

spirit of Christ he is none of his." Jesus was a soul seeker and his quest for souls was inspired by his deep consciousness that all the world without his salvation is under condemnation and thus eternally lost.

III. Third Rope. Third argument.

The heathen are as precious in God's sight as we are. We are apt to think that our superior acquirements must cause God to look with more favor upon us than upon those who are lower down in the scale. But it is not the case. There are no caste lines in God's kingdom. His children all belong to the Royal family of the redeemed and all who are not his children are judged as lost sinners. Hence one soul is as precious as another in his sight. The Jeweller does not care whether gold comes from Africa or Alaska if it is gold. So whenever Jesus sees a soul he loves it and seeks it as a jewel for his crown. This fact was beautifully illustrated in his earthly ministry. At Jericho as he hurried on to meet rich old Zaccheus he stopped at the gate to heal blind Bartimeus the beggar. He preached as faithfully to that vile Samaritan woman as to Nicodemus, the "master of Israel." In fact with her he seemed even more tender and persistent. He left the rabbi to think his way out into the light, but continued to teach her till he made her the first missionary to Sychar. He is still the same. He loves the African bushman, whose highest achievement is to track the lion and kill it with a poisoned arrow, as much as he does the college professor, who knows the literature of the ages and traces the course of the stars like bits of chalk on his table. And since we must borrow our love as well as our light from him, surely it is not ours by system or creed to put asunder what he by bonds of love hath joined together. Again, the vision-reproved Peter for his spirit of discrimination, Peter was disposed to stand on ceremony, but the voice from heaven admonished him, "What God hath cleansed that call not thou common." And so God speaks to us. The church must be limited only by bounds which God hath set. If she suffers further limitation her influence is narrowed in consequence. As a tight garment weakens the muscles and hinders action so the church has been cramped and half paralyzed by the straight jacket of conventionality, and it is high time we ripped this old coat of formality all the way down the back in order that we may spread our arms wider and reach more of the perishing. If the God to whom "the nations are as the drop of a bucket," "who taketh up the isles as a very little thing," who made and sustains all things, knows no difference in the value of souls, what right have we to "sort and label" humanity and write down their relative spiritual worth. Jesus said, "God so loved the world," not a part but the whole of it, and that "whosoever" becomes the indefinite, indiscriminating commission which bids us send the gospel further and further.

"Till earth's remotest nation
Hath learned Messiah's name."

IV. The Fourth; the supreme argument.

God has entrusted us with the gospel that we may pass it on to others. If at a long table you are nearest the host and he passes you something from which you help yourself and then set the dish down beside you; forgetful of those who sit farther down, I don't think much of your courtesy, and you not only slight the guests but also the "head of the feast." So it is with the gospel. At God's table of universal bounty you in point of privilege sit nearest him, and if in satisfying your own wants you forget those who are farther away, you not only wrong them but insult the Master himself. The supreme law of his kingdom is the law of self-sacrificing love. God abhors selfishness because it is of purely devilish origin. There are no monopolies in the kingdom of grace. The Cross was lifted in sight of all people and inscribed in the three chief languages of that age that all might know of the Saviour. And further if we do not send the gospel to the heathen we have not the spirit of the true apostolic church. In early days every Christian was a missionary, but now we make that word "missionary" mean a man called of God to take the heathen world on his back and carry it to heaven with very little help from the majority of the church membership. The church is one great missionary society. Missionary enterprises are not a part of our work but they are our work, hence every church member has a right to share the burden. The church today stands on the missionary labors of the past and can only maintain her place by missionary work in the present. As the farms on which many of you live were cut out of the forest by your ancestors, so the fields of privilege and blessing which we now hold were won for us by the pioneers of the gospel, the missionaries of Christ. To the heights on which we stand we have been carried on the shoulders of the martyrs. Look down the rugged road by which the church has climbed, you can trace it by the blood marks of the faithful. Are we worthy to have our names on their list? I would like to believe that the Christians here tonight are made of as good stuff as those who went to prison and to death for the sake of God and a lost world, yet I cannot believe it if we refuse to sacrifice for the gospel's sake. As long as the question of cost keeps us from helping on our missions we are unworthy to be numbered with the

Christian heroes of the past, to be found on the list with those who counted all things as loss for the gospel's sake, or to have our names in the Book of Life and a place in the great throng of the blood washed who "came up out of great tribulation" rejoicing that they were counted worthy to suffer for his sake who had washed them from sin in his own blood. The cost of missions! For every dollar our professedly Christian communities give to spread the gospel they spend ten on senseless amusements and hurtful luxuries. I know professedly Christian men from whom it would almost take an angel with a flaming sword to get a dollar for the Lord who spends \$10 a year on tobacco alone. You may have your own opinion concerning the sinfulness of tobacco using, but I think there is very little religion in a man who spends \$10 in tormenting this world with smoke and refuses to give one towards saving the heathen from going to that world where "the smoke of their torment ascendeth forever and ever." At all events we would all do well to take this matter of unnecessary expenditures to God and abide by his decision. But now I come to that time honored question, "Shall we neglect the heathen at home that we may care for the heathen abroad?" In answer let us compare the advantages of the heathen at home with those of their brothers in far away lands. The home heathen have all heard the gospel at least once in their lives and thus have heard enough to save them. They live where Bibles are cheap, and where, as most people have more than they use, a Bible might be easily borrowed by those too poor to buy one. They move among Christians and thus have, or should have, the gospel exemplified in these daily lives, these "living epistles known and read of all men." The heathen abroad have none of these privileges. In short we give the home heathen a monopoly of the gospel and refuse to those abroad the crumbs that fall from the table. We drown our next neighbor in the lake of gospel teaching and refuse the stranger the cup of cold water on the plea that we have none to spare. By way of illustration you have a half acre near your house which in spite of your careful tilling has never yielded a crop. Yet next fall I find you still ploughing it while a ten acre field a mile back on your farm is ready for harvest. Are you farming on common sense principles? Well here we are sowing on the hard beaten dooryard of the church while distant lands are just waiting for the reaping. God bids us "sow beside all waters," but Jesus also told his disciples "to look on the fields that were white already to harvest." With a vision came a voice. To further convince Peter of his duty God spoke. And to us comes the voice of Jesus as he pleads his own self-sacrificing love. The Cross is his argument, let it be our inspiration. Since he wore a thorny crown because of our sins, let us atone for it by spreading that gospel which shall cause the fir and the myrtle to come up instead of the thorn and the brier and thus cancel the curse. His hands were nailed to the Cross for us, let our hands ever be outstretched to help others to him. For us his feet were pierced, let our feet be swift to run on his errands of mercy, to carry the tidings of his love to lost sinners. His back was scourged for us, let us shoulder the burden which he lays upon us rejoicing in the thought that we can bear it for him. For us with unutterable anguish his heart broke, so let our hearts throb with love to those for whom in love he died.

"If he asks of us surrender,
And a sacrifice for him,
With the tears of grudging sorrow
Let our eyes be never dim,
Let the sense of obligation
Whelm us as a rising flood,
As we cry in glad submission,
Take our all for thou art worthy,
Take our all we owe it to thee,
Thou hast bought us with thy blood."

Lastly the vision held a blessing for Peter as well as for the world. So this holy ambassadorship is conferred upon us that we may build up a glorious character and win a reward. They tell a story of a prince who used to spend his time down in the mines digging for gems, and when asked why one so rich should care for jewels replied, "I want them for my crown." May we have a similar spiritual ambition. Like the prince, the crown is ours by inheritance but we must dig the gems for ourselves. We do not want our crowns blank. Let us gather jewels for them. Every tear we shed, every word we speak, every smile we wear for Jesus he will transform into a gem to grace our diadem. And oh, how sweet it will be when we meet him in the glory and join the great song of the ransomed that rolls in lofty numbers through the upper sanctuary till the jewelled foundations tremble at the symphonies, to fall at his feet and there present the trophies we have won, forgetting life's toils, forgetting its sorrows in rapturous contemplation of the great love wherewith he has loved us.

Some Religious Tracts.

The writer recently received through the mail from some unknown source, some tracts entitled as follows: "Why a child should be baptized?" "Infant Baptism shown to be Scriptural." "An easy method with Baptists." "An easy method with Baptists No. 2." The last named three are in dialogue. No name appears as author. For perversion of Scripture teaching these tracts cannot be surpassed in literature. We quote from "Why should a child be baptized?" "It has no spiritual life, does not belong to Jesus, but is of the flesh merely, until born of the water and the Spirit in baptism." "A child being made a sinner by its birth it can equally be made a Christian by another birth, baptism." In "An easy method with Baptists," we find the following "Scripture evidence for infant baptism." "The church is the Bride of Christ, the Lamb's Wife. Are there no children in Christ's family?" "Out of the mouths of babes and sucklings perfect praise once issued. Why may they not give perfect praise still? But perfect praise can never proceed from unregenerate lips, they (the children) must therefore be baptized." "Feed my Little Lambs." How can they become His, so as to be known except by baptism." In "Infant Baptism shown to be Scriptural," are some wonderful utterances touch-

ing the act of baptism. Here are some. "No example of immersion can be proved from Scripture." "Moreover if dipping had been commanded the general agreement of churches as to sprinkling or pouring of water would justify it, for what can be more conclusive than the words of the Saviour, 'If two of you shall agree on earth as touching anything that ye shall ask it shall be done for them of my Father which is in heaven,' and again, 'whatsoever ye shall bind on earth shall be bound in heaven,' and again, 'go ye and learn what that meaneth I will have mercy and not sacrifice.' All of which passages certainly apply to the mode of baptism where the question is as to the quantity of water that shall be deemed sufficient. What worse perversion of Scripture can be imagined? Theologians will be interested in the discovery indicated in the following from the same tract. "May not a person having received infant or believer's baptism, on being persuaded that dipping is the proper form, be baptized in that way without sin?" Among several answers to this question is the following: "Certainly not, it is making the quantity of water the essential part of baptism which is certainly sin against the name of the Holy Trinity, which is treated as of no value in the sacrament."

More gems (!) might be given. Is it any wonder that with such pernicious literature to which people are referred instead of to God's Word, flooding the homes of our land, ours is an age of indifference?

The past twenty years has been very free from the baptismal controversy. Those who teach and practise things not in God's Word would keep the future quiet. It is to their interests ecclesiastically to do so. But when such pernicious literature, calculated only to lull conscience to sleep, is doing its mischievous work on all hands, are we true to Christ if we do not warn the people against such addenda to God's Word? Brethren in the ministry, this and similar literature is used all round us. Shall we keep silence in view of it?

Guyaboro, N. S., April 7. R. OSOOD MORSE.

Divine Fellowship.

"Bless the Lord O my soul and all that is within me bless his holy name." The Psalmist calls upon himself to praise God for personal favors already experienced, and from this he rises to the contemplation of God's attributes in themselves and as manifested in the dealings with his people. Bless, here applied to God, means to praise, but with a strong implication of devout affection. By calling on his soul to do this he acknowledges his own obligation not only to praise God, but to praise him cordially with all his heart according to the solemn requisition of the Lord. It is a fruitage of the soul being in proper relation to God. Sin is said by some religious teachers to be a predominant love for self instead of a predominate love for God. If we keep that definition of sin in mind then regeneration would be a predominate love for God instead of a predominant love for self; so says Peter, "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead." There are forces in society and nature standing so widely apart that no wise philanthropist or chemist will try to effect a union. For example the low and vulgar in society can never unite with the pure and noble. The rough and uneducated can never feel at home in the society of the cultured and refined. In nature oil and water will unite under no external circumstances in no part of the known world. They can become one under the influence of a most powerful alkali, and then they unite to form a new substance. So when the Holy Spirit applies the stoning work of Christ to the soul the old man of self is destroyed, and the new man that is created in Christ Jesus is made alive. Christ became the resident force of the soul. "A new heart will I give unto you. I will take the heart of stone out of your flesh and give you a heart of flesh." "If any man be in Christ Jesus he is a new creature, old things have passed away and all things have become new." Thus comes divine fellowship. The soul brought into spiritual union with God and proper relationship established between the soul and God, so says the apostle, "Those who are in the flesh cannot please God." Then he says to believers "Ye are not in the flesh but in the Spirit if so be that the spirit of God dwelleth in you." The air is in the bird and the bird is in the air. The fish is in the water and the water is in the fish. So the Spirit is in the believer and the believer is in the Spirit. Spiritual death means separation from God, conscious condemnation, loss of spiritual sensibility and decay in spiritual character, but life means vitality, energy, ability and victory.

When the Spirit of Life enters into the soul things become possible which were impossible before. We are all familiar with the action of the horse-shoe magnet. You take the magnet and dip it into iron filings and it will take them up. If you bring into contact with it a simple piece of iron that has itself no magnetic quality, that piece of iron will also take up the filings, but separate from the magnet it does not attract the filings in any way. That is to say the piece of iron that has no attraction apart from the magnet being connected with the magnet partakes of the secret of the magnet's attraction. There is many a man who has not been able to wrestle with a sin, that has not been able to overcome a vice, a disposition that has not been able to be in living contact with God. But when he comes in touch with God the divine life comes into him and he can accomplish through the power of God what God himself can accomplish in the same direction. When the soul is in proper relation to God we have the same life and nature, the same fellowship and partnership, the same joy and service. So said the Master, I came from the bosom of the Father. The Father loveth the Son. I must work the works of him who sent me. He had not much time to argue with hostile Jews, or carry on warfare against opposing elements, but time to exhibit divine fellowship with the Father and express great joy in drawing men to the same source of love and power. To tell us what the will of God is, is not to tell what is against us but what is on our side, not the force we have to encounter but that on which we have to depend. C. H. MARTELL.