

## The Home Mission Journal.

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a little lower than the angels, for the suffering of death, that he by the grace of God should taste death for every one." The fact that our salvation is through the redemption that is in his blood, makes the gospel the power of God unto salvation to every one that believes it, and is the rich theme of its message. Otherwise the term redemption has no place in its vocabulary, nor in the economy of Grace. So if there is any philosophy in the life, ministry and death of the historic Christ, its most significant and "final word is redemption." Some one has said that redemption was God's strange work. It may be strange to his creatures, but he was familiar with it from all eternity; and it seems to be the great purpose of his heart in creation. "Grace was given us in Christ before eternal ages."

"His busy thoughts at first,  
On our salvation ran,  
E'er sin was born, or Adam's dust  
Was fashioned to a man."

God photographed his moral image in the first Adam, which was soon defaced by sin; but in the second Adam were stored all the personal glories of the divine character, and in the redemption he accomplished on the cross, Deity appears full robed in all his uncreated grandeur and glory, his justice and his grace, his holiness and his truth, his righteousness and his love.

"Here the whole Deity is known,  
Not dares the creature guess,  
Which of the glories brightest shone,  
The justice or the grace."

God in creation is God beyond me; God in providence is God around me; God in law is God against me; But God in Christ is God with me and for me.

But in the discussion of this much disputed subject, we must guard against extravagance on either side; for while we find that the Atonement acts both Godward and manward, we discover limitations in each direction. The Scriptures nowhere represent the death of Christ as in any way effecting a change in the attitude of divine mind toward man. Instead of the death of Christ being the procuring cause of the Father's willingness to save men it was the Father's willingness in this respect that suffered the death of his dear Son. "God so loved the world that he gave his only begotten Son that whosoever believeth on Him should not perish, but have eternal life." As stated in the beginning of this paper, the Atonement is the outcome of the Grace of God; the effect, and not the cause of it.

"He gave us grace in Christ his Son before he spread the starry sky." It is an abuse of the Atonement to represent it as turning divine wrath to love. Such views are not only alien to scripture teaching, but they put that scandalous slander into the mouths of our opponents when they say: "You trinitarians, with your three god theory, have an old God who is so revengeful that he could only be induced to show mercy to his erring children by the butchery of the younger God, who you say was his equal Son." I fear that they have had some reason to throw that foul aspersion in our face. I at one time listened to a man, with much uneasiness for an hour, while he preached with a great deal of pathos in depicting the sufferings that Christ had to endure to make the Father willing to save sinners. I was quite young in the ministry at the time and did not like to make any criticisms; but I thought, if that is orthodox theology it is no wonder that there are Unitarians in the world. "Jesus Christ suffered for sins, the just for the unjust, to bring us to God," not

the just for the just to bring God to us; but that "God might be just and the justifier of him that believeth in Jesus." The scriptures never represent God as becoming reconciled to man, but every where man is spoken of as being reconciled to God through Jesus Christ. The whole divergence and alienation is on the part of man; therefore the whole change must be wrought in him if ever he comes into fellowship with God. "God is in one mind and none can change him;" with him there is no variability nor shadow of turning. "He is always ready to receive the returning prodigal." "He waits to be gracious." "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed to us the word of reconciliation. We are then ambassadors on behalf of Christ, as though God were beseeching by us; on behalf of Christ we pray, be reconciled to God." I do not like all the changes that are made in many of our good old hymns of late, but I like the one that is made in Charles Wesley's hymn, where he says: "My God is reconciled; His pardoning voice I hear." We have it now in most of our books: "To God! I'm reconciled; His pardoning voice I hear." That is more in harmony with scripture teaching and our christian consciousness. We have now seen that the effects of the Atonement operate both Godward and manward, in that it has removed the double curse of sin and the law out of the way of our salvation, making it righteousness just for God to accept us in Christ, and opening for us a new and living way of access to God. "Christ hath redeemed us from the curse of the law, having been made a curse for us." "He hath gone to the end of the law for righteousness to every one that believeth." So that now the legal difficulty in our approach unto God disappears from the eye of faith, Christ having taken it out of the way, "nailing it to the cross." Both the substitutionary and the moral influence value of the Atonement serve their grand design in the reconciliation of a sinner to God. But the manward effect of the Atonement is not completed until the sinner has come to God through Jesus Christ; He can only have peace with God when he has received the at-one-ment, and then he has peace of conscious also, which is so essential to his comfort hope and courage, for "conscience makes cowards of us all."

The love of God is nowhere seen so beautiful nor felt so powerful, as when beheld in the face of Jesus Christ on the cross. But we are aware that this doctrine of grace, stained with the blood of expiation, forgiveness, founded on vicarious satisfaction has been the offence of the cross at all times. But let us not be intimidated by it, but let us go forth with Him, bearing His reproach. "Salvation by the blood of Christ" is the hope set before us in the gospel, and is the backbone in the faith once delivered to the saints. When oppressed by the weight of conscious sin, our only consolation is, that the blood of Jesus Christ cleanseth from all sin.

"Thy blood, dear Jesus, Thine alone,  
Hath power sufficient to atone."

"The thunders of Sinai are hushed in the cries of Calvary; the fires of that burning mount are put out by the tears and sweat of Gethsemane."

The mortgage claim of law against insolvent humanity is cancelled by the precious blood of the God man mediator Jesus Christ. "There is therefore now no condemnation to them who are in Christ Jesus." The economy of grace is a theology of blood. Let us not shun to declare its message. It is the balm of life, the cure of woe, the antidote of death, and it sets the gates of heaven ajar; whence fall upon our ravished ears the notes of the countless multitudes who have come out of great tribulation, having washed their robes and made them white in the blood of the Lamb, standing with palms of victory in their hands before the throne of God, singing unto Him who loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God; to Him be glory and dominion for ever amen. And until we join their company let our songs be of this type:

"Dear dying Lamb, Thy precious blood  
Shall never lose its power,  
Till all the ransomed church of God,  
Are saved to sin no more."

THE END.

## The Coming of Caroline.

BY MARY E. Q. BRURN.

### CHAPTER XV.

"Today is Friday!" Mrs. Rossman exclaimed, as her slender fingers clasped and unclasped themselves nervously. "Oh, what can I do? Do you really suppose that this Mag—for it is doubtless Mag—will carry out her part of the agreement? And oh, how can she expect me to get such a sum of money so soon! If I only had a little more time, then you see, I might perhaps find a purchaser for my cottage. I think I will see Judge Dent right away; he has considerable dealings in real estate and such things; he may know of some one—"

"Oh, do not trouble yourself!" Mr. Leonard broke in eagerly. "And surely you must not think of parting with your cozy little home."

The minister's voice was full of the deepest kindness as he added, "Do not worry, I repeat. The money will be forthcoming, I assure you. I will attend to that part—hush! yes, you may pay it back some time if you insist on doing it. But the question before us is whether this Mag will keep her part of the agreement."

"Oh, she must—she must! If I see her, I will beg her on my knees to give up little Caroline!" Mrs. Rossman sobbed.

"I do not think she will be offered any such appeals," and Mrs. Leonard's voice grew stern.

"I will have the money for her, but if she does not keep her word, I fancy I will not tolerate any evasion—if there is any chance at all for the arm of the law to reach her. However, a matter like this is like fighting in the dark; one does not know where to strike! So do not hope too much, my dear Mrs. Rossman; there may be some delay in rescuing Caroline."

It was late that evening when Mr. Leonard and Mrs. Rossman, with a trusty serving-man well in the rear a precaution suggested by the minister's mother, walked down to the place designated—the old pier at the east end. The road ran along between river and canal, being indeed a mere tow-path.

It was very dark. Now and then they passed a dull red glow from the cabin of a canal boat drawn up to the shore for the night, while the farther side of the river had its inky blackness faintly illumined by reflections from a paper-mill windows and those of a long line of tenements. The air was heavy with dampness. It was not a pleasant place for an evening's stroll.

James, the serving-man, took up his station on a pile of lumber near by, while Mr. Leonard and his companion slowly paced up and down the path awaiting the coming of the mysterious stranger, who, Mrs. Rossman comforted herself, was to bring Carol back again.

They were somewhat ahead of the hour of meeting, for just as they reached the spot the clock down in the town struck ten; so the time of waiting was tedious indeed, and, as the minutes passed, suspense seemed almost unendurable. More than once Mrs. Rossman paused involuntarily as the sound of an approaching footfall snote her ear and she listened eagerly, longingly, for the patter of beloved little feet, but it was only some late toiler, homeward bound, or a straggling toper from an unsavory saloon on a distant corner. A sense of loneliness, of dismal foreboding oppressed her, and she instinctively drew nearer her kind protector.

"Oh, my heart feels so heavy," she whispered. "Do you suppose anything has happened to Caroline? Oh, the horror of having the child in the power of such persons!"

"Dear friend, remember Him who can bring all devices of the wicked to naught. Trust Him! Commit thy ways unto Him!"

The tender words of the deep, strong voice comforted the trembling, fearful heart, and the woman turned her face from the grim darkness, the gloomy river and the lonely path, up toward the starry sky—toward Him who "gives his angels charge."

Suddenly Mr. Leonard paused and drew a long breath. Reaching into his vest-pocket, he found a match, struck it and held his watch close to the little fluttering blaze.

"Ah, it is I as I thought. Nearly five minutes past the time for meeting the writer of that note. She or he has not been very punctual, or else means to fail in keeping the appointment."