

# THE HOME MISSION JOURNAL.

VOLUME I.

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

No. 18.

## "Joy Cometh in the Morning."

"One calleth unto me out of Seir, 'Watchman, what of the night?' Watchman, what of the night." The watchman said, "The morning cometh." Isaiah 21, 11:22. "Weeping may tarry for a night. But joy cometh in the morning." Psalms 30:5.

Seir was a mountain belonging to Edom, as was Dama. The inhabitants of these regions were enemies to Israel, and often taunted God's people when they were in distress. The enquirey here is one of taunt and reproach; Such as the Psalmist felt when the enemy reproached him daily saying, "where is thy God." But the prophet replies with faith in God, that the morning cometh; and the Psalmist describes the coming morning to the tried and weeping believer as one of joy. For He says again, "my soul waiteth for the Lord more than they that wait for the morning." The joy of salvation is always preceded by nights of sadness, made so by dispensations of affliction and adversity. But no matter how dark the night may be, the morning clears away the darkness and reveals the light. Ah God's creation needs darkness in order to appreciate the light. It was Gods order from the beginning "The evening, and the morning were the first day." Oh! what strength of soul faith in God gives to the believer. It is the foundation, and medicine of all other graces. Faith inspires hope; and hope maketh not ashamed. So that however dark and gloomy the night of affliction may be faith with telescopic power discovers the morning star of hope in the sky of providence, the precursor of the Sun of righteousness that riseth with healing in His wings. It is thy privilege, oh believing soul, to rejoice in hope amid the darkest scenes; for your sorrow shall be turned into joy; therefore anticipate it.

In Pandora's box, whence countless ills had escaped to plague mankind, hope remained. All was not lost if the world still possessed hope. The old myth is full of meaning. It is the expectation of "joy in the morning" that makes our nights of sorrow and pain endurable.

It is the peculiar mission of the gospel to inspire hope, because the gospel is the revelation and pledge of God's good purpose towards humanity. This truth has often been obscured by narrow interpretations and faintheartedness, but it is the great, sweet, divine truth which Jesus Christ embodied, and which the true preacher must perpetually utter that weary, heavy laden, and discouraged men and women may have courage and strength "to live another week,"—to fight another battle, to bear another load, to endure another grief.

But hope is not alone for the sad and despondent; it is also for the aspiring, for those who strive to do tasks worth doing, and make plans that reach far into the future, and who for the sake of these ends are willing to spend themselves without stint. The "morning joy" is the fruition of their dream and endeavor, and it is hope that keeps their purpose steady and tenacious.

It was said of Jesus, that, "for the joy that was set before Him, He endured the cross, despising the shame." In this He is not singular, save in the heaviness of His cross and in the breadth and depth of the joy that He coveted—a joy that was to be His own, because it was to be also the possession of all whom He loved. How true to life and fact is this note of comment on the life of the Master! Of every brave and potent soul it is true that for the joy set before him he endures the cross.

We have a right to hope. Why? Because labor is meant to have result; aspiration is meant to have fulfillment, and patient endurance is meant to have reward. This is God's evident purpose. We have a right to hope also because evil and pain and weariness and disappointment are not finalities; they are not ends, but incidents

and means. Nothing has a guaranty of perpetuity but that which is good. The good is the only really lasting thing, because that has in itself a divine reason of being.

But, more than this: we have a duty to hope. We often make false moral distinctions. We say: One *must* do right, and, One *may* hope. Not there is an obligation to hope if we believe in God. For, after all, hope springs out of trust. Faith in God is the basis of rational and enduring optimism.

Hope on, weary soul; toil is not in vain. Hope on, sorrowing one; grief is fleeting. Hope on, aspiring one, the dream foreshadows the divine and imperishable fact.

How often the morning brings to us, not merely a new lease of life, but new life itself. We sink down on a troubled pillow with dark cares brooding over us and with vague fears, magnifying dangers and ills; but at last sleep comes with its blessed unconsciousness, and then morning with its new vision, and gladness dawns with the rising sun. This experience is a parable of life. The night of sorrow will pass though it be dark and long. The night of ignorance with its tormenting alarm will vanish. Even the night of sin with its misery and shame will depart; and, with the morning, joy will flood our souls with the sweet, new meanings of God-given triumphant life.

## Godliness Profitable.

"Godliness is profitable for all things." That is a sentence well worth looking at steadily and pondering until it is photographed on the memory and the heart. It is a gracious fact that many things are profitable for a little while and in narrower spheres, and they are therefore to be received with thanksgiving. Even bodily exercise has its beneficent uses, for the body is to be kept healthy and vigorous, that it may be a prompt and effective instrument for the soul. Let us not fall into the monkish notion of supposing that an emaciated body is especially attractive to God, nor into the Epicurean notion that a pampered and riotous body is any more acceptable. We shall easily shun all such extremes by remembering that Godliness is always profitable, having promise of the best in this life and the best in the life to come. This applies not only to Sunday worship and private devotions, but in equal measure to the business of the urgent week-day, the domestic cares of the home, and the recreations of vacation time. Godliness is God-likeness, and God-likeness is profitable for all times and all persons and all pursuits. In this assurance there is something very inspiring and joyous. God is the most glorious and blessed Being in the universe, and next to him in these happy attributes is the being who is most like him.

## Earth to be as Heaven.

The Lord's Prayer, it is to be noticed, emphasizes the conquest and transformation of the earth by the disciples of Christ. Our Father's name is to be revered, his kingdom established, and his will accomplished. Each and all on earth as in heaven. This prayer, like all prayer, is a pledge that we who offer it will do everything in our power to bring about and hasten its fulfillment. What an ideal to be kept before our mind and heart as we daily pray, morning, noon, and night,—that earth may be like heaven! The goal seems to be a great way off, and yet it is not as far as it was. Since Christ came and taught the world this prayer, slowly and steadily through the centuries the world has been learning to listen and to respond. At first a few, then more, and ever more; and the circle still

widens, and shall widen, until earth's remotest bound is reached and every creature hears and heeds Christ's summons,—"After this manner, pray." Earth is not like heaven, not even one spot on it, nor one man in it; but there are striking resemblances and approximations. There are many hearts in which Christ reigns, many homes where he is honored, many communities where he is sincerely worshipped. He is being lifted up, and is drawing all men to himself. And this is the great work of his disciples to-day,—not so much to desire the release and rest of heaven as to enter wholly into the prayer and service that shall make earth like heaven.

## Patched or Whole

WM. W. BARKER.

Yes, my friends, the Saviour was right. He said no sensible person would put a patch on an old garment. A new suit is better than an old one any day providing it fits.

We know what Jesus was referring to when he spoke of patches and bottles. The rent veil of the temple at his death was a commentary on his words. The old garment of the Jewish religion was done away with and he furnished us with a new one. John's baptism also gave way to Christ's. And if he would not patch up a religious system, he would not patch up a man.

When by the pool of Bethesda, Jesus saw an impotent man and went to him. What a picture: Omnipotence and impotence! Said he to a poor man, "Wilt thou be made whole?" Ah! just like our Lord. It wasn't, "Wilt thou be patched up?" The man took him at his word and was made whole.

Our Saviour does the same to our needy souls. He does not patch them up. The devil is the one that patches people and denominations up. He's a great student of human nature and knows the willingness of men to be patched. Let's see—there's the morality patch to begin with, then the pleasure patch—theatrical and so forth (as though God did not know how to make a man happy), then the appetite patch, the passion patch, the patch of hypocrisy, oh, and so many more. Yes, and all these "make the rent worse." A sinner after Satan gets through with him is a patched up lot, I tell you.

There's a difference between a wax flower and a natural one. The wax one is made piece upon piece, but there is no life in it because man made it. The real flower has life, and fragrance too, because God made it. Give me God's work every time. A whole life means a whole heart the issues from which are whole; and as the result of their wholeness (let us say holiness), a man's life is a happy one. Yes, even the sorrows of a Christian are to be turned into joy.

Then let us permit Jesus to make us whole and let us dispense with the devil's patching. There won't be a patch on the white robes that you and I, fellow Christian, will wear some sweet day.

PHILLIPSBURG, N. J.

In a recent novel, says *The British Weekly*, where great power is on the whole misdirected, there is one sentence that cannot easily be forgotten. A stern old mother has a daughter given to writing. The mother disapproves, but when the daughter dies we are told that what her mother used to speak of as verses she always afterwards called poems. That is what death does for our loved ones. It changes their verses into poems.

The world needs the ideal family as well as the ideal individual. We may make a fair showing as Christian units, but a very poor showing as members of a Christian organization.

## The Home Mission Journal.

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### The Bible as Literature and Much More.

ROBERT STEUART MACARTHUR.

VI

(Continued from last issue.)

#### The True Theory of Inspiration.

What is known as the dynamical theory is that which is supported in these lectures; it also has the support of the best theological thinkers of our time on both sides of the Atlantic. This theory holds that inspiration is not a natural but a superhuman fact, and that it is a special and unique work of God in the soul of man. It holds with great earnestness to the affirmation that the Scriptures are neither exclusively human nor entirely divine. It must be affirmed that the Scripture writers wrote not passively, but actively; not mechanically, but consciously; and not impersonally, but personally. Inspiration used all the personal peculiarities of the writers; it employed all their excellencies in conception and expression, all their abilities in reasoning toward conclusions, and in formulating those conclusions; and it also used even their defects in reasoning, and their incongruities of literary style. The Bible thus presents God's truth in human forms. Paradoxical though the statement may seem, it is literally true that the humanity of the Bible is a conclusive proof of its divinity. The writers of the Bible were not typewriters, but typists; they were not God's pens, but God's penmen. The bush in which God appeared to Moses remained the bush, while yet it glowed with supernal splendor. The apostles did not cease to be men when they became apostles. The Spirit of God took the faculties with which they were endowed, and wrought through them for the declaration of truth and the revelation of God. These writers were thus so guided by the Holy Spirit as to secure absolute accuracy in all the ethical and doctrinal teachings of the Bible. Their thoughts were inspired, but their words were not dictated. They were so controlled as to make no error of doctrine, though in all that pertains to the mode of expression each writer was left to the spontaneous movement of his own mind. This theory is to-day accepted by the majority of English, Scottish, and American theological writers.

#### Infallible Record.

Thus inspiration secured an infallible transmission of God's thoughts through the minds, tongues, and hands of holy men of old. Inspiration was neither omniscience nor sanctification. Sometimes it communicated new truth; sometimes it simply guided men in collecting and arranging existing material. The union of the human and divine in the construction of the Bible is one of its striking glories; it is not too much to say that it is one of its divine excellencies. Jesus Christ, the incarnate Word, was both human and divine. The Bible, as the revealed word, is both human and divine. The union of humanity with divinity in Jesus Christ uniquely fitted Him to be the Saviour of men. The union of the human and the divine in the Bible uniquely adapts it to be the infallible rule of faith and practice of men made in the image of God. Any criticism of the Bible because of the human element which it contains is utterly illogical; as well might we criticise Jesus Christ because of the human element in His birth, life, character and work. It is possible to prove the divinity of Christ because of the perfection of His humanity. No stream of human thought and life ever flowed through this world and reached so high a point as the life of Christ; but no stream can rise higher than its source. If we deny the divinity of Christ, we cannot explain His unique humanity. We are bound to account

for Jesus Christ as we account for other great characters of history, ancient and modern. But we never shall be able to explain the height to which the stream has risen, except we acknowledge its source at the throne and in the bosom of God. It is easier to believe in the Scriptural account of Christ's divine origin as seen in His unique birth, than to attempt to account for Christ's life in its purity, power, and divinity, if we deny the unity of His birth. In like manner, it is easier to believe that the Word of God was written by holy men of old as they were inspired by the Spirit of God, than it is to explain the Word if we deny that fact. The union of the human and the divine in Christ is an element of His perfection as the Saviour of men. So this twofold element in the Bible is a proof of its fitness as the revelation of God to man. If God is to communicate truth to men, He must talk to men as men and not as angels or seraphs.

The Bible thus remains a unique book. Every Christian mind recognizes in it a fuller knowledge and a diviner authority than are found in any other book. The Divine Spirit makes Himself felt on every page; He shines forth in matchless glory in every chapter. In these sacred pages God's mind comes into conscious contact with our minds. We may well believe that the Scriptures were inspired, among other reasons, because of their inspiring effect upon the thought and speech of all their students. Here light breaks forth as from the very throne of God. We are conscious of the enlightening, ennobling, purifying, humanizing, divinizing influence of the mind of God revealed in the Word of God which we call the Bible.

In a later chapter reference will be made to views originated by English deists, German rationalists, and by positivists of many shades of thought. Objections which are made to the inspiration will also be named and answered, and positive proofs of the inspiration of Scripture will be adduced. Let us hold fast to this holy book as the word, not of men, but of God, as the word which is to be our guide in life, and by which at the last we are to be judged in the immediate presence of its divine Author.

(To be Continued.)

### Wanted—A Church.

ALBERT E. FINN.

This pastor is not without a church, but has in mind the kind of a church he wants should the Spirit direct a change.

1. Wanted.—A church that is a body of believers and followers of the Lord Jesus Christ and not a mere social organization.
2. Wanted.—A church that will depend more on the Holy Spirit for success than on an orator.
3. Wanted.—A church that will make intellectuality subordinate to spirituality.
4. Wanted.—A church that has not become so set in its ways that it will object to modern aggressive methods of work.
5. Wanted.—A church composed of members who will regard it a privilege and a duty to attend its stated meetings.
6. Wanted.—A church that desires the gospel preached.
7. Wanted.—A praying church. The devil is not afraid of a broad, liberal, intellectual church, but he is terribly afraid of a praying church.
8. Wanted.—A church that will pay its expenses promptly.
9. Wanted.—A church that will not set up in the "ice cream business," to pay the pastor's salary nor any other church expenses.

My ideal is fully met in the I now serve. I am not sure that when the Spirit directs a change he will send me to the church I went, but at any rate, I know what I want just as much as the church knew that adopted the set of resolutions headed, "Wanted a Pastor," printed in your issue of June 29th.—*The Commonwealth.*

CHERRYVILLE, N. J.

Do not blow your own trumpet; nor which is the same thing, ask others to blow it for you; No trumpeter ever rose to be a general.

### The New Heart.

Ezekiel had exhausted all the resources of human persuasion in his attempt to reform the nation. At last, when the fortunes of Judah had reached their lowest point, it was given him to see that the hope of the future was in God's gift to the people of a new heart and a right spirit. He learned the lesson that the hope of every one who seeks to lead individual men or a nation to better ways of life is not to be found in "resident forces," but in a supernatural impulse.

If there has been a tendency in our day, as some allege, to make education, culture, and civilization the substitutes for the regenerative power of the gospel, we can well understand why it is that apparently we make so little headway against the worst evils of our time. Christianity is vastly more than a system of truth. It is a power, supernatural but not magical, working through truth, making the heart responsive to new motives, cleansing the affections, clarifying the vision, and bringing the interior life into fellowship with God.

Because this power of the gospel touches the secret spring of human activity, it is the source of every good thing in life. That is the thought that particularly fastens the attention of Ezekiel. He sees that the new heart is the condition of restoration to the land of promise, of deliverance from sin, of earthly prosperity, of right living, of national good, and of character that honors God. Each of these points he elaborates by appropriate imagery. But the root idea behind all of these representations is that the true ideal of human life can only be realized as the outcome of the regenerative work of God upon the human spirit. He sees in the new heart the promise and the power of everything that makes human life strong and beautiful.

We can hardly fail, also, to notice that this message of Ezekiel marks a transition in his own views of the power that is to reform men and institutions. Hitherto he has spent himself in showing the folly and wickedness of the times. He has sought to strengthen the best in man against the worst. He has believed in the goodness of resident forces. Now he does not speak of something to be done, but of a gift to be received. God Himself is to purify and invigorate human souls, not because men are worthy, but for the sake of His own name. The new heart is not something to be merited or earned, but a gift to be received. We cannot command it, but we can take it. It is the very simplicity of this truth that obscures the gospel to so many minds. We find it hard to conceive that the choicest experience and possession of life should be a gift. And then, sometimes, our minds opened to the fact that God only wanted us to receive His gift, and we took it honestly and responsively, and behold, the subtle, mighty, inward change of the regenerate life was wrought in us.

Such lines of reflection, suggested by this lesson, lead us to a new appreciation of the work of preaching the gospel, and the ministrations of the Christian church. It is not art, or education, or culture, or civilization that brings to sinful men the forces that change dispositions, and impart the vital energies that blossom in lovely and strong character. That force resides only in the gospel, and the man or the church that brings this power into relation with the world is doing the most for the world.—*Watchman.*

### A Question of Marriage.

The United Presbyterians will not yield to the common sentiment on the right of a man to marry his dead wife's sister, if he wants to. The Westminster Confession's dictum remains inviolate that a man may not marry any of his wife's kindred nearer in blood than he may of his own. The ecclesiastical conscience has tremendous power in its grip. It holds on to what the standards declare to be right in spite of changing sentiment, and sometimes in spite of reason's better judgment. Now, it appears to many that if a man is under necessity to seek a second wife, a sister of his children's mother would be most adapted to give them a mother's love and care. But ecclesiastical eyes see untold danger in permitting this thing to happen. For many years the Bishops of the English Church

have stood against almost universal sentiment on this matter. They must have the credit of sincerity, even if their vision is blurred. But unwise restrictions imposed on people work injury, and should be removed, even if tradition and creeds sanction them.

### Thoughts on Ingersoll's Death.

I am a subscriber for *The Christian Herald* edited by J. Dewitt Talmage, and have been pleased in the past with the general construction and character of its articles.

I was interested this week in reading two editorials on the late Robert G. Ingersoll's sudden death for whose family I have the sincerest sympathy. In the remarks under the heading of an editorial named "Sympathy and Sadness" the following sentences occur:—"Be careful how you decide upon the destiny of Robert G. Ingersoll. Who can tell what passed in his mind during that last moment? Perhaps, in that moment the truth of the gospel, which he could not before see, may have flashed upon him, and it does not take an earnest prayer half a second to reach heaven, or the answer half a second to descend. His mother was a grandly good woman, and God remembers a supplication fifty years as easily as five minutes. Do not take too much responsibility upon yourself." I believe the above thoughts under the circumstances of the late R. G. Ingersoll's life, and his public hostility and hatred of Christianity and all that it involves is a poisonous matter to give publicity to through the columns of a religious newspaper.

I am not in sympathy with the sermon preached by Dr. Trady to his congregation in Worcester, Mass., on the great agnostic's death, and his terrible descriptions of the revelation made to the deceased in the lost world, because these solemn matters should be left to the Judge of all the earth, and we should be satisfied to accept of the revelation as we have it in God's word, and keep our speculation as to the other world to ourselves. The paragraph I refer to, however, will have I fear a bad influence upon young men and women who harbor wrong views concerning the doctrines taught in the Bible.

I am at a loss to know what passed through Ingersoll's brain during his last moments, but measuring everything according to the rule of Scripture there is no hope for him; no palliating feature that will commend him before the presence of the God of the Christian whom he designated as a monster of iniquity.

We can thank God that he had a godly mother whose prayers were sent up to heaven in behalf of her son, but her pious life had not affected him for good, nor her prayers counteracted the awful influence for evil which his lectures did have and are now having upon thousands of the youth of our land.

He took a decided stand against Christ and Christianity, he ridiculed the atonement of Christ for the sin of the world, and in so doing removed the only possible salvation that could save his soul and is irretrievably lost. Instead of love for Jesus Christ he manifested the most perfect contempt and there comes now the echo of inspiration with awful emphasis. "If any man have not the God Jesus Christ let him be an anathema maran-atha."

What I contend is that there is no necessity of publishing the slightest apology for men who openly and defiantly attack Christianity and thus thereby weaken the teaching of God's word, and unconsciously use our influence by strengthening the prevailing discredit that people now, and especially the young, entertain as to the genuineness of the sacred word. A tree is known by its fruit. We reach conclusions by duly recognizing certain facts. A decision is formed upon any man's destiny as to character of life lived. I must reap what I sow, and give an account to God for the deeds done while here in the body. What gives me character with God is believing the testimony that He has given in His word concerning His Son. By it I am saved, without believing it I am lost, lost, lost! I do not doubt the grace and mercy of God in reaching the vilest of the vile, but nevertheless believe that it cannot be true of all the human family now living "while there's life, there's hope." According to God's word there are men who having received the knowledge of the truth and rejected it, and done despite to

the spirit of grace; are now, while they move among us with beating hearts, conscious of having forever grieved the tender Spirit of God away from them, have "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

"After death judgment." "It is a fearful thing to fall into the hands of the living God."

God grant that we who have the invitation of the gospel sounding in our ears, will give heed to the solemn warnings that we are receiving from His word and His providences, and become wise unto salvation, accept of Jesus Christ's mercy before it is too late, for "he that being often reproveth and hardeneth his neck, shall suddenly be destroyed and that without remedy."

H. S. COSMAN.

St. JOHN, N. B.  
AUG. 4th, 1899.

### Kent County Baptist S. S. Convention.

The Semi-Annual Baptist Sunday School Convention held at Buctouche, July 29th and 30th, was a grand success.

The first session was opened by a prayer service led by Bro. John Ward. Prayers were offered by Revs. R. M. Bynon, R. B. Smith, Wm. Robertson, Bros. Ward, Ayer and Hicks. Several schools were represented.

The President, Rev. R. M. Bynon, delegates and visitors, received a hearty welcome from the church given by the Pastor R. E. Smith, also from the school given by Supt. Ayer. The different subjects were spoken to by the Pastors and Brothers which was very interesting. The evening session was devoted to Temperance. The speakers were: Bros. T. Gamble, Wm. Ayer, Wm. Geddes, Azar Kary, Dr. King and John Walker, Revs. R. M. Bynon, R. B. Smith and Wm. Robertson. Recitations by Sisters Ayer and Jones. Rev. Wm. Robertson clearly explained the difference between intoxicating and non-intoxicating wine as spoken of in the Bible.

On Sunday morning although the sun rose beautifully clear yet in a short time clouds began to rise and the rain began to fall, but notwithstanding the rain a large number assembled themselves together. Some of the people came some fifteen miles; thirty five drove from McLaughlin Road showing the great interest they had in Sunday school work. After the devotional service, the teaching of the primary class and a few five minutes addresses by some of the brothers. Pastor Thorne preached from the word "Robe," found in Luke 13:22.

### AFTERNOON SESSION.

St. Mary's Sunday School programme was as follows:

Music,  
Recitation by Lily Carpenter,  
Scripture dialogue by Inez Hicks and Ivy Jones,

Recitation by Hester Hicks,  
Recitation by Kate Gamble,  
Five minutes address by James West,  
Recitation by Ethel Jones and Ivy Jones,  
Music.

Buctouche Sunday School programme was:

Recitation by Nancy Ward,  
Recitation by Ety Ward,  
Music,  
Recitation by Eliza Ward,  
Music.

Rev. R. M. Bynon taught a model lesson which was very instructive. Lesson was reviewed by Rev. R. B. Smith which was also interesting.

### EVENING SESSION.

The evening session was exceptionally well attended considering the dreary rain and dark night. Sister King from St. Marys gave a very interesting essay on The Bible. Pastor Bynon preached from Levit. 14:54, after which Pastors Thorne and Smith gave the closing addresses to the convention. All through the convention we felt the spirit of God with us and both the entertained and entertainers received a blessing. Convention closed singing "God be with you till we meet again." Our prayer is that every Baptist Sunday School will secure as much benefit as our Kent County Baptist Sunday Schools have since the Baptist Sunday School Convention has been organized.

MRS. E. H. HICKS.

### Why Do Churches Die?

With cordial approval we insert the following article from the pen of George Sale in *The Chicago Standard*. Every pastor has felt seriously the evil here referred to and has with much concern witnessed the waste of strength and means too common in all our churches. Our members ally themselves with Freemasons, Oddfellows, Orange-men, Foresters and various other orders and so to that extent lessen the time and attention to be given to the support of the church home.

For the world these orders may have some advantages and benefits in fellowship to offer, but to the professing Christian they have no equivalent to the fraternity of the church, and we have no hesitation in giving our hearty indorsement to what Mr. Sale has so clearly put. We let his article speak for itself.

"A secular paper speaks of a town where twenty years ago there were five prosperous churches, only two of which now have open doors Sunday, and sustain Sunday-school and prayer meeting, and yet the town and contiguous country have grown in wealth and population?" We reply, in a certain town there were a few years since five grocery stores; now there are only three, yet the town is larger and more prosperous. Why did two of these business houses go down? Not because their goods ceased to be in demand, but because the firms that failed did not conduct their business on intelligent business principles. And so when a church goes down while there is progress all about it the causes of its demise are to be found, as a rule, in that church—not because the gospel is no longer "the power of God unto salvation." There are laws of success in trade; there are laws of success in church-work; neither can be violated without suffering the penalty.

One cause of the chronic invalidism and finally the dissolution of "weak churches," is a divided loyalty. In X—there are three evangelical churches, not one of which has preaching every Sunday and intervals occur when there is no preaching in any. Pass into their houses of worship and you find the floors partly covered with coarse carpeting; the seating is plain and uncomfortable; there is an insufficient supply of old hymn-books; a cheap, out-of-tune musical instrument leads the singing, and the building sadly needs paint.

In the same town are a score of secret, social, reform and literary societies, having attractive and even elegant quarters, some of them owning handsome and sumptuously furnished edifices, and magnificent temples at metropolitan head quarters. Now the means for such a splendid prosperity are drawn from whence? Largely from those declining churches. Church members are active workers, leaders and officers in these flourishing societies, and liberal contributors to them. In their homes you rarely see a denominational paper, but the issues of these outside organizations everywhere meet the eye.

Said a Congregational pastor, "Our country churches are honeycombed by outside organizations. My church has suffered greatly from the cause; through my own fault in part. Whenever one of these societies had a public meeting I would be called on to offer prayer or make an address. But I learned that thereby I had unwittingly been practising what the doctors call transfusion—injecting the life-blood of my church into the veins of the society I had boomed. I think that if all the monies that have been diverted from the churches of America to these competing societies were in the treasuries of our missionary boards we could send a missionary into every dark place on the globe."

Said a member of one of these feeble churches: "I believe that if the Lord planted this church he will never let it die out." But when Christ appeared on Patmos "in the midst of the seven golden candlesticks," which represented "the seven churches," he said to one of them, that at Ephesus, "Nevertheless I have somewhat against thee because thou hast left thy first love. Remember therefore from whence thou hast fallen, and repent, or else I will come unto thee quickly, and remove the candlestick out of his place, unless thou repent." Have we forgotten that a church of Christ represents him and his gospel, which is the only hope of a dying world? Do we not know that to make his church secondary is treason against his kingdom, a grief and an offense to him, that the church that persists in



this Christ will "spit out of his mouth." It will also be "like salt that has lost its savor" and be "trodden under foot of men." The world despises a dead or disloyal church.

Members of weak churches, try one year of consecrated loyalty to Christ and your church. Make its interests supreme. Devote your time, work, money to saving it, and see if the dying vine does not revive, put forth anew, and bear fruit? Surely the Lord will approve your efforts.

**Notice.**

The New Brunswick Baptist Convention will meet with the Second Baptist Church, Cambridge, (Narrows) Queens Co., N. B. on Friday 8th, of Sept. at 10 a. m. The two Cambridge Churches unite in entertaining the delegates.

All delegates coming to the N. B. Baptist Convention to be held at the Narrows, with the Second Cambridge Church, beginning on Friday, Sept. 8th, next, are requested to forward their names to W. H. White, chairman of the entertainment committee, not later than Aug. 25th, stating whether they will come by carriage or by steamboat.

W. H. WHITE

Cambridge, August 5th, 1899.

**Notes.**

Rev. A. H. C. Morse has been supplying the Brussels Street Church, St. John, for several weeks, and his services have been highly appreciated among the people. Several have been added to the church, some by baptism and some by letter and experience. The brethren and sisters are coming up to duty. The meetings are interesting and inspiring, and the outlook for the future is encouraging.

Rev. J. D. Wetmore has resigned charge of the Hampton Station and adjoining churches to take charge of the Hartland and Rockland churches. The people at Hampton and the other churches he has been serving for the last three years are very loath to have him leave them, but their loss will be the Hartland and Rockland churches gain. Bro. Wetmore has done good work among the Hampton group.

Rev. H. F. Adams of Truro, N. S., preached two fine sermons in the Main Street Church on Sunday, the 6th. Mr. Adams and family are spending a few weeks at Fredericton, and will take in the Convention.

The church in Hopewell has extended a call to Rev. F. D. Davidson, of Elgin, to become pastor. It is thought that Bro. Davidson will accept.

Report says that the church at Havelock has given a call to Rev. George Howard of Mactaquac, York Co., to become their pastor, but it is not as yet known whether Bro. Howard will accept.

**Lines**

Written on hearing a sermon preached by Rev. J. D. Wetmore, at Hartland, Sunday evening, July 9th, from the text, "By Grace ye are Saved."

To-night we hear the joyful sound,  
Heard in day that's past and years rolled round.

To all believers its the same  
Proclaimed by Faith in Jesus name.

That lovely name of Him who died,  
Forgave the thief hung by his side,  
But now He reigns and rules above,  
Still saves by Grace, redeems through Love.

I praise Him for that love bestowed,  
Such love in Eden never grew.  
Oh! if the world, it only knew,  
It could not refrain but praise Him too.

Hallelujah, could I sound redemption's song  
The world around,  
His fame I'd spread from pole to pole, Jesus  
lover of man's soul.

A. O. ORSER.

HARTLAND, JULY 10th, 1899.

**New Brunswick Convention Receipts.**

In my report of July 12th, Queens County quarterly meeting is credited with ten dollars for Home Missions which is a mistake, should be five for Home Missions and five for Foreign Missions.

First Hillsboro Church,	H. M.	\$ 6.80
The Southern Association	"	8.10
Mactaquac Church,	"	13.00
Rev. J. W. Manning, Eastern Ass.	"	7.41
Rev. S. D. Ervine for Mrs. Gullbons support.	"	5.00
Second Chipman Church,	F. M.	.50
Gilson Church,	"	1.80
Blissville or Blissfield, Church,	"	3.50
New Salem Church,	H. M.	3.00
Second Chipman Church,	"	.50
Ludlow Church,	"	1.00
Oliver Church, Minute Money,	"	1.00
St. Frances Church, Minute Money,	"	1.00

Third Cambridge Church,	H. M.	1.00
First Cambridge Church,	"	1.50
Lower Newcastle Church,	"	2.00
Glenoe Church,	"	1.50
New Maryland Church,	"	.50
Lower Cambridge Church,	"	.50
Upper Jemseg Church,	"	1.20
Sheffield and Camping, Churches,	"	4.30
Blissville or Blissfield Church,	"	.50
Western Association,	"	3.75
Western Association,	F. M.	13.56
First Grand Lake Church,	H. M.	1.37
Second Grand Lake Church,	"	4.31
Coles Island Church,	"	.30
Mrs. D. Wasson,	"	2.00
Rev. F. W. Patterson,	"	1.00
A Friend in Leinster St. Church,	"	2.00
W. B. M. U. of Benton Church,	"	1.00
W. B. M. U. of Benton Church,	F. M.	4.00
W. B. M. U. of Jemseg Church,	"	14.50
Mrs. J. D. Ferris,	"	1.00
W. B. M. U. of Jemseg Church,	H. M.	5.00
Walley Church, Surrey,	"	7.40

Stoney Creek Section of Second Coverdale Church,	"	4.00
Stoney Creek Section of Second Coverdale Church,	G. I. M.	1.00
Second Cambridge Church,	H. M.	10.00
		\$ 154.07
Before reported		1453.43

Total to date. \$ 1607.50

J. S. Titus, Treasurer.

St. MARTINS, N. B.  
JULY, 31st, 1899.

**Personal.**

Rev. B. W. Ward of Boston, is in the city, and is giving popular Bible readings in the different churches.

He will supply the Germain Street Baptist on Sunday 20th, in the absence of Pastor Gates, while he is attending the convention at Fredericton.

Rev. W. J. Stewart, D. D. of Canton, Ill. is on a vacation to the Province visiting his old friends. He supplied the Main Street Baptist Church to the delight of the people of his former charge. He looks hale and hearty after six years of Western life.

Rev. J. H. Hughes, of St. John, supplied the Upper Gageton Baptist Church last Sabbath with much acceptance.

**News of The Churches.**

ANDOVER. God has been very good to us. The services are well attended and numbers increasing. Adventism had died out, except in one home. Another denomination has managed to close the house at Grand Falls against the Baptists, but if we can get a place for service I purpose visiting the little church in that place.

R. W. Demmings.

NEWCASTLE, QUEENS CO., Ero. Gross has nicely settled in his field and a spirit of enthusiasm has taken hold of the people to work with him. Large congregations attend the ministry of the word; the Sabbath Schools are doing a good work also. Bro. Gross has some interesting outstations at Salmon Bay, Copeland's Corner, Hardwood Ridge and several other parts of the field. We shall doubtless have some good reports from these sections soon.

GLOUCESTER COUNTY. Bro. Patterson, General Missionary, writes: After leaving Queens County I went as requested to Bathurst. I found there a few Baptists; some of them enthusiastic workers, with others who are interested but not inclined to do much personal labor. They seem anxious to have work done there permanently. I found in Bathurst and vicinity eight Baptist Church members. There are several others who if a Church was formed would probably unite with us. At Belle Dune, twenty miles north, there are six Baptist families who worship in a church edifice of their own. The Campbellton pastor has been giving them a service every Wednesday evening.

**Died.**

WOOD.—The sad news of the death at sea of Captain Eugene E. Wood of Surrey, with all hands on board his vessel, has recently reached his sorrowing widow and relatives. He was forty one years of age, and is untimely torn from a dear wife and four little children. He found in Jesus saving grace in early life; and was baptized by Rev. W. T. Corey, and subsequently united with the church in Surrey, Hillsboro. He was beloved for his piety and consistent Christian life. A good neighbor, an affectionate husband and father, an industrious worker and bountiful provider it is suddenly torn from this little community. His removal from our midst will be heavily felt by all but especially by his wife and family, who have the sincere sympathy of all the village. It seems the fate of this church to lose its male membership. We have more widows on our church roll than any other church in the province. May the dear Father above grant sustaining grace to the sorrowing ones.

DOW.—Lottie A. Dow fell sweetly asleep in Jesus at her father's home at Canterbury, on July 6th. For six months she struggled with that fell disease—consumption—but meekly bowed to the divine mandate. She was a valued member of the Second Canterbury Church, and will be very much missed. A father and three brothers mourn for her, but not without hope. She has gone to join dear ones who have preceded her to the heavenly home.

GILDAIT.—At Forest Glen, on July 26th, Alexander Gildait, after a lengthened illness departed this life in the fifty-second year of his age. He has been for many years a member of the Pollitt River Church. He died in a strong faith in the merits of the death of Christ, only regretting that he had not been a more active Christian. His pastor preached an excellent sermon at the funeral.

STEVENS.—The death of Nehemiah Stevens of Albert Co., which occurred on the eighth of this month, removes one of the best citizens of this village. He had been ailing for several months and at last heart failure set in. He was 61 years of age and leaves a loving wife, who watched over him with affectionate attention during his sickness, and nothing that love could suggest or means supply was left out to minister comfort and help to him. His funeral was attended by a large procession, the services being conducted by Revs. Charles Coombs and Truman Bishop.

**Married.**

LONG-McARTHUR.—On July 23rd, by Pastor Trueman Bishop, in the Baptist church at Harvey, Albert Co., N. B., Thomas Long and Alice McArthur.

STEVENS-STEVENS.—On August 2nd, at the residence of the bride's father, Academy Street, Hillsborough, N. B., by Rev. C. W. Townsend, John L. Steeves to Mabel, youngest daughter of W. A. Steeves.

SHAW-SOMMERVILLE.—At the residence of the bride's father, Capt. W. W. Sommerville of Hatfield's Point, Kings Co., N. B., on August 9th, 1899, by Pastor S. D. Ervin, Pastor Aldrich C. Shaw of Dundas, Kings Co., P. E. I., to Miss Gertrude W. Sommerville.

STEVENS-LUTZ.—At the residence of the bride's father, on July 27th, by Rev. I. N. Throne, William K. Steeves, of Jerry's Mills, I. C. R., to Edna M. Lutz, of Lutz Mountain, Westmorland Co., N. B.

CLARK-SWEET.—On the 9th of August, at Fairville, by Pastor A. T. Dykeman, Mr. Edwin T. S. Clark, and Miss Lily Selena Sweet, both of Fairville.

PORTER-STILLWELL.—At Woodstock, at the home of the officiating clergyman on the 9th inst., by Rev. Thomas Todd, Sherman H. Porter, of Madoc, and Myrtle J. Stillwell, of Shogamack, all of York Co., N. B.

**Correction.**

In the article on the first page, for Dama, read Duma; and for medicine read medium.