

THE HOME MISSION JOURNAL.

VOLUME I.

ST. JOHN, N. B., OCTOBER 10, 1899.

No. 21.

Pastor, not Priest.

The two words pastor and priest represent two radically different conceptions of the Christian ministry. As is well known there is a large section of the church which holds and emphasizes the idea that its ministers are priests. It brings over into the Christian system the dominating characteristic of the Jewish and pagan priesthood. Its ministry officiates at an altar rather than in a pulpit. It offers a sacrifice rather than proclaims an evangel. It puts itself into a position of a mediator rather than points to the one Mediator through whom the whole world may have access to the Divine Father. This is the dominating thought of the Romish Church, and this with more or less of emphasis is promulgated by its Episcopal sister. Their ministry stands apart from the people to whom they are commissioned. They are constituted a distinct and privileged class. They dress in peculiar, and some of them, in gorgeous garments and assume functions in some cases little less than divine. In the place of serving they seek to rule; instead of ministry they reach out for mastery.

Now we need not say that this is directly opposed to the New Testament conception of the position and functions of the Christian ministry. That conception is, that the minister is a pastor. He is to lead his people and not lord it over them. He is to censure, admonish, teach them in all simplicity and love rather than to seek to overawe them by his pomp and splendor. He is to be a proclaimer of an atonement made rather than attempt at the altar to make it. He is to declare the Mediator and not seek to usurp his place. In a word he is pastor, not priest. When Jesus Christ sent forth his disciples in the day of his earthly ministry, when upon the hillside he gave them their final and world-wide commission he sent them forth as pastors. "Go ye," he said, "and as ye go preach." Heal, help, save. That too is the burden of the Epistles of the New Testament. Paul, Barnabas, Timothy and the rest went forth as pastors to lead and not as priests to atone. They were the servants of all and sought the mastery over none. That which they were they taught. The ministry they exercised themselves is the ministry they emphasized to others. What they were in their generation is what they would have their successors to be in ours.

The world does not need priests, but pastors. It wants not those who obscure, but those who reveal. Its needs cry out not for those who stand apart in a class by themselves, but for those who touch elbows with common humanity in all the legitimate experiences of daily life. Where the priest dominates to day there formalism and spiritual lifelessness prevail with all which their existence means. Where the pastor prevails—the pastor full of the Spirit of the Great Shepherd, the great Pastor—there spiritual life and beauty abound. God give us pastors, not priests. The one represents the world's bondage; in the other is the hope of its redemption. Before Christ came the priest had his office. Now that Christ has come, the sufficient sacrifice, the prevailing Mediator, the pastor must take the priest's place. The one is pre-Christian, the other is what Christ ordained.

The Religious Journal.

A good deal of anxiety is displayed by some of our so-called leading daily metropolitan papers over what they regard as the decadence of religious journalism. They cite several symptoms of this alleged loss of power and influence in the religious journals, chief among which appears to be their resort to secular matters, and the discussion of current affairs of all sorts—educational, commercial, industrial, social, etc. The argument is, as we understand it, that the religious

journal would confine itself to theological topics, religion in the narrowest technical sense, were it not driven to hunt around among outside subjects for something to attract and hold its readers. It might be a sufficient answer to ask the secular journals why they themselves now devote so much attention to religious matters, compared with the scant notice, or no notice at all, which they gave them a few years ago. Is it because the secular journals find that they must report and discuss the doings of the churches in order to retain their best readers? We rather think that is the fact, and hence the generous space now given to these subjects. But let that pass. We have an answer even more effective and pertinent.

The religious journal concerns itself with the great subjects of current interest because they are entirely germane to religious journalism. Religion is not simply a matter for Sunday and the church edifice and the sick room and the funeral. Religion has to do with everyday life and with everything in everyday life. Whether we eat or drink, or whatever we do, we are to do all to the glory of God. The great matters of life in education, literature, art, politics, commerce, industry, social affairs, cannot be properly understood and administered without due regard to religious considerations. Life is all of one piece, and man is God's son and servant, whatever his calling may be. This view of life and the world determines the scope of religious journalism. The religious journal has its difficulties and hardships, but these do not come through any meagreness of topics or narrowness of its field. The religious journal, like its secular contemporary, may be weak and unworthy and lacking in influence, but this is not because it is shut up to any restricted range of vision. Whatever really concerns humanity may fitly find place in the religious journal. It will, of course, give its chief attention to man's relations to God, but it will certainly not forget his obligations to the world to exalt the aims and motives of life in every form of human aspiration and activity.—*Baptist Commonwealth.*

An Illustration of Answered Prayer.

N. B. RANDALL.

An article in the *The Baptist Commonwealth* of August 31st relates how Dr. Charles Pitman prayed that an approaching thunderstorm might be delayed for an hour, so that he could preach to the people who already had assembled. It also states that the prayer was literally answered, as the storm was stayed, but burst as soon as the people had returned to their places after the services were over.

This incident, which seems so exceptional and marvelous, ought to have many parallels; and so it would have, "if our faith were but more simple." It had recalled one which occurred while I was pastor of the Vineland, N. J., Baptist Church. A heavy debt was resting upon our house of worship. It seemed imperative to pay this within a few months, as the building had been completed the year before with funds given by kind friends throughout the States, to whom we had given our word that we would at once pay the mortgage.

Vinelanders were dependent, to a great extent, upon the "small fruits" which they raised for the markets of the cities. In midsummer of the year already mentioned we were suffering from a terrible drought. For nearly six weeks no rain had fallen. The sandy soil was like a furnace. The fruits would not grow and would soon be ruined.

The situation became very critical. Unless rain came within a few days the support of the people, for it would be cut off. That would be peculiarly distressing to our people, for it would

compel them to violate their promises and would produce a sense of discouragement which might shipwreck the church.

In our extremity we determined to call upon God who alone could deliver us. I announced that, at the next prayer meeting we would pray for rain, unless it came before that time. The following days were as dry and hot as the weeks before had been.

We came up to the prayer-meeting feeling like a ship's crew when about to cast their last anchor, knowing that, unless it held, they must go upon the rocks before them.

As we gathered at the church there was not the slightest token of rain. In the cloudless sky the moon and stars shone with unwonted brilliancy. But we had in our company men and women who knew God and could write "Tried and Proved" after many of his gracious promises. They could, with heart and voice, unite in the Keswick chorus:

"I believe God answers prayer;
I am sure God answers prayer;
I have proved God answers prayer—
Glory to His Name!"

The meeting was opened, the object stated, and we began to pray for rain. Scarcely half an hour of prayer had passed before the clouds gathered swiftly and marched up the skies like regiments to battle. The bright flashes of lightning and the deep bass of the thunder soon showed that the storm was at hand. The rain began to fall and gained in power until the streets ran with water like beds of rivers.

We were shut in that church with God until half-past ten o'clock that night by the storm which our prayers had invited. That rain saved the crops. From their crops the people paid the debt on the church and thus our prayer-answering God was honored and his cause was preserved.

"Glory to his Name!"
EAST ORANGE, N. J.—*The Baptist Commonwealth.*

Needing a Rest.

A Scottish congregation presented their minister with a sum of money and sent him off to the continent for a holiday. A gentleman just back from the continent met a prominent member of the church, and said to him: "Oh, by the by, I met your minister in Germany. He was looking very well. He didn't look as if he needed a rest." "No," said the church member, very calmly, "it was no him, it was the congregation that was needin' a rest."

A Sure Protection.

Among the elegant forms of insect life, there is a little creature, known to naturalists, which can gather around it a sufficiency of atmospheric air, and so clothed upon, descend into the bottom of the pool. You may see the little diver moving about dry, and at ease, protected by his crystal vesture, though the water all around him be stagnant and bitter. Secret prayer is such a protector, a transparent vesture which the world sees not, but a real defence, keeping out the corruption of the world from a man's soul. By means of it the believer can gather around him so much of heaven's atmosphere, that, while walking in the contaminating world for a season, he is safe from the world's pollution.

He does not go acceptably to God's worship who does not go gladly.

Man's heart toward God is known by the attitude of his heart toward God's worship.

The Home Mission Journal.

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The Bible as Literature and Much More.

ROBERT STUART MACARTHUR.

IX

(Continued from last issue.)

The Inherent Teaching of the Bible.

Has the Bible spoken with absolute truth regarding the deepest questionings of the human heart? Is it an infallible guide to human conduct? Can the longing soul hear in the Word of God the voice of the living Father?

That God has spoken in nature is joyously, devoutly, and gratefully admitted. The Psalmist in majestic personification represents one day as calling to the text in the utterance of divine speech. He also represents night whispering to her successor night, and showing divine knowledge. He reminds us that God's testimony in nature is heard throughout the world. We have all seen the glory of the light in the morn. but eloquent language of sunrise and sunset in the white robe of winter, and in the verdant garment of summer. We have listened to the music of nature's harp, which has been to us rhythmic, inspiring, and ennobling. The king of day and the queen of night alike voice God's great thoughts in His unwritten Bible, the Bible of nature. Nowhere does the written Bible, the Bible of Scripture, contradict, or even depreciate, the value of the teachings of God's "elder Scripture." We ought to study nature as sacred in its place and for its purpose. We ought to hear the voice of God echoing through the cathedral of nature, as Moses heard the voice of God in the burning bush, and in the quaking mount. But as fallen beings, estranged from God, we long for a voice more personal, tender, and divine than that which nature utters in her most majestic orations or in her tenderest whispers. We long for the voice that can tell us that God is a Spirit, that God is a Father, as well as a Creator. We must hear God speak to us promising pardon for sin, strength for daily need, and transformation of human character into its own divine likeness. This voice comes to us in the Word of God with all the sweetness, tenderness, and authority of God Himself. Can this voice be trusted? This is the question of the hour in theological thinking.

Objections to Inspiration.

It is claimed that a belief in inspiration is vitiated, if not destroyed, because of literary defects in the Word of God. Even Luther accused Paul, in one instance, of false logic; he also spoke disparagingly of the Book of Esther. Still it is to be observed that no one has ever more magnified Paul and the Scriptures as a whole than did this same Luther. A true doctrine of inspiration may still admit mistakes, or at least the possibility of mistake, in historical and biographical statements, while it denies any error in matters of faith or morals. We may still firmly hold our conviction of the truth of Scripture, even if its inspired writers erred concerning things entirely unimportant from a religious point of view. We ought not to demand inferrancy on all subjects or perfection in style and logic on the part of these writers. If they received without adulteration, and presented without errancy, invaluable spiritual truths, we ought not to ask more at their hands; they were appointed for this special purpose. The Bible, as we have seen, is God's book, and yet man's composition. We have here the subtle interrelation of the divine and human elements, as in the God-man, and also in all men who become God's men by the work of salvation. It is easy to believe the discourses of Christ although we may be in doubt regarding the lists of the genealogical tables of Adam, or some other historical personage, or regarding some astronomical

question. The Bible, as was long ago said, was not given to teach us how the heavens go, but how we may go to heaven. Scientific matters are related in popular rather than in scientific language. Perhaps the writers did not always have in mind the proper view of scientific interpretation, as we understand the term now. But it is astonishing that the Bible so often anticipates (as we shall later see) many of the scientific discoveries of modern times. Neither the Hindu Shastas, nor any of the heathen cosmogonies, can for a moment compare with the Holy Scriptures in their general agreement with the *dicta* of modern science. It is not too much to say that science has nowhere conclusively shown that any page of Scripture, when fairly interpreted, is scientifically untrue. But granting that there may be errors in the cosmogony and cosmology, or in the ethnology or some related science, or in the chronology or some statistical statement in the Bible, what does such an error signify in a document whose special purpose is the communication of spiritual truth? Granting that there may be in the Word of God some logical irrelevancy, or some historical defect, we are not disturbed by the admission. Such defects might set at naught the theory of verbal inspiration, but they do not in any degree set aside the fact of inspiration. Our standard of judgment on all these points differ from that of other writers. The inspiration which would have corrected errors into which, according to our standard of logic, rhetoric and science, writers of that day might fall, would have been an utter failure for the purpose for which it was given. If the writers of the Bible had striven to correct every scientific error on the part of their readers, their words would often have been meaningless, and would occasionally entirely have defeated their spiritual purpose. If only we have a true conception of what the design of the Bible is, an error in such matters will not give us a second thought. It is again repeated that inspiration is not omniscience.

We must also make due allowance for the mistakes of copyists. Errors in matters of history are often mistakes in transcription; and such errors have no force of argument against the inspiration of the Bible. Certainly printers and proof-readers in our day are not infallible. Why should we expect copyists of the Word of God to be infallible? God has indeed wonderfully preserved the Scripture in these regards. They are far more free from various readings than are other ancient manuscripts. It is not too much to affirm that no existing variation endangers any important doctrine of our faith, and this is a remarkable fact. Some mistakes in numbers no doubt there are. We know that in Hebrew numbers are expressed by letters of the alphabet; and we know also that the addition or omission of a dot or a line might greatly change those numbers. These remarks apply to the numbers given in Bible history as engaged in battle, to the number of talents of silver and gold frequently stated, and to other round numbers in various other connections. But such matters are really of very little moment. The criticisms sometimes pronounced upon the Scriptures at this point are often seen to be puerile to a laughable or a provoking degree.

We must also make due allowance for the anthropopathic element in describing God. Revelation (as later we shall fully see) is progressive. Each type is appropriate to its own period and for its own purpose. Inspiration took its writers and readers where it found both. We judge of other writings and writers by their time and their special purpose. Why should we otherwise judge Scripture writings and writers? Both these writers and writings grew in apprehension of truth and in spirituality of character under the divine instruction, and proofs of that growth are everywhere seen on the pages of Scripture. These writers never commend the evil deeds which they record; their reports are absolutely impartial. The moral correctives are given in other connections. The Old Testament is not to be judged by the light shining at the close of the nineteenth century; neither is it to be judged by the light which shone upon the world at the close of the canon of Scripture. Like all literature, it must be judged by the spirit of the time in which it was produced. We ought thus to judge of the treatment of the Canaanites; and, so judged, it will be seen to be in entire harmony with the usage of the times. In this same spirit we are to judge of the vindictive character of the

relatively few psalms which are known as imprecatory. The man who carries back the spirit of the Gospel as taught by Jesus Christ to the ages which long antedate His coming, is a manifestly unfair critic.

Granting, then, that there are occasional errors in history, that there are slips in syllogistic reasoning, that there are mistakes in figures, chiefly due to the fallibility of copyists, our faith in the Word of God as an inspired rule of life, is in no way shaken. With all our boasted improvements in the printing press it is still almost impossible to guard against errors in books today. After three or four readings of proof, mistakes are still found. The marvel is that the Scriptures have been preserved so free from error as they are even in the judgment of their fiercest critics. It was important that the writers of the Bible should use language in such germinal form as to be "understood" by those to whom they wrote; and yet they use language which is capable of such expansion as to be in harmony with the latest conclusions of the most advanced science, of our day. Many statements of Scripture which once were obscure, or apparently untrue, have become clear with the advance of science, and have been proved truthful by the progress of various discoveries. Light is increasing daily. Witnesses for God's Word are coming from every quarter. The spade is bringing them forth from the sands and debris of many countries and centuries. Philology and archeology join hands in testifying to the truth of Holy Scripture. The wisest erudition joins hands with the simplest faith in endorsing the Word of God. If we patiently wait, earnestly study, and devoutly trust, all problems will disappear, all doubts will vanish, all problems will find solution. We may, with Dr. Strong, quote regarding biblical obscurities what Isocrates said of the work of Heraclitus: "What I understand of it is so excellent, that I can draw conclusions from it concerning what I do not understand."

Salvation, Deliverance, and Association with
Christ—Luke vii:36-50; viii:43-48;
x:38-42

H. S. COSMAN.

2. DELIVERANCE. We are now to the second thought in our study which is that of Deliverance, which is brought out in the case of the woman with the issue of blood.

Here we have beautifully and vividly portrayed the doctrine and experience of a delivered soul. And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind Him, and touched the border of His garment, and immediately her issue was stanch'd. And Jesus said who touched me? When all denied, Peter and all they that were with him said, Master the multitude through thee, and press thee, and sayest thou, who touched me? And Jesus said somebody hath touched me; for I perceive that virtue is gone out of me.

And when the woman saw that she was not hid, she came trembling, and falling down before Him, she declared unto Him before all the people, for what cause she had touched Him, and how she was healed immediately, and He said unto her, daughter, be of good comfort: Thy faith hath made thee whole; go in peace.—Luke viii:43-48.

I give this circumstance in detail because of its forcefulness, and strikingly illustrating the truth of a delivered soul from its unhalloved surroundings of wilderness life. I do not mean so much the soul being delivered from the bondage of Egypt, while that is a blessed fact; as the believer on the wilderness side of the Red Sea being delivered from fleshly lusts which war against the soul while on the journey to the Promised Land. If we notice carefully Christ does not address this woman as a sinner, as in the first instance, but says: "Daughter be of good comfort: Thy faith hath made thee whole; go in peace." His words were spoken to console her in exercising faith in Him as the only one who could rid her of her infirmity. Her case reminds us of the close girdling sin that the Apostle Paul admonishes the believer to lay aside. She realized her utter inability to receive help from any source that the world offers, and in despair and disappointment she came in trembling faith to the divine Physic-

ian and was blessedly delivered. She knew what it was to have a sense of God's pardoning love in the forgiveness of sin, and now her longing soul craved a cure for the disease of the body. It was through a long tedious experience she had come, before Christ became a healing balm to her. How often do we as Christians in longing to get rid of those things that impede our progress in the divine life do as this poor woman did, in exhausting all her resources upon the supposed help that can never be realized. We are so liable to experiment with our surroundings instead of going straight to the fountain of blessing. Christ is the panacea of our every longing and a deliverer from every enemy of the soul, and the spring of all its desires. "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagles." Psalms ciii:2-5

This is the triumphant cry of a delivered soul who knows personally what it is to be weaned away from everything that keeps the object of its affection, Jesus Christ, afar off. "The lust of the flesh, and the lust of the eye, and the pride of life, the three great temptations of the Christian in the world can be subordinated to the will of the new man created in Christ Jesus. So that we can enter into the thoughts and purposes of God for us, and be steadfast, unmovable, always abounding in the works of the Lord, for as much as ye know that your labour is not in vain in the Lord." 1 Cor. xv:58.

If we turn for a little while to the seventh chapter of Romans we will find the doctrine of deliverance more especially set forth. Paul is speaking of a law in his members working contrary to the will and desires of the spiritual man and bringing him into captivity. He compares this law to a dead body to which he is unwillingly bound and exclaims in anguish of spirit, "O wretched man that I am! who shall deliver me from the body of this death?"

He rejoices however in being reconciled to God by the death of his Son and reckons himself dead to these sinful motions, working in his flesh, and soaring aloft in faith to the heavenlies in Christ Jesus, and having the mastery over all his surroundings, in gratitude he has written for our encouragement, "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit. For the law of the spirit of the life in Christ Jesus hath made me free from the law of sin and death."

The expression "I thank God" is very suggestive. Paul is speaking in this passage of his own personal experience of this matter. Things stated in the singular throughout Scripture are always experiential, such as: "The Son of God who loved me, and gave himself for me;" "I know whom I have believed;" "The Lord is my light and my salvation;" and "I love the Lord because he hath heard my voice and my supplication."

(To be Continued.)

New Brunswick Convention Receipts.

	H. M.	\$
First Hillsboro Church,		9.34
W. B. M. U. of Second Chipman Church,		5.30
D. A. Vaughan, collected by Deacon Edward Hughes,		20.00
Mrs. M. Smith, Trea. W. B. M. U.		56.51
First Springfield Church,	F. M.	5.25
W. B. M. U. of Blissville Station,		3.00
" of Centreville Church		12.00
" of Bellisle Station	H. M.	3.00
Lower Newcastle Church,		1.15
Centreville Church,		1.60
Good Corner Church,		1.60
Kent Co. S. S. Convention,		2.30
Second Grand Lake Church,		1.25
Second Moncton Church,		3.50
Rev. O. N. Keith,		3.16
Upper Newcastle Church		.50
Carleton Ch. by Rev. J. W. Manning		2.90
Brussels Street Church,		11.72
J. & J. S. Titus for Grand Ligne Mission,		13.00
		2.00

Mrs. C. Plummer,	H. M.	1.00
First Chipman Church,	"	4.00
Second Chipman Church	"	29.00
Lower Newcastle Church	"	.90
First St. Martins Church	"	2.08
First Chipman Church for Baptist Annuity Association		2.20
Second Chipman Church for Baptist Annuity Association		2.20
Rev. W. E. McIntyre for Mr. Gullison's support		74.55
		5.00
Before Reported		\$ 218.01
		4626.36
		\$1844.37

J. S. Titus, Treasurer.

St. Martins, N. B.,
Sept. 1st, 1899.

News of The Churches.

WHITNEVILLE Bro. Baker is much encouraged on this field. He has baptized two more converts on the 17th, of September and the prospects are that others will embrace the Saviour e'er long. He is taking a vacation of a few weeks; and visiting New York and Boston. We hope he will find things none the worse for his absence when he returns.

BLACKVILLE The interest is good on this whole field; Brother King is indefatigable in his labours, and the Lord approving of his work. On Sabbath, September 17th, he baptized another convert, making in all 26 since April. Brother O. N. Keith has also baptized three at the Morehouse Church in Brother King's field; and so the gracious work goes on.

LAKE VIEW CHURCH We are glad to report that God by the power of His word and spirit is manifestly among us. On September 24th we baptized three more into the fellowship of the Lake View Church and others are seriously impressed with their need of a Saviour.

J. D. Wetmore.

SECOND HILLSBORO (DAWSON SETTLEMENT) Brother Keirstead has been holding some special meetings with encouraging results. Sunday, 17th of September, he baptized three happy believers in Jesus and many of the church members are waking up to the need of more aggressive work. May showers of blessings come down on all the membership and neighbourhood.

HOPEWELL CAPE Brother F. W. Fatterson, general missionary, has been holding services in this section of the Hopewell Church for several weeks, and has baptized a goodly number of converts. The new pastor, Rev. F. D. Davidson, has recently baptized three more, and we trust the good work will still go on until it covers the entire field of Brother Davidson's charge. It is to be hoped that the whole church will enter into hearty co-operation with the new pastor, and give him their undivided sympathy and support. In so doing, richer blessings will come to all the church and community.

GRAND LAKE The First, and Second Churches at Grand Lake are still without pastoral oversight. Rev. J. H. Hughes spent Sunday 18th with them; and preached three times for them; which services were highly appreciated. He urged them to secure a pastor at once.

THE NARROWS This field is still without a pastor. The New Brunswick Baptist Convention which was held there recently had a good effect, as it always does wherever it has been held. Quite an awakening to the necessity of more work being done exists among the church membership. A good opportunity is being lost by not having a minister to go right on with special meetings. Rev. J. H. Hughes was with them on Sunday 24th, and gave them instructive sermons, one at

each section of the field. He also urged these people to secure a pastor as soon as possible. They called a meeting for that purpose, with what result we have not yet heard. It is to be hoped that a good working brother will be obtained before long.

WARD'S CREEK On Sunday, the 24th inst, we held a thank offering service at Ward's Creek. Many of the friends went out from Sussex and assisted. The offering taken amounted to \$64. We expect some contributions to be added to this. We intend to paint the outside of the church and reseat it. Ward's Creek is about five and a half miles from Sussex and it is a branch of the Sussex church. Large congregations greet the pastor at all the services. Working very encouraging.

W. C.

MADEPILLI, INDIA Yesterday we baptized into the fellowship of the Bobbili church, three believers in Christ, two of whom, Bro Verranna and his wife, Ellema, are about fifty years of age. Bro. Latsaena, third candidate, is a young man. His wife is a bright believer in Christ, and will be baptized soon. All the Christians here, though very, very poor, are holding fast the profession of their faith. Some, especially Brother Sunyassi and his son, Somanna, give evidence of much growth in grace. Even the heathen villagers testify to the purity of their life. Pray for these, your poor, but faithful brothers and sisters in Christ.

R. E. GULLISON.

SUSSEX, N. B. The pastor goes on his vacation after the first Sunday in October. The church work is encouraging. Good congregations. On the last Sunday in October we propose having a harvest thanksgiving service, with a roll call and thank offering. We have had during the summer Mrs. Gilbert White at a number of our services. Sister White's health does not permit her to go out very much. She takes a deep interest in our work, and is ever ready to give sympathy and practical aid in the Lord's work.

W. C.

The Rev. F. W. Patterson has accepted the call of the Sackville church to be the assistant to Pastor Daley. Bro. Patterson begins his work at Sackville on October 1st.

We learn that Rev. E. W. Keily has been engaged by the Main street church as a pulpit supply for two months. Mr. Keily is a most acceptable preacher and an up-to-date pastor.

Not Theory, but Fact.

Some good people are troubled because they cannot think out a satisfactory theory of the way in which Christ's death effects our salvation. They are not alone in their inability. There is no theory of the atonement that is entirely satisfactory, and we do not suppose there ever will be. The facts are too great for human comprehension, as is everything that God has done. The human mind must keep at work on these mighty problems but will probably never wholly solve them. The fact of the atonement, however, as a matter of revelation and of Christian experience, is beyond all question, and therein we may rejoice. We are saved by Christ's death and by His life, and no theory is needful to make the blessed benefit sure. The fact we may know; the how we may never know. We are nourished by food, but of the process of digestion we may be completely ignorant. If it was necessary to have a true theory of digestion before we could be sustained by what we eat, we would starve to death very speedily. We are told to "eat and live;" and the happy results justify our obedience to the behests of nature. So is it in the gospel. By faith we accept the facts concerning Christ and His redemption. By faith we eat of Him, the Living Bread, the Spiritual Life is ours forever.

Notice.

The "Annual" report of the New Brunswick Baptist Convention held with the Second Cambridge Church will soon be ready for distribution. It will contain the statistic of the three associations. Any church sending one dollar to the chairman of the publishing committee, Rev. J. H. Hughes, Carleton, St. John, will be entitled to receive twelve copies, and any church sending two dollars will receive twenty-five copies. Any person sending ten cents will receive one copy; please send in your orders as soon as possible.

There has been several complaints made that subscribers to this paper do not get it regularly. We can assure all our pastors that the paper is mailed regularly every time it is issued from the press. There must be something wrong either with the mails, or the post offices. Will any one not getting their paper in due time please notify us at once, so that we can look after the matter.

Any person who will subscribe for this paper, and send the 50 cents, price of the paper, will receive it until the end of 1900 for the one payment.

Quarterly Meeting.

The Carleton, Victoria and Madawaska Quarterly meeting convened with the Knoxport Baptist Church, Sept 5th, 7:30 p. m. The Introductory Sermon was preached by the writer from Isaiah 59: 16, and was followed by an interesting and helpful social meeting. Saturday, 9:10 a. m., was occupied by an inspiring prayer and social meeting. Business session opened at 10 a. m., President Currie in the chair. E. P. Calder, secretary, pro tem. Owing to the scant representation the business session was necessarily short. The following officers were elected: President, Rev. Calvin Currie; Vice-Presidents, Carleton Co.; Rev. A. H. Hayward; Victoria Co., Deacon Work, Madawaska, Rev. C. Henderson; Secretary Treasurer, E. P. Calder. The churches represented gave encouraging reports, but a large number of churches within the bounds of the Quarterly Meeting were not heard from. 2 to 4 Saturday afternoon was occupied by a conference of great spiritual power and blessing. Saturday evening at 7 o'clock the missionary sermon was preached by Rev. A. H. Hayward. An excellent meeting followed. During the business session of the quarterly meeting a suggestion which at a more representative meeting would doubtless have taken shape as a resolution was made expressing a thankful approval of the course proposed by the Conventions concerning Home Mission work in New Brunswick. Sunday morning 9:30 to 10:30 an inspiring social meeting; 10:30 Quarterly sermon by Rev. Calvin Currie; 3 o'clock p. m. preaching by Rev. Charles Orser (Primitive Baptist) followed by an interesting S. S. session; 7:30 p. m. preaching by Rev. J. W. S. Young. The whole tone of the Quarterly gathering was spiritual and exceedingly helpful. It is to be regretted that more ministers and delegates were not present. Lack of attendance at these gatherings is causing the churches and pastors of these counties to get out of touch and sympathy with each other, greater co-operation means greater advancement of our Master's Kingdom. Let each of our churches bring its tithe of spiritual power to the next Quarterly Conference that we may all receive a more abundant blessing. We adjourned to meet on the third Friday in December. Place of meeting to be fixed by President and Secretary.

E. P. CALDER, Secy-Treasurer.

Jude's Tact.

The Apostle Jude is not much read by us, and his contribution to Christian knowledge is small. But he wrote a few sentences which will never be forgotten. Among them is the doxology which closes his letter. No one lives in vain who gives to the world one imperishable thought, or puts into language a deep emotion of the heart. Jude gives us a fine example of tact and fairness in administering rebuke and censure. He dealt with the prevalent apostasy in the churches, and with

great passion and vehemence, and with copious speech, he denounced the faithless and immoral. But he made sharp distinction between the true and the false, and when addressing the former his voice softened and his eye kindled with love. "Turning from the godless to the godly, he said, "But ye, beloved." We are often careless and indiscriminate in our denunciations of others, especially when we reproach churches for worldliness and backsliding. The sincere are made to suffer for the shortcomings of the rest. Earnest Christians are rebuked for things they are not guilty of. The generous are blamed because others do not give to the support of the church. If we ever have occasion to reprove and denounce wrong doing we should be mindful not to let the innocent suffer with the guilty. There are many who forget that honest and consistent people should be safeguarded from denunciation. Jude sets us an example of justice and appreciation in the manner he distinguishes the genuine and consistent believer from the unworthy.

Cultivation of Character.

Character is often little more than the accident of our heredity and environment. Dispositions are left to assert themselves and control life, without the intervention of a strong controlling purpose. There is far less characterbuilding in the world than ought to be when we consider the fact that numberless essayists and preachers are constantly insisting on this duty. Our chief responsibility is for ourselves, for what we are. Yet many do not think of this. They are motally weak and sickly; there is no vitality in their virtues; their gifts are dwarfed and unused; they are subject to moods and passions; their lives are all scarred and disfigured through frailties and sins and yet they have no shame or concern on this account, and possess no sense of responsibility for it. We ought to feel self-condemned for remaining ignoble and selfish and subject to petty passions. The reason we are not better specimens of Christian manhood and womanhood is because we never study and try to be. We let things take their course, giving the reins to native inclinations and exposing ourselves to the moulding power of our environments. There is vastly more earnestness in building up the intellectual life and the material than the moral and spiritual. "During the next ten years I am going to make a man of myself," said an ambitious young man, but his idea of manhood was limited to the secular life. The new Testament is full of precepts regarding the cultivation of character "Build up yourselves on your most holy faith."

Notes.

Dr. H. L. Morehouse, field secretary of the American Baptist Home Mission Society, has of late been visiting the Hawaiian Islands and Alaska. He was present at the dedication of the First Baptist Church in Skaguay, now the northern west church of our faith on this continent. Dyea and Dowsan must follow next.

The First Baptist Church, Winnipeg, after having been pastorless for two years since the death of Rev. Alexander Grant, has called Rev. Mr. McNeil, and the outlook is now quite hopeful.

A native of the Philippine Islands resident in Spain, is a member of the Baptist Mission conducted by Rev. Eric Lund. He is preparing tracts in Nisayan, one if the languages of the Filipinos, and the American Baptist Missionary Union have made an appropriation to aid in circulating them. This converted Filipino expects to return home and labour for the evangelization of his countryman.

"The programme of reformation is likely to be much more popular than the programme of regeneration."—(Joseph Parker, D. D.)

The attraction of worship is not the one who leads it, but the one who is worshipped.

Died.

HANNAH—Mr. Randolph Hannah, of Jacksontown, after a lingering illness passed the bound of mortal life, aged 36. He was a hard working and industrious man and will be much missed in his home, and in the community. He found peace in believing, near the close of life. Pastor Atkinson attended the funeral. A wife and two sons preceded him to the realm of immortals within the last two years. Two sons and two daughters remain to mourn their sad loss.

PERLEY—Mrs. Charles A. Perley of Maugeville, whose husband died only a month ago, was recently thrown from a carriage, and received such injuries as resulted in death on the 14th of September, in her 54th year. She was an active and worthy member of the Baptist church, and her departure will be deeply felt by her remaining family, and the church also. Great sympathy is felt by all the community for all afflicted family.
"Thou art gone to thy rest, but we do not deplore thee; Since God was thy ransom, thy guardian, thy guide; He gave thee, He took thee, and He will restore thee, And death has no sting, since the Saviour has died.

TINGLEY—Samuel Tingley of Harvey, Albert Co., passed peacefully from a life of 86 years in this mortal state, to the everlasting rest of the saved, on September 12th. He was a consistent living Christian, and his departure will be felt by the whole community.

CROCKER—Mrs. Elizabeth Ann the beloved wife of Deacon Job Crocker fell happily asleep in Jesus on the 25th of September, aged 64 years. She was an exemplary Christian, always ready to do her part for the Master's cause.

She was stricken down by typhoid fever, but met her end with confidence and composure, enjoying the presence of her Saviour, to the full blessed are the dead who die in the Lord.

HATHERINGTON—Deacon James Hatherington of Johnstown, Queens Co., was suddenly called to the home above on the 25th of September, while resting for a night with a friend at North End, St. John. He and his wife were on their way to Boston intending to leave for that place the next day, but he was taken ill during the night, and died next morning. He was 77 years of age, but was hale and hearty to all appearance to the moment he was taken sick. Surely the old adage is true, that while we are in life, we are in the midst of death. Our brother was a man highly respected by all who knew him, and he will be missed and lamented by his family, and the whole community, especially by the Baptist Church of which he was a useful and valued member. May comforting grace be given to all whom he leaves to mourn.

Brother, rest from sin and sorrows;
Death is o'er, and life is won;
On thy slumber dawn no morrows;
Rest; thine earthly race is run.

Married.

YEOMANS-CRUIKS—At Taberville, Kings Co., on Sept. 12th, by Rev. J. D. Wetmore, William E. Yeomans to Mrs. Maggie Cripps.

CHARTERS-GOUGH—At Harvey, August 21st, in the home of Oliver Gough Esq., by Pastor Trueman Bishop, Mr. Elmer Charters of Moncton, and Nancy Gough of Harvey, Albert Co.

WOODWORTH-JONES—At Moncton, August 23rd, in the Baptist Church, by Rev. J. B. Colwell, W. Norman Woodworth of Seattle, to Hattie May Jones.

MCQUINN-BELYEA—At the residence of the bride's father, by Rev. J. D. Wetmore, George M. McQuinn of Sussex, to Mary F. Belyea of Hampton.

CLARK-BROWN—On Sept. 20th, at Cumberland Bay, N. B., by Rev. W. E. McIntyre, Mr. George Clark, and Martha Brown, both of Waterboro, Queens Co., N. B.

BROOK-PATTON—On Sept. 11th, at Newcastle, Northumberland Co., N. B., by Rev. E. C. Baker, Mr. Andrew Brooks of Newcastle, and Agnes Patton of Hampton, Kings Co., N. B.

SHERWOOD-PEARSON—At Harvey, in the Baptist Church, on Sept. 17th, by Pastor Trueman Bishop, James H. Sherwood, and Minnie R. Pearson, both of Albert, Albert Co.

MCLEAN-SHERWOOD—On Sept. 13th, in the home of the officiating minister, Rev. F. N. Atkinson, Mr. Harvey R. McLean of Waterville, and Clara Sherwood of Avondale, Carleton Co., N. B.

ESTLEY-CLARK—On Sept. 13th, by Rev. F. N. Atkinson, at Waterville, Carleton Co., Ernest R. Estley of Jacksontown, and Miss Ruth A. Clark of Waterville.

WALLACE-GILDART—On the 21st of Sept., at Hillsboro, in the home of the bride's sister, by Rev. C. W. Townsend, Mr. James William Wallace, and Miss A. B. Gildart, all of Hillsboro, N. B.

BERNARD-BARBOR—On Sept. 13th, at Cape Enrage, by Rev. M. Addison, William Bernard of St. Martins, and Edna Barbor of Cape Enrage, Albert Co., N. B.

POND-BURPEE—August 23rd, in the Ludlow Baptist Church, by Pastor M. P. King, Vivian C. Pond, of Ludlow, and Mary H. Burpee, of Gibson, York Co., N. B.

HANSON-POOL—In the Baptist Church at Pennfield, on the 6th day of August, by Rev. T. M. Munro, Jacob L. Hanson, and Eliza W. Pool, all of Pennfield, Charlotte Co.