

o Christ

By O. P. Eaches.

This is one of the favorite expressions of recent years. It is a tribute to Christ in that it seeks to describe His mind. It is a tribute to the leadership of Christ in that it concedes to Him an admitted supremacy in teaching. It is implied that many misconceptions and distortions of the true teaching have prevailed among men. It is undoubtedly true that Jesus Christ and His words—if they had their own way—would revise many a creed, would sweep out many a modern temple, would reconstruct society and uplift our conceptions of Christianity. Oftentimes the expression is used, not so much as a tribute to Christ and the desire to know His will, as to Christ's power and teaching contrasted with that of the apostles. "Back to Christ" oftentimes means "Down with Paul." It is affirmed that there is a wide divergence in the context of the teaching between Jesus and Paul. The words of the one are words of life and power; the words of the other—it is declared—are full of philosophizing and dreary sublime speculations. And, therefore, if we would know the real Christ we must not look at Him through Paul's eyes nor think of Him through Paul's teachings.

A recent theological journal in discussing "The theology of Christ's Teaching," has these words:

"This volume is at least a significant sign of the times. It is an evidence that even among the most conservative religious teachers of the day there is a feeling of dissatisfaction with the dogmatic methods and assumptions of the past and a desire to get on firmer ground. It is a recognition of the fact that the present age cares very little for the theological speculations of a Calvin or an Augustine, or even of a Paul, but that it is vitally interested in the mind and thought of Christ. As its title suggests, the aim of the book is to give us a Theology that shall be simple and purely Christian, based directly and exclusively on the teachings of Christ. It is an attempt to give us, not a philosophical, but a purely Christian solution to the great problems of life and destiny."

It is not out of place to inquire what Jesus taught, as contained in the four gospels. It is not out of place to notice the enlarging horizon of Christ's teachings as revealed in the gospels. Some essential teachings Jesus could not give at the first, the minds of the disciples were not fitted to receive them. It requires large-mindedness to grasp large truths. Jesus reserved for the last six months of His ministry His teachings concerning the need of His sacrificial death. It assumed a large prominence as the days drew near when He must die. If he had plainly taught, at the first, the doctrine of the cross, when their faith was weak, their minds immature, humanly speaking His ministry would have been a failure. "As they were able to hear it." (Mark 4:33) was Jesus' method of interpreting His truth to them. As the minds of the disciples were enlarged, He widened the circle of His teachings.

Jesus was Himself the truth. But He did not fully reveal Himself to His disciples during His earthly ministry. When He left the world His teaching ministry was not concluded. This he himself affirmed. "I have yet many things to say unto you, but ye cannot hear them now. Howbeit when he the Spirit of Truth, is come he will guide you into all the truth." (John 16:12). To know what Jesus thought and taught we must extend His ministry beyond that life which ended at the Mount of Olives. He declared that there would be enlarging and supplemental teachings given after his ascension. "Back to Christ," rightly interpreted, means back to that Christ who spoke through the Holy Spirit to the men chosen of God.

He is not, therefore, to put a crown on Christ when His own words are stripped of their power. Luke in Acts 1:1 gives the secret of Christ's life and teaching—"began to do and to teach." There was an initial doing and teaching while on the earth—there was a continued doing and

teaching after his departure. He is not the true friend of Christ who makes Paul and Peter the rivals of Christ. He does not rightly interpret the words of Christ who declares that Christianity can be understood only when we reject all the New Testament as presented through Paul is not to be contrasted with the Christianity presented through the words of Christ as though they were antagonistic systems. He must not say that a purely Christian theology must eliminate everything not based on the actual words of Christ. He must honor Christ by honoring his own words. Under the shadow of his cross he spoke of his unfinished ministry of teaching. What he taught after leaving the earth is as really a part of his teaching as that which fell from his lips. The Christianity of Jesus Christ embraces His recorded teachings while here plus his ascertained teachings after he left the world. Renan speaks of Paul as "an ugly little Jew." Many recent writers have as much dislike to Paul's teachings as Renan had for his physical appearance. To belittle Paul is not to put additional honor upon Christ. To declare that Paul's teachings are simply theological speculations is not to honor Christ or the Holy Spirit or the truth.

Hightstown, N. J.

What is fame? What are all the degrees of earth, the titles of monarchs, despots, earls, dukes, doctors of divinity, etc., etc.? Handsome is that handsome does. There's nothing in a name unless there's character behind it, and if there is character there is no need of a name; only as a means of recognition or individualizing. The whole system of singling out men in God's church and giving them titles is contrary to the Spirit of the Gospel. It comes from Romanism. You'd spoil Abraham Lincoln if you wrote of him even as "Mr. Abraham Lincoln." Deeds speak louder than titles. The acceptance of a title in the religious world is often a setting up of one's self higher than those about him. To address some men as "Doctors" and others as "Brothers" in a religious gathering is not in accord with the Christly spirit of self-abnegation we ought to have. Before God we are all equal. The greatest man stoops the lowest, because He doesn't know he is great.

A man that depends upon a title to uplift him isn't worthy of it; a man worthy of a title does not need it. There is no difference between a "saleslady" and a "working-girl," both are workers. A ditch digger is as necessary as a banker, and worthy of equal honor.

The Cause of Humility.

A proper estimate of one's self will make a man humble. He gets his estimate at the throne of God. He sees all things from this point of view. God's holiness only makes his sinfulness more apparent to him. He is filled with a sense of shame and repeats. The thought of what God saved him from makes him grateful and keeps him humble.

Have we anything to be proud of? And we always lived sinlessly could we take glory to ourselves for it? We are like the grass which today is and tomorrow is cast into the oven. Our power to live comes from God. We'd be worse than nothing but for Christ. All we can be is only possible through Him. And all this has come upon us by the mercy of God.

Humility is unselfishness manifesting itself. It is the work of God's Spirit in the heart in crowning Jesus King of the life, and in ruling the soul of the humble believer.

I believe it was Massillon, the greatest preacher in his day, who, standing in the presence of the remains of Louis XIV. in the cathedral, which was filled with princes, courtiers and the richest and mightiest people of France, solemnly and eloquently said, "Only God is great," telling the truth that is sufficient of itself, if well pondered, to make and keep a man humble. Well does Gray say in his Elegy:

"The boast of heraldry, the pomp of power.

And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour—

The paths of glory lead but to the grave."

The Opposite of Humility.

How pride grows! It is like some of those abominable weeds that grow in our gardens, and which are always appearing, even after we think we have pulled them all out. Pride sets a man upon a pedestal above his betters, and seeks to make him content with his present attainments; it fills him with a desire to be independent of God. The humble man is open to conviction, while 'pride makes its victim haughty and unteachable. The Pharisee that went into the temple to boast was absolutely absorbed in himself. The meek saint makes his boast in the Lord. The humble shall bear thereof and be glad.

The term "Pharisee" comes from an Aramaic word meaning "separated from unrighteousness," whereas its meaning has completely changed, so that today it means a hypocritical, a bombastical, an utterly self-righteous person. A daily visit to the fountain of grace must be made to keep us humble and unharmed by the spirit of pride.

Humility in Practice.

I cannot imagine religion being anything else but practical. It is life, it lives all the time. Humility is one of the phases of religion. It is the robe in which Christ dresses the believer. It is like the delicate veil about a bride, through which one can distinguish her beautiful form. It is like the blush on the face of the bride as she says to the minister when she is married to her beloved, "I will."

Humility will cause us to give place to others. It is better that we have a poor opinion of ourselves, and others a good one, than for us to be proud and others to despise us. The spirit of the Pharisees as it breathes in Christ's perfect description of their doings is pregnant with haughtiness and selfishness. As our Saviour would have us avoid all this He points out to us the chief defects of these miserable beings.

First, He'd have us practical, for the Pharisees "said and did not," but we must practice and then preach. He would have us help in bearing the burdens of others. It is as glorious a thing to help a washerwoman's children up a hill with the washing they are taking home, as to preach a sermon. Oh, but dignity comes up for recognition. Oh, Pride, we have thee now, we have found your second name. Then, too, we must not work nor worship to be seen of men. Who are men anyhow? I'm one, and there's nothing in me saving what God has put in me. And as for taking a high place and elbowing one's way forward, humility will wait its time; God has its place. "The humble shall be exalted," I don't know what you think of the pew rent system, but I know what I think with verses six and seven in mind. Do not itch for laudatory terms regarding yourselves or your doings; you'll have all you desire and more. What you do not want from others, do not give to them. Do not be a flatterer. Do not be untrue to Christ, and toady to a priest by calling him "Father."

Above all be a servant. The word "deacon" means "servant," not figurehead. The word for "servant," in this eleventh verse is the Greek word for "deacon." Let our growing lives be manifested in service. The greatest liver is the best man, and the best man knows not that he is best, for he is humble. Live by Isa. 57:15.

We hear men sneer at the power of the gospel "because it is so attractive to women." "Religion is good enough for women," these say, as though they were too good and too wise for religion.

It is well for men that women have accepted Christ, and by imbibing His sweet and gentle spirit have made the world tolerable for men to live in. It will indeed be a day of woe when women become irreligious. The world can scarcely live with its infidel men; it would die did the women turn also to infidelity.

Prayer may not bring money, but it brings us what no money can buy—a power to keep from sin and to be content with God's will, whatever else He may send.—George Eliot.

The Home Mission Journal

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Cruising for the Cross.

By Rev. C. A. S. Dwight.

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CHAPTER III.

JOHN HENTON did not recover for months from the nervous shock of the awful experience that wild, dark night when through the frenzied folly of his drunken owner the *Carenage* sank off Newport—indeed the impressions of that frightful catastrophe followed him in all his after life. Henton had no longer any heart for gaiety, and declined all social invitations. He kept to himself on the *Sea Gull* or strolled along the beach, pensively watching the billows rolling grandly in, and only languidly regarding the gay throngs that hurried by, bent on various pleasure quests. The gaiety of the world now seemed to John Henton an empty show. Of what avail would it be to spend giddy days in a whirl of selfish indulgence, if only at the end to sink into oblivion?

Yet John Henton was not yet becoming religious. He was only a very much bored and disgusted individual, for whom pleasure had lost its charm, who had seen about all there is of the world and loathed it all. He was also a badly frightened man, who had come to close quarters with death, and while he professed to discredit the prophecies of the preachers, yet he did not feel "ready to die," as they call it. For Henton, unlike Oakes, had been to church often enough to learn the phraseologies of religion. Such expressions as "conversion," "regeneration," "the higher life," and so forth he had often heard, but they were to him like an unknown tongue.

So the days of the week passed slowly and unhappily away. Still, all the while though Henton knew it not, God's Spirit was striving with him, and this very feeling of dissatisfaction with the best pleasures that this world can afford was a sure sign that a spiritual blessing was on its way to him.

Toward the end of the week Henton, knowing nothing better to do, weighed anchor and ran out toward Gay Head, and standing up Vineyard Sound put into Vineyard Haven harbor. It was to him—as a mere worldling—a dull place, save that it was interesting as a rendezvous for all sorts of shipping.

An accident happened while the *Sea Gull* was there which had great influence on Henton's subsequent life. As the *Sea Gull* rode at anchor in the harbor, rolling on the incoming swell, a staunch little craft was noticed coming toward it, bobbing up and down on the waves in a comical fashion. "A water-boat, I guess," thought Henton, who was promenadeing on the deck of his yacht. But as the launch drew nearer a pleasant faced man stuck his head out of the queer little pilot-house and called out.

"Mission meeting tonight at the Bethel at eight o'clock. If any of your men can come, will be glad to have them! I will call for them at quarter before eight, if they can go!"

"I will give them liberty ashore!" replied Henton god-humoredly, for there was nothing of the churl about the young fellow, who had always been popular wherever he went.

Then the little launch, whose skipper was Captain Perkins, an earnest mission worker for seamen, bobbed off in the direction of some lumber-laden schooners, where the same invitation was repeated, and after making the rounds of the shipping returned shoreward.

After a hasty meal with his family, Perkins about dusk again started out with his launch, to pick up his congregation from the schooners in the offing. As the launch poked its nose out into the outer harbor, it was no easy matter to come alongside the clumsy sailing craft at just the right moment and take off the sailors, agile though they were. When the *Sea Gull* was reached,

Captain Perkins was surprised to find not only most of the crew, but also her owner preparing to go along with him. "Sorry we have so little room aboard!" sang out the missionary skipper, "but we will be glad to have you all come!"

The truth was that Henton, jaded with the conventional pleasures of society, welcomed a quaint adventure of this kind, and so, not standing on any ceremony, he quickly tumbled aboard the mission launch.

The Bethel in which the service was held presented an interesting sight that evening. The wife of the missionary, aided by her daughters, led the singing. The bronzed sailors present joined heartily in the choruses. Many of them had evidently become accustomed to such meetings. Captain Perkins read a passage from the Scriptures, commented on it in terse, telling style and then left the meeting in the hands of the men. One man after another rose and poured forth his testimony to the power of a saving Christ in a way which would be enough if might seem, to make the most hardened sinner repent. John Henton looked on, and listened in astonishment. This was a new language to him. He felt strangely moved. There was a reality, a downright sincerity, in the testimonies and appeals of these humble men which seemed to mock the social shams in which he had had such a leading part. The power of an endless life seemed to move in the meeting from beginning to end. Henton's eyes began to fill with tears—strange experience for John Henton! "These humble men," he reflected, "have something which make them rich, which I with all my money cannot buy. How can I get it? Can I get it? Ought I not to have it? Am I right with the God with whom they seem to be on familiar and affectionate terms? How their words seem to make the Bible a new book to me!"

Such thoughts and feelings as these rushed through Henton's soul like an emotional flood, and when at the close of the meeting Captain Perkins—somewhat timidly it must be confessed—approached the rich young man with a question as to the state of his soul, to the missionary's surprise Henton requested a chance to talk with him quietly on board his yacht—a request which Captain Perkins, who knew what it augured, was only too glad to grant. Accordingly when the mission launch, carrying back the seamen and distributing them to the various ships, came alongside the *Sea Gull*, the sailors belonging to the latter were surprised to see Captain Perkins jump aboard, and, with Henton leading the way, disappear down the companion-way—while an assistant took the launch back to Bethel pier.

(To be Continued.)

Keep Still.

Keep still. When trouble is brewing, keep still. Even when slander is getting on his legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement at any rate. Things look differently through an agitated eye. Doctor Burton relates how once, in a commotion, he wrote a letter and sent it, and wished he had not. "In my later years," he said, "I had another commotion, and wrote a long letter; but life had rubbed a little sense into me, and I kept that letter in my pocket against the day when I look it over without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I learned to reticence, and eventually it was destroyed."

"Time works wonders. Wait till you speak calmly, and then you will not need to speak maybe. Silence is the most massive thing conceivable, sometimes. It is strength in very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge is twice as easy."

I am glad to think I am not bound to make the world go right, but only to discover and to do, with cheerful heart, the work that God appoints.—Jean Ingelouw.

A truly converted man gets a vision of God, and a satisfaction of soul which he never entirely loses and can never forget, however far he may wander away from God. The world can never again show a truly converted man anything that compares with the vision of heaven he has had through Christ, and can never give him any pleasure to equal that he had in communion with God.

From Our Evangelist.

I came to Charlotte Co. March 15th and have since been at Brockway, assisting Bro. C. J. Steeves. I preached three times on Sunday 20th while Bro. S. attended other appointments. We have had good meetings and there is some interest. I do not know how it will be about organizing at Brockway as some of the chief members are talking of moving away. This will be a great hurt to our cause. We think of going down to York Mills about ten miles from here to see what can be done there. There are other places on this field that may need special work, but I suppose we cannot reach all.

Before I left Nashwaaksis, Bro. Robinson, whom I was assisting, had received fourteen for membership; we expect also some others. While that way I visited Bart's Corner and found that the people were anxious for me to come in April and hold some meetings. It seems too bad not to be doing something there; a new mill is being built and not a vacant house can be found. I could go from there to Carleton and Woodlands, but all this would not be of much use unless we could get a man to take up the work for the summer at least. It would be a good field for one of the young men, and I hope one can be spared for them. I fear some of the pastorless fields will still have to go without care as there are so many now idle.

I attended the Quarterly Meeting at mouth Keswick and preached on Sunday in Fredericton, Marysville and Nashwaaksis, while Bro. Currie supplied Gibson. This allowed Bros. Macdonald and Robinson to be present at Keswick.

I do not know how long I shall stay here; that will depend on the interest manifested. We felt the earthquake very plainly at Brockway on Monday 21st. Some of the people were very much stirred up about it.

A. H. HAYWARD.

From Bro. Ervine.

Again I wish to thank my friends in New Brunswick for their sympathy and continued efforts to help me in temporal things. I trust my Heavenly Father will richly reward all for their kindness to us. I do not know how we could have kept pace with the expense of living here if help had not come so constantly from our New Brunswick friends. As it is we have never yet had to suffer from real want, although we deny ourselves many of the comforts we would have had in a regularly established home.

Since my last attack of hemorrhage I am very weak, and have only strength enough to walk out a little around the yard, but am not able to feed my cow or horse. I am now trying to dispose of my little ranch, but there are few who desire such property, as most buyers want places bearing fruit. My ranch is one half in alfalfa, about one acre in orchard and garden, one and a half acres a truck patch, five acres in all. Last year and year before I raised corn, fodder and potatoes, but I have not been able to do anything this year, and to hire everything done would more than eat up the value of a crop of that kind. If I could make a sale and was able to face the long trip east I would most certainly go, but as it is I know I would never live to reach New Brunswick.

I noticed in the St. John papers the account of Bro. Richard Hetherington's death, and also that of the widow of the late deacon James G. Hetherington, old acquaintances at home. I am glad to learn that Bro. John Williams is at the Rar ge. God bless him; he has been very useful hitherto. I often feel a yearning in my soul to go and preach the truth, but all I can do is to pray for those who are in the field, and also to pray that others may be sent. I trust the coming months may be to the Home Mission work a season of great refreshing from on high.

I am now tired and must close. Pray for us. Oh, how I wish I could see the face of one of my brother ministers from New Brunswick, grasp his hand and hear him pray. My family are in fairly good health now, colds excepted. Kind remembrances to all.

Ever your brother in Christ.

S. D. ERVINE.

San Jacinto, Cal. Mar. 18, 1904.

The sins by which God's spirit is ordinarily given are the sins of small things—laxities in keeping the temper, slight neglect of duty, lightness, sharpness of dealing.—Horace Bushnell.

Notice.

We will send this paper for 50 cents to any one who will so scribble for it at any time between now and July next until July 1905, and will give back numbers from March, with the beginning of the story, "Crescing for the Cross." This offer applies to those to whom we have been sending sample copies, as well as to others who will accept the offer. Now let us have a goodly number of subscriptions coming in right along. All letters with or without money must be addressed to J. H. Hughes, Conard Street, St. John, North End. And all papers in exchange or of value are to be sent to the same address and not to the Home Mission Journal. Never address anything to it, but as above given, because I live a distance from the printing office and cannot always see matter sent there, before it should go into the paper.

Acknowledgement.

We wish to gratefully acknowledge a donation of forty-eight dollars—mostly cash given us Tuesday evening, March 15, by the kind people of Kentville, N. B. This together with a beautiful slumber robe and cash presented to Mrs. F. earlier in the winter brings the amount of donation up to about sixty-two dollars.

B. S. FREEMAN.
Centreville, N. B., March 24, 1904.

Canadian Missionary Union.

Attention has been called to a proposed union of the present foreign mission operations of Canadian Baptists, and as the movement is one of vital importance to the churches at home, as well as to the missions abroad, it deserves more than a passing notice. It has arisen in this way. Our missionaries in joint conference with those of Ontario met recently at Coconada, among the Telugus, and in the course of their deliberations carefully and earnestly considered the desirability of closer fellowship and co-operation. By a unanimous decision they resolved to ask the brethren at home also seriously to consider this question. Their request seems a most reasonable one. No one, we think, on reflection, can give any good reason for the present division of foreign mission interests in Canada. And a well-grounded fear is, that if we continue to keep two separate boards, we shall at length have three—another for Manitoba and the west.

The time certainly seems opportune for consideration and action, and we look upon the appeal of the Telugu conference as a providential call to our churches to attend to this matter, and that too without delay. There are many good reasons for the step proposed. By the consolidation of our present missionary operations, east and west, we would form a denominational bond to hold Canadian Baptists in nearer relationship. And should we not be just a little nearer to the brethren of the Dominion than to those of any other land? This is but natural.

The union also would bring a larger variety of missionary needs to the attention of our people. The combined stations and interests of all our churches in the foreign field would afford a richer and more inspiring theme for missionary meetings, as also for circle and band instruction, and would undoubtedly evoke a better response in the way of benevolence. The larger the work we are doing, and the more varied its character, the wider would be the sympathies of our people, and the more generous their support. Every church member in Canada would come to feel a common interest in a great and important undertaking. Presbyterians, Methodists and Episcopalians, have greatly profited by this arrangement, being able to present all their foreign operations to each church and society, thus promising ground for a well directed appeal.

EXAMPLES ELSEWHERE.

Baptists, both in England and America, have invariably adopted the amalgamation plan. The two former missionary societies of Great Britain have for some years been invited in one—the Baptist Missionary Society. The four and a half million church members of the United States have but two—one for the North and one for the South. Canadian Baptists alone, with but one hundred thousand church members, have maintained the small divisions—the smallest reported

in general missionary statistics.

OTHER BENEFITS.

One advantage to be derived in forming a Canadian Missionary Union would be in the division of labor possible. The work of foreign correspondence and supervision could very properly be left to the Union, while the district secretaries—Eastern, Central and Western—would then be able to give almost exclusive attention to visiting the churches and denominational gatherings, presenting regular appeals, just as the secretaries of the American Baptist Missionary Union do in the United States. Such appeals, in behalf of the more numerous and varied interests of our united missions, could then be made most effectively, while all our church members would be aroused with the sense of responsibility involved. The duties of treasurer could be relegated to a regular accountant, a lay brother of course, instead of diverting, as in the past, an ordained minister from his regular vocation. All this we think would be a great improvement on our present plan.

Some other matters also could be greatly helped. Abroad we could open up educational institutions and hospital work, with an efficient staff selected from all Canada, thus furnishing the best equipment for such service. In our present divided state these things are out of the question. We are simply too weak to undertake them. We trust that Divine wisdom may lead all in rightly deciding this most important matter.

Prayer.

PAPER I.

By L. B. Hartman, D. D.

Prayer is coeval with the history of the human race. It is familiar to all, whether in Christian or heathen lands.

President Walker says: "You may find men without morality or affection—find deniers, skeptics and scoffers, but none who never pray."

Guthrie says: "Never yet did a traveler find a people on the face of the earth who did not pray to some being or other."

While prayer is confessedly the universal heritage of man, it may be said, without presumption, I think, that despite its artless simplicity, it is less generally understood and appreciated than any other exercise of mind, or privilege.

Few men fully realize that prayer—(the prayer of faith)—is one of the actual forces of the universe—a force as actual and as real as gravitation, electricity, growth, or will, etc. Each of these forces is a law unto itself, and yet all of them harmonize and mutually work together in a way far beyond the analysis of science, or the scope of human knowledge.

Science and genius have utilized these laws in the interests of humanity. They have invented many "graphs" and "phones" for the recording and transmitting of thought and speech, etc., but materialists have uniformly proudly ignored God's great cosmophone of prayer and relegated it to the realm of absurdity because "prayer can have no place in a universe of fixed laws." "They boldly tell us that since laws are fixed and principles are immutable and God unchangeable, prayer is useless and absurd.

But these scientists forget (or perhaps never knew) that prayer is also one of the fixed laws of the universe; and if one fixed law can crowd another out of existence, the question arises, which one shall remain? Will they not mutually crowd each other out and thus sink the universe into a lawless chaos? Clearly, the charge of absurdity falls back upon their own philosophy.

Let no one be confused by the doctrine that prayer can achieve specific results under the reign of the fixed laws of an unchangeable God. His great cosmophone of prayer is as loyal to God as is the universe itself.

"Law is a mode of action." The actor and the mode are distinct and not the same. No law is self-executive; God reigns and law is His mode of working. Now, in the presence of these laws men believe that special efforts achieve specific results; they act on this with all confidence everywhere and always. Why then should prayer be eliminated as absurd?

You plant a seed in the soil—it grows by the law of growth which is God's mode of action in this case. In the growth of that seed God now acts where He would not have acted had you not planted it, and moreover, He does now what He

would not have done but for your act. Analyze this as you may—account for it as you please, the fact remains that here is a specific result achieved by special effort under the fixed laws of an unchangeable God. Prayer is nothing more—nothing less.

He that said, "Sow and you shall reap," also said, "Ask and you shall receive," and that men should act upon the former in all confidence and hope, and ridicule the latter as absurd and irrational, shows not only error of intellect, but betrays insincerity and dishonesty of heart.

The telephone illustrates the same—if we can use the telephone fully confident that our voice will reach the ear of a distant friend, why should we hesitate to believe that through the great cosmophone of prayer our petitions will reach the ear of our heavenly Father? The same God is author of both, and the mystery of one does not exceed the mystery of the other—both are beyond human analysis, and the man who tells us that the one is rational and the other absurd betrays nothing so much as the arrogant conceit of presuming to know the unknowable, since both are incomprehensible to man.

Prayer not only holds a place as one of the forces in the universe, but it is the greatest and most puissant of all. Other laws may be classified—physical, mental, psychical, etc., but the law of prayer is above them all, subordinates all, and often commands their service and obedience. History verifies the startling fact that every known natural law in the universe has, at some time or other, been either suspended to make way for prayer, or compelled in some other way to subserve its demands; but, on the other hand, the law of prayer has, in no instance, ever been either subordinated or suspended in accommodation to any known natural law.

Prayer has had the "right of way" from the very beginning, and everything before it has been constrained either to retreat or bow obsequiously to its sway. It harnesses nature as its willing servant, and has behind it both the material and spiritual forces of the universe as the Egis of its power and the pledge of its supremacy, which our Lord has reduced to one sentence: "All things whatsoever ye ask in prayer believing ye shall receive." (Matt. 21: 22). The annals of the past are replete with forceful illustrations of these truths, of which the prayers of Moses, Joshua, Elijah, Daniel and others are abundant evidence.

The connection between prayer and power is confessedly mysterious, but it is none the less real. A thousand forces in nature are equally mysterious, and yet they are the acknowledged verities of science. Thus the soldiers of Jerusalem could not tell how Peter got out of prison; nor could the jailer at Philippi see the connection of his prisoners with the earthquake that set them free—all because they knew not the power of prayer.

Prayer has been a power in all ages—a power superior to all others known, and every step of progress the church of Christ has ever made since the beginning, has had its birth in prayer. Men of prayer have always been men of power, and true church-power has never been divorced from prayer.

The lives of the Apostles—of Luther, Knox, Baxter, Spurgeon, Finney and hosts of others, place this fact beyond all disputation. Their power, as measured by their prayers, shook the world in their day, the tremor of which is felt even in the present hour.

"Such prayers have in the distance far away
Aroused the slumbering ages."

Trenton, N. J.

Ministerial Record.

Rev. A. Washburn who has resided for many years in St. Martins left March 22nd for Baker City, Oregon, where some of his family had settled. Bro. Washburn will be much missed by the St. Martins church, which he has regularly attended for a number of years.

Rev. F. W. Patterson, who is a New Brunswicker, has resigned his charge as pastor of the Nana St. Church, Winnipeg, to take up frontier work at Prince Albert under the Home Mission Board. Mr. Patterson is a man of fine ability and his work in Winnipeg has been highly appreciated by the church which he has served with much success for the past two or three years.

Rev. S. H. Cornwall resigns at Falmouth, N. S., to accept a call to Pugwash and Wallace in the same province. He was formerly pastor at Springfield, Kings Co., also at Surrey, Albert Co., and at St. Martins. We wish him much success in his new field.

Rev. J. Chipman Morse, D. D. of Digby Neck, N. S., has resigned after serving the same people as pastor for sixty-three years.

Rev. J. B. Colwell has received and accepted a call to the pastorate of the Baptist church at Freeport, N. S.

Religious News.

LEINSTER ST. ST. JOHN. Pastor Christopher Burnett, baptized four candidates on Sunday evening, March 27th.

FAIRVILLE. Yesterday, March 27th, was a great day with us in Fairville. The power of the

Holy Spirit was manifest. Five were received for baptism at the close of the morning service, and were baptized in the evening, in the presence of about five hundred people. Rev. Isaiah Wallace is with us for a fortnight, and is doing grand work for the Lord. He preaches the gospel with wonderful clearness and power, and as a result we are hoping that "much people will be added unto the Lord."

A. T. DYKEMAN.

GERMAIN ST. A note from Pastor Gates says "we are plodding, and hope with some advance."

The services of the church have been kept up with marked regularity; though on account of some of the stormy Sundays and prayer meeting evenings, the attendance has not been up to the standard. In the Sunday School we are able to report reaching a number present beyond any period in the history of the School. The young people's Society of Christian Endeavor—the first formed of such societies in Canada—celebrated a few weeks ago its twenty-first anniversary. The occasion was one of marked interest and the testimonies of some who were the Charter members of the Society and now leading officers in the church were convincing proofs of the great blessing the Society has been to the church. We start out in the twenty-second year of our history, well officered with consecrated young men and women and are hopeful for the future. The thoughtful are laboring and praying for conversions. One was baptized, yesterday and more are expected.

Three persons were baptized by Pastor Gates at the close of the morning service on Sunday last.

NEWCASTLE. We have at last something cheering to report. We have been engaged in holding special meetings at Lower Newcastle for the last two weeks. The interest in the meetings has mightily increased. Two persons who will be a helpful addition to the church have come out strong on the Lord's side. Others are giving evidence of being more thoughtful. Though the number in attendance last evening was not so large on account of the rain and very bad state of roads, yet the spirit did rest down with power and we felt the good work had only just begun. Today the weather threatens a general smash up, which if it comes will greatly interfere with our work, but the good Lord knows best. A number of the friends from Lower Newcastle met at the parsonage on the evening of March 22nd. After spending an enjoyable evening they separated leaving us the richer by \$13.00. A number were disappointed not getting here on account of the very severe storm. We would not like to tell you all the kind things said of the pastor in the address presented.

M. P. KING.

Notice.

We are very thankful to those friends to whom we have been sending sample copies of this paper for some time past who have sent us names of new subscribers with their own names also. Will those from whom we have not heard

please let us know what they are doing, or intend to do? To any one subscribing we will send the paper until July 1905 for fifty cents, and will send back numbers from first one in March, with beginning of the story, "Cruising for the Cross." Address J. H. Hughes, Cunard St., St. John, North.

Rev. W. E. McIntyre, will accept payments for the HOME MISSION JOURNAL, from any of our subscribers while he is visiting the churches on Home Mission business. It may be convenient for some to remit by him. Please embrace the opportunity and oblige, the manager.

Deacon Joshua D. Colwell of Jemseg is authorized to take subscriptions for this paper and to collect payments for it.

FROM BRO. ERVINE.

Since the previous note another has come to hand dated March 26th, giving intimation of his approaching dissolution. Most sadly do we append it for the benefit of our readers. In it he says:

I am still here, but daily growing weaker. Have not attempted to get out of bed since Sunday, a. m., and then only to change rooms. I realize the end is near; the change will be a blessed change for me, although it is hard to say "good bye" to my dear ones. But as matters are it will be better both for them and myself, as a prolonged stay now only adds to their already overburdened life.

I can't write much and so must be brief. Shortly after coming here it was suggested that I write a short sketch of my life. In compliance with this I have prepared a brief manuscript, which is as yet hardly in shape for publication. When I wrote it I expected to have been able to go all over it and re-write it, but disease has so muddled my faculties that I could not since have much improved the original. I will leave it with my wife and she and my friends can do what is thought best with it. Please answer as soon as convenient, as I may not be here very long.

Yours in Christian love,

S. D. ERVINE.

We talk about apostolic times, as though there were some peculiar advantage in having lived at that period. But it was not the presence or preaching of the apostles which marked that age; it was the presence and power of the Holy Spirit. That presence and power is for us as it was for them; if we will turn our eyes and faith upward toward Jesus, and not back upon an historical memory.

One reason for the lack in our days of mighty revivals, is that we have not the faith or the patience to wait. We fix days and hours, and practically say to the Lord that we are so busy, and have so much to do that we cannot wait. We appoint a week of prayer and say, in effect, we can only come together and pray for one week. Indeed, we are so impatient that we cannot give even our one annual week of prayer up to that purpose, but must needs turn it into a preaching meeting, or a talking meeting, or almost any other kind rather than one of simple prayer and waiting. In our ordinary gatherings for prayer, if there come a pause, the minister or leader becomes impatient and sends forth his exhortation to "fill up the time," and the brethren and sisters begin to look about and get fidgety and nervous, just as if to be silent and wait upon the Lord for a few minutes were an offense against the Spirit.

The best argument for Christianity is to be found in its miracles of grace. What can the worst enemies of Christ say against the drunkards that have been reclaimed, the liars that have been made truthful, the unclean who have been made chaste, the hard and grasping who have been made tender and benevolent; the depraved who have been lifted up and refined; the scoffing and profane who have been turned into praying men; the unregenerate who have shown every sign of becoming new creatures, the hateful and envious of becoming loving and contented. Let us keep our converts to the front of our work, let the converts stand by their spiritual fathers; and the world has an array of witnesses against whom they can say nothing.

Married.

TODD-ESTEV.—At Woodstock, March 26th, at the residence of the bride's mother by Revs. Z. L. Fash and J. A. Cahill, Rev. F. S. Todd to Miss Ida Estey, both of Woodstock.

SMITH-MARSE.—At the residence of the bride's father Mr. George Marse, in St. John on the evening of March 27th, by the Rev. A. B. Cohoe, Robert William Smith and Henrietta Marse.

JOHNSON-LINGLEY.—At the residence of R. C. McAfee, Spring street, on March 31st, by Rev. Howard Roach, G. Allen Johnson to Myrtle Lingley, daughter of William Lingley.

GILBERT-PARKS.—At Cambridge, N. B., April 4th 1904, by the Rev. F. N. Atkinson, Garfield Gilbert and Addie Parks, both of Waterloo.

HAYES-CARMICHAEL.—At Sussex in Church avenue Baptist church, on April 6th, by Rev. W. Camp, Harry T. Hayes, to Sarah Elizabeth Carmichael, both of Sussex.

Died.

BRADSHAW.—On March the 13th, Deacon J. D. Bradshaw aged 84 years. In the death of this beloved brother the St. Martins church has lost one of its oldest members and office bearers. He was baptized in 1840 by the Rev. Benjamin Coy, and was elected deacon in 1850. During the 64 years of association with the church, he adorned the doctrine of his Saviour, and for nearly half a century he served well in the deaconate and gained for himself a good standing. For the past three years he has been laid aside from active service by reason of bodily weakness; but the fierce furnace of affliction has tended to demonstrate the genuineness of his faith as more precious than gold and by divine grace he has been enabled to glorify God in the fire. It was the saint's privilege to frequently visit him and ever to find him, even when in great physical distress, deeply interested in the things of God and all that pertained to the prosperity of Zion. He was an intense lover of the Bible, and his copy of that Holy book bore marks of constant use. Even after he had lost the sight of one eye he continued to read the sacred page. Shortly before he died he spoke of his conversion, and said he had been looking back to that early experience and was satisfied of its reality. All who knew him shared that satisfaction. He gave abundant evidence that he was one who had passed from death unto life. His funeral on the 15th inst. was very largely attended, and in the following Sunday evening his pastor preached an appreciative memorial sermon from II Cor. 5:1. The preacher said that Deacon Bradshaw's religion was one of (1) glad certainty. It could be summed up in those two words in the New Testament, "We Know." It was also religion of (2) glorious hope. It looked beyond the grave to the glory, away from the perishing tenement of clay to the immortal spirit, and its yearning turned from this land of exile to the nearness and familiarity of home in the presence of the Lord.

PIGGEON.—In St. John, March 25th, quite suddenly, Frank M., eldest son of the late C. B. Pidgeon, Esq., of North End. Deceased studied at St. Martins Seminary and Acadia College, and for some time was connected with the press of this city. He was 81 years of age.

JONES.—A remarkable coincidence occurred in the death of two brothers, Merritt and James O. Jones. Merritt lived for some years at Apohaqui, but of late was residing with a niece at Petticoe. Here his death occurred on Sunday, March 27th; his wife surviving him. He was 72 years of age and had no children. A few hours later, his brother Jas. O. Jones, living at White's Corner, Kings Co., passed away leaving a wife and several children. He was a member of the First Springfield church and lived a humble Christian life. Both were sons of the late James Jones of Springfield, and during their earlier years attended the First church under the pastorate of the late William Allen Corey. One sister, Mrs. Good survives them. May God comfort our mourning friends.

HUGHES.—Mary Ann, wife of Edwin L. Hughes of Mill Brook, Queens Co., left the earthly for the heavenly, on the 25th of March, after much suffering of heart trouble and pneumonia aged 60 years. She was a kind hearted woman, and leaves in sorrow a husband, and several sons and daughters, and many other relatives. Rev. A. B. McDonald attended her funeral on Sunday 27th, and preached an appropriate and impressive sermon, a large number of people being present. May the mourning ones find comfort in the hope of a reunion when the earthly pilgrimage is ended.

NILES.—At Woodstock, N. B., March 25, Clifford Niles, aged 3 yrs. 3 mos., son of Mr. and Mrs. B. Niles.

SHRIVER.—Mrs. Hiram of East Florenceville, who has been in failing health for over a year on account of heart trouble passed away March 29. The deceased was born at Peel, N. B., in 1831. She is mourned by a husband, three brothers, two sisters and by eight of a family of ten children. She was a consistent member of the East Florenceville Baptist Church. That she had many friends was evidenced by the large number of people present at the funeral service. The pall was borne by three sons and a son-in-law. Pastor Smith spoke from I Cor. 15:55.