

sees is when men under authority hear a command and obey explicitly. What grander sentiment is there anywhere in verse than that by Tennyson to those heroes of Balaklava? Was that little band turned in confusion at the command? Only six hundred of them.

"Forward the Light Brigade!  
Was there a man dismayed?"  
No, though the soldier knew some one  
had blundered.

"Theirs not to make reply,  
Theirs not to reason why,  
Theirs but to do and die.  
Into the valley of death  
Rode the six hundred."

Is there any grander spectacle than that? When Jesus Christ commands it is ~~to~~ to obey. If there is an explicit command from Christ it is for us to obey, and there is no system of theology that will ever affect, in my judgment, that explicit command of Christ.

Here is another reason: Apostolic example has given us the true Christian precedent. There are churches seeking particularly to be apostolic. They are enquiring with great particularity into the precise mode of church working in the time of the apostles; they wish to be apostolic. They wish to know whether or not having all things in common was continued long in the apostolic church. It is right for us to know what the apostles did, for their work will indicate in a great many cases what the mind of the Master was—that mind and thought of the blessed Christ which has not been reduced to writing, for we have in the gospels not all that he said or did, only a little.

It is worth while to know what the apostles did, what was truly apostolic. Tell me any one thing more characteristic of the apostles than missionary activity. Is there any one thing? Nothing that I know of; they went forward preaching Jesus Christ crucified and risen, early and late preaching. That is what Peter did; that is what Philip did; that is what John did; and the Apostle Paul went all around Asia Minor, over into Macedonia, down into Greece, desiring ever to go onward to Rome and Spain, that he might preach the gospel, establishing churches during three extensive missionary journeys—preaching Christ. There is nothing so characteristic of the apostles as missionary activity, and there is no system of theology, no course of reasoning, that can destroy this precedent, this example recorded here in the blessed history of what the apostles said and did.

Here is another: All history proclaims the necessity and efficacy of mission work. Did you realize that beloved England, the Old Mother Country, was once a missionary field, and that her greatness was due to the activity of the missionaries, who came at first to her reluctantly, and yet under orders obliged to go and preach the gospel? As far back as the year 595, the pope of Rome organized a band of forty monks with Augustine at their head, and sent them across Gaul to convert the Britons. Their hardships, however, were so great that they started to retrace their steps, but as soon as this was known, a command came from the Pope insisting that they go to the Isle of the Sea, and preach the gospel there. They brought into England the first books, so far as we have any knowledge of that were brought into that territory, five little books in manuscript, each one of them containing portions of the Scripture. They preached the gospel on English soil among the English — they were

Britons then — heathen. They converted one hundred thousand, among whom was King Ethelbert. Then this missionary enterprise pushed northward and westward along the Welsh and Scottish coasts, and little companies of men set forth into Norway and Sweden, Denmark, and other countries of Europe. This very country, our beloved America, has been a missionary field. Within twenty-five years after the Mayflower touched at Plymouth Rock, there was organized in London a missionary society to spread the gospel in New England, not amongst the Indians, but amongst English and European people. . . . in the quaint phrasing of that old constitution which states that "these had organized a society, banding themselves together for the good and the bettering and the salvation of their immortal souls over in New England." If you will read the history of Canada, you will find that here the Jesuit missionary has gone up and down your rivers, and penetrated into the forests, carrying the gospel message. From our denomination across the line, a fore-father, if I have read the story aright, brought the Free Baptist doctrine which resulted in the organization of this Free Baptist denomination. You owe your denominational existence, we owe a large measure of civilization and prosperity as nations to the missionary work of our forefathers. That is the history all through the ages, and history that is being made today. The Filipinos becoming a Christian people; the New Hebrides made Christian; the Sandwich Islands only a short time ago in the darkest depths of heathenism made civilized. In Africa, men are turning to Christ. There is no theory, sacred or profane, that can cut that nerve of missions, or destroy the motive which directs this teaching of the past.

Now I have named four. One more, the fifth: It is the great need of humanity. The heart of man requires, as an explaining of divine truth, the heart of man. You cannot convert the world by the use of tracts; literature is but an agency to begin, but will not complete the process. The love of God can be imparted only by contagion. You know the savages kept with great care a few embers of their last fire, preserving it in some holy place or cleft in the rock, that they might use it to kindle another fire on the following day, for if they lost the vital spark they could with the utmost difficulty produce flame. Christian love (or life) is truly imparted by contact of soul with soul, the vital spark coming in contact with some heart. You cannot spread it through the printed page; you cannot spread it successfully by the gift of the Bible. Let me illustrate: Do you remember the story of Philip when he overtook the chariot in which the Ethiopian eunuch was reading? This Ethiopian had the Scriptures; he was reading the prophecy of Isaiah, and yet he understood it not. Phillip running alongside, "attached himself" to the chariot, as the Scripture reads, and said unto him, "Understandest thou what thou redest?" "How can I," the eunuch replied, "except some man guide me." O for a friendly touch, for some one who has been over the road to tell me the steps. O, for a hand to grasp, a soul that knows the way to lead my soul. O, for the vital spark! That is repeated in the foreign mission field. It is repeated in Marysville, in Fredericton, and all through Canada. What brought you to Christ? Reading? It helped; did not some friend, mother, pastor, Sunday school teacher, brother, some fellow

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workman, some intimate associate, did not somebody lead you to Christ?

In India, in our own mission field, years ago, there came a man from a far distant village, enquiring for a missionary; in his hand were a few pages of the gospel of Mark. He asked the missionary to explain it to him, and he said, "About a year ago there came into the hands of one of us in my village this piece of writing. We met together, there were eight of us, and we read it over, and we re-read it, and after a little we wished to know better what it meant; we could not understand it at all, and my brothers said to me, 'You go and find a missionary and get him to explain it to you, and then you come back and tell us what it means.'" That is the old story of the eunuch, "How can I, except some man guide me?" That is the nature of humanity, that is the way we are made; our hearts reach out for something more vital than the printed page; it is an interpreting life and heart. We need, the world needs, one who knows the way, and so we must send to the distant lands the missionary, who, with his lamp of life, can set aglow some other lamp; but, we *must* have the missionary.

Now, I have given five reasons for missions; let me review:

1. Example of Christ.
2. Command of Christ.
3. Interpretation of Christ given in apostolic example.
4. Teaching of all history.
5. Need of the human heart that there should be a personal guide to show the way of life and salvation.

There is no system of theory that can affect these reasons. There rests upon us the duty of supporting mission work.

Just a little bit more and I am done. I heard one day this week at Ocean Park, where I am spending the summer, an aged woman telling about her children. She "had so much to thank God for." She had two sons and two daughters, and she spoke of how they had come to Christ, how they were living good lives, how they had always kept her from worry and anxiety. She specified some things that had always been a great

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