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Dr. Hovey's Career.

Fifty years of honored and honorable service have crowned the life of the president of Newton. At the coming commencement his friends and former pupils will commemorate this career in appropriate ways. His work as teacher, as scholar, as president will be reviewed, and its vast significance for American Baptists pointed out. These Baptists whose homes are far from New England will not forget at this jubilee season to join in the general recognition of his quiet and enduring labors during the half-century.

When Rev. Alvah Hovey, then a young man of twenty-nine, left his brief pastorate to accept a tutor's position in the Newton Theological Institution, from which he had recently been graduated, this nineteenth century was scarcely half gone. The nation was not yet in the thick of the struggle with slavery, though the breach between North and South was already a wide one. Northern and southern Baptists had divided. In 1850 there were 296,614 Baptists in the North, as compared with 390,193 in the South. There were but two Baptist theological seminaries in the United States—Newton and Hamilton, though Rochester was founded in that year. The great West was still undeveloped. Baptist foreign missions had already a history, but it was for the most part a history of heroism as yet unrewarded. In education the denomination had an honorable place, with its colleges at Waterville, Providence, Hamilton, Washington and elsewhere, and its numerous academies.

Newton itself was already a quarter of a century old, and the names of Chase, Ripley, Knowles, Sears and Hackett had already made it illustrious. Dr. Hovey has seen this school grow steadily until it is now second to none as a place of preparation for the ministry. He has given instruction, either in Hebrew, church history or theology, to not less than 1,000 students who have been connected with the institution during his term of service. He has witnessed the rise of a new era in biblical and theological science. He has watched the rapid passing of a score of "fads" in science and in philosophy, returning always to the unerring source of truth. His students have left him, some of them, secure in the confidence of youthful wisdom, and have appealed to him after many years for aid in that baffling search for truth whose difficulties and whose rewards few more thoroughly understand.

Young ministers have grown from crudeness to maturity, and from maturity to power, and from power to honor; and he has followed their lives with a kindly interest and helpfulness that belong to the teacher of the "old school." It is not the fashion now, at least in most of our larger colleges and professional schools, for the faculty to show a genuine desire to know what their students do after they graduate, to aid them in the many little ways that strengthen the bond not only between the young man and the old one, but between the alumnus and his alma mater. But Newton has never shuffled off into careless, impersonal, end-of-the-century habits in this respect; and there are few men who have studied there who do not feel that Dr. Hovey would be glad to see them, and to grasp their hands, and to learn how they have borne the burdens of the years, and how far they have traveled on the road to God. He has been a good friend to all who would let him; and we suppose he has never had an enemy.

Of Dr. Hovey's achievements in the two fields of New Testament exegesis and systematic theology some abler critic must speak. His exegetical work has always been distinguished by exactness, respect for the opinions of others, and a firm adherence to that which he believed to be the truth. He is a man of unusually wide reading in his departments. One of the most amusing incidents of his classrooms each year is his encounter with the young man who knows it all. This individual, who is always to be found in a library, supposes that by the mere mention of some German treatise or citation from some obscure mediæval writer he will bring the quiet

and conservative president to utter confusion. Just the faintest suggestion of a smile flickers around the corners of the doctor's mouth as he remarks, "Well, Mr. B., I read that thirty years ago, and I don't see yet what it has to do with the case."

Patience incarnate, the president will listen long to the shallow objections of the class bore, sometimes to the weariness of the rest. But alas for that student who displays either flippancy or laziness. The teacher so reverences his Bible and truth that he cannot excuse indifference. It seems to him that any man who is expecting to devote his life to the preaching of the gospel should be eager to avail himself of the opportunities of a seminary course. Believing the scriptures to be the supreme source of divine truth, he insists that his pupils shall first know what the Bible has to say upon any topic, before launching out upon the trackless sea of metaphysical speculation. His own theological system is preëminently biblical rather than philosophical in its origin and tendency. While the excessive emphasizing of differences among biblical books which is characteristic of much that has recently been put forth as "biblical theology" is irreconcilable with Dr. Hovey's understanding of inspiration, he is never willing to ignore the varying phases of apostolic utterance. What others call contradictions, he believes to be the symmetrical faces of a pyramid, the petals of a perfect flower, the stars of a heavenly constellation. While he does not undervalue the philosophical approach to theology, his system stands in some contrast with those of Strong, Clarke, Northrup and Robinson as being less affected by the ontological and evolutionary theories of the past generation than those of other leading Baptist theologians.

On the whole, Dr. Hovey's service both to his hundreds of pupils and to the denomination has grown largely from his fidelity to the scriptures. It has affected his theology, his denominational views, his conception of the ministry, his hopes and fears for the churches, his method of teaching, his missionary zeal. The Bible, upon which he has bestowed his reverent study for so many years, has made him tolerant and charitable, as well as firm in his grasp upon essential truth. The Bible has opened its rich treasures to him as student, as translator, as defender, as expounder, as worshiper. His gracious influence has helped to keep Newton what it is: a school where the high calling of the ministry is held constantly before students; where "scientific" exegesis and theology are fostered, but not at the expense of reverence; where men are taught to respect the wisdom of the past, to test the novelties of the present, to expect the revelations of the future that life's labors will bring. In conveying to Dr. Hovey, on behalf of many thousands of western Baptists, that honor and esteem which his career merits, may we express their hope that this tendency in theological education, this placing of divine revelation above human speculation and vague desire, may long endure.

—The Standard.

Preaching and the People

Unquestionably preaching still has a hold upon the people. Nothing can take its place. Nothing ought to take its place. Neither the printed page nor the informal service can be a substitute for it. Since our Lord Jesus Christ sent forth his disciples bearing in their hands his commission, "Go . . . and as you go preach," preaching has been the chief means of bearing God's message to mankind.

But while this is all so it is questionable whether ordinary preaching has the hold on the people it once had. In places it has. In the ministry of certain well recognized pulpits it has. But as a whole, probably few will question the statement that it has not. Frequently it does not grip the hearers as once it did, and they show it in their attitude and bearing. Frequently too they do not go to hear it; and many a faithful

pastor whose services are sparsely attended is letting disappointment eat away heart and hope because of it. That a change is going on is manifest. Frequent ministerial removals betoken it. The affectation of so-called sensational methods indicates it. The anxious, questioning forebodings of many a preacher throughout the land is an evidence of it. The sermon essay whose vogue was once so general is listened to now with undisguised impatience. The anecdotal discourse has lost its hold, and the merely fervent exhortation, while it may be listened to, commands little response. No matter now for the reason of the change. It may come because of the general higher intelligence of the people. The questioning spirit of the day may in part be responsible for it, or the intense practical atmosphere pervading everything which will tolerate nothing that does not bring things to pass. Be the reason what it may the message that commands a hearing in these days must have the elements of a real message and it must be couched in a form to force attention. Along one of two lines according to this writers' conception of it preaching must project itself in order to force the people to hear.

It must for one thing be an exposition of the Bible. People want to know about the Bible. They want to know what its sanctions are. They are asking, Whence came it and how? They would know of the history into which it thrusts its roots, and the influences that presided over its wonderful formation. They would get at the real significance of its solemn deliverances and the pathway along which and to which it points. Any one who can tell the people this; any one who amid the various phases of the message can reveal the Revealer will not want for people to listen to his preaching.

This will lead to another thing, and that is life. People want the preaching that touches that. They want not so much to hear of rescue as of redemption. For them the Gospel is more a heaven than a lifeboat. It is not so much to pick them out of the seething cauldron we call life as to fit them to play a part therein. Any one who can tell them how;—who has a message for their perplexities, comfort for their sorrows, guidance amid the mists that enfold them will not want for a hearing. "Nothin' 't I ever heard before nor since ever fetched me right when I lived as that did," David Farum says of his new-born child's cry in the pathetic, humorous story that bears his name. Such preaching will fetch men where they live and will not want for a response.

Easy is this preaching? No. It is tremendously hard. It demands the amplest preparation, the supremest devotion, the most unselfish service, the best of thought and heart and life. Grand is it? Aye, beyond anything else on earth, and the man who can do it will be heard, and be counted among the world's redeemers.

Remarks on Colossians 3:1-5.

1. Before God the believer is a complete man from the start—"risen with Christ."
2. All men are seeking something; only he who seeks in the right quarter—"above"—will find.
3. The arrow lights in the direction to which the bow sent it. If the heart-aim is not toward the "things above," how are they ever to be reached?
4. Not until a man has buried the lily's bulb can he begin to think of its coming flower. The man that has died to this world sets his mind on the next.
5. A man who loves his far away, absent wife cannot help but think of the land where she is. Christ is above; sitting at the right hand of God.
6. He whose aim in life is money may get it; he'll never get any thing else, for he is an idolater.
7. God's love has come to the world; his "wrath is coming"—"on the children of disobedience."
8. The man of clean heart will not be the man of foul speech out of his mouth.
9. Unless we kill ("mortify") our earthly

members they will kill us.

10. One cannot come into God's presence while wearing the filthy old raiment of the world. With what is your soul clad?

11. Forgive us our debts as we forgive our debtors.

12. The outer robe is the one seen by the world—"over all, love."

13. Passion rules the "old man;" peace the "new."

14. Why ask further favors without thanks for the former ones?

Why You Should Attend the Prayer-meeting.

EDWIN MACMINN.

1. To give evidence of your separation from the world and your union with Christ and his people.

2. To humble your soul in devout exercises and thus tone up your spiritual health.

3. To liberate your meditations on divine truth and give them joyful expression.

4. To be an example to those who are observing your daily walk and aspirations.

5. It is a part of your Covenant obligation.

6. To cultivate a spiritual fellowship with those who are serving God.

7. To manifest the operations of the Holy Spirit within you.

8. To witness to the saving and keeping grace of God.

9. To glorify the name of Christ as your Redeemer.

10. To be ready for use as an instrument by the Holy Spirit in any manner of work for souls.

11. To meet Jesus. Remembering the promise: For where two or three are gathered together in my name there am I in the midst of them.

12. To receive the promised blessing: If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven. Ponder the words found in 1 Cor. 14:23-26.

SALEM, N. J.

The Bible as Literature and Much More.

ROBERT STUART MACARTHUR.

I

The Divine Revelation of the Bible.

(Continued from last issue.)

God has revealed Himself. The Eternal has spoken. Divinity has been clothed in humanity. The living God has made Himself known to living men. Miracles have attested the utterance of His voice. They ushered in the epoch of revelation as represented by Moses, by the prophets, and by Christ. They have well been called the great bell of the universe which call a tention to God's sermon and also "candles lit before the dawn, but put out after the sun has risen." It pleased God to introduce the miraculous element in giving the inspired revelation to men, but it pleased Him also to hold that miraculous element always in the minimum. It is therefore affirmed by Dr. A. H. Strong, "not a single miracle is recorded during the 2,500 years from Adam to Moses." It is the glory of life that God has appeared among men in the person of Jesus Christ. We may say with reverence that God cannot help making a revelation of Himself. All life is revelatory. The tone of the voice, the glance of the eye, the movement of the hand or foot, these are all revelatory of culture and character. God cannot conceal Himself and remain God. Part of the joy of His life is in the bestowment of life and blessing to others. All true life is multiplied by impartation; it is dwarfed by withholdment. Should God cease to give—it is said with reverence—He would cease to be God. The Dead Sea is the dead sea because it has no outlet, visible or invisible. In the nature of the case it can have no outlet as it is the lowest body of water on the globe. It is estimated that daily six million tons of water fall into the Dead Sea; and all of this prodigious quantity of water is carried off by evaporation. Human life, and perhaps we may also reverently add divine life, would become stagnant did it cease to bestow itself upon others. A man who in order to con-

ceal character hides himself in a hermit's cell, by that act reveals his character more than he could by an active life among his fellow men.

God has thus spoken to the children of men. Can we put implicit faith in the holy Scriptures as a divine revelation? This is the crucial question of the theological thinking of the hour. If we have no certitude here we are at sea everywhere. The Bible at this point is now fiercely attacked. A small amount of talent employed in destructive criticism, will attract a greater amount of attention than a vastly greater degree of talent employed in expounding Scripture, and in comforting God's people with its blessed truths. We may, however, be sure that God will overrule all attacks made upon His Word, for its greater confirmation. The whole foundation of revealed truth will thus eventually appear in all its granitic solidity. The present generations of iconoclasts of holy Scripture will soon disappear in the exegetical and theological limbo in which their predecessors are now hidden and forgotten.

THE BIBLE GOD'S REVELATION.

The Bible is God's highest and fullest revelation to the children of men. The Bible means "the book." It is the plural of the Greek word *biblion*, denominative from *biblos*, meaning book. The English words book and beech were originally one and the same; the Anglo-Saxon is *boec*, a book, and also a beech-tree. Beechen tablets, or pieces of beech bark, probably formed the original books of the Saxon nations. The Latin *liber* meant bark, and also book. The Greek *biblos* was the inner bark of the papyrus, and so meant paper or book. Once the term might have been applied to a dictionary, or to any other book, and in Chaucer it is so applied:

"To tellen all wold passen any *Bible*,
That over [anywhere] is."

It is a wonderful testimony to the acknowledged value of the Bible as the word of God, that it now has appropriated to itself this title, and by common consent men withhold the title from all other books.

The Bible is not simply a volume, but a library. Every age produces a fresh supply of books. Three thousand years ago Solomon said: "Of making many books there is no end." Were he to write that sentence to-day, he would give it in capital letters. Some books are evil, and that continually; others are like "the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations." Milton wrote a great truth when he said: "Books are not absolutely dead things, but do contain a progeny of life in them, to be as active as that soul was whose progeny they are; nay, they do preserve as in a vial the purest efficacy and extracts of that living intellect that bred them. A good book is the precious life blood of a master spirit, embalmed and treasured up on purpose, to a life beyond life." The Bible is unique among the books of the world. It is of greater antiquity than any other volume. It is also more widely circulated than any other book. It has aroused the intensest hate, and evoked the warmest love. It comes to us with the loftiest pretensions, claiming for itself absolutely divine authority. It contains histories, prophecies, lyrical poems, dramatic elements, profound philosophies, sententious proverbs, and the most seraphic forms of speech known in the prose or poetry of any literature of any age or country. It consists of two great divisions, the Old Testament and the New Testament. In the former division are thirty-nine books, and in the latter division twenty-seven books, thus making sixty-six books in all. A period of sixteen hundred to seventeen hundred years was occupied in its production. Marvellous advancement in the world marks the period while it was in progress; and an equally remarkable progress marks the book itself from the first majestic words of Genesis to the last love notes of Revelation.

Let us love this book in every fibre of our nature and with every drop of our blood. Let us teach it to our children, to the students of our colleges, and especially to our Sunday-schools and congregations. Sir Walter Scott lay dying in his dining room at Abbotsford, looking out on the Tweed which he so much loved. He asked his son-in-law, Mr. Lockhart, to read for him. "From what book shall I read?" asked Mr. Lockhart. There is but one book," said Sir

Walter. Mr. Lockhart read to him the fourteenth chapter of John's Gospel, that chapter which breathes out the very air of heaven. Sir Walter listened with deep interest and marked devotion. When the reading ended he said: "Well, this is a great comfort. I have followed you distinctly, and I feel as if I were to be myself again." This was the testimony of him who had contributed so many volumes to an imperishable literature, regarding the value of the word of God. This holy book will withstand all the assaults of all its foes. It will go on conquering and to conquer, until the kingdoms of this world have become the kingdoms of our Lord and of His Christ. Well may we say, in the glowing words of the inspired Isaiah, "The grass withereth, the flower fadeth, but the word of our God shall stand forever."

(To be Continued.)

Why I Am A Baptist

BY REV. JOHN DOUGLAS, TEIGNMOUTH.

Baptized Households.

In prosecuting my examination of the subject of Baptism, I discovered that the argument based on the baptism of households as a proof of infant baptism was a fallacy. It may not be uninteresting to the juvenile members of our churches, and the teacher and pupils of our Sabbath-school, to state briefly some of the reasons which led to this discovery.

1. The term "house" or "household" is as to its signification indefinite. We cannot from the term itself learn the extent of its application. This can only be known from the context. Dr. Alexander Carson in his masterly and unanswerable "Treatise on Baptism" enunciates a canon of immense value in several departments of Biblical criticism, which exhibits the clearness and cogency of an axiom: "If the term household does not necessarily imply infants, then there is no evidence from the term that there were infants in those households." Again, "As such phraseology is, in daily conversation, used with exceptions; so, though infants had been in those households, the known limitations of the commission (*i. e.*, the Apostolic commission) would except them" (p. 191).

That the term house or household does not necessarily include infants can be illustrated by examples from Scripture. God said to Noah, "Come thou and all thy house into the ark" (Gen. vii. 1). The term house does not inform us whether infants constituted a part of Noah's house or not. The context shows they were excluded; that his family included married persons only.

King Hiram's household furnishes another illustration of the indefinite application of the term. The context proves that there was not an infant included in the use of the word. All the members were able-bodied servants employed by Solomon in manual labour (see 1 Kings v. 9-11). These examples show that all the baptized households recorded in Scripture might not have had a single infant in one of them. And doubtless very many of our readers may have known several households or families in which there never had been an infant. Suppose these families on hearing the Gospel each member believed, and was baptized, would it not be a correct statement to report that they were believing households, and baptized households? Now our Pædo-baptist friends cannot show that the baptized households of Scripture are not all of this class. *The omnis probandi* rests with them to show that infants were in those families, and that they were baptized on the faith of parents, or sponsors, before they can legitimately adduce family baptism as proof of infant baptism. We have direct evidence that the baptized households of the jailor of Philippi, and Stephanas, were believing households. But would the baptism of ten thousand such families give a particle of evidence in proof of infant baptism?

Lydia's family is no exception to our view of the rite. It is not in evidence that she had been married or had any children. Her household might have consisted of servants or attendants, and her invitation to the Apostles was compatible with the supposition that some of them, if not all, were believers. As it was her heart "the Lord, opened" (Acts xvi. 14) she spoke in the singular number, "If ye have judged me to be

faithful to the Lord, come into my house." The house was hers, the hospitalities were hers, and the Apostles accepted her invitation on the ground of her faithfulness.

2. But Baptists are not under any necessity to prove that there were no infants in any of the baptized households. The advocates of infant baptism are bound to prove that infants were in them, and were baptized. Were it clearly proved that infants were in each of the baptized families, we can admit their presence in harmony with our doctrine of believer's baptism, and at the same time refute our opponents. The known limitations of the Apostolic commission exclude infants from having been reckoned among the baptized members of the households with as great certainty as it excludes them from being reckoned among the believing members. If infants cannot be included amongst the believing members, for the obvious reason that they can neither understand nor believe the Gospel, neither can they be included among the baptized members, for the obvious reason that the commission under which the Apostles preached and baptized enjoined the baptism of believers only. When it is said a household was baptized, we know from the limitation of the commission that the baptized were believers. Believing households and baptized households were commensurate.

Where I to certify that a certain farm labourer and his family were "honest and industrious," everyone would know that I only included in the word "family" the members capable of doing work, and that I excluded his infant children if such were in existence. Suppose, further, that a commission were issued to a military officer to enlist recruits six feet in height, and afterwards I read in the newspapers that he had enlisted several families without specifying the height of each person, I would know with certainty from the terms of his commission that none of his recruits were under the heights of the prescribed standard. The explicit terms of his commission under which he acted would make it unnecessary to record in the narrative the height of each recruit. In like manner, if it were proved that there were infants in the baptized households this would no more prove their baptism than it would prove that they were believers. If infants may be in a believing household without their being believers, why may they not be in a baptized household without being baptized? The Apostolic commission restricts its baptism to all believers of the Gospel, and necessarily excludes from it everyone destitute of this faith just as the officer's commission prescribed the height of his recruits and necessarily excluded all that were under the standard. The man that cannot see this argument requires something more than legitimate argument to convince him. Household baptism is no proof of infant baptism. The rite grounds on a foundation of sand.

Kind Words.

BY REV. W. CAMP.

It is often the little things that give life its greatest value. No man can be truly great who does not speak kind words and perform helpful deeds. How much sunshine we can bring into the home and the church by kind words, winning smiles and helpful deeds. Kind words give life its grandest inspiration.

Kind words can never die. They are opportunities for doing good ever open to us with results measured only by eternity. A kind word is often a sermon. It may be the light and power of God sent down from God. Dr. Cuyler gives us the following story of a kind and timely word: "On a Sunday evening some years ago, a dissipated young man was lounging under the elm trees in the public square of Worcester. He had become a wretched waif on the current of time. His days were spent in the walking remorse of the drunkard; his nights were passed in the ale-house. As he sauntered along out of humor with himself and with all mankind a hand was laid on his shoulder, and a voice said in cordial tones, 'Mr. Gough, come, go down with me to our meeting at the town hall tonight.'"

A brief conversation followed so winning in its character that the young man consented to go. He went. He heard the appeals then made and with tremulous hand signed the pledge of total

abstinence. By God's help he kept it."

The poor wool-crimper who tapped John B. Gough on the shoulder was good Joel Stratton, long since gone to his reward. His kind word was fruitful in winning one for God. Our words may be like the kissing of the hill-tops by the morning sun; or like the chilling frost of a September morning.

Before the Rev. Charles Garrett, the great Methodist divine, was converted, a good woman stopped him one day and said, "Charles, isn't it time you gave your heart to God? The question was so kindly put that the young man answered, 'yes,' and from that time his choice was fixed. He afterwards declared that he owed his conversion to that woman's winning question.

How good we might do in the world if we were ever ready to speak kind words. Hearts are aching, homes are desolate, souls are discouraged. All about us men, women and children can be helped by kind words. They would be medicine to many a sick heart; light to many a dark soul; inspiration to many discouraged ones.

Some one has said, "What is home without a mother? We know how much 'mother' contributed to a happy home. But what is home without kind words? The beautiful rooms with their costly carpets and furniture, with their beautiful pictures and tinted walls are gloomy and dull when unkind words are uttered. Let the home be plain and the dress simple, but kind words with their sweet music ringing in the halls, the parlors, the dining-room and the kitchen and you have an earthly paradise.

Oh for the coming millennium of kind words when their sweet music shall greet us everywhere—in the home, in the church, upon the street. Then shall we see the white-feet of the Prince of Peace marching in the dawn of His coming glory.

Never Alone.

It is passing strange and solemnly true that a man can never be said in his waking hours to be really alone. Shut a man in a room by himself, lock the door; cut off all communication with the world, and yet, for all he is by himself so far as the eye can judge, he is nevertheless not alone. If he be a stranger to God, a follower of the prince of darkness, what strange companions will be conjured up by a guilty and often terrified conscience; and in cases where a long life has been spent in sin, how each bad deed long since thought to have been forgotten have assumed shape and utterly terrified their trembling victims.

We believe that the worst punishment you could inflict upon some men would be to leave them thus alone. How different the case when Christ has taken possession of the heart. To be cut off from the world for a time and commune with Jesus are the happiest hours of a Christian's life. It is the rest from labor, the drinking from the brook in the way that causes the lifting up of the head. It is the consecrating of ourselves to Jesus. When Moses came down from the mount his face shone so that the people could not look upon him. So after communion with Jesus, we have seen the face so shine as to become a veritable index of the joy of the heart that would have defied the most complete and perfect vocabulary to have defined. And this, be it remembered, is but the commencement, for as yet we do but see as through a glass darkly, but then face to face.

There is a scripture which saith, "As a man thinketh so is he." What are the results of communion with evil and with the good? Let us see. I mean let us consider a few cases, for it is known that as a result of communion with evil, men and women have gone forth to deeds of violence that would make one tremble to think of.

King Ahab lay on his bed and communed with himself and afterwards with Jezebel, and the known result—the cold blooded, premeditated murder of Naboth. Saul, filled with envy, threw his javelin at David with the intent to murder him. The Lord preserved him. Judas, after communion with the powers of darkness, went out and sold the Master, and afterwards overpowered with remorse took his own life.

On the other hand: Hezekiah lay on his bed sick unto death and he communed with God, and

the result was fifteen years added to his life. Daniel communed with God three times a day, and the result was the possession of such a grand faith that even the lions' den had no terrors for him and the wild beasts crouched before him. Paul communed with God in Damascus, and the result was restoration of sight and the commencement of the evangelization of the Gentile world. John communed with Christ at the Isle of Patmos and obtained for himself and all believers for all time a view of Heaven itself.

Communion with God means increased knowledge of Him, greater desire for service, and power from on high to enable us to do His will, together with the presence in our heart of a joy to which the world is an utter stranger.

May we often steal away to Jesus. The result of the visit will speedily appear to those who come in contact with us. Being lighted ourselves we shall give light unto others, and not only will it be seen but it will be felt. Warmed ourselves we shall impart warmth to others, and our love and faith in Jesus will not only be known by our words but also by our works. The poor, the friendless, the sorrowing will all be benefited by the love of Christ thus shed abroad in our hearts. May the Lord so order it that we may all in this true and beautiful sense be—"Never Alone."

FREDERICK T. SNELL.

Current Cuts

PASTOR E. HEZ SWEM.

"The contest against Mormonism is not against it as a religious belief but as a system of evil."—*A. M. Bullock, Ph. D.*

"The Pope identified himself with the Spanish cause. He had reasons for doing it; Spain was his favorite child."—*T. J. Morgan, D. D.*

"His facts consist in a versatile insistence on his own opinions."—*A. T. Robertson, D. D.*

"There is no sadder sight in all the world than a 'misfit' in the ministry; and how many there are!"—*Rev. W. H. Geistweit.*

"The reckless and unfair methods of discussion so often developed by the hysteric weakness and feverish excitement engendered by partisan warfare in religion."—*Geo. A. Lofton, D. D.*

"The citizens of all sections regard it as a national rather than as a mere Congressional Library. This designation, while as yet unofficial, has become popularly familiar, through its evident appropriateness. The house of Congress, however, are not disposed to grant this change, jealously holding to the prerogative of considering this great collection as an adjunct to their equipment."—*The Evening Star, Washington, D. C.*

At this moment, in the great antechamber through which the visitor to Rome passes into the pope's private chapel, there is an immense picture representing the massacre of St. Bartholomew's Day. There is no other religion in the world which, at the end of the nineteenth century, would openly, in broad daylight, in the eyes of all men who visit its principle seat, delight conspicuously to perpetuate the memory of so infamous an incident.—*Rev. Hugh Price Hughes.*

WASHINGTON, D. C.

Rev. Dr. Newell Dwight Hillis says that a Christian minister never had such rewards and inducements as in the present generation; that, stripped of all mediæval theology, the clergy are to enter upon such an era as to make it the one great profession. "I sometimes wonder why everybody doesn't go into the ministry. Men talk about making millions in business. They ought to make millions to repay them for not being clergymen. I had rather go to the rudest country church to speak to men crude and rough and ignorant, and keep that little band pointing towards God's shining city, than to do anything else in the universe, or sit upon any throne."

In Memoriam.

MARSHALL PRICE.

Who fell asleep in Jesus June 6th, 1899. Age 64. Buried at Havelock June 8th, 1899.

And now departed friend we take a last farewell.
Who next may follow thee 'tis not for us to tell.
Thy many loving friends would fain have held thee here,
But God has called thee to a higher, holier sphere.
Where pain, infirmities and death no more are found;
But light, and peace, and joy for evermore abound.
Thy friends all deeply mourn thy loss, as well they may.
Thy presence oft refreshed them in the trying day.
Thy prayers, thy counsel and thy sympathizing tears
Did oft relief afford, and dissipate their fears.
We sorrow not, dear friend, while thus we think of thee,
As those who have no hope in immortality.
Thy ransomed soul, freed from its tenement of dust,
Has gone to mingle with the spirits of the just.
In sure and certain hope, this day do we commit
Thy body to the grave, assured that thou shalt sit
In resurrection beauty dressed, with saluts on high;
Ordained to life eternal, and no more to die.
No longer now confined within a house of clay;
On thee is poured the light of pure celestial day.
Thy blood bought spirit now has gained the prize divine.
This glorious gift shall last, while stars shall cease to shine.
Grim monster death in thee his bitter sting has lost;
His triumph was but short, of victory thou canst boast.
Cheered by the never failing promises of God
Shall those who sorrow for thee press along life's road,
Until at length the day dawns and the shadows flee,
They go to be with God throughout eternity.

FREDERICK T. SNELL.

Notices of Associations.

A general conference of pastors and Christian workers will be held at Hillsdale, Kings Co., N. B., beginning on Monday, June 26, and continuing through the following Sunday. There will be a course of Bible study as well as addresses, lectures, discussions on our work, and evangelistic services, concluding, on Saturday afternoon and Sunday with a grand Sunday School Convention. Arrangements have been made for the convenience and entertainment of visitors, of which notice will appear later. It is hoped that through the aid of the Holy Spirit we will have a season of refreshing and upbuilding, and that it will enable us all to do more effective work for the Master. All are cordially invited to attend. The place chosen for the meeting is quiet and pleasant and in every way favorable for study and recreation, and those who attend will be refreshed physically as well as spiritually. All who intend to be present are requested to notify Rev. R. M. Bynon, Hillsdale, Hammond, Kings Co., N. B.

L. H. CRANDALL, Sec'y for Com.

Chipman, Queens Co., N. B.

The New Brunswick Southern Baptist Association will meet with the Sussex Baptist Church on Saturday, July 8th, at 10 a. m. Will all the clerks of the different churches in the Association kindly see that their letters with as full reports as possible are sent in to the clerk at Fairville, N. B., not later than July 1st. Also, will the chairmen of the various committees as named on page 168 of the year book see to it that their reports are ready in time so that our meetings shall be a success. In case the chairman of any committee has left the Association will the second one named on that committee kindly act in his stead.

J. F. BLACK, Clerk of Association.

Fairville, St. John, N. B.

The Southern Baptist Association meets with Sussex Baptist Church, July 8th. All delegates will please send in their names to the clerk of Sussex Baptist Church on or before July 1st so that homes may be provided for them.

C. H. PERRY, Clerk.

Sussex, N. B., June 5th.

Albert Co. Quarterly Meeting at Elgin, N. B.

The delegation from the churches to this Quarterly was small but we had a grand time. Rev. J. E. Tiner led the conference meeting, and as vice-president presided over the sessions of the Quarterly. The conference was quite largely attended, and participated in by a goodly number. A strong spiritual atmosphere prevailed this meeting. In the absence of the appointed preacher Bro. Tiner preached a grand gospel sermon from John 1:14, at 7.30, to a crowded house. Bro. Isaiah Tingley, from Boston, conducted a social meeting of great power. Bro. Tingley has returned to visit his native land after an absence of sixteen years. His presence and words were very much appreciated and enjoyed by all. The morning session was well attended and Temperance and Missions were discussed by a large number of brethren. Bro. W. H. Smith (Lic) had just returned from Acadia College, and rendered timely help all through the meetings.

The Sunday-school Convention in connection with this Quarterly was well attended, and all in all the people voted this a very successful session of our Quarterly. We are to meet in Salisbury in September. The collections amounted to ten dollars and eighty-seven cents.

F. D. DAVIDSON, Sec'y-Treas.

Southern N. B. Association.

We notice that this Association meets in July next with the Sussex Baptist Church. Its sessions we have no doubt will be as in the past pleasant and profitable. Not all who attended it last year at Kars will be at Sussex. Some that were there have moved to fields of labor beyond the bounds of this Association, and others have entered into higher service.

The last opportunity in our Associational gatherings to receive good, or do it, comes. We meet at them not infrequently to meet no more. The Rev. W. H. Morgan and Rev. G. M. W. Carey have left the earthly associations for the heavenly. Bro. Morgan we met for the first time at the Association last year at Kars. His earnest words in favor of the Young Peoples' Eaptist Union will be remembered by us as the days go round.

Dr. Carey we first become acquainted with when passing through the city of St. John to Newton, now nearly twenty years ago. Prayer at the home, the chief thought of the circular letter which he prepared for and read at the Association at Kars last year, will continue with us for good. They being dead yet speak.

J. COOMBS.

June 9th, 1899.

News of The Churches.

HILLSDALE.

The Brethren here have recently repaired and painted the interior of their meeting house, which was re-opened on the 18th, free of debt. The church is in a religiously healthy state; and Pastor Byron is being blessed and encouraged in his work. Three have recently been baptized.

SUSSEX.

The religious interest in this church continues. A man and his daughter were baptized last Sunday. But death has made its inroads among them. The brother who was baptized lost his wife and a daughter recently; and brother Marshall Price has been called to his eternal rest of late. The Church and congregation are making preparations for the Association that meets there on July 8th, and are praying for and expecting a rich blessing.

ELGIN.

The Albert Co. Baptist Sunday Schools met with the first Baptist Church in Elgin, and enjoyed a very interesting and profitable session. Reports from fourteen schools were read, showing that good work was being done in each of them, most of them are increasing in members and efficiency. There was quite a lengthy discussion urging the schools to introduce a total abstinence pledge from the use of liquors and

tobacco, a motion in the affirmative was carried. Pastor Tiner taught a model lesson which was much appreciated by those present. Dea. W. C. Newcomb gave a talk on the aim of the Eaptist S. S. Convention, followed by pastors Tiner and Davidson, and other brethren.

The annual meeting will be held in Salisbury, of which notice will be given in due time, and we hope a larger representation will be present. It is to be hoped that all our Sunday Schools will form county conventions throughout this association; and represent them selves at the yearly one which meets with the association.

The Grand Fay section of this

FAIRVILLE. church is being revived of late. Pastor A. T. Dykeman baptized four converts there on Sunday June 11th, and others are expecting to enjoy the sacred rite on the 18th. Brother Dykeman is very much encouraged in his work there and in the Milford section. Also a good feeling is being enjoyed at the centre of the church, large congregations, and earnest attention greets the pastor at all the services.

MACTOQUAK.

The Church here is healthy and united. Three were baptized by the pastor, Rev. George Howard, recently and two were received on their experience and former baptism. The membership are looking forward to the coming together of the association with high hopes, and the outlook is encouraging. Let prayer be made for a season of rich blessing, and all the people say amen.

DOAKTOWN.

The pastor, Rev. M. P. King, has just closed his special meeting in this section of his large field, which have been attended by large gatherings of attentive listeners. Several conversions, and eight baptisms have occurred, notwithstanding the prejudice and opposition that exists. Pastor King is now conducting special services at New Salem; and intends to open a series of services at Blackville. It is to be hoped that all these meetings will be the means of converting power to many precious souls. Brother King is preaching the gospel with no uncertain sound, and many are enquiring after truth, and are coming to the light, while some are hindered by family ties and commandments and doctrines of men. But the Lord is able to open blind eyes, and to unstop deaf ears, and to break hard hearts, to bow stubborn wills, and to liberate souls from error, superstition, tradition and falsehood.

Married.

PUGSLEY-FREEZE—At the home of the bride's parents, Penobscot, on June 13th, by Rev. E. C. Corey, Robert D. Pugsley and Annie M., eldest daughter of Mr. and Mrs. Byron Freeze of Kings Co., N. B.

CAMPBELL-WEST—At Centreville, by Rev. J. A. Cahill, on June 6th, Alexander A. Campbell and Bessie A. West.

MCALARY-ALLISON—On June 7th, in Main Street Baptist Church, by the pastor, Rev. J. A. Gordon, M. A., William J. McAlary and Helen Allison, both of St. John.

FRASER-SULIS—On May 16th, in the Leinster Street Baptist Church, by Rev. J. A. Gordon, assisted by Rev. E. W. Kelley, Mr. J. Fred Fraser and Carrie M., daughter of J. W. Sulis, of St. John.

MCCOMB-TOAL—On June 7th, by Rev. H. D. Worden, Mr. Howard McComb and Miss Lila Toal, of Rolling Dam, Charlotte Co., N. B.

Died.

MILTON—A dear little seven year old daughter of Philip Milton of Goshen, Albert Co., died of rheumatism on May 29th, after severe suffering of ten days. Pastor F. D. Davidson preached a sympathetic sermon on the occasion of her funeral. May the kind Father above comfort the bereaved ones.

ATKINSON—After years of failing health the beloved wife of Ainsley Atkinson fell sweetly asleep in Jesus, and entered the rest that remains for the people of God. She leaves, to cherish her memory, a husband and five children, who mourn, but not without hope.

COFF—On May 31st the highly esteemed wife of Silas Copp of Sackville departed this life at the age of fifty years. Her death was quite sudden and unexpected, but she had found the Saviour, and walked with Him for many years of her life, and she bid farewell to her husband, sons and friends in the triumph of faith, and peacefully fell asleep in Jesus.