

The Supreme Allegiance.

From one point of view it almost looks as if the Book of Daniel were written to emphasize and impress the moral value of independence of character. The Hebrew youths refuse the king's meat; the three worthies refuse to bow down to Nebuchadnezzar's golden image, and Daniel refuses to intermit praying in obedience to the king's commandment. All these men stood for the right of private judgment, of freedom of conscience, and of a personal accountability to God that emancipated them from human standards and human laws.

They utterly repudiated the doctrine that finds its modern expression in the Satanic motto, "My country, right or wrong." If they had been living to-day they would have said, "My country, may she always be right, and when she is wrong may I have the grace and courage to do what I can to make her right." And God honored them in the stand they took. The Hebrew youths became stronger and fairer on their simple food; the three worthies were unharmed by the furnace, and Daniel found that the mouths of hungry lions were stopped. These men, through their brave witness for the truth, enlarged the boundaries of human liberty, and widely commended the principles for which they stood.

Our Sunday school teachers will confer a lasting benefit upon their pupils if, on the basis of this study, they lead them to see that in their decisions they are to be guided by their perception of what is right, and not by what they see is expedient or profitable or popular. The temptation is just as strong to-day as it was in Babylon to be false to the dictates of duty, to preserve comfort or secure profit, or retain the good-will of others. In this country we have no king, but the mandates of public opinion or of the sentiment of a sect or party are frequently as inexorable as royal mandates. We sing, "Dare to be a Daniel, dare to stand alone," but when a man actually does dare to be a Daniel and stand alone, he is apt to find that if he does not fall down at the music some kind of furnace is ready for him.

The Puritan and Baptist doctrine of a supreme accountability to God, that emancipates the soul from every other allegiance, does not make life comfortable to those who are loyal to it. They are constantly compelled to set themselves against the will of others, and to seem to be disturbers. When their position is too outspoken they can smell the heat of the furnace. Some cross is always looming before them. But these are the souls who maintain the sacred cause of liberty in every generation, and they have within themselves a peace that is fitly represented by the cooling of the flames, and the blessed companionship of one "like unto the Son of Man."

There is nothing that gives human life such dignity and worth as the habit of referring all decisions to the standard of righteousness, and being controlled by it. Merely human standards, laws, customs, expediences, and policies are as unstable as the fashions of apparel, but the man who seeks to know God's will and to incorporate it in his spirit and conduct comes into alliance with eternal and celestial forces. "Unto the upright there ariseth light in the darkness. He shall maintain his cause in judgment. For he shall never be moved. His righteousness endureth forever. His horn shall be exalted with honor." And "The world passeth away and the lust thereof; but he that doeth the will of God abideth forever."—*The Commonwealth.*

Dr. van Dyke maintains that the important thing in building up a strong church is not to secure a minister who will draw, but what is needed is a church that will hold—hold the people when they get into it.

The Mercy of God.

By ALEXANDER MACLAREN, D. D.

"The earth is full of Thy mercy" as a cup is brimming with rich wine, or as the flowers are full of the morning dew.

The Psalmist's point of view is not the scientific nor the poetical. It lies back of all science, and is quite unaffected by it. He is sure that God is at work in the world, so that every creature that lives, and everything that is, lives and is because God is operative on it; and that the whole creation is the object of God's loving thought, and has some reflection of His smile cast across it, as "the light of laughing flowers along the grass is spread."

A deeper faith than most men have is needed to feel thus. For, sadly, to many of us the world has come to be very empty of God, and we rather hear the creaking of the wheels of a machine or see the workings of impersonal force than hear the sound of His going or catch the gleam of His garment. But all the growth of physical knowledge may be accepted thankfully, and yet beneath all we may see the living will and work of God. There is no reason why nineteenth-century savants, full to the finger-tips of modern physical science, may not say as heartily as, and more intelligently than, the Psalmist said, "The earth, O Lord is full of Thy mercy."

But when we include ourselves in "the earth" a different aspect is presented. The sunny play of gladness is shadowed. "I am a stranger upon earth."

Man is out of joint with the great whole, out of tune with the concert; the only hungry guest at the feast. All other creatures fit their "environment" and it them, like a glove on a hand. But we, "the roof and crown of things," have been made "acquainted with grief," have learned what they "amidst the woods have never known, the weariness, the fever, and the fret." We have burdens of toil and care, are cursed with sorrow, and saddened by remembering, and torn with desires. We need something more than the "mercy" of which the earth is full to make us as completely blessed as the lowest little life that crawls or buzzes about us.

"Hide not Thy commandments from me." The one thing that will give us rest and blessedness to the height of our capacity is that we should have the knowledge and the love of the will of God.

If we delight to do His will, and lay ourselves beneath the mould of God's impressing purpose to be shaped as He will, then care and toil and sorrow and restlessness and the sense of transiency and the sorrow of homelessness cease to pain. Like some black cliff, smitten by sunrise into rosy and golden glory, the ills of life are tinted and glorified when the light of God's recognized will falls on them. With His will in our hearts we can cease to feel that it is sad to be as strangers and sojourners here; for then can we say, "We seek a better country; that is, a heavenly."

We need the "statutes of the Lord;" we need no more; and they will "be our songs in the house of our pilgrimage."

If the thought, "I am a stranger upon earth," teaches us our need of God's commandments, the thought "the earth is full of Thy mercy," assures us that we shall receive what we need. He who opens His hand and satisfies the desires of every living thing will not leave us to sit the only hungry ones at His table. We are not intended to lie dry and dusty, like Gideon's fleece, while every blade of grass holds its own drop of dew. In a world full of God's mercy, am I to be empty of the highest mercy, the knowledge and love of God's will? Never, never can that be so.

The Psalmist's prayer on our lips becomes a prayer for more knowledge of that Christ who is God's uttered will and our law, for more love to Him whom to love is to be a stranger nowhere,

and to be filled with God's mercy.

"The earth is full of thy mercy," but the Word, who dwelt among us, is "full of grace and truth," and of His fulness can we all receive. Then we shall be replenished with richer mercy than all the universe besides is capable of receiving.

If He Had Limped?

The pastor was speaking of the lame man in the temple at Jerusalem, who was healed by Peter and John. "In the name of Jesus Christ of Nazareth, rise up and walk," said the Apostles. And immediately the man, who had never walked in all this weary life of forty years, leaped and stood before the amazed crowd, and walked and leaped and praised God. The narrative itself trembles in sympathy with the excitement of the incident, and repeats its words and phrases, as it paints the picture of this impotent man so suddenly made completely whole. "What if he had limped?" said the pastor. Sure enough, what if he had? Then the miracle would have been a failure, the apostles would have been discredited, the people would not have been so thoroughly aroused, the five thousand would not have been converted, the hostile rulers would have had easy work in suppressing the disturbance. Peter and John would have gone to prison without protest from anybody, the place where the disciples assembled would not have been shaken, Christ would have been dishonored, and his sacred cause would have received a fearful check. But he did not limp, and none of these disasters followed. Filled with exuberant life and irrepressible joy, he leaped and walked and praised God. Neither friend nor foe could question his identity or doubt that he was entirely healed. And what if we limp, after the divine healing has come to us? Who can measure the mischief wrought by the limping of those who are walking as Christians? And who can estimate the power that goes out from the godly and joyous lives of those who do not limp?

A Friendly Man

We all feel the charm of his presence. He carries a pleasing face and speaks in winsome tones. His hand is never cold and limp nor hangs nervelessly at his side. He is interested in you and in all you do; never forgets your family from old grandmother to youngest babe. If you are across the street from him he gives you his salute, and in the evening he drops in to see you in a casual way. When good fortune comes to you he writes a note of congratulation, and if trial befalls you a token of sympathy is left at your door. A bunch of flowers the doctor's first visit to your house. After you lose your position he is "all eyes and ears" to discover something to your advantage, and his forethought never waits your asking a favor. He shares your burdens and multiplies your joys, and so goes through the world scattering sunshine and the healing leaves from the tree of life. How he is loved, and what friends he makes, even in this cold and reserved world! When thinking of the beauty of his life, and of how much he is admired, we often wonder why more of us do not aim to become like him. It is a great pity that kindness and good nature are not more contagious than they are in the world. But we are often content to admire and praise the excellent in others without trying to imitate and emulate. Talk of flowers wasting their sweetness on the desert air, there is more wasted example in the world of mankind than flower sweetness in unfrequented plains. Many are at a loss to know how they can serve Christ; opportunities are few and transient think they, but if they considered how well they could act the friend's part in life, out of love to the Supreme Friend, they would find a ministry neither limited nor unfruitful.

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A Parable.

In a certain village there was a Joint Stock Company that established a business consisting of a store of general merchandise.

But their goods were not satisfactory to all the villagers. They complained of the quality, and of the prices of the goods, and often asked for better eatables and less patent medicines to be kept for sale. But the managers said, "ours is the only village store that has a right to do business here, and we will keep the kind of goods, and put them at such prices as will yield us the best profits." So after a long endurance of imposition a number of the villagers invited another company to come in and set up a store of such goods as they wanted, which was opened up in due season and did a thriving business. Now, in process of time there was a meeting of the villagers to transact some municipal business, when some of the stock-holders of the old store began a crusade against the new one, saying, that the new storekeeper had no right to come there and do business. "That the old store was 'The Village Store.'" So the following dialogue took place, viz:

Several of the stock holders of the first store said to some of the people: "You know that ours is 'The Village Store,' and the other fellows must have a good deal of 'gall' to come in here and start another in opposition. The trade here is small and there is no room for another store, and the result will be that if this kind of thing goes on both of them will break down and there will be no place in the village to obtain goods. Then we will be in a pretty plight, won't we?"

Just then one of the friends of the new store stepped up, and said: "Sir, tell me when did the people of this village sell themselves to your company? Tell me also, what control has the village over your store, and what share of the profits do the villagers get? Is it not owned by yourselves? Do you not pocket all the profits? What do we get that we do not pay for? I tell you sir that there are enough people who have been driven away from your store by attempts to duplicate payments from them, and by sharp dunning letters, and by saucy replies to their communications, to give another store a good trade without taking a single customer from you. You have had time enough to secure all the trade of the village, and could have had it if you have shown all the people fair play, but you have utterly failed, you have less custom now than years ago. And I want you to know that our village is a free town, and any one else has as good a right to do business here as you have. You assume a good deal when you assert that your store is 'The Village Store.'" It is more so than you have a mind to make it such. Surely, we have no control of it, and I want to tell you and all others that your store is no more the village store than the new store is. Yours is a dog in the manger policy; you will not give the people such goods as they want, nor at such prices as they can get them elsewhere and you are trying to stop any one else from doing so. Neither the new store, nor the people intend to injure your business; neither do they intend to be in bondage to your party.

ANOTHER PARABLE.

There was a piece of property in dispute between two neighbours. Each one claimed it, and one of them hired a man and set him to work on it, and was paying him as he went on with the work. But instead of working in the interests of his employer the hired man gave all his time, labour, and influence to his opponent, and sought to turn over all benefits of his work to him. When his employer heard of his conduct, he appealed to a just judge for his opinion of the

matter. The judge said, that man is treacherous and dishonest, and is not trustworthy.

The Bible as Literature and Much More.

ROBERT STUART MACARTHUR.

V

(Continued from last issue.)

The Unique Inspiration of the Bible.

Is the Bible divinely inspired? What do we mean by the inspiration of the Bible? This is a question of the utmost importance, and it is also a question to which many answers have been given. The term *inspiration* comes from the Vulgate translation of I Tim thy 3:16, *Omnia scriptura divinitus inspirata*—"all Scripture divinely inspired." In this translation into Latin, the word *inspired* is the Greek word *Theopneustos*; this word nowhere occurs in classic or profane Greek. Its appearance in Plutarch, competent critics tell us, is in all probability an error of the copyist. It clearly seems to have been used for the first time in the passage just quoted. It often became necessary for the New Testament writers to coin new words, or to put new meaning into old words. The new thought born into the world with Christianity frequently required a new vehicle for its communication to men. It is somewhat difficult to decide upon the exact meaning of the term, *inspired*, "God-breathed," as here employed; sometimes the passive meaning was given to it: "endowed with God's Spirit;" at other times it was rendered "breathing the divine Spirit;" and at still other times, as in the Vulgate, "given by the divine Spirit." Origen used the expression, "the holy volumes breathe the fulness of the Spirit." The Peshito and Ethiopic Versions understand it as meaning "inspired by God;" the Peshito translates it "every Scripture which is written in the Spirit."

Definitions of Inspiration.

It is well understood that no well defined doctrine of the inspiration was given until after the Reformation. By the use of the term *inspiration* in this discussion is meant that divine control over the minds of the writers of the Bible which enable them to write a book which is a sufficient and infallible rule of faith and practice. The book, thus prepared, may be such an infallible rule, even through errors in dates, quotations, enumerations, and even in reasoning, should be found upon its pages. It is well understood that there are different degrees and various kinds of inspiration. Sometimes the word is employed to include revelation; when so employed it implies that inspiration is the direct communication of truth by God to man, truth which human knowledge unaided by special wisdom from God could never acquire. At other times by *inspiration* is properly meant illumination; when so employed, as the connection would determine, so as to include both of these meanings. To the term a broader meaning is occasionally given; it is then used to convey the impression of such divine control as qualifies for correct oral utterance, or for heroic leadership in the kingdom of God. We are at present, however, chiefly concerned with that view of inspiration which is related to the authorship of the Holy Scriptures. In this sense it is such an influence over the writers of the Bible that all their writings, at least on distinctively religious subjects, are absolutely trustworthy. We saw in a former chapter that it was natural to suppose that God would make a revelation of Himself to the children of men. We are now prepared to affirm that if God were to make a revelation of Himself to men, it is fair to assume that He would keep the record of that revelation, especially in its distinctively religious teachings, absolutely free from error. In human courts great pains are taken to have accurate reports made by stenographers of the testimony of witnesses, the speeches of advocates, and the decisions of judges. In reports which are revelations of the divine mind and will, we can well believe that God, as the great Revealer, would take the utmost pains to secure correct reports of his revelations. What we may fairly assume seems actually to have taken place in all the revelations which God has given to man.

Jesus assumes responsibility for the inspiration of the oldest Scriptures. He quotes those Scriptures with the formula, "It is written," and also declares in regard to that Scripture, that "one jot or one tittle shall in no wise pass away;" and He also calls that writing "the word of God;" and affirms that it "cannot be broken." Attention has been called to the fact that Christ quotes from four of the five books of Moses, from the Psalter, from Isaiah, and from still other Old Testament books; with the formula, "It is written." Among the Jews this formula indicated that the quotation was from a sacred book, and a book whose sacredness depended largely upon a belief in its divine inspiration. Nothing written by man could equal the respect which Christ paid to the Old Testament Scriptures. He always spoke of those Scriptures as the word of God; to all Christians this fact is incontrovertible evidence of the divine origin of these Scriptures. Both Talmudic and Alexandrian Judaism agreed in ascribing to the Old Testament Scriptures a peculiar and unquestioned authority. It was constantly affirmed that the *torah*, or law, was of immediate divine origin. Some teachers of Judaism affirmed that God wrote it with His own hand, others declared that He dictated it to Moses as His amanuensis. Some were willing to admit that Joshua was the author of the account of the death of Moses; but others went so far as to affirm that Moses himself wrote the account, and wrote it with his tears. Nothing is more certain than that Jesus Christ, who spoke as never man spake, who was the great teacher and the sinless Saviour, regarded the Old Testament with as much respect as did the Jews of His day.

When Jesus commissioned the apostles and teachers, He promised them the aid of the Holy Spirit in teaching; and the apostles claimed to have received this promised Spirit and to have spoken with divine authority. They distinctly affirm that they spoke, "not in words which men's wisdom teacheth, but which the Spirit teacheth." The apostle Paul declares, "I received of the Lord that which also I delivered unto you." Those who were not apostles, as Mark, Luke, James, and Jude, were recommended to the churches by apostolic sanction and authority, and seem to have written under immediate apostolic guidance.

Theories of Inspiration.

Thus far we have spoken merely of the fact of inspiration. It is fitting, however, that we press our inquiry as to the mode or the cry of inspiration. We might hold the fact with absolute tenacity, even though we could not formulate satisfactorily a theory regarding the method of inspiration. There are those who hold tenaciously to the doctrine of the atonement of Christ who find themselves unable to state a satisfactory theory of the atonement. But it is well to discover, as far as we may learn it, the method as well as the fact of inspiration.

Some have held what is known as the intuition theory of inspiration. By this term they mean simply a greater insight into truth than is possessed by the majority of men. They make inspiration but a greater degree of intellectual and spiritual apprehension than that which is possessed by the rank and file of Christian believers. They deny the uniqueness of the inspiration of the writers of holy Scripture. They would make them to be inspired as were the great philosophers and poets of classical days—or, as were Shakespeare or Milton, or Tennyson, Browning and others of modern times. This knowledge similar to that possessed by the writers of Scripture gave rise to sacred books in other religions, and to works on philosophy and art in other relations in life. This view of inspiration makes it but a higher development of the intellectual and spiritual potency of which every man is possessed in some degree.

Doubtless there is an element of truth in this view. All men have some insight into the truth, and the true theory of inspiration recognizes this general fact. But, unfortunately, in matters of religion man's insight is vitiated by sin; his judgment is thus perverted, and his moral vision greatly dimmed, and sometimes it seems to be entirely wanting. Except he be supernaturally guided, he is sure to err, and thus to be a blind leader of the blind. It is also to be observed that this theory of inspiration is self-contradictory. If it were true, then one man is inspired to teach

as true what another man is inspired to contradict as false. The Vedas, the Koran, and the Bible, it has been well remarked, cannot be inspired to contradict one another. The Vedas permit stealing; the Bible denounces theft. Are both these books inspired? If so, there is no such thing as truth; if so, then truth is simply what man imagine. There is no objective reality, if this theory be correct; there are only our subjective notions regarding what is real and true. It is not too much to affirm that if this theory were true, there is no God who is truth and who reveals truth. It is certain that this theory leads directly to atheism. It explains inspiration by virtually denying that there is any unity in inspiration.

Another theory is known as the illumination theory. This theory holds, with the preceding, that inspiration is simply an increase of the illumination possessed, by every Christian. It does not regard the Bible as the Word of God, but simply as containing the Word of God. There is, of course, an element of truth in this theory. Error pure and simple could not long endure. It is the fibre of truth in false doctrines which holds them together sufficiently long to attract notice, and to receive a qualified approval. In judging this theory it ought to be borne in mind that, strictly speaking, the illumination of the Holy Spirit gives no new truth, but simply a more vivid, accurate, and vital apprehension of truth already revealed.

We come to what is known as the dictation theory. This theory has been held by many excellent Christian people; perhaps, indeed, most of those who are known as orthodox Christians, at some time in their lives, held this theory literally and tenaciously. It is sometimes characterized as the mechanical theory of inspiration. It holds that the Holy Spirit took such possession of the minds and bodies of the writers of Scripture that they became passive instruments, mere amanuenses, mere machines, under the power of the Spirit. Several writers, in opposing this theory, very properly make the distinction, that the writers of Scripture were not God's pens, but God's penmen. This is sometimes called the verbal theory of inspiration. Those who oppose this theory will not deny that there are instances when God spoke with an audible voice, and when the command was that His words be written as spoken. Daniel 4: 31; Acts 9: 5; Rev. 1: 10, 11, 19: 21: 5. But these examples are rare, they certainly were not God's invariable, or even usual, method of communicating His divine will. In favor of this theory is the view sometimes held that thought could not be suggested by the Spirit without the suggestion of actual words. It is also supported on the ground that it gives the authority of Scripture, in actual words, to the doctrines of revelation. Among the supporters of this rigid theory of verbal inspiration frequently known as the mechanical theory, were nearly all the Protestant theologians of the seventeenth century, and many especially among the English and Scotch in the eighteenth century; while in the nineteenth century such men as Carson, Haldane, Gattussen, and still others representing different countries. This theory is opposed because of the evident peculiarities observed in the inspired writings. There is manifestly a human element in the Bible. This element distinguishes one writer from another, and the variations in the accounts of the same transaction show the verbal inspiration was not the divine method. If there were no human element, and all Scripture writers were mere machines, there would be no idiosyncrasies in thought and expression.

We know that Milton dictated many of his poems to his daughters, and we know also that his style in "Paradise Lost" is the same whether he dictates to one daughter or to another. We know, on the contrary, that there is a marked difference between the styles of various Scripture writers. No careful student can fail to discover a difference between Hosea and Isaiah, between John and Paul, although the same Spirit suggested to each the heavenly thought he was to communicate. In reply to this objection, those who hold the mechanical view of inspiration declare that the Spirit accommodated himself to the peculiarities of the writers. That view is almost an impossible supposition, and granting that it were possible, it will not explain the divergencies of statement by different Scripture writers concerning the same facts. We know that there are four forms in which the inscription on the cross is given. If we compare the words of our Lord to

the disciples on the lake, we have a similar divergency in the forms of expression. It is to be further said that verbal inspiration is an expression not endorsed by the Scriptures themselves. Perhaps it is not too much to say that words as such are incapable of inspiration. Oral words consist of certain sounds, written words of certain marks; these sounds and marks are merely material signs, of which a spiritual element can scarcely be predicated. It used to be affirmed that we could not think without words, but a truer statement of mental processes now obtains. It is absolutely certain that children have thoughts before they have words. It will not be denied that dogs and other animals have some kind of dream or thought, although they are deprived of powers of speech. It is unfortunate that this theory of inspiration has been so earnestly held by many noble souls and true believers in the fact of inspiration. Critics in opposing the theory believed that they opposed the fact itself. In destroying the outpost, they considered that they captured the citadel. We all certainly are possessed of thoughts for which at the moment we have no adequate word. We often think of a friend's face when we are unable to call his name; and God's Spirit gives us thoughts too deep for utterance in any human language, both when we are addressing God in prayer, and our fellow men in testimony and exhortation. The theory of verbal inspiration is comparatively modern in origin. Strictly speaking the early fathers knew nothing of this theory. It is true that some of them, in employing the figure of a harp or lyre, have been considered by some modern critics as endorsing this theory. But that figure was not in general use, and it ought not to be too literally interpreted. Not until the seventeenth century did the idea of verbal inspiration become formulated into a theory. It has indeed been floating about loosely from mind to mind, long previous to that time. Calvinus fully set forth the verbal theory; later writers carried it so far as to apply it to the vowel points and to the various signs of punctuation. Perhaps some of the fathers, among whom were Justin Martyr and Athenagoras, held the mechanical and even the "mantic" theory. Both Irenaeus and Augustine speak of the apostles as writing what they remembered; and yet at times they seem to imply that the apostles were but the hands which wrote at Christ's dictation. Origen distinguished between the contents of Scripture and its language—in which latter mistakes might occur. He more than any other of the fathers discussed the nature of inspiration. Thomas Aquinas distinguishes between revelation and inspiration. He properly affirmed a progressive knowledge as writers came in thought and life nearer to Christ. It was left for Abelard to assert that prophets and apostles were not always free from error. The Reformers always emphasized the authority of Holy Scripture. This authority was not seriously questioned; the true inquiry was as to the meaning of Scripture. Luther recognized the Holy Spirit as the author of the Scriptures, but he admitted that human writers showed their peculiarities as they poured their whole heart into their words. Calvin's position in this regard was substantially that of Luther. Calvinus, as we have already seen, was the author of the theory which was long identified with Protestant orthodoxy. The phrase "plenary inspiration" is nowhere warranted by the Scriptures. Strictly speaking, Christ alone was plenary inspired, of all human beings.

(To be Continued.)

The Upham and Hammond Baptist Sunday School Convention.

Having closed our Summer School of Theology with an open door service, bidding President Townsend and other Pastors farewell we turned to our Sunday School Convention work.

SATURDAY AFTERNOON.

Opened with devotional service led by S. M. Floyd. Delegates enrolled. Words of welcome by Superintendent Pickle. All the schools reported, and very encouragingly. The officers for ensuing year elected were: President, R. M. Bynon; Vice Presidents, A. U. Pickle, W.

Pickle; Secretary, H. Floyd; Assistant Secretary, C. M. Ferguson; Executive Committee, S. Smith; H. Baird and W. Sherwood.

SUBJECTS DISCUSSED.

(a) Benefits to be derived from a Sunday School Convention, W. Wright.

(b) How a Baptist Sunday School Convention should be conducted, R. B. Smith.

(c) Who should not attend a Sunday School Convention? W. Pickle.

(d) Who should attend a Sunday School Convention, and why? F. Howe.

EVENING SESSION.

The evening session was largely devoted to Temperance. It was ably opened by W. Patterson. Other participants in the service were: R. M. Bynon, A. U. Pickle, A. Flowd, R. F. Smith, J. Bain, L. Floyd, L. Brown, R. Patterson, F. C. Wright, R. Howe and others. The speakers with one voice condemned the Government's ignoring of the Plebiscite and vowed to avenge its death.

SUNDAY MORNING SESSION.

Devotional service led by J. Sherwood, Recitation by W. Mallory. Kindergarten Lesson, H. Floyd, Sermon, R. B. Smith. The Session was well attended and very profitable.

AFTERNOON SESSION.

The Building was packed to the utmost capacity.

The following was the program: Short address on How to Conduct a Sunday School, W. C. Wright.

Model School opening. President, Teaching Model Lesson, R. B. Smith, Address to School, R. M. Bynon. Closing Model School, W. Pickle. Short programme by Poodiac School, Sermon, F. C. Wright.

EVENING SESSION.

Singing, Hillsdale Children, Recitation, F. Webster, Singing, Fairfield Children, Essay, The Model Teacher, S. M. Floyd, Recitation, G. Odell, Essay, Scriptural Proof for a Sunday School, E. Wanamaker,

Singing, Children, Essay, The Two Covenants, H. Floyd, Recitation, L. Brown, Essay, The Heavenly Home, J. Wanamaker, Address, R. M. Bynon,

In this meeting ten requested Prayers. Closing words by Bros. Smith and Wright. The Convention was well attended throughout and was highly gratifying and helpful, being characterized by the Holy Spirit's presence and power.

Fairfield.

July 17th, 1893.

Hannah H. Floyd, Secretary.

Following Christ.

"Follow Me!" is the Master's marching order. He left us an example, that we should "follow His steps," walking "even as He walked." Yet it is possible for us to miss the injunction and the example by fixing our attention too exclusively on the outward and the material. We might seek to imitate Christ in dress and manner and mode of living, and thus produce a caricature at once absurd and irreverent, if not blasphemous. He does not wish us to copy the manners and the pursuits of the first century, and to think that by such a burlesque we can honor Him or benefit our fellowmen. He wishes us to carry His spirit and aims and motives into the activities of our own generation and our own community, being men and women among our neighbors, in all their relations and pursuits. The Pharisees thought very much depended on the cut of the coat and the forms and ceremonies and conventionalities of their time, but Christ put the emphasis on other things. Whatever diverts attention from the inward, the permanent, the spiritual in Christ-

ian living is wrong and ruinous. We are to "adorn the teaching of God our Saviour in all things." Paul says that slaves can do that, and surely the best of us can do no more. No merely outward imitation can reach such sublimity and efficiency as that.

Notes.

The Watchman, of Boston, in a recent issue gives an account of a council called to consider the propriety of ordaining Bro. York A. King, formerly of Pettaquamscutt, N. B. The council was held at Crompton, R. I., and unanimously decided to ordain. We extend our congratulations to Bro. King, and trust that his ministry will be abundantly owned and blessed of God.

A correspondent in the *Chicago Standard* writing from Nova Scotia expresses the opinion that at the coming Maritime Convention at Fredericton a strong deliverance is likely to be given on the result of the recent plebiscite and the failure of the government to carry out prohibitory legislation. It is just possible that in pushing this kind of action too far Baptists may be approaching ground hitherto held by Roman Catholics alone, namely, that the church has a right of control over matters pertaining to the state. Let us by all means give expression to our temperance sentiments, but let us also remember that as citizens of an heavenly kingdom we are not to enter aggressively into a legal and political contest with governments and powers of this world. We hope that in this, as in all other matters, our people will avoid any appearance of entanglement on the church and state question, which has more or less entrapped every other Protestant body.

Bro. Patterson, our general missionary, has been for the last few weeks holding services in Bathurst, Gloucester County. He has found several Baptists there who express a desire to have a church home of their own. It will be remembered that the late Rev. Edward Hickson had a Baptist house of worship erected here in 1863, but when about completed it was destroyed by fire. Since that time no other efforts have been made by our people to establish an interest in that county, but the prospects seem more encouraging for a more permanent mission.

Our Home Mission Work.

With the present month the New Brunswick Convention completes five years of service for the denomination in this province. That the work set before it has been fully met few will pretend to claim, but that our home fields have received enlarged support and impulse by its effort none can deny.

With the inception of the new convention into our denominational history there has also appeared a marked awakening among our churches to the greater possibilities before us as a people. Resources in our midst that had hitherto been untouched have been called into service, and a number of the churches that had long lain dormant in denominational matters, content merely to live, have at length been aroused to an active participation in our great religious enterprises, and now bid fair to compete successfully with others that had long led them in general Christian benevolence.

The very fact that these churches now feel themselves directly called upon to bear a full share in work over which they must of necessity exercise supervision and control constrains them to deepen their interest, and widen their sympathies in the more liberal support of that which is thus thrust upon them. Direct responsibility in this as well as in matters of the world is sure to bring out a more hearty and concentrated effort in the support of that for which any body or society is held responsible.

The step, also, once taken by which a given church is led into an interest in affairs even though but immediately without itself naturally becomes the first in a progressive series, and leads almost invariably to another and another on more extended ground, until the whole circle of Christian enterprise is trodden over in detail. As in the days of the apostles, who were in the beginning to be witnesses unto their Lord, first in

Jerusalem, and then through Judea and the territory adjoining, to be followed further without by Samaria and the uttermost parts of the earth, so, by the same law, and in the same order, the individual church life of our people is to widen out into sympathetic interest first, to the adjoining communities of the home land, and then to the regions beyond, until the uttermost parts are reached and the grand consummation effected in the universal brotherhood of man, which was in the mind of the Master when He died for the world. By this divine plan too the most healthful activity of all our Christian life is to be displayed, and we feel safe in asserting that no other system of training is ever likely to be found to supercede that which is so clearly and tersely laid down in the first chapter of the Acts of the Apostles.

To us the application of this order becomes simple and plain. First, the power of the Holy Ghost now, as of old, quickening all the members into a genuine conversion, until the spiritual life of the church, like Jordan overflowing its banks, inundates all its immediate vicinity and spreads in its superabundance over the parched ground adjoining, causing joy and gladness in exuberant life to abound on every side; then, encouraged by achievements near at hand, our brethren begin to lift up their eyes to the great field of harvest without and are led almost imperceptibly by the inherent law of the commission to go on and on until the world itself shall have been compassed by their efforts.

In this way our Home Missions rightly prosecuted lead by easy stages to a further step into educational and other local and provincial work; this again, by natural gradation to the Grande Ligue and Northwest missions now conducted by our people; and so proceeding until, forgetting the boundaries of home and country, with rapid expansiveness the view of the great foreign fields lying in heathenism opens upon our attention, and we are led into unbounded sympathy with the needs of the perishing everywhere, thus comprehending the mission and scope of the gospel in its sufficiency to relieve all and to give hope and salvation to all who will receive it.

That our Convention and its work have tended to develop the first outward tendencies to this glorious end we are firmly convinced. With no narrow view was it launched upon the affections and sympathies of our people, and steadily has it striven to maintain its course even against great obstacles. The gifts that have come to its aid from those who had not hitherto been reached by previous organizations are but proofs to us that it has more nearly approached the natural channel of our people's benevolence, and that it is destined to become an important factor in working out the grander development of all our denominational enterprises.

When the late Capt. Bradshaw was about to make an important bequest to our work at home and abroad he sought first for a New Brunswick Board with which to lodge his gift. Finding no Home Mission Board here he gave his trust into the hands of the only denominational Board in the province; hence we find the strange anomaly of a Home Mission donation being lodged in the care of a Foreign Mission Board, yet carefully enough guarded so that in case that Board is ever removed from New Brunswick the gift is still to remain in this province. This single instance of itself is proof enough that an organization of the character we now have was much wanted, and we have no doubt that had our Board been then in existence it would have received this important benefaction directly from the hand of the giver.

The very fact also that we had no Home Mission Board operated by the Baptists of this province led many individuals and churches to lapse into indifference concerning not only Home Missions but other objects as well. A general check in our progress was felt all round. There seemed to be a missing link somewhere. That lack we believe has now been supplied, and under the blessing of God must lead to a more general activity in every extended operation of our religious life. With the regular and natural training of our people in their local church life and the important department of domestic missions we may look forward for enlarged success as each additional enterprise is taken up in turn.

By strengthening and enlarging the base of operations at home we are encouraged to go out with greater confidence to the work beyond, until,

through the wisest and best use of the resources within our reach we shall have attained an ideal development and shall manifest to the world that glory which is yet to fill the earth even as the waters cover the sea.

The Monthly Meeting of The Home Mission Board.

The monthly meeting was held in the parlors of Brussels Street Church on the 1st inst. Communications were presented from Bros. Currie, Howard, Millin, Thorne, Demmings, Smith, Hetherington, Young, and Patterson. Bro. Hughes reported for THE HOME MISSION JOURNAL that the subscription list was rapidly increasing, and that good opinions were expressed everywhere concerning it at the recent associations, and in his tours among the churches. The paper by reason of its cheapness as well as its general attractiveness was finding its way into many Baptist homes in which no other religious paper was taken.

A number of grants falling due were ordered paid. The treasurer reported a balance on hand of \$97.64, but much more would be required to close the year without debt. Bros. Cottle, Hall, and McGinty were appointed delegates to the Maritime Convention. During the month Colporteur Branscombe had made considerable sales, chiefly in Kings and Queens Counties. He had also conducted religious services in Chipman and other districts visited with good results.

Bro. Patterson, general missionary, in compliance with a request from Albert County was asked to visit some of the churches there during the present month. We hope the churches will not forget our work. The accounts of the treasurer close August 31st, and we are anxious to end our year with all bills paid.

W. E. MCINTYRE, Sec'y.

Notice.

The New Brunswick Baptist Convention will meet with the Baptist Church at Cambridge, Queens County, N. B., on the 8th of September next, at 10 a. m. The two Cambridge churches unite in entertaining the delegates.

Married.

LONDON-KIMBLE—At Windsor, Carleton County, N. B., in the home of the bride, on July 16th, by Rev. E. P. Calder, J. Fraser London, of Windsor, and Nettie Kimball, of the same place.

DOUCETT-LAWSON—On July 4th, by Rev. E. P. Calder, at the home of the officiating clergyman, Windsor, Carleton County, N. B., Basil A. Doucett, of Knoxville, and Mattie Lawson, of South Knoxville.

PROSSER-PROSSER—At the home of the bride's parents, June 28th, by Rev. W. A. Allen, Solemon Prosser, and Violet Prosser, all of Prosser Brook, Albert Co., N. B.

STEEVES-STEEVES—On July 26th, at the residence of the bride's father, Beech Hill, Albert Co., by Rev. C. W. Townsend assisted by Rev. W. Camp, Ingram C. Steeves to Enz M. Steeves.

KEIRSTEAD-CRELY—At Upper Newentle, in the home of the officiating clergymen, Rev. N. P. Gross, on July 27th, Mr. D. M. Keirstead, of Studholm, Kings Co., N. B., and Martha M. Corey, of New Zion, Northfield, Queens Co.

Died.

PHINNEY—Mrs. Eva Phinney, beloved wife of Mrs. Frank Phinney of Sackville, died at her home, in the 34th year of her age, mourned for and lamented by an affectionate husband, two little children and a large circle of friends. Sister Phinney confessed Christ a few years before she was taken ill; and He proved to be a dear Saviour during her tedious sickness which terminated in death on July 3rd. Faith, hope and love sustained her to the last.

STEEVES—At Meadow, Albert Co., on Sunday, June 23th, Bro. William Steeves, after six months of suffering and pain passed away in the 74th year of his age. Bro. Steeves for some years was Deacon of Hillsboro Baptist Church, and while his death was no surprise to us, yet many dear ones are left to mourn their loss. For them our prayers ascend to God, the healer of all such wounds. His funeral took place on Tuesday, June 27th, at 10.30 a. m., and was very largely attended.

BLEAKNEY—On Saturday, July 8th, at Meadow, Albert Co., Bro. Herbert Bleakney passed away in the 70th year of his age. Bro. Bleakney's sickness was only for a few hours, but his end was peace. He was buried at Hillside Burying Ground on the 10th inst., at 3 p. m., in the presence of a large congregation. He leaves a father, mother, brother and four sisters to mourn their loss.