

WEEKLY SERMON.

"Unification of Life," by Rev. C. D. Case, Pastor of the First Baptist Church of Montclair, New Jersey.

Luke 10:41: "Now as they went on their way, he entered a certain village; and a certain woman named Martha received him into her house. And she had a sister called Mary, who also sat at the Lord's feet and heard his words. But Martha was troubled about much serving; and she came up to him and said, Lord, dost thou not care that my sister did leave me to serve alone? Bid her, therefore, that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things; but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her."

Dr. Case said: There are two kinds of life's activities: First, the so-called religious. Bible reading, praying, attending church services, doing "church work," the second, family, social, business and political duties, and the pursuit of art, literature and science. Here are seemingly two distinct spheres. Those of the one class seem to be fostered only at the expense of the other. How shall we obtain equilibrium of interest? How shall we secure unification of life?

Martha in this story had not settled this question. She was a believer in Christ, but she found as we often do that in practice other interests conflicted with her religious interests. We often sympathize with Mary. This was the unique opportunity of her life and the merely temporal interests do not seem very important beside the privilege of sitting at Jesus' feet, drinking in His words and basking in the sunshine of His presence. We sympathize with her—and yet, we strangely forget that Christ is always here and that it is just as possible today to commune with that One whom not having seen, we love, and in whom, though now we see Him not, yet believing, we rejoice with joy unexpressed and full of glory. On the other side, we often sympathize with Martha. She had been assisted by her sister Mary for a while, but now she was laboring alone to do justice to her great visitor. She was rapidly becoming peevish and fretful. The dinner had to be served and it had to be served well. Would it not have been the kindly thing for Mary to work with her sister until all preparation was concluded—fit that time ever came—and then with her sister Martha to sit down at Jesus' feet, that both might have enjoyed the divine privilege? In other words, how shall life be unified?

One of the false methods of securing the needed equilibrium of life is to banish altogether the worldly interests, forgetting that the prayer of life is not that they should be banished from the world, but that they should keep them from the evil one. This was one of the methods of classical Antichristianism. Antichristianism, the founder of the Cynics, imitated a beggar with a staff and scrip, so as to avoid all of those desires that fetter, attempting to be self-sufficient and independent of everything, marriage, society, politics, wealth, honor, enjoyment. Such was the false conception of life presented as an ideal. The true picture of the day, both ideal and actual, is one-sided. The modern heathenism attempts to do the same goal. The rule of Buddhism is "Having ability to do things, let them be done, but do not desire existence," which, instead of being the complete life, is the lowest possible life, not expansion in the ocean of life, but extinction of life altogether.

THE CHRISTIAN CHURCH

has always been harassed with the same solution of the problem, though less today than formerly. Basil, the Great, a Greek father of the fourth century, thought that the only way to escape from the world, the flesh and the devil, was to retire to a retreat. In a letter to a friend, he said, however: "Although I have left behind me the diversions of the city and cause of innumerable evils, I have not been able to leave myself." Cowardice is a poor substitute for faith.

Today, though we have abandoned the hermit ideal, we often think of these other interests as necessary evils, or pleasant diversions from which heaven will at least not deprive us. We have interests in suppressed conflict with the life, establishing a perplexing dualism. There is no solution, but only a compromise, and ask we can lay down our burdens and ask the Lord to forgive us.

This dualism is expressed chiefly in four ways. In regard to time, we declare that the Sabbath day is a holy day given to the service of God, while the six days belong to us. We hear many complaints of the desecration of the Sabbath. Perhaps the chief reason is that we have too much of the desecration of Monday. Men have given up largely the idea that there is magical virtue in the observance of the Sabbath and therefore have chosen to observe it as they pleased. But perhaps we have not learned yet that the Sabbath was made for man, not man for the Sabbath. When the week from Monday to Saturday is used for the Lord, there will be no difficulty with the proper use of Sunday. Our difficulty is that we have failed to unify our life.

The same mistake is noticeable in our treatment of the church building. We frequently speak of coming into the presence of God as we enter the church or begin a service. The man who has not been in the presence of God until he enters the building is not entering into God's presence by going into a building dedicated to the service of God. We are much accustomed to apply all of the references of the Bible to the modern church building. Yet Christ declared that neither in worship the Father should men pray there in His temple. The temple may be his church, the trees the columns, the sky his dome, but there is his cathedral if he prays in the spirit and in truth. Paul declares that "To

are the temple of God." Not the church building as such, but the person himself is the abode of the Shekinah of God, and all places are holy places to the Christian.

THE SAME MISTAKE

is made in regard to money. The onethird is supposed to purchase immunity for the nine-tenths. But all money belongs to God, and evidently the money spent for the purchase of food, of clothes, of enjoyment, should be expended as conscientiously as the money spent for church and missionary work. It is also supposed, though less and less so today, that the sacredness of the office renders the person of the minister especially sacred. Ministers seem to have a better opportunity of living a consecrated life. They are doing nothing but religious work and do not seem to have the same problem that the parishioners have. A young man asked President Stoddard of Franklin College how long he would have to stay in the college before he could be called "Reverend." He did not recognize that the title did not make the man, nor that all men should be "reverend." All the ministers are called to be kings and priests and all are to be witnesses of God. The words "Go ye into all the world," was not applied only to the apostles who did not leave Jerusalem when the first persecutions drove the disciples out, but to all believers.

Evidently men have failed to distinguish between self-seeking and self-realization, the first Christian the second unchristian; and between self-seeking and self-realization, the first unchristian and the second Christian. The best life after all, is the normal life, which takes all that God Himself has pronounced good, and lives in accordance with that image of God which lies hidden in the depths of the soul. Somehow we must attain to the expansion and extension of all our native powers, Godward, manward, seaward.

Perhaps, then, we are making too much of mere acts, be they Bible reading, or praying, or working or playing. There must be a certain inner life, the mere act of praying, or the mere act of working hard, or the mere act of playing, even the Joshua who prays before God hears the not altogether reassuring words: "Get thee up; therefore art thou thus fallen on thy face." Action, not words of prayer, were needed. We must go beneath both kinds of life's activities to some deeper principle. How shall life be unified?

IT IS POSSIBLE

to state the solution first in terms of God's will. Christ said: "Lo, I come, to do thy will, O God." In Samaria He told His disciples that His meat was to do the will of His Father, seemingly remembering that bitter experience of only nine months before, when He said to Satan: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." If it is a choice between bread and God's will, then God's will must be supreme; but the same Christ found that it was a part of God's will to work for the redemption of the world, to earn a livelihood for himself and his family, to state his principle in a different way, we are to seek first the kingdom of God and His righteousness, which not simply the rule of God in the individual heart, but the expansion of the life in all of the relations of life, social, industrial, political, ecclesiastical. The new Jerusalem is to come down out of heaven, and here now we are to secure approximations of the heavenly life.

The principle can also be stated in terms of Christ's life. "As the Father hath sent me, so send I you," gives us the same mission as that of Jesus. We are to follow Him and He has said, not because He was trying to give us an example, but because he needed to pray; He cast out demons by the spirit of God, as we also must. We are to be united with Him in the order that we can repeat Him. Joseph Maier, who represented the character of Christ at the Oberammergau Passion Play for three successive decades, declared that "It is the greatest honor of my life to represent the character of Christ, but it is for me the most solemn of religious duties."

More familiar way of expressing this principle is to say, with Paul: "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him." In His name means in His spirit, with His aim. All of life's activities, therefore, can be equally done "in His name," whether it is to eat or pray, to work in the store or in the church.

The same principle can also be expressed by our relation to the Holy Spirit. The word "Christ" means the anointed one. Christ in the first sense in Galilee given in His own home church, declared that the Spirit of the Lord had anointed Him, evidently recalling the event occurring two months before, when the Holy Spirit had descended upon Him. But John declares that we also have an anointing which abides upon us. We, too, are "Messiahs." God's anointed ones under the direction and power of the Holy Spirit. It is declared in Exodus xxxi, that the workers in metals and in stone, and the carvers in wood for the Tabernacle worked with the understanding and inspiration of the Holy Spirit.

Containing these three statements of principle: All of our powers are to be used and all of the world is to be utilized as we can do God's will, reproduce the life of Christ, and objectify the life of the Father. All that can be used, whether the so-called sacred or secular, is to be included in the complete life; and that which cannot be so utilized, must be excluded. It would have been possible for Mary to

have seated herself at the feet of Jesus and yet not have been observing this principle, and therefore could have served and yet have been completely satisfied Jesus. It is not the mere activity, but the life and spirit.

ONLY ONE THING

is needful, that the back of all temporary means, is to that that cannot be taken away. Make some application of this principle of unification. The workingman or business man may find it difficult to live a Christian life. If it is because he finds in the stress of business it is difficult to be honest and upright, then he must exclude what cannot be utilized for God. Zephariah declares that "in that day" the words "Holy to the Lord" shall be found upon the bells of the horses in the streets as well as in the mouths of the high priest, and that the pots in the kitchens of Jerusalem shall be holy unto the Lord. If the difficulty is, as one business man states it, that "the wages are so small that the whole man and soul are absorbed in it," then Christ's thought to Martha who was "distracted," "full of cares" and "troubled," must be sought. His business may and can be his spiritual message as well as his Bible reading; and though he may not even have time to meditate, he can always live in the consciousness of God's presence and seek to take the life of the Spirit. The man who does his business seeking to perform God's will, to reproduce the life of Christ, to objectify the life of the Spirit, will find that in the end he is taking the heavenly life at night in the morning, and that when Sunday comes he will not be so spiritually faded that he will need to be given a spiritual tonic by the minister.

Apply the principle to the relationships of society and the indulgence of recreation. Christ was so social and was found so often in attendance upon banquets that He was known as a glutton and a winebibber. When the refreshments ran short at Cana He gave a supply. It is not three or four great public amusements that can be dubbed "the world," but the whole of one's environment which can be used or abused. The question after all is this: Can I, in doing this or that, do the will of God, reproduce Christ's life, objectify the life of the Spirit? If my pleasure is a point of contact with God's life I am safe.

Apply the principle once more by way of example, to the so-called religious life, which He was so successful in His place beside other methods of attaining to the Christ-life. The religiosity of prayer is not in the act any more than of work or pleasure, but both take their place as means to an end and both necessary. To put Christ into secular work will be to put Christ into religious work. One simply finds that the spirit of devotion in work will be the spirit of devotion in prayer, and the spirit of devotion in prayer will be the spirit of devotion in work. Says Phillips Brooks, "The effective and receptive life are one." Mary had done her work already and she wanted to listen. Martha had done her work and she wanted to be doing more work. Life must be unified by having one principle and then seeking to attain to the one goal by using two instrumentalities, religious duties and secular interests. So shall Christ be all in all.

MONCTON.

Lightning and Thunder Flashed and Crashed Last Night.

MONCTON, March 4.—A heavy rain-storm set in here this afternoon, and tonight lightning flashed and thunder crashed as in midsummer. The thermometer was below zero on Tuesday morning, showing a remarkable change in temperature.

Mr. H. R. Emmerson will meet a delegation from Moncton city and Albert Co. on Monday afternoon, to consider the proposed extension of the railway to a point on the river opposite Moncton.

WANTED—A case of Headache that KUMPORT Powder will cure in from ten to twenty minutes.

BIRTHS.

ERB—At McDonald's Hotel, Friday, Feb. 19th, to Mr. and Mrs. Melbourne Erb, a son.

MICHELLE—At 17 Elmwood street, on Feb. 25th, to Mr. and Mrs. R. A. E. Mitchell, a son.

McDIARMID—in this city on Feb. 26th, to Mr. and Mrs. W. L. McDiarmid, a son.

MARRIAGES.

JEFFREY-SHARP—At the Free Baptist parsonage, Victoria street, on March 2nd, by Rev. David Long, Collins G. Jeffrey, of Waterbury, Queens county, to Miss M. Sharp, of Cambridge, Queens county.

SCOTT-McJUNKIN—in this city, Feb. 27th, by the Rev. P. McKim, John Scott of Montreal and Jennie C. McKim of St. John.

DEATHS.

ARMSTRONG—At Millford, on the 2nd inst., Mary Agnes, aged 15 years, eldest daughter of William and Mary Armstrong.

ALEXANDER—At Fredericton, New Brunswick, Feb. 21st, Jennie Alberta Marguerite, aged 2 months, the infant daughter of Stephen and Eva Alexander.

CLARK—At Woodstock, N. B., on March 1st, Anne, wife of the late Goddard Clarke, in her 75th year, formerly of St. John.

GOODLAPPE—At Maple Forest Farm, Sussex, N. B., March 1st, 1904, Edith John, infant son of Sydney John Goodlappe, aged 12 months.

McALLISTER—Suddenly at Cleveland, Ohio, Feb. 24th of heart failure, Miss M. McAllister, daughter of Charles and Mary McAllister of Sussex, N. B. The remains were brought home for interment.

FRICK—At Fredericton, New Brunswick, Isiah A. Frick, of Upper Greenwich, K. C., on Feb. 12th, Esther B. Frick, in the 72nd year of her age, of Juncton.

SHIP NEWS.

PORT OF ST. JOHN.

Arrived.

March 1—Str. Almoraz, 2,885, Abernethy, from Glasgow, Scotland and Co. general, Sir Cape Breton, 1,190, Kemp, from London, R. P. and W. P. Starr, coal, Sir Canada, 3,770, Synnada, from Newcastle, Eng. Trop and Son, bal. Murphree, 8,718, McKim, from Liverpool via Halifax, Wm. Thompson and Co. and pass.

March 2—Coastwise—Sch. Effort, S. Miller, from Annapolis.

March 1—Str. Montague, Parry, for Bristol.

March 2—Str. Croix, Thompson, for Boston via Maine ports, W. G. Lee.

March 3—Str. Croix, Thompson, for Boston via Maine ports, W. G. Lee.

DOMESTIC PORTS.

HALIFAX, N. S., Feb. 29—Arr. str. Harlow, from Boston; Cambrian King, from Antwerp, for Boston, for coal, and proceeded; Silvia, from St. John's, Nfld., and for New York; Sullivan, from St. John, N.B., and for Liverpool.

HALIFAX, N. S., March 2—Str. Gulf of Annapolis, for Moncton; Halifax, Ellis, for Boston.

HALIFAX, N. S., March 1—Ctd, str. Minia, for sea; Britannic, for Louisbourg, CB.

Sid, str. Bavarian, MacNicol, for St. John, N.B.; Rosalind, Clark, for St. John's, Nfld. (later not previously).

BRITISH PORTS.

GLASGOW, Feb. 29—Arr. str. Ontario, from Portland.

LIVERPOOL, Feb. 29—Arr. str. Ivernia, from New York.

SOUTH AFRICA PORT, Feb. 29—Arr. previously, str. Gulf of Venice, from St. John, N.B.

HONG KONG, Feb. 29—Arr. str. Eretria, Mulcahey, from New York.

At London, March 1, str. Kildona, from Liverpool.

At Montreal, March 1—Arr. str. Ivernia, from St. John and Halifax for Liverpool, and proceeded.

LONDON, March 1—Arr. str. St. John City, from Halifax.

At Turks Island, Feb. 27, str. Robert S. Bennett, Andrews, from Rio Janeiro via Barbados, for Boston via St. John, N.B., and for St. Vincent, and sailed 11th for St. Vincent.

At St. Vincent, March 1—Arr. str. Longbird, from Trinidad (at sail 2nd for Lookport, N.S.).

LIVERPOOL, March 2—Arr. str. Ivernia, from St. John and Halifax.

MANCHESTER, March 1—Arr. str. Manchester, from St. John, N.B.

GLASGOW, Feb. 29—Str. str. Hibernia, from Portland; Tritonia, for St. John, N.B.

LIZARD, Feb. 29—Passed, str. Kildona, from Portland, for London.

ISLE OF WIGHT, Feb. 29—Passed, str. St. John, from St. John, N.B.

LIVERPOOL, March 1—Str. str. Lake Manitoba, from St. John, N.B.

From Turks Island, Feb. 9, str. Moama, from St. John, N.B.

From Melbourne, March 2, str. Pharsalia, from Sydney.

MELBOURNE, March 2—Str. str. Pharsalia, from Sydney, NSW.

BORDAUX, March 2—Str. str. Celtic, from New York; Ivernia, for Boston.

FOREIGN PORTS.

Arrived.

NEW LONDON, Conn., Feb. 29—Arr. str. B. Waterman, from St. John, N.B.

NEWCASTLE, Feb. 29—In the harbor, str. Fortuna, from Windsor, NS, for Philadelphia.

CHATHAM HARBOR, Me., Feb. 29—Arr. str. Manuel R. Ours, from eastern port.

MANUEL R. Ours, Feb. 27—Arr. str. Sallista, from Sydney, NSW, for Cape Verde.

BOSTON, Feb. 29—Arr. str. Saxton King, from Rotterdam; Caledonian, Trans-Canada, from Glasgow.

VINEYARD HAVEN, Mass., Feb. 29—In port, str. John Proctor, from South Amboy, for Gloucester; Wandria, from Elizabeth, for St. John, N.B.; Clara, from New York, for Calais; Maggie Hurley, from Weymouth, Mass., for Bucksport; Scotia, from River Herbert, NS, for New Brunswick.

At New York, Feb. 28, str. St. Peter, Godfrey, from Quebec.

At New London, Conn., Feb. 28, str. William Marshall, from St. John, N.B., for Washington; Roger Drury, Kelson, from Calais for New York.

At St. Thomas, Feb. 28, str. bark Hamburg, Caldwell, from New York for Montevideo.

BORDAUX, March 1—Arr. str. Pandora, from New York.

Buenos Ayres, Feb. 6—Arr. bark Primo, from St. John, N.B.

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PORTLAND, Me., Feb. 29—Ctd, str. A. P. Emerson, for St. John, N.B.

NEW YORK, Feb. 29—Ctd, str. Calabaria, for St. John, N.B.

At Philadelphia, Feb. 29, str. bark Alkaline, for Buenos Ayres.

At New York, Feb. 29, str. bark Calabaria, from St. John.

At Jacksonville, March 1, str. Clarence A. Shaffner, Johnson, for Basco Tura.

Sailed.

Sid, str. Myria, for Louisbourg, CB.

From San Francisco, Feb. 27, str. Astral, Denmark, for Honolulu.

ORLANDO, Me., March 1—Sid, str. Catalina, for Louisbourg, CB.

From City Island, Feb. 29, str. Ravola, Howland, for St. John (and anchored).

From Jacksonville, Feb. 29, str. Annie M. Parker, for Grand, FWI.

From Norfolk, Va., March 2, str. Tanagra, Kelso, for Rotterdam.

From Carver, Feb. 27, str. Gypsum Emerald, for St. John and Passamaquoddy.

BOSTON, March 2—Arr. str. Cambrian King, from Antwerp via Halifax.

NEW YORK, March 2—Arr. str. Ives N. Carver, from Passamaquoddy.

MEMORANDA.

In port at Vineyard Haven, Feb. 29, str. John Proctor, from South Amboy for Gloucester; Wandria, from Elizabeth, for St. John, N.B.; Clara, from New York, for Calais; Maggie Hurley, from Weymouth, Mass., for Bucksport; Scotia, from River Herbert, NS, for New Brunswick.

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