, unless they secured another one," answered the clerk, with a smile.

"But there's no punishment for tearing one up, is there?" continued the young woman, a note of alarm still in her voice.

"No, I don't think it's a crime. Did you destroy yours?"

"Yes, I did," and her eyes flashed. "I thought maybe I had done something against the law, and I wanted to be sure."

"I'll never marry that man—never so long as I live. He came over here and got a license Thursday and brought it to me. Then he went out and got dreadfully intoxicated and began to fire off a pistol through the whole neighborhood. We were to have been married yesterday, so you see I found him out just in time. Why, I never knew before that he ever touched a drop. So when he came and asked me to come with him to be married, I just tore the license up right before him and walked away."—*Flyria Reporter.*

A Faithful Pastor.

A rumrunner in a Kentucky city says Rev. L. W. Doolan, one of the pastors, has hurt the whiskey business in that city more than any other man in fifty years. No higher compliment could be paid the pastor. May such faithful men be multiplied everywhere.—*Intelligence.*

Leadership of Christ to Sufferings.

The International Sunday School Lesson of a few weeks ago contains the story of the culmination of the sufferings of Jesus upon the cross. His sufferings were not merely physical but chiefly in agony of soul. The supreme moment of spiritual distress was when he broke forth in the cry, "My God, my God, why hast Thou forsaken me." Whatever may be the interpretation of these words from the Twenty-second Psalm, as they were used by the lips of Jesus they reveal His sense of utter desolation in the loneliness of that hour.

An anticipation of this part of His experience seems to have affected Him in Gethsemane when He craved the companionship and fellowship of His disciples. As He went forward on the path of suffering companionship and comfort were removed until He was absolutely alone so far as human discernment can trace. He hung upon the cross separated from the earth and not yet lifted to heaven. He looked down upon a mass of malignant faces and an appalling darkness hid the bright sun above from His gaze. He had suffered the sorrows of betrayal and denial. He was now forsaken by His disciples and debarred from the comfort of family and friends. All the supports of the soul were taken away and every avenue of relief, comfort, love and sympathy was closed, so that He was left alone in the universe, obliged to sustain His soul in pure, simple faith.

The physical suffering of the cross was up to the extreme limit of human power of endurance, causing the bursting of his heart, but the spiritual agony was the chief element, passing beyond our imagination. Christ was thoroughly human as well as divine and was susceptible to every human emotion and more so than the ordinary man because of the fineness and perfection of His nature.

A notable feature in the sufferings of Christ, even in their physical aspect, is that they exceed in intensity and greatness all that any man finds in his own experience. The greatest sufferers have acknowledged the supremacy of Christ in this respect and have found consolation in His leadership. Paul, the apostle, who claimed more labors and sufferings than the other apostles, meekly desired to gain fellowship with Christ and to fill up the sufferings of Christ, if possible. All the bitter elements of human experience are found in the cup of His sufferings.

It is the lot of many to have their experience in life one of suffering from physical or mental causes. Their agony may be heart breaking and their sense of desolation so great as to deprive them of further desire to live. Many have committed suicide from despair over their extreme and hopeless and physical pain, or when crushed by disappointment and disaster. In the supreme experience of Christ on the cross there is a divine provision of leadership, example, sympathy and fellowship which can sustain any human being under the severest trial. Christ upheld himself in the hours of his agony with assurance of the Father's perfect care and of the glory to be revealed at the end of suffering. The spirit of Christ, if received and cherished, has the same power to save from despair and sustain through darkness with assurance that deliverance will come and perfect victory be obtained.

Christ does not encourage the disposition to escape sufferings, but strengthens the soul to go through them in faith and gain a victory over them. Fellowship with Christ is the best stay against utter despair and the cordial of hope. Those who suffer in the spirit of Christ find the divine grace that was His possession supplied also to them in sufficiency for their crucial moments.

Of Course.

One of the most prominent saloon-keepers of Chicago lives in a prohibition suburb. He says he prefers to bring up his family as far away from saloons as possible. But the heartless scoundrel is willing to provide the deadly influence of his grogshop for the children of other homes.—*Intelligence.*

Religious News.

DOAKTOWN.
tions here.

Four were received recently by letter. We enjoy preaching to very large congregations.
C. P. WILSON.

BLISSFIELD

We had a beautiful baptism last Lord's day, when three men, (fathers) joyfully obeyed the Lord Jesus in baptism. We expect others.
C. P. WILSON.
July 13.

HARVEY, ALBERT CO.

The annual Business Meeting of the 1st Harvey church, was held on Thursday evening, July 14, when the Treasurer read the report for the past year which was the most successful the church has ever had. After paying the pastor's salary and current expenses there was a balance in hand of more than one hundred dollars. Our pastor, the Rev. Adolphus F. Brown, has been with us one year, during which time, we have bought a parsonage for \$1600 and paid over half, besides making a contribution to the church. The sum total raised by the church for all purposes, in the year, was nearly two thousand dollars. The church voted the pastor a month's holiday and presented him with \$50. Every department of the church is in a flourishing condition.

During the last week we have **LUDLOW, N. B.** been holding special meetings here and God is greatly blessing the work. Bro. Wilson of Doaktown a man of experience, Christian influence and tact in winning souls is rendering us valuable aid. Four have already been received for baptism and the outlook is that more will follow. Brethren pray for us.
C. O. HOWLETT.

SPRINGFIELD AND KANS.

The work has been steadily going on since my last report, and there are signs of progress. The services continue to improve in heartiness, and the attendance is good. Many events have transpired which mark the year as a most important one for the above named churches. The 7th and 8th of July was, as one of the parishioners expressed it, Belleisle's big day. The N. B. S. Association met with us at Belleisle Station. A large number of delegates were present on that occasion, and gladdened our hearts by their interest in our denominational work, and their kindness in other ways. It was a time never to be forgotten and the events which happened will be told with heartfelt joy and thankfulness. The house of worship on Cromwell Hill is now finished and furnished. Everything necessary for the conduct of divine services and the comfort of the congregation has been provided. I very much doubt if ever in N. B. a church was built by so few people, and those of but slender resources. Sanballat and Tobiah and Co., were to the fore as usual, with ridicule and covert opposition, yet there stands today, on a lovely spot, a very picturesque church and but \$50 due upon it. This building will be dedicated on Lord's day, August 7th. If any kind friends feel disposed to contribute, I would gladly take charge of any funds sent to me for the purpose of lifting the debt. We have to chronicle the removal by death of one of our most valued pastors, Rev. S. D. Ervine. For five years our brother watched over this church, with all the affection and vigilance of one who was most feelingly alive to its welfare. Recently I preached a memorial sermon from 1 Cor. 15: 57-58, to a large and deeply affected congregation.

To our people I owe a debt of gratitude for all their kindness to Mrs. Field and myself. To mention names would occupy too much space, for one and all of them never cease to show their appreciation for what is being done for them. An hourful of happy, kindly faces and a donation of \$40.00 from the First church, a purse of \$20, from the Third and an envelope containing \$7.00 from the young people at Kars, are but evidences of the growing bond of union between pastor and people. May the Master make it possible for us to reciprocate such regard in the helpfulness of our ministrations. These churches have always availed themselves of the advantages offered by our denominational interests at Wolfville. At present we have several students

attending one or the other of the institutions.
WM M. FIELD.

Personals.

Rev. H. H. Roach, pastor of the Main St. church, St. John, is spending a short vacation in the United States. Mr. Roach, we understand, will visit the St. Louis exhibition, also Cleveland, O., and Chicago.

The Secret of Christianity.

There is no religion in the Bible. The Bible is not religion, but a description of religion. All the religion there is in human hearts. The relation of the Bible to religion is the relation of a map to the region that it charts. Hills and valleys, watercourses and forests are not in the map but in the country itself. Strictly speaking, we cannot teach religion any more than we can teach vision or love. We can tell others what courses to pursue in order to fulfil the conditions for experiencing it, but we cannot go much further than that.

We do not always understand what is meant by the phrase which has almost become cant, "Christianity is a life." If it means that Christianity is conduct, we do not believe that the statement is true, for while Christianity involves conduct, it is much more than conduct. But if those who use this phrase mean that Christianity is a spiritual experience of new relationships to God and to men and to the world, then it is the statement of a profound and ultimate truth.

Dr. Emil Reich has recently called attention to the fact that one of the great problems of the modern world is how to account for Christianity. We are all familiar with the way Gibbon and Milman and a host of smaller historians have sought to account for it. But the point that they all miss, and that even Ulhorn himself does not appear to conceive sharply, is that the excellence of the Christian doctrines and their adaptation to the needs of human nature do not satisfactorily account for the marvellous vitality of the Christian faith. What they overlook is that Christianity is primarily a spiritual experience, just as vision is an experience of the bodily organism, and that what has kept Christianity vital and aggressive and victorious is that millions of men who have followed the directions of Jesus have entered into the heart of this experience. "The 'peace of God' has pervaded their hearts; they have shared 'the love of Christ'; they have undergone a profound transformation of the inner life that can only be compared to passing from death to life.

The unbroken experience of regeneration in all lands in which Christianity has been preached and throughout all ages is the most tremendous fact of Christian history. Adopt this course, says the Book, and you will share this transformation of the soul that shifts its centre of gravity from self to God. And men by the millions have done this, and verified in their own hearts the astounding prophecy. And that is why Christianity in spite of all shocks and changes and corruptions has abode in strength. Christianity has given something to men, more than a system of doctrines, or a code of ethics, or a moral ideal. It has given them a new heart, with a new outlook upon the world, and a new sense of intimate fellowship with the Eternal.

When we read a story of love that took place thirty-five hundred years ago in Egypt, every feature of the narrative is perfectly intelligible to us. Our own hearts answer to the passion of the lovers, because we ourselves have shared the mystery of love. Heart answers to heart across the seas and the centuries. The Christian experience is like that. We know perfectly how the Christians at Thessalonica felt, and how the fugitives in the Catacombs hoped and loved and prayed. They did exactly what we should do. And as the modern traveller passes through those chambers and reads the inscriptions on their tombs, he brushes away a tear as he realizes that their hope and faith answer to his own, and that they are indeed his brethren and sisters in the Lord.

Give a man a New Testament and you do not give him Christianity. He may study the book for years and hardly gain a hint of what Christianity is. Most likely he will think it another system of doctrines, or another code of ethics,

but the moment he follows the direction of the Book and yields himself to its moral appeal he knows what Christianity is, and not only the Book but Christian history and the inner life of Christian people is flooded with light. The supreme secret of the vitality and power of Christianity is the birth from above.

Married.

BEATTY MACDONALD.—At the residence of John MacDonald, Upper Newcaste, June 30, by the Rev. M. P. King, Miss Sarah MacDonald to William E. Beatty of Fredericton.

CLOWATER-MITCHELL.—At the bride's home July 15th, by Rev. C. P. Wilson, Abel Clowater of Ludlow, N. B., to Carrie Mitchell of Doaktown, N. B.

TEDFORD-MCDONALD.—At Brighton, at the home of Henry Adams, July 17th, by Rev. J. W. Bancroft, Sam E. Roy Tedford and Bertha Elizabeth McDonald.

MILES DEWITT.—June 29th, 1904, at his residence, by the bride's father, assisted by Rev. G. W. Foster, Mr. Frederick Herbert Carpenter Miles and Miss Minnie Josephine De Witt, eldest daughter of Rev. T. O. DeWitt.

RICKER BERRY.—At the Free Baptist parsonage, Moncton, June 25th, by Rev. Gideon Swim Beverley Ricker and Dora Berry, both of Tridle Creek, A. C.

HARSMAN-SOPER.—At the residence of the bride's father, June 29th, by Rev. Gideon Swim, Joseph Harsman and Carrie Soper, both of Moncton, N. B.

BANKS-LOHNER.—At 51 Queen St., St. John on the 25th, by Rev. G. O. Gates, Wilbert E. Banks and Agnes Lohner of Lunenburg Co., N. S.

BAINER-REDDEN.—At Gaspereaux, July 20th, by Rev. I. A. Coubert, James Henry Bainer of Canning, to Minnie Maud Redden, of Gaspereaux.

BOYCE-BRIGGS.—At the residence of the officiating clergyman, Rev. C. S. Stearns, June 17th, Miss Florence Briggs of Anderson Settlement to Daniel Boyce of Richibucto, Kent Co.

BELEYA-MACDONALD.—At Wickham, Queens Co., July 12, by Rev. J. D. Wetmore, Hsley W. Belyea of Medford, N. S., to Edith Irvine, youngest daughter of R. H. MacDonald of Belyea Cove.

Died.

TAYLOR.—At Fredericton Rd., Salisbury, West County, N. B., July 10th, of heart failure, Annie B. Taylor, aged 39 years, leaving five brothers, two sisters and her aged mother to mourn their loss.

HAWKERST.—Mrs. Sarah Hawkerst departed this life at Lower Newcastle, July 7th, in the 91st year of her age. "Blessed are the dead that die in the Lord."

PAGE.—At Penhryn, Queens County, on the 19th inst., William Pace, aged 63 years.

COWAN.—At Hatfield's Point, July 13, 1904, John H. Cowan, aged 27 years. When about 15 years of age, he was deeply convinced that he was a sinner exposed to eternal misery, and needed a divine change. He sought the Lord with his whole heart, and was soon enabled to rejoice in a sense of the pardon of sin, through our Lord Jesus Christ. About this period he joined the 1st Springfield Baptist church, of which he continued a member to the day of his death; exhibiting in his deportment towards the world, and in his connection with his fellow-Christians, the practical tendency of genuine religion.

NEVERS.—At Coldstream, Car. Co., May 19, after a lingering illness of consumption, Samuel M. Nevers, aged 58 years. Years ago he sought and found Christ to be precious to him and during the last weeks of his life found a great satisfaction resting on the promise of God. A lonely widow, two sons and two daughters are left to mourn his departure. May the dear Lord comfort the sorrowing.

A little daughter, aged four, of Professor Harper, of Melbourne, said to her mother, who was teaching her about the creation of the world and how, when God made man, he looked on all he had made, and said it was very good. "When he had finished making grandpa, he must have said, 'That's a good one, at any rate.'"