

THE HOME MISSION JOURNAL.

VOLUME I.

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Building God's House.

Haggai is the prophet of commonplace, unwellcome duty. Fifteen years had passed since that first outburst of national enthusiasm had led a great company of the exiles back to Jerusalem. On the familiar soil of Palestine they had confronted the hard conditions of pioneers. They had to construct all the surroundings and instruments of civil and religious life from the ground up. The help of Persian Government, upon which they had so confidently reckoned, had largely failed them. The opposition of the Samaritans had placed a serious obstacle in the way of work upon the Temple. That enterprise, which had been the inspiration of the Return, had been suffered to lay. The private houses of the more prosperous people far surpassed "the House of the Lord." Haggai could justly say: "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?"

The truth seems to have been that the difficulty of getting a firm foothold on the soil, a succession of bad harvests, and failure of the Persian subsidy had led the people to believe that they were doing pretty well if they succeeded in providing for their own wants, and that "the House of the Lord" must wait for better times.

Now Haggai's message was addressed to the actual state of affairs. In substance he anticipated Secretary Chase's famous expression, "The way to resumption is to resume." He told the people that the way to build the House of the Lord was to go to work and do it. "Go up into the mountain and bring wood and build the house." They had not begun to realize their own capacities for successful work. A little industry, enterprise, and self-denial would achieve wonders.

We can hardly imagine a more wholesome lesson for many of our churches to day than the blunt words of Haggai. The institutions of religion in many a community are declining from the causes which the prophet discerned. The people have about all they think they can do to support themselves; times have been bad; the State Convention has not kept up its appropriation; the church building is out of repair; no pastor has been settled because it is cheaper to have "supplies;" the general condition of religious interests is frayed and shabby. Haggai tells us what should be done. Without waiting for outside help, or better harvests, let each one give of the time and strength and money he has for building the House of the Lord. "Go up to the mountain and bring wood and build the house."

Haggai saw clearly that this interest and self-sacrifice for the material side of worship would react upon the distinctively spiritual life of the people. The style of Haggai is crabbed and uncouth, but from her lips, like water gushing from a flinty rock, there sprang exultant expression of the spiritual glory of Israel. You can do nothing toward arousing an interest in sustaining religious institutions until you have a revival of religion, some people are always saying. That is only a half truth. You may go far towards securing a revival of religion by the performance of some of the most commonplace duties connected with the material side of religion. The determination of a church to keep everything connected with the meeting-house in a manner befitting the honor of God is often the beginning of a renewed spiritual interest, and time and again the payment of a church debt has been the commencement of a revival. The love and sacrifice elicited in the performance of a material service extends itself over all the activities of the soul. — *Watchman.*

The reason some preachers did not call a council in Jerusalem to pronounce upon the undue excitement of Paul's preaching was because — they were not there.

A Hero.

A few years ago, a fire broke out in a charming little Swiss village. In a few hours the quaint frame houses were destroyed.

One poor man was in greater trouble than his neighbors even. His home and cows were gone, and so also was his son, a bright boy of six or seven years. He wept and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins.

Just as daybreak came, however, he heard a well-known sound, and, looking up he saw his favorite cow leading the herd, and coming directly after them was his bright-eyed little boy.

"Oh, my son, my son!" he cried, "ate you really alive?"

"Why, yes, father. When I saw the fire I ran to get our cows away to the pasture lands."

"You are a hero, my boy!" the father exclaimed.

But the boy said: "Oh, no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do."

"Ah," cried the father, "he who does the right thing at the right time is a hero."

Nobody Made It.

Beecher and Ingersoll were always great friends. Mr. Beecher had a celestial globe in his study, a present from some manufacturer. On it was an excellent representation of the constellations and stars which compose them. Ingersoll was delighted with the globe. He examined it closely and turned it round and round. "It's just what I wanted," he said; "who made it?" "Who made it?" repeated Beecher. "who made this globe? Oh, nobody; colonel, it just happened!"

More Than Ever.

There is a good thought in the following incident, told in the "Review of Missions." It is not enough for the Christian to go on year after year on the same level. He must rise to greater heights; he must grow in grace and love.

One of the shining lights among Japanese Christians is a major in the garrison stationed at Kumamoto. When he was transferred from his former station to Kumamoto, and reported for duty to the commandant of the garrison, the latter asked him:

"Well, Major, still a Christian?"
"No," was the prompt reply. "I'm not still a Christian; I'm more a Christian than I've ever been before."

"Then Lift."

Two men were at work on a sewer together. One of them, who was a Christian, spoke to the other about his soul. Just then it became necessary to lift a pipe, and the man who had been speaking of Christianity left his companion to do the lifting alone. The second man stopped a moment. "You say that you are a Christian?" he asked. "Yes." "Then lift!" was the prompt retort.

A Happy Christian.

A young mechanic who had strayed into a religious meeting and there gave his heart to Christ, went home and told his wife that he had become a Christian. He immediately set up a family altar and began to ask a blessing on his food at table. "One day," so his wife reported, "he lifted up his face from the table over which he had bowed to give thanks for his daily bread, and, with tears running down his face said, 'Wife, it has only been a week since I began to live. It is a blessed thing to alive with God.'"

The First Gospel Church.

A brother sends us the following quaint lines composed many years since, and quite familiar with the older brethren. The author's name is not given.

In witness to the gospel an ordinance we find,

And in the third of Matthew this ordinance enjoined;

Enjoined on all believers, come witness how the Son,

Did come and was baptized by His own servant John.

Not at the river Jordan, but in the flowing stream,

Stood John the Baptist preacher when he baptized the

Lamb;

And Jesus Christ the Saviour, out of the water came,

To show that we must follow and pattern after Him

Some say that John the Baptist was nothing but a Jew,

The Word of God informs us, he was a preacher too;

A preacher to the people the gospel to impress,

Likewise enforce the need of a Saviour's righteousness.

Tradition will tell you that these sentiments are new,

But read the third of Matthew, you'll surely find

them true;

That there were none baptized but such as did believe,

And none but believers will almighty God receive.

Then read the Gospel story, go read it o'er again;

That there were none baptized, but did repentance

bring;

If you believe on Jesus you'd be baptized like Him,

So long as you neglect it, it is to you a sin.

This ordinance of Jesus doth stand so firm and strong,

That none can overthrow it though they've endeavored

long;

And Jesus and His Kingdom shall stand forever sure,

When antichristian power shall fall to rise no more.

Infants were brought to Jesus, were brought for Him to

bless;

His blessing they received and shall forever rest;

Then welcome tender parents to bring your babes along,

But not to be baptized, for Jesus baptized none

John was a gospel preacher when he baptized the Lamb,

And Jesus was a Baptist, and thus the Baptists came;

If you would follow Jesus as Christians ought to do,

You'd come and be baptized, and be a Baptist too.

When one hears a preacher tell a wonderful story of quite ancient origin, which he has often heard told in the pulpit before, and then hears the preacher make himself one of the chief participants in the remarkable incident, it must be confessed that it is difficult, to say the least, to appreciate fully the moral which the preacher draws from it. It is a perilous habit to associate oneself with stock illustrations. It usually does not add to the story, while it may detract from the speaker's credibility.

The idea of classes for men in the Sunday school is gaining ground. Many schools have established them with the most desirable results. One serious problem is to get the right kind of teacher. The pastor is often called upon for this work, but he should hardly undertake it if any other suitable person can be found to perform it. These classes should be rigidly restricted to grown men. It is fatal to their success to have a sprinkling of half-grown boys. One reason why the Sunday schools fail to hold many adult scholars is that they do not make any provision for them. They appear to assume that milk is the proper food for men.

Paul was a sensationalist; he turned the city upside down because it was wrong side up.

There are as many different ways of preaching the gospel as there are men who preach it. Don't imitate, but originate. Some preachers try to preach as did Dr. Howard Crosby, without his brains.

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The Bible as Literature and Much More.

ROBERT STUART MACARTHUR.

X

(Continued from last issue.)

Proofs of Inspiration.

To deny that the Bible is a divine book, on the ground of its real or supposed imperfections, is as unreasonable as to deny that the world was created by God because of its imperfections, or to deny Jesus Christ was perfect simply because His character is inexplicable, judged by the standards of human conduct usually recognized among men. We must hold clearly in mind the purpose for which the Scripture was given, in order that we may rightly judge of its character. We have no right to criticize the Bible because it does not contain truths which it never was designed to teach. As well might we find fault with a volume of poetry because it does not contain all needful knowledge of mathematical problems; as well might we object to an oratorio because it does not give us knowledge of hydrostatics or hydraulics. Men have been most unreasonable and uncritical, because unwisely critical, in their treatment of the Bible. It has suffered alike from cynical foes and heedless friends. We should judge it chiefly as a work of religious faith and life; and in this respect it is an infallible guide to duty on earth and to glory in heaven. This is its chief function. This exalted aim enables it above all other books. Thus it is appropriately a divine human work. Its specific design, its distinctive glory, must necessarily limit its range of topics and its method of discussion. We do not expect it to be a treatise on railways, steamships, telegraphs or telephones. If it completely discusses the sublimest and divinest of themes, that ought to be glory enough for one volume. Its chief purpose, as we have seen, its divine prerogative, is that it is a text-book of religion. If I have a guide-book to India giving me correctly the time-tables on railways and steamships, and a thousand other things immediately connected with my journey in India, I shall not reject it even if I find in it some incidental allusion to the United States containing a slight error in American history. Its function is as a guide to India. It may still be that to an admirable degree, even though it contains some erroneous allusion to botany, geology, or some other science unconnected with its purpose. It is true that some of the Bible's doctrines involve historical facts, but it is easy to make distinctions between historical facts of vital importance and those of merely incidental relation to the purpose for which the Bible was given. The existence of scientific errors in the Bible is not yet proven. A careful and unprejudiced study of Joshua x:12-14 will conclusively show that the Bible does not affirm that the sun and moon stood still, or that Joshua prayed to God that they might pause in their course. The passage shows, when properly interpreted, that Joshua did not pray to God at all, but that he simply apostrophized the sun and moon. The time has come when we must make sharp distinctions between the revelations. The time has come when that passage should no longer be a stumbling-block to either saints or sinners. It has too long received a degree of importance alike from the friends and foes of revelation, of which, when truly interpreted, it is utterly undeserving.

Direct Proofs of Inspiration.

The Gospels claim that Christ promised inspiration to His apostles: John xiv:16, 17, 26;

xv:26, 27; xvi:13-15. It is also claimed in several passages that in accordance with Christ's promise the apostles received inspiration in their teachings. But a few of these passages need here be cited; Acts iv:8; xi:15; xv:28; I Pet. i:12. The apostles did not hesitate to put themselves on a level with the Old Testament writers, and to these writers they granted inspiration. They thus claim for themselves the degree of inspiration which they attribute to the writings of the more ancient Scripture. 2 Tim. iii:16; 2 Pet. i:19-21. The meaning of this passage from Timothy has been much discussed, but it refers of course to the Old Testament. The revised version gives the rendering, "Every Scripture inspired of God is, etc." Is this a true rendering? According to the common rendering of this passage inspiration is affirmed of all Scripture. According to the rendering of the revised version the inspiration is greatly limited. One hesitates to affirm his conviction that the common rendering is the true one, when scholars and men and the revised version seem to prefer another interpretation. Scholarship, however can match scholarship on both sides of this subject. Rules of Greek syntax can be marshalled to show that the common rendering is conformable to the recognized laws of this most accurate of all languages. It is difficult to believe that the apostle meant to affirm that divine inspiration belongs to a part of Scripture, but not to the whole, or that he meant to give us a rule by which to judge whether or not any part of the Scripture is inspired, and that rule or criterion being simply its utility. Who is to be the judge of its utility? If that rule be adopted then every man makes his own Bible. Neither Christ nor any of His disciples ever named a distinction between different parts of Old Testament Scripture. The doctrine plainly taught in the text under consideration, and the doctrine sustained by many other Scriptures, is that all the writings called the sacred Scriptures are divinely inspired. In the Old Testament the authors frequently testify to the divine origin of their message. They use such language as "the word of the Lord came," or "the Lord spoke by His servant." We know that the prophets were specially called of God. The New Testament writers make most explicit statements regarding the inspiration of the writers of the Old Testament. The inspiration of the New Testament is also affirmed by the apostles resting upon the infallibility of their words: 1 Cor. ii:13; 1 Thess. ii:13; 2 Thess. ii:16. No one can intelligently affirm that the apostles were not competent witnesses, or either will any one dare say that they were dishonest or faratical. Their lives were singularly transparent and beautifully consecrated. Apart from the superintendence of the Spirit of God over their lives and words, we cannot account for the purity of the one or the divinity of the other. With all the diversity in the style of the various writers, there is such a unity in thought as to suggest a superintending spirit which ruled over the work of all. These writers never wrote with the thought that they were contributing each his part toward harmonious and immortal literature. Each wrote of his own individual taste and with his special purpose and designs; and yet all contributed toward one complete whole to such a degree as to evoke the admiration and enthusiasm of the world.

(To be Continued)

Salvation, Deliverance, and Association with Christ—Luke vii:36-50; viii:43-48;

x:33-42

(Concluded.)

H. S. COSMAN.

3. ASSOCIATION WITH CHRIST. Thirdly, let us consider our Saviour's visit to Bethany in the hospitable home of Martha and Mary to which we are indebted for the lessons taught of association with Christ.

"Now it came to pass as they went, that He entered into a certain village and a certain woman named Martha received Him into her house. And she had a sister called Mary, which also sat at Jesus feet, and heard His Word. But Martha was troubled about much serving, and came to Him and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid

her therefore that she help me. And Jesus answered and said unto her; 'Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.'" Luke x:38-42.

Here we have illustrated in this narrative the climax of Christian life and activity in this world, and that is association with Christ. Could any circumstance be more vivid for example as this sublime picture affords? Here is the culmination of all Christian endeavour, here is the man of God taking unto himself the whole armour of God, becoming perfect, and thoroughly furnished unto all good works, or as the Apostle Paul writes to the Ephesians; "That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to apprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."—Eph. iii:17-19.

We find Martha receiving the blessed Son of God into her house, and although busily occupied with domestic duties, her sister Mary also sat at Jesus feet and listened attentively to the gracious words that fell like pearls from his sacred lips. I am glad for that little word "also," as it implies that Mary had finished her domestic duties and was now willing to hold communion with her Lord. Martha represents the Christian occupied with household duties, ministering to the needs of those around while neglecting the things that feed the soul.

She needed to realize the necessity of getting near to the heart of Christ with that consciousness of abiding in Him as Mary in her simplicity of faith happily experienced; but instead allowed the cares of life to so perplex her as to rob her of this privilege. There are very many believers just like Martha in this particular: Somebody uttered a truth some time ago that is worth meditating over: "Some Christians are so busy trying to do something for Jesus that they have no time to let Him do something for them."

How true has this been in our experience. We become occupied with ourselves and the needs of those around us, and shut ourselves out of the personal blessings that we need, and that are freely given to us for the development of the divine life within. I am not denying the responsibility of helping others, but along with this precious quality of disposition the soul should ever be in conscious association with its risen Lord, and experience for itself those heavenly delights of joy and communion as to be enabled to say in the opening sentences of the twenty-seventh psalm: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid."

There is a dissipation of soul which comes from entering needlessly and too deeply into the interests of the world. Every one of us has his divine calling; and within the circle pointed out by God Himself, interest in our work and its surroundings is a duty. But even here has the believers need to exercise watchfulness and sobriety, and still more do we need a holy temperance in regard to things not absolutely imposed upon us by God. If fellowship with Christ and abiding in Him really be our first aim, let us beware of all needless excitement. Let us watch even in lawful and necessary things against the wondrous power these have to keep the soul so occupied, that there remains but little power or zeal for fellowship with God. Then there is the restlessness and worry that come of care and anxiety about earthly things; these eat away the life of trust and communion, and keep the soul uneasy like a troubled sea, so that the soul cannot enter into the blessed experience of unmoored association with Christ. The heart occupied with its own plans and efforts for doing God's will instead of consciously abiding in Christ must fail continually.

We learn in order to have power for good to those around us, we must be in intimate communion and fellowship with Christ, and have our hearts enriched with those truths that have been spirit taught.

Francis Ridley Havergal, who has given us some of the sweetest poetry of modern times, has written a verse that may aptly be applied to the devoted life of many, in that it shows forth the love that actuated her every movement:

"But the more I find him precious,
And the more I find Him true,
The more I long for you to find,
What He can do for you."

This is the normal condition of a child of God to be always in conscious fellowship with Christ, living in the power, energy and love of an un-grieved spirit, then the motive of love service will be in sincerity and truth. "But one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her."

This is an eternal association; an indissoluble union never to be severed, as we find the doctrine stated in the eighth chapter of Romans.

The thought running through this chapter, like the "emerald of the meadows," is a theme of momentous interest and concern to every child of God. In it we have no condemnation or judgement, Christ having taken the place of judgement on the cross to the man in Christ Jesus.

There is also identification and fellowship with Christ freely to all the blessings God will bestow upon Him. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." Romans viii:32.

Nothing can be laid to the charge of God's elect ones, and none will be able to condemn since Christ has died and lifted them up into the heavens, seated there in the estimation of faith at God's right hand. "As He is so are we in this world;" "accepted in the beloved," and graciously owned before the Father's face, without spot or wrinkle or any such things. More happy but not more secure are the blood-washed throng who now in heaven adore Him.

Is it any wonder the Apostle asks: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay in all these things we are accounted more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Romans viii:35-39.

Here we see that the perfection of our Christian walk down here is the supreme love of God, finding a response in the heart of the believer of love to Him, constraining to a life of loving, cheerful service.

To recapitulate, let us keep in the memory those blessed lessons that these three interesting narratives teach us. By the story of the woman recorded in the seventh chapter of Luke we have brought out in their order, salvation from the consequences of sin; justification by faith, and peace with God through our Lord Jesus Christ.

By the woman who was healed from her issue of blood we go a step further in advance than in the previous case of being delivered from the bondage of sin, and find blessed deliverance for the child of God from the enemies that beset him in his pilgrimage journey through life.

By this incident the Holy Spirit gives us concerning the sisters of Bethany, Martha and Mary, we have portrayed in beautiful characteristics eternal association with Christ.

Martha represents the Christian in loving service, while Mary one in intimate association and communion with Christ, and being occupied with the boundlessness of his grace, and while beholding the glory of God in the face of Jesus Christ are changed from glory to glory. That "good thing" which she had chosen was never to be taken away.

We learn by these three experiences of the child of God in this world that there is a divine order of doctrine running through the Bible, and that these blessed doctrines of salvation, deliverance and association with Christ are the evident experience of the children of God from the bondage of Egypt through the wilderness journey to the promised land. This is our blessed privilege of attainment down here in this lower scene, and having chosen the good part we are eternally and morally identified with Christ, who shall by and by present us faultless before his Father's face as trophies of his grace.

Ordination.

Pursuant to a call issued by the Tabernacle Baptist Church, a special meeting of the Southern Association convened in the Tabernacle Church on September 28th, at 3 p. m., to consider the advisability of setting apart to the gospel ministry their Pastor-elect, *Ero. P. J. Stackhouse*. In the absence of the Moderator and Clerk of the Association, *Rev. J. H. Hughes* was selected as Moderator, and *Rev. M. C. Higgins* as Clerk. After singing "All hail the power of Jesus' name," and prayer by *Rev. Ira Smith*, the following delegates were then enrolled: *Tabernacle, C. W. Morrell, J. McRae, Wm. McRae, H. Jones, H. Parker, H. Best, Germain; Rev. G. O. Gates, Wm. Lewis, J. J. Bostwick, Leinster; Rev. Ira Smith, Rev. J. L. Shaw, T. L. Hay, Carleton; Rev. M. C. Higgins, J. McKinnon, E. L. Strange, St. Martins; Rev. S. H. Cornwall, Delegate in his own right, Rev. J. H. Hughes.*

Rev. J. Bennet Anderson, of London, England, *Rev. J. W. Manning* and *Bro. L. L. Sharpe* were invited to a seat in the council.

Bro. C. W. Morrell, clerk of the church, then gave statement of the record of the church calling for council.

Bro. Stackhouse was then called upon to give an account of his conversion, call to the ministry, and views of Christian doctrine, which he did in a most convincing, satisfactory, and highly creditable manner. He was closely questioned by the council on the different parts of his belief, relative to the leading doctrines of our Faith and practice. During all the period of the examination his replies evinced our brother's ability to defend the doctrines he had set forth.

Warm, appreciative and highly commendatory words were spoken by *Bros. J. McKinnon, L. L. Sharpe* and *E. L. Strange*, members of the West End church, of the early life and character of our brother.

At the close of the examination the following resolution was unanimously adopted:

"That this Association sitting as a council having heard the story of our brother's conversion, call to the ministry, and views of Christian doctrine, heartily recommend that the church proceed with the ordination."

In the evening the following programme was carried out, viz: Reading Scripture and opening prayer, *Rev. J. L. Shaw*; sermon, *Rev. S. H. Cornwall*; ordaining prayer, *Rev. J. H. Hughes*; right hand of fellowship, *Rev. Ira Smith*; charge to the church, *Rev. G. O. Gates*; benediction, *Rev. P. J. Stackhouse*.

M. C. HIGGINS, Sec'y.

St. John, West, Sept. 29th.

Ordination.

On the afternoon of October 5th, the council called for the purpose of considering the advisability of setting apart to the gospel ministry *Bro. H. B. Slat*, pastor of Marysville and Nashwaak Baptist churches, convened in the Marysville Baptist church at 3:15. *Rev. W. D. Manzer* was appointed Moderator and *Bro. F. B. Seely*, Secretary. The delegates from the churches were enrolled in the following manner: *First Kingsclear, Rev. P. R. Knight; Richmond, Rev. Calvin Currie; Macnaquac, Deacon Jas. F. Clark; Fredricton, Rev. J. Freeman, Deacon J. Clark; Gibson, Rev. J. E. Champion, Deacons, Babbitt and Hall; New Maryland, Deacon Henry Morgan; Newcastle, Rev. N. P. Gross; Nashwaak, Deacon C. Manzer; Marysville, Deacon C. Smith; Glenoe, Rev. W. D. Manzer; Manguerville, Bro. Tredwell. Bros. F. O. Erb of St. John, and W. T. Brown of Marysville were invited to seats in the council. The candidate was then requested to give a statement of his conversion and call to the ministry, after which *Rev. J. D. Freeman*, being appointed to examine the candidate on his views of Christian doctrine, interviewed him to a considerable extent on the fundamental truth of the Bible. *Bro. Slat* being then asked to withdraw, it was moved that the statement of his conversion, call to the ministry and Christian doctrine of the candidate be received and to proceed with his ordination. The ordination exercises were carried into effect in the evening before a crowded house by the moderator (*Rev. W. D. Manzer*) giving opening hymn and prayer; reading of Scripture by *Bro. F. Seely*; prayer, *Rev. C. Currie*; ordina-*

tion sermon *Rev. J. D. Freeman*; laying on of hands, *Revs. Freeman, Champion, Currie, Knight and Manzer*; ordination prayer, *Rev. J. B. Champion*, right hand of fellowship, *Rev. W. D. Manzer*; charge to church, *Rev. C. Currie*; charge to candidate, *Rev. R. P. Knight*, and benediction by *Rev. H. B. Slat*. The evening service was particularly impressive, the sermon, ordaining prayer and charge to the candidate being especially marked with the Spirit's power.

Corner Stone Laying

For some time past the Baptist of Waterside have had it laid upon their hearts to arise and build. At last they have translated their resolve into action, and on Wednesday afternoon, Sept. 27th, Pastor Milton Addison laid the corner stone of a more commodious and convenient house of prayer, in the presence of a large company. At the conclusion of the ceremony the friends repaired to the old meeting house, and those who had not seen its interior before were much impressed with the evidence it afforded of the urgent need for the work which has been undertaken. After reading and prayer, the *Rev. C. W. Townsend of Hillsboro* gave an appropriate address in which he spoke of the significance of a building for the worship of God, and clearly enunciated the great principles for which Baptists stand. After some earnest remarks from *Rev. T. Bishop, B. A., of Harvey*, Pastor Addison made an appeal for contributions, and over \$300 was soon pledged. This was in addition to the several hundred dollars previously promised. In the evening the *Rev. C. W. Townsend* delivered his popular lecture on "Marriage," after which refreshments were sold. The total proceeds of the day were about \$320.

The good friends of Waterside still require a very considerable sum in order to complete the new sanctuary, and as they are but few, and are themselves giving generously, they deserve the help of Baptists in other places. We may mention that the edifice now in courses of construction is the second taken in hand on the same field during the pastorate of Mr. Addison. Last June a beautiful little house of worship was dedicated at Alma.

Waterside, Albert Co., N. B.

A Clean Heart.

Did you ever go into a paper mill—a regular rag-paper mill, where the old dirty rags of the street are brought in and cleansed and purified until, through many changes, the old rags grow to be new white paper?

That is the kind of new heart God gives us. We bring God something in exchange for the new heart. Rags—that is the Bible calls our best righteousness. But when he has done with them, they are clean and white and ready for him to write his new name on.

One Man's Work.

In a pretty church on the Island of Anityum in the New Hebrides is a tablet erected by grateful natives to the memory of their missionary, *Rev. John Geddie*.

On this tablet is written in their language the following:

When he landed
in 1848

There were no Christians here,
And when he left

in 1872

There were no heathen.

The ways of Providence may not always fall in with our desires, but they would always commend themselves to our rational nature, if we had a better understanding of the conditions under which the divine plan is working and the end it contemplates.

News of The Churches.

Reports come in from various parts of the Province certifying that divine movements are among the churches. May its volume increase with mighty momentum until by its resistless power, multitudes shall be swept into the kingdom of grace.

CHIPMAN.

The new house at Chipman Station was opened on the 8th, inst. Revs. Snell, King, Springer, Gross and Coombs were present in attendance at the Quarterly Meeting, which met at the same time and place. A large congregation gathered from various parts of the country and took a deep interest in the services. The singing was especially good and was arranged by Mrs. H. B. Hay, church organist.

ANDOVER.

God has blessed the church here in this place, it was our joy to add two to our membership last Sunday by baptism, Miss Ethel Armstrong, and Miss Belle McLeod. The ordinance was performed by R. A. E. Hayward.

R. W. DEMMINGS.

NEWCASTLE,
GRAND LAKE.

Brother N. P. Gross is still being blessed in his work; conversions are taking place under his ministry. On Sunday, October 1st, three were baptized by him at Newcastle Bridge. May the good work go on.

OAK BAY.

The churches under Bro. J. D. Worden's care are moving on religiously and financially. They have raised \$37. for foreign missions lately, enabling our Brother to redeem his pledge for \$20. made at the convention at Fredericton, and to exceed the amount. This is as it ought to be. Sabbath school work is proceeding finely, and congregations on Sundays are large in all the five churches which he serves in the gospel.

BENTON AND
CANTERBURY.

We have been greatly encouraged in our work on this field. The last Lord's day was a grand day for us. In the morning we met at the baptismal waters, one brother was buried with Christian baptism. The Lord converted him from a Roman Catholic to become a Baptist. He was received into the fellowship of Second Canterbury Baptist Church in the presence of a large number of people. In the afternoon we drove ten miles to Benton, and held a meeting from 3 to 4 o'clock, after which we wended our way to the beautiful baptistry God has given us; two believers were baptized and received into the fellowship of the Benton church; and after preaching at 7.30 in the evening the church remembered the Lord Jesus in breaking of bread and pouring the cup. It was a time of refreshing to us all. The good work is still moving on; others are expected to obey their Lord in the ordinance of baptism next Lord's day.

C. N. BENTON, pastor.

TEMPERANCE VALE,
YORK CO., N. B.

On Sept. 16th, we received into the Temperance Vale Baptist church Bro. Charles Sterling who came to us from the Free Baptist body, because he was more in sympathy with the teachings of the Baptist church than the Free Baptist. During the past four years our brother has been engaged in pastoral work and held a district license from the denomination to which he formerly belonged. Bro. Sterling is a man of good ability and an earnest worker in the Master's service and we trust he will be a blessing to the church of which he is at present a member and from which he holds a license to preach the Gospel. May the Lord abundantly bless him and make him a great blessing for good is our prayer.

A. A. RUTLEDGE, pastor.

ANDOVER.

Bro. R. W. Demmings spent the summer in this field with great acceptance to the people and some satisfaction to himself. He closed his labors on this interesting and important field the first of this month and returns to his work at Wolfville. There are several preaching stations,

at Andover, Perth, Aroostook Junction and Forest Glen. Bro. Demmings also preached at Grand Falls where there is quite a good opening for Baptist preaching, if the right man can be gotten to go in and work—the whole Tobique valley is excellent missionary ground for Christian work. We hope the Home Mission Board of this province will see that these fields are occupied. Three men are needed if Bro. Miller leaves the ground. On Sept. 24th, two were baptized at Andover by Rev. A. H. Ward. The man who wants to work can find ample scope for his endeavor here.

NEW CANAAN, N. B.

The first Sunday in October was truly a red-letter day in the history of this people. For some time now a young Baptist (lic.) Bro. Blackburn has been holding services in this neighborhood and the fruits of his labors was in evidence as 22 happy converts stood on the banks of Old Canaan River prepared to follow their Lord in His own appointed way, and as to young men and 12 young women, bright, intelligent, happy disciples took their places on the river's bank in the presence of a great concourse of people from all parts, the writer could not help thinking of the words, "After the fathers shall come the children." The services commenced about 10 a. m. with singing. Bro. Blackburn is a good singer and led this service of praise. At 10.30 the Rev. Frederick T. Snell preached to a crowded house on the "Choice of Moses." At 2.30 the ordinance of Believers' Baptism was administered by the Rev. E. C. Corey, who proved himself an able administrator. At 4 we had another meeting in the church, crowded to its utmost capacity, when addresses were delivered by Bros. Corey and Snell, after which the right hand of fellowship was given to those who had been baptized, and following upon this the Lord's Supper. The day was closed with a social service at night in the MacDonald school house.

—Messenger and Visitor.

F. T. S.

Administer.

It has always seemed strange to us that Baptists should perpetuate the use of the word "administer" in connection with the ordinance. So unpriestly a people should not be so much in love with the language of sacerdotalism. But our ministers who seem to have no taint of high churchmanship in their theology or dress go on from generation to generation using language which is only appropriate to the sacerdotal system of the Episcopate. Probably no great harm is done, but consistency (and consistency is one of our Baptist jewels) should lead us to eschew the use of words which are associated with priestly functions. The early communion resembled a frugal family meal in most respects, but no one presiding at a simple repast would think of saying that he administered the food to the family or guests. Then, when brethren speak of administering Baptism, and the Sacrament, or of candidates "receiving baptism at their hands," the old ecclesiastical fiction receives a countenance which should not be given it. Better for us to stick to our denominational simplicity and not put on the airs of the priest.

As to When the Century Ends.

J. S. WRIGHTNOOR.

If "S. W. W." will take the trouble to revise his answer to this question, "Is not this year (1899) the last year of the present century?" he would reach a different conclusion as to when the twentieth begins. He answers it thus: "Certainly, for every year from 1800 to 1899 inclusive belongs to the nineteenth century."

Let us see. When did the first century begin? With January 1st, of the year One. It did not end with January 1st of the year 100, for, if so, the first century consisted of only 99 years. The first century therefore included the year 100, and closed December 31st, A. D. 100. Therefore the second century began with January 1st, 101. In the same way the nineteenth century began with January 1st, 1801, and will close December 31st, 1900, and the twentieth century will begin January 1st, 1901.

In Time of Trouble.

SAY

First—He brought me here—it is by His will I am in this strait place, in that will I rest.

Next—He will here keep me in His love, and give me grace in this trial to behave as His child.

Then—He will make the trial a blessing—teaching me the lessons He means me to learn, and working in me the grace He intends for me.

Last—In His good time He can bring me out again—how and when He knows.

Say—I am here, 1st, By God's appointment, 2nd, In His keeping, 3rd, Under His training, 4th, For His time.—Rev. Andrew Murray.

Died.

SECORD—At Long Creek, Sept. 28th, of paralysis, Charles Secord, sr., aged 67 years.

MCLAN—At Coal Creek, Chipman, N. B., Sept. 30th, Sarah Blanche, daughter of Charles H. E., and Bertha McLan, aged two months.

BURK—Robert Irving Burk of Andover, N. B., departed this life Aug 23rd, at peace with God through faith in the Lord Jesus Christ, in the 61st year of his age.

WRIGHT—At Andover, N. B., Aug. 19th, the beloved wife of Deac. n Wyman Wright, of Tobique Valley Baptist church, in the 27th year of her life passed away. Blessed are the dead that die in the Lord.

CLARK—At Windsor, Carleton Co., Sept. 26th, of typhoid fever, Kate, youngest daughter of Albert and Pamela Clark, aged 12 years.

GALLOP—At Birch Ridge, Victoria Co., Sept. 22nd, Bessie E., aged 6 years, beloved daughter of Stanley and Annie Gallop. May the God of all grace comfort and sustain them. The interment took place at Arthurette, N. B.

Married.

MCQUINN-BEYEA—At Hampton, Sept. 20th, by Rev. J. D. Wetmore, George M. McQuinn of Sussex, to Mary F., eldest daughter of Deacon Henry Beylea.

BIRMINGHAM-DEWITT.—On Sept. 20th, at the home of the bride's parents, Somerville, Carleton Co., by Rev. Jos. A. Cahill, Guy W. Birmingham to Bertie C. DeWitt.

EVERETT-FITZGERALD—At Centreville, N. B., on Sept. 27th, by Rev. Jos. A. Cahill, Walter N. Everett to Carrie E. Fitzgerald.

SLOAT-SMITH—At Marysville, Sept. 6th, by Rev. P. R. Knight, Franklin E. Sloat to Jennie M. Smith, second daughter of Cornelius A. Smith.

BARRETT-STEEVES—On the 20th, of Sept., at the home of the bride, by Rev. J. Miles, assisted by Rev. C. W. Townsend, Thomas G. Burnett, Edgett's Landing, Albert Co., to Gussie B. Steeves, Steevescote, Albert Co.

ATKINSON-DOMVILLE—At the residence of the bride's parents, Hopewell, Cape, Albert Co., Sept. 25th, by Rev. F. D. Davidson, John E. Atkinson of Sackville and Lucy, second daughter of Capt. Samuel Domville.

LUTZ-KILLAM—At the residence of the bride's parents, Elgin, Albert Co., Sept. 27th, by Rev. F. D. Davidson, Howard E. Lutz of Dawson Settlement, Albert Co., and Josie, only daughter of James Killam.

FITZPATRICK-TIPPETT—At St. John, West, Sept. 18th, by the Rev. M. C. Higgins, Samuel S. Fitzpatrick of St. John, North, to Lucy A. Tippett of St. John, West.

WHEELHOUSE-GLEN—At Florenceville, Aug. 16th, at the home of the officiating minister, Rev. A. H. Haywood, George W. Wheelhouse of Knowlsville, and Blanche Glen of Northfield, N. B.

KINNEY-BEVERIDGE—At Andover, in the Baptist Church, Sept. 12th, by Rev. A. H. Hayward, assisted by R. W. Demmings, lic., George W. Kinney of Fort Fairfield, Me., and Violet, 500 nges. daughter of Alam Beveridge, Esq., of Andover, N. B.

MATHEWS-GUTHRIE—At St. George, Sept. 13th, in the home of the officiating minister Rev. A. H. Lavers, George F. Mathews, of LeTong, and Matilda C. Guthrie of Grand Manan, Charlott Co., N. B.

STEEVES-COONAN—At Harvey, Sept. 14th, in the home of the bride's parents, by pastor T. Bishop, Barpee T. Steeves, M. D., of Elgin, and Bertha Coonan, daughter of Capt. George A. Coonan, N. B.

BASQUE-MUTCH—On August 8th, by Rev. E. C. Baker, James Alfred Basque, and Mary Match, Newcastle, Northumberland Co.