

THE HOME MISSION JOURNAL

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WHOLE No. 35.

Propitiation and Substitution.

C. B. M. CLOUSER.

Propitiation is atonement from the divine point of view, giving us the Godward aspect of the finished work of Christ. Literally, the word means "to appease and render favorable one who is offended; to conciliate." In theology, it means "the removal of the judicial displeasure of God;" in Scripture, the appeasing of God's wrath by rendering full and adequate satisfaction for sin.

Let it be remembered that the very character of God,—those attributes which are as changeless as the eternal laws, demand this, by far the most important feature of the great work of atonement. The supreme thought in the mind of Christ when redeeming a lost world was not the need of the race, but the glory of God, ever keeping before him the requirements of His triune holy nature. Hence, we find the burnt offering placed first among the types, in which there is no thought of sin, but the love, obedience, and devotion of the Son, told out in language far beyond the range of human intellect; having in it a voice which the Father's heart alone could interpret—the meaning of a surrendered life, a sacrifice which ascended as sweetest fragrance before the throne.

If man is to be redeemed, God must be glorified in it: it must be in keeping with the claims of divine holiness, and inflexible justice. Over every act of his brief human life, the supreme devotion to the will of the Father was written in letters, radiant with his matchless love. In a world where God had been dishonored, there he would "honor the Father." Where His truth had been despised, there he would defend it, even before Pilate; where heaven's authority had been condemned, he would recognize it in every thought and act; where God's law was broken, there he would keep the law, and "fulfill all righteousness;" where His character had been traduced, he would defend it, even unto death.

The death of Christ is nowhere interpreted to us in all its bearings, as in the offerings on the Great Day of Atonement. The two goats will bring before us with divine precision, the two important features of Christ's work—atonement Godward, and atonement manward. The goat on which "the Lord's lot fell" was slain and the blood sprinkled seven times before and on the mercy-seat; the other, called the scape goat was "made sin" for Israel by the laying on of hands, and then led away into a place not inhabited.

"The Lord's lot" was the slain sacrifice with the sprinkled blood "inside the veil," which reveals the portion God has in the death of Christ—a portion which would hold eternally good, even though man should reap no benefit from it.

The "sprinkled blood" was for the eye and heart of God, and has not in it the thought of reconciliation. That has man for its object, this has God; for propitiation has to do alone with God. It is not sin nor the sinner, but God's attitude toward both, that gives it its true meaning.

Atonement in this sense was a necessity; eternal justice demanded it; divine holiness required it. Righteousness and judgment are the establishment of that throne from which the wide universe is ruled. The maintenance of that throne was an important feature of Christ's atoning work. The rebellion against the divine will, and the breaking of those laws which embody the basic principles of God's governmental ways, is called transgressions, he was bruised for our iniquities. Thus, every claim of heaven's throne was vindicated, and justice could demand no more, now allowing. Mercy to hand out to the sinner a full pardon on the point of the sword of justice. "Blessed is he whose transgression is forgiven, whose sin is covered."

Transgression is forgiven, but sin must be covered; and this leads us to consider another phase of this truth. Atonement in the Old Covenant meant "to cover; to cover up." The inspired Greek, while sustaining this, adds to it a deeper meaning. The "Ark of the Covenant" was over-laid with a plate of gold, called the

mercy-seat, which covered the Ark and its contents—the Book of the Law; the Pot of Manna; and Aaron's Rod that budded.

The plate of gold, because of its typical significance, was called Kopporeth—a lid, place of covering (sin). The Holy Spirit's interpretation of this type in Hebrew ix:5, is most instructive. He calls it the "Propitiatory," combining the thought of covering and the kind of covering—such that God is propitiated by it. Sin must be covered in a way that will hide from divine holiness, which as a "consuming fire" must, from its very nature, destroy everything touched by the "flesh." The Scripture abundantly illustrates this important truth. In the case of Korah's rebellion, when the people murmured against Moses and Aaron they were threatened with sudden destruction, when Moses said to Aaron, "Take a censer and put fire thereon from off the altar, and put on incense, and go quickly unto the congregation and make an atonement for them, for there is wrath gone out from the Lord; the plague is begun." And Aaron ran into the midst of the people, put on incense and made an atonement, and the plague was staid. Here it was not man's need, but God's nature that called for atonement—the appeasing of God's wrath, which also secured their redemption.

Again, when David numbered Israel and the angel with drawn sword threatened the destruction of Jerusalem, an altar was built on the threshing floor of Ornan where David, in obedience to the divine command, offered sacrifice and the angel's hand was staid.

The Publican who were up to the temple to worship, seemed to understand the meaning of this essential truth, and its value to a sinful creature in his approach unto the Holy One of Israel; for he prayed, "God be propitiated toward me, the sinner."

In Isaiah we read, "I have blotted out as a thick cloud thy transgression and as a cloud thy sins;" in Hebrews, Christ Himself, is seen to be the means of blotting out or covering over of sin—his death for the root of sin, his blood for the fruit of it.

The "mercy-seat" or "Propitiatory" finds fulfillment in Christ, "whom God hath set forth to be a propitiation through faith in his blood." But propitiation is not limited by faith. "If any man sin we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but for the whole world." Here this truth is seen to have widest application to the race—to sin as an aggregate, the sin question including root and fruit, which Christ engaged to settle at the cross; and which was settled, not only to the extent of human need, but according to the needs of the divine nature; not according to the standard of human conscience, but divine holiness; reaching not only to the depths of iniquity, but meeting all the demands of God's throne.

When Christ said, "Now is the judgment of this world," he had reference to the question of sin with all its bearings and relation to the nature, and moral government of God. By his death, the career of the "first Adam" was ended, and sin was "judged in the flesh" and put away; and the "last Adam" triumphed over death, and his blood has an infinite value as it speaks before the throne.

Through its power God can accomplish all His eternal counsels of grace. He can redeem the Church and raise it into the highest position of glory and dignity, in spite of the opposing empire of evil. He can fulfill all His promises made to Abraham the father of nations. He can save and bless countless millions of the gentiles; He can restore the wide creation to Edenic beauty and fruitfulness; He can allow the beams of His glory to lighten up the universe forever.

All this He can, and will do; but the one solitary pedestal on which the stupendous fabric of redemption shall rest forever is the "precious blood of Christ" which has been sprinkled "seven times" before the throne.

Substitution is a truth that concerns the believer only. It means salvation conditioned on

the appropriation of Christ as a personal Saviour. It is the human side of redemption, an individual matter, and exists only in the realm of faith.

1. Christ is a "propitiatory" for the whole world; but a substitute only to those who receive him by faith.

2. Propitiation has to do with God; substitution with man.

3. The one has reference to sin as an aggregate; the other, to individual sins.

4. The first secures redemption for the world; the second, the redemption of the individual believer.

North Wales, Pa.

Voicing a Need.

We know little of the intricacies of administration in the Methodist church, or of the varied utility of their Bishops. But the recent address issued by them to the million members and ministers of their churches on the spiritual condition prevalent among them, illustrates the great advantage of having some recognized leaders to voice the needs of the hour. Their appeal for a week of fasting and prayer will receive a spontaneous response from the Atlantic to the Pacific, and we shall see this great people making common cause at the mercy seat. We trust a turn in the tide of prosperity will soon be seen in this sister denomination, for none of us can do other than mourn when there is depression and decay in any section of our Lord's kingdom. Possibly the condition among the Methodists is not much, if any, worse than in some other denominations, for it is conceded spiritual life has a languor upon it almost everywhere, so much so that many have proclaimed the decadence of Christianity and the defeat of the churches. Every man has his own explanation of this condition. Some say it is because modern preaching does not exalt the Scriptures; others that our views of them are too rigid. Some say that it is because the doctrines are neglected and others because preaching is not in touch with modern ideas and life. There are those who see the explanation in the spread of skepticism or in the worldliness that accompanies advancing civilization. The Bishops enumerate many causes, placing amusements, higher criticism and the vagaries of Christian science in the forefront. No doubt there is some truth in all the explanations, though they seem diverse. The chief question, however, is not the cause but the cure of the debility of the churches. It is small comfort to a sick man to be told how the disease fastened itself upon him. What he wants to know is how to get well. The beginning of better days is the knowledge of the death. A conscience of sin and failure will always lead to repentance and renewal. A church is often nearest revival when it is prostrate in despair. The other adage is frequently true: "When things are at the worse they begin to mend." The church has always had her decline preceding revival. We should be shortsighted indeed if we thought that Methodism is on permanent wane, because for two or three years past, there has been no progress. God uses reverses for the bringing forth of new devotion. It would be a good thing for all our churches to pass through the agony of shame, defeat and despair, if only to test our faith and stir up the slumbering life. Continued prosperity undermines the very life which insures success. A few years back there was a wail heard in the Methodist churches of England. The spirit of Wesley, it was said, had passed away. The leaders over there, as here with us, uttered their jeremiads, but they did more. They prayed, they preached, they sounded the trumpet in Zion, and the depression is passing away. The years that are now passing are bringing them new power and victory. But much of the awakening has been due to a few great spirits who have awakened the churches by their zeal and faith. So it will be here. We need men of inspiration. We need those who have the torch of God to set afire the people who are ready to be rekindled.

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REV. J. H. HUGHES,

Carleton, St. John.

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Notice.

The next session of the Queen County Quarterly meeting will be held with the Second Grand Lake church at the head of Cumberland Bay, beginning on Friday evening, June 8th. Sessions continue over Sabbath.

Notice.

The Southern New Brunswick Baptist Association will hold its twenty-first session with the First Baptist Church in Johnston, Queens Co., commencing on July 7th, 1900, at 10 a. m.

W. Camp, *Moderator.*

J. F. Black, *Clerk.*

Within The Lines.

Reminiscences of The Civil War.

By MRS. M. M. HUNTINGTON.

(Continued from last issue)

VII.

"Thou oh God has proved us: Thou has tried us as silver is tried. Thou broughtest us into the net; Thou laidst affliction upon our lines: Thou hast caused us men to ride over our heads. We went through fire, and through water, but were broughtest out into wealthy places."

After tea the old gentleman came in and said, with a troubled face, that he had no good news for me. That when he began telling the provost marshal about us and asked for a pass his little granddaughter, who had been playing with my boys, broke in with, "Oh, yes, you must give the poor lady a pass, she has had such a hard time and her dear little baby died and they would not, at first, let her come from Meridian because they thought she was a spy, but she was not." He said he thought she would never get through telling this. The provost marshal said he must look into my case and would not grant a pass. "I do not know what to advise you," he added, "there is a family starting for Rodney's Ferry in the morning. If able, you might go with them and escape notice, as they have passes; if you stay, the provost marshal will examine into your case and either detain you here or send you back to Jackson." Anything seemed better than that and I resolved to try. The next morning we were ready to start at four o'clock in a big, cotton-covered wagon, drawn by four mules. The family were seated upon their trunks and boxes, and offered us the same accommodations. After we were seated the Negro driver came up and said in a loud, hearty manner: "Missus, you got your pass?" I shook my head, and he replied: "Can't go no ways without a pass. Get out, young master, you will have to get your pass." Henry got out and started for the provost marshal's office. A crowd had by this time assembled and the gentleman whose family was on the wagon remarked: "A pass is indispensable; you cannot leave town without it." I made no reply, but watched the pair, the large, stout Negro and the slender boy, as they passed up the hill and out of sight, with a feeling akin to despair. Soon they returned and as they came into sight Henry waved a paper joyfully. Soon the pass was in my hands. On inquiry I found he had only asked for the pass in a frank, boyish manner, and whether the provost marshal was ignorant

of his connection with the lady whose case he proposed to investigate or whether the pass was given by a clerk I never knew. I could only lift up my heart in thanksgiving.

Every two or three miles we were stopped and our passes examined, showing what would have been our condition without them. Fourteen miles from Port Gibson we came in sight of a beautiful mansion, situated on a fine elevation. The fences and grounds were all laid waste, but the house was still in good repair. The house was spacious and elegant in its proportions. The cool veranda which surrounded it looked most inviting to our weary eyes. To my surprise our driver stopped here. At the steps a most beautiful gray-haired lady met us and made us welcome. She conducted us through the large and elegant hall into the parlor. The floor was covered with matting and leather-covered chairs and couches were in abundance. Here our hostess left us, saying that dinner would soon be ready. The servant who entered showed us into the back parlor, where we found water and towels in abundance. These were indeed grateful to our heated faces after the long ride under the August sun. All around the room mattresses were arranged on the floor at regular intervals. Soon the dinner bell rang and we were ushered into a beautiful dining-room, finely finished and so large that the dining room table, where we ate with about twenty others, seemed small. Our dinner was plain, but excellent. On offering to pay for our entertainment we were gently refused, and soon resumed our journey to the river, two miles distant, riding in a dray drawn by four yoke of oxen. Here will I give the explanation I afterward learned of these remarkable events.

The lady who so graciously entertained us was a Mrs. Daniels, widow of a wealthy southern planter. At the opening of the war her only son died, leaving to his mother's care his wife and four young children. Here these two women had lived and worked through the terrible years of the war. They were thoroughly southern in sympathy and interests, but entertained all alike, without reference to the cause in which they were enlisted. The place had been overrun sometimes by the Union, often by the Confederate troops; but from both they had received consideration and respect. One morning when the place was in the possession of the Union forces they stood at the windows and saw 111 Negroes file out of their grounds with everything they could ride, drive, carry or load. One only remained out of attachment, a Negro woman. The same day came to their doors an ambulance of wounded Union soldiers, who asked for food and shelter. They told them of their destitute condition, and that they had no food for themselves. The soldiers took the mules from the ambulance and ground corn enough for all; then killed a lamb from a flock on an island and their wants were supplied. "From that day to this," added Mrs. Bond, as she related these events, "we have been provided for, often when we did not know where our next day's supplies were coming from."

To return to the events of the day. We found it rough riding at first, holding on as best we could, for there were no sides to the dray, but we soon struck a swamp, and as it was the last of August, very hot and dry, we were able to drive through it. I had often heard of those Mississippi swamps, but now that I found myself really in one I saw how far beneath their wonders my imagination had fallen. It was three o'clock when we entered, and once in, it seemed a soft, deep, almost gloomy twilight. The trees were large and far apart, but their branches were thickly interlaced overhead and the moss and decayed foliage was so thick and velvety that the oxen and the vehicle made no noise as we proceeded. Not a sound of a bird or living thing broke the solemnity of the stillness. We spoke not a word. I think we all felt that it would be sacrilege to break the spell wrought by magic silence and mystic shadow. We came out upon the bank of a bayou where a company of Confederate soldiers were stationed to send goods across to Arkansas, which they did, chiefly at night, the river being so closely guarded. They did not seem pleased to see us, examined our passes and told us there would be no possible chance that night, as a steam tug from a Union boat had been up the bayou and they must keep very close. There was nothing

to do but go back to Mrs. Daniels and try again in the morning.

(To be Continued.)

Health Column.

Ever since we began the publishing of this paper we have had in mind the setting apart of a column for instructions concerning health sickness and recovery, believing that we can from time to time give our readers some information that will be of great service to them. The matter that we shall give will be taken from the most modern discoveries and decisions of physicians. We do not propose to give lengthy discussions on health, or disease, but brief tid-bits, that have point and force, and will be worthy of note and beneficial if put into practice.

Dr. J. A. Crister, in the *Mississippi School Journal*, shows rather strikingly some of the peculiarities of our modern educational system. He says, speaking to teachers: "you would have your pupils name the capitals of land and clime, but deny the importance of familiarity with the bones in their own body. You have them trace the great rivers and watercourses that begin in a tiny spring and end in a surging sea, but their knowledge of the blood-vessels in their own bodies is so very imperfect that many thousand have bled to death on the battlefield and playground from a simple wound, like a child drowning in a tub. You would have them travel over the great northwest and review the golden fields of grain, and show them the mighty mills that make bread, and yet never teach them the first step in the digestion of starch.

You do teach them in daily object-lessons to eat the flesh of beasts and birds, and to slay and eat, yet look with pitying eye on the fading of a flower; forgetting this flesh may and does frequently contain the germ of deadly fever, the seed of tapeworm and cancer, or the bacillus of tuberculosis.

By example you teach them to stimulate on spices, condiments, tea, coffee, and wines, thus forming the groundwork for an insatiable thirst for liquors and tobacco; and then wonder why they fill drunkards graves, or end their lives by their own hands, or do even worse than this."

Here is a fine formula for health and long life. Leave work before you are tired.

Stop eating before you are stuffed.

Think less of the troubles of the world and naught of your own.

Let nothing come between you and your God to keep Him out of your heart.

And last, but not least, in the words of the immortal Irishman, "If you can't be aisy, be aisy as you can." Eleanor Kirk.

The secret of happiness and longevity, in my judgement, are to cherish and cultivate cheerful, hopeful, and buoyant spirits. If you haven't them, create them. Chauncy M. Depew.

Why are there dyspeptics? Why? Because, through fashion, there is a craving for liquor, tobacco, strong coffee, strong tea, spices, etc. Because our stomachs are abused being filled with stuff they can not digest, and then the nerves are so starved that they are weak because they are not fed with rich pure blood.

Marion A. McBride.

"I Cannot Leave Him Out"

A mother had taught her little girl to pray for her father when she offered up her petitions to the Lord. Suddenly that father was removed by death.

Kneeling in her sorrow at her mother's side for an evening prayer, the child hesitated, her voice faltered, and glancing into her mother's eyes she sobbed:

"Oh, mother, I cannot leave him out. Let me say, 'Thank God I had a dear father once,' so I can keep him in my prayers."

How sweetly this dear child honored her father by her tender love!

Strict attention does not always imply faith.

The Book of Job.

REV. A. J. HUGHES.

PART III.

In the second cycle of discourses, Eliphaz, Bildad and Zophar again speak, urging the same doctrine, and making the same recriminations, as before, only with increased emphasis, to each of which speeches, as before, Job makes a separate reply. In one of his speeches he seems to gain a dim and distant vision of the Daysman for whose presence and ministry he had previously longed. And in another he beholds this Daysman, a deathless, hence a divine personage, who is not only to right his temporal wrongs one day, but who is to smite death in the face for him, and permit him, in spite of death, to see God. The vision is highly Messianic, and as if with prophetic intuition of its import to the ages yet to come, he exclaims:

"Oh, that my words were now written!
Oh, that they were inscribed in a book!
That with an iron pen and lead
They were graven in the rock forever!
For I know that my Redeemer liveth,
That He shall stand up at the last upon the earth.

And after my skin hath been thus destroyed
Yet from my flesh shall I see God.
Whom I shall see, I, for myself:
Whom my eyes shall behold, a stranger no more.

Oh, for this my veins consume within me!"
In the third cycle of discourses Zophar does not speak. Eliphaz and Bildad do, however. Eliphaz charges Job now with certain specific sins, of which a man in his former affluence, might easily be guilty, and admonishes him to acquaint himself at once with God, and be at peace; so should good come unto him." And Bildad briefly and feebly echoes what had been already said about the depravity of man, and the holiness of God

In his replies to these two speeches, Job makes four things manifest, 1st. his assurance that God is his friend. "Oh, that I knew where I might find Him!" he cries; "that I might come even to His seat. I would order my cause before Him and fill my mouth with arguments. I would know the words which He would answer me, and understand what He would say unto me. Will He plead against me with His great power? No, but He would put strength in me!" 2nd, his assurance that God has a purpose in His affliction. "When He hath tried me, I shall come forth as gold," are his words. 3rd, his determination not to be brow-beaten by these professed comforters of his into an attitude of hypocrisy, swallowing as true their words, when he did not believe them, and at their insistence, confessing to crimes of which he was not guilty, to be adjudged therefor a liar by his conscience. 4th, his conviction as to what is the most important thing in the world. It is not ease and prosperity, as his friends so freely and frankly intimate. Many a wicked man has these, yet they count for nothing when "God taketh away his soul." Wisdom or the fear of God, is the most important thing. But where can wisdom be found? "The depth saith, 'It is not in me.'" And the sea saith, 'It is not with me.' Destruction and death say, 'We have heard the fame thereof with our ears! God understandeth the way thereof, and He knoweth the place thereof,' says the patriarch.

"For He looketh to the ends of the earth,
And seeth under the whole heaven;
When He gave the wind its weight,
And meted out the waters in a measure;
When He gave a law to the rain,
And a way to the flash of the thunder;
Then did He see it, and declare it;
He established it, yea, He searched it out,
And unto man He said,
"Behold, the fear of the Lord, that is wisdom,
And to depart from evil is understanding."

The man who answers Job this time is a stranger thus far to the Book. He is a young man, named Elihu. The controversy between Job and his friends has angered him, and he speaks with much heat; against Job, because he had justified himself; against his friends, because they had proved themselves unequal to the patriarch in debate. In his discourse, Elihu makes a bold assumption, even that of being him-

self the Daysman for whom Job longed; and he urges the patriarch to receive him in that capacity. He expresses the conviction that Job's trials are corrective, and not punitive, and lectures his comforters severely for not having understood this. He admonishes Job to submit to God's providential dealings with him, not, however, for the spiritual, but for the temporal benefits to be derived from so doing. Then He proceeds to give a description of the power and glory of God as seen in a storm that approaches, terrible with its thunder and lightnings and whirling winds, which finally envelops the company and in dread of which Elihu's discourse seems abruptly and ingloriously to end.

The Theophany follows, with the discourse of Jehovah, which, for poetic sublimity, is probably unsurpassed in the world's literature. Elihu is dismissed by Jehovah with a single question, "Who is this that darkeneth counsel with words without knowledge?" The discourse then proceeds to portray the wisdom and power of God, as displayed, to use the language of another, "in the heavens above, in the earth beneath, in the great events of creation, and phenomena of nature, in the myriad life that fills land and air and ocean." When God finishes, Job replies, not, however, to confess to any wrong doing to which his afflictions might be chargeable, but to acknowledge the limitation of his understanding, and his self-loathing as he felt it, and as any man, be he however pure, must feel it, under the blaze of the infinite presence. I have uttered and understood not, things too wonderful for me, he says. "I have heard of Thee by the hearing of the ear, but now mine eyes see Thee; wherefore I abhor myself, and repent in dust and ashes."

The Epilogue follows, in which Job's friends are reproved "for not having spoken concerning God the thing that was right," and they are made to atone for their injustice to the patriarch by a burnt-offering. Job, on the contrary, is commended for his fidelity to his convictions, and is made an intercessor with God for his friends. Then he is lifted out of his sorrow, and inducted into a prosperity doubly greater than that which he had lost, and which he enjoys with a keener relish than before, because of the elevated and enlarged conception of God which had come to him through trial.

Religious News.

Rev. W. B. Hinson, has received and accepted a call to the pastorate of the Baptist church of San Diego, Cal. He is to begin his work there the first of June. The state of his health requiring a dryer climate is the cause of his leaving Vancouver.

Rev. M. C. Higgins, has closed his pastorate at Carleton, St. John, and is removing to N. S. He leaves many friends in Carleton and his presence at the ministers Monday meetings, and Foreign Mission Board will be much missed.

Four persons put on Christ in baptism April 22nd. Last Sabbath evening in the presence of a large congregation they, with two others, who came by letter, were welcomed into the church. Fifty-one have united with us. The blessed work continues with great power, and the cry of new-born souls is yet heard in the sanctuary. A number of persons are awaiting baptism. E. H. HOWE.

Two more were baptized BRUSSELS STREET, last Sunday. H. F. W.

Our usual spring services MAUGERVILLE, have closed, adding 14 to SUNBURY COUNTY. the church; eleven of these being baptized by us. Unto God through Christ be all the praise. O. P. BROWN.

May 1st. Baptized one on the SUSSEX, N. B. 22nd. Miss Hattie Biggar, and gave the right hand of fellowship to two who came to us by letter on the 29th ult. Work encouraging. W. C. Sussex, N. B., May 5th.

CARLETON, After a pastorate of over two years, Bro. M. C. Higgins severed his connection with the church and we are now looking forward to another leader. In many ways we are enjoying divine favor as the outcome of Decision Day. A number of our young people have been brought from the teachings of the Sabbath School to a knowledge of the needs of a Saviour and we are looking forward to a number of others who are anxiously considering that important question. Any pastor who thinks of engaging in a new field of labor or without a pastorate will receive the attention of the church by communicating with E. L. STRANGE, Church Clerk.

In the month of January CANTERBURY, N. B. the churches of the Canterbury group extended a call to their pastor to remain with them another year. We have been greatly encouraged during the year 1899. Forty-six have been baptized, thirty have been added to the churches by letter and experience. The interest has been good in four of the churches. Improvements have been made in church property, debts cut down and paid. In the month of March we commenced a series of special services, and have been continuing them to the present time and expect to all summer. Five have been received into the fellowship of 1st Canterbury church, four by baptism and one experience. On April 29, two united with the Lower Woodstock church by baptism. To God be all the praise.

Yours in Christ,
C. N. BARTON, Pastor.
Meductic, May 2nd.

We are glad to report victory TIVERTON, N. S. for God in Tiverton. The special meetings we have held there have resulted in the revival of the little church, wanderers have returned and sinners have obtained a hope in Christ. Last Sabbath thirteen persons were baptized and others will put on Christ in baptism at our next appointment there. We have closed the series of special efforts which have extended over four months in Freeport and Tiverton. The displays of God's grace and power in those places can never be forgotten by pastor or people. E. H. HOWE.

The church of God in this COLDSTREAM, N. B. place has been much revived. Some who had wandered away have returned to the Shepherd of their souls. Eight have been baptized on a profession of faith in Christ as their Saviour. Others have requested baptism. May the Lord continue to carry on His work in our prayer. J. D. WETMORE.

As we look back over the TABERNACLE, last year of church work it ST. JOHN, N. B. seems almost a miracle to us that from what seemed barren ground has grown a sturdy church. Since Brother Stackhouse took charge of the work, less than eleven months ago, upwards of fifty have professed faith in Christ by baptism, and about twenty have been received by letter and experience, making a total of over seventy added to our membership, five of the number renouncing Romanism. Their lives and consecration justify us in believing that they have been born of the Spirit. Our building, which for two years prior to the pastorate of Bro. Stackhouse seemed large enough to accommodate our congregations, suddenly appeared to shrink. We were obliged to say we must have a new building, or call a halt in our work. After mature consideration we cautiously advanced this subject to our people and found them more than ready to respond. Their response to the call for funds took a very practical turn and footed up the sum of over six hundred dollars at the first note of the bugle call. In sympathy with our members we have a host of stalwart friends who with them will throw into the work not only good will but considerable of the sinews of war. We have about secured a site in a position of advantage and hope so on to begin operations. The sister church of west side has generously come forward with the sum of sixty dollars to aid us in our work, as a church in this locality is absolutely necessary.

The Main Street Baptist pulpit was very acceptable occupied on Sunday last by Rev. J. A. Ford, of Eastport, Me.

TOBIQUE VALLEY. I send a few lines concerning my first visit up the Tobique. In company with Bro. Young I set out, reaching Tobique in the latter part of March. We found the cause somewhat low, there having been only one meeting since last November. The souls for whom Christ died were starving for spiritual food. We held meetings all the week and three times on the Lord's day, the people seemed very anxious for the word, not having heard the gospel for so long. I never was received by any people more kindly and I feel strongly impressed that the Tobique is the place for me.

After evening meeting the people requested me to return. I left appointment for Sunday 15th again. Although at present in need of a grant from the Board I think that before long, by careful work, the field would become self sustaining. To bring this to a successful issue will be my chief aim. I look upon the Tobique as a very important part of the Master's Vineyard and I believe that a great work is to be done here for our Lord and Master.

I feel a strong desire to go also to the Upper Tobique and I ask the sympathy and prayers of the Brethren that the Master's will may be done in all we undertake. CHARLES STERLING.

Since coming here I have **TEMPERANCE VALE,** been so busy that I have not been able to think of much else. For two weeks I held special meetings at Temperance Vale, during which harmony was restored and the members of the church were aroused to greater activity. Owing to bad roads and also being called away to another part of the field I was obliged to discontinue the meetings which I trust had proved a great benefit to all. I hope in a few weeks to get down to systematic work. C. W. SABLES.

Acknowledgement.

The Valley church and congregation, Surrey, N. B., paid their pastor and family a donation visit on April 2nd. A goodly number met and spent a happy time. The ladies served a luncheon, and a pleasant time was spent by some especially. All left, without being the worse for their coming together. Bro. Nicholson presented the pastor with \$31, mostly in cash, in behalf of those present and some who were not present, but had sent their donation. May God bless them for their kindness and make us more grateful. JOHN MILES.

From Hamilton, N. Y.

After a silence of about three years permit me through the columns of the *Messenger and Visitor* to say a few words concerning Colgate Theological Seminary from which the writer expects to graduate in June. God in his providence has appointed me as instructors in this school who, not only look well to the spiritual welfare of the student, but give the best of attention to his intellectual and financial needs. No student who enters this school need ever fear the lack of either of these. Besides having the advantage of the school it has been my privilege to supply the pulpit of several churches. In these churches is manifest the same interest in the welfare of the student of Colgate Seminary. My present charge at Brisbin, N. Y., has been a blessing both spiritually and financially. As a sign of God's approval of the church, during the last two weeks have been greatly revived, twenty-seven have publicly acknowledged Christ as their personal Saviour. More to follow. Young men who are looking forward to a Theological training could not do better than come to Colgate.

Hamilton, N. Y.

O. E. STEEVES.
—M. & P.

The Home Mission Board.

The regular monthly session of the Board was held in Brussels Street church, May 8th. Vice-

President Hughes in the chair.

Communications were presented from St. Andrews urging that a missionary be permanently stationed there. A grant of \$100 was voted and correspondence is to be opened with a view of settling a pastor. An encouraging revival has been awakened and seven had been baptized, several others are also received. Bro. Stackhouse reported successful work still going on at the Tabernacle, and referred to the proposed action of the congregation to secure a better church accommodation. Touching this matter the following resolution was passed by the Board: "Resolved that this Home Mission Board express its sympathy with the Tabernacle church in its effort to secure a more convenient and attractive edifice and commend their case to the liberality of the denomination at large."

Reports were presented from Queensbury and Temperance Vale, Newcastle, North Co., Pennfield and Beaver Harbor, Doaktown and Ludlow, Cardigan and New Maryland, St. Andrews and Bayside, Germantown and Andover.

Several students have applied for summer work and the churches are requested to send applications for supplies to the secretary in order that no time may be lost in settling men at once. The treasurer reported the funds nearly all paid out, and as there is not sufficient to meet claims now due the churches are urged to come to the help of the board by a prompt remittance at an early date.

Will our brethren kindly remember this? Several of these brethren now living on insufficient salaries sorely need the amounts due them and it seems hard to let the work suffer, and the workman as well, while abundant means lie within our reach. Let us have a hearty response and close our Home Mission record this year without debt.

W. E. McINTYRE.

Secretary.

Mother's Influence.

A young lady in the highest ranks of society was the only child of rich and intellectual parents. They gave her in abundance every bodily and mental pleasure. She was taught to love the world and to make the most of it. She lived for time, and neglected eternity. But the hour of sickness came. She had a fearful illness. Her beauty all departed; her power to enjoy life was gone; all her parents' hopes for her worldly success fled. The minister of the parish came to visit her. He spoke of death and eternity, and urged her to repentance and to seek the Lord. She had never had such words spoken to her before, and she trembled. In her dying hour she called for some of her fine clothes. When they were brought, she looked up to her mother and said, "These have ruined me. You taught me to be gay and to enjoy the vanities of life, but you never taught me of God and the next life. You never taught me to pray, and now it is too late. Mother, you have ruined me." She died a few minutes afterwards.

Love of Mother.

FRANK M. GOODCHILD.

A mother gave herself soul and body, night and day to the care of her child, doing for it tasks that are thoroughly distasteful, watching over it in sickness, guiding it when it is well, and she finds more joy in that slavery to her child than she could in all the pleasures that the world runs after. I heard a man speak in prayer-meeting not long ago of the delight he felt in caring for his mother in her old age. She died of a lingering disease. Many weeks he watched by her bedside. He gave himself up to care for her. And when at last she died he said again and again, "Oh it is such joy to me that I was able to be by her side and do what I could for her in her last days." When I was in college there was a student there, who was kept at school by his mother's hard earnings. She took in washing. She wore threadbare clothes. She had very plain fare on her table. I sat in the hall when that son was graduated, the leader of his class. As he delivered his commencement oration, that mother sat in the crowd drinking in every word that he spoke. And when he

finished, and the people applauded with many rounds of applause, she sat with tears of joy streaming down her cheeks, the happiest person in the room. All other things that men deem good and desirable would have failed to bring to her heart a fraction of the joy that she found in having poured out her own life as a sacrifice that her boy might have a good start in life.

Died.

KEITH—Mrs. E. A. Keith fell gently asleep in the Lord at her home in Havrelock, on the 4th inst, after a somewhat protracted illness, which she bore with Christian fortitude and resignation to the Divine will. Sister Keith was a lady of sterling Christian character, and a useful member of the Baptist Church. She was esteemed very highly in the whole community and her departure will be deeply felt by all her friends. Her husband died eleven years ago. She leaves in sorrow, an aged mother and a kind hearted brother, Captain William Founds, and a sister, Mrs. B. R. Keith, of California, a dear daughter, and three sons, Dr. Harry Keith of Kingston, Walter S. Keith of Greenwood City, B. C., and Ross A. Keith now studying dentistry at Philadelphia. May this sad event be sanctified to the spiritual good of all the bereaved ones.

TITUS—Ms. Elizabeth Titus, relict of the late John Titus, passed quietly from this life to the happy home on high, on April 15th, at her home on Brussels Street, St. John, aged 90 years. She retained her faculties to the last and departed serenely as the setting sun. She leaves four daughters to mourn the loss of a wise and pure minded mother; and the Brussels Street Church loses in her one of its oldest and most highly esteemed members.

WARRING—We tender our sympathy to Pastor and Mrs. Warring who have been visited with loss of their only child. The Master came down into his garden to gather lilies and made his own selection.

YOUNG—At Lowell, Mass., April 14th, J. Alfred Young, aged 40 years. The deceased was run over by a locomotive while at work. Both limbs were cut off just below the body, yet he lived nearly three hours, speaking to the last to those about him. He formerly resided at Ironbound Cove, Chipman, N. B. A sorrowing wife and three children are left to mourn his sudden taking off. His remains were brought to New Brunswick and interred at Little River, Sunbury Co. Truly in the midst of life we are in death.

BARTON—At the Range, Grand Lake, on the 27th inst., after patient suffering, Rebecca, wife of the late Richard Barton, aged 79 years. She was a member of Second Grand Lake Church, and lived a consistent life. Three sons and two daughters, with a large circle of relatives and friends remain to mourn her departure. She had a good hope and longed to get home where suffering would be unknown.

BAILEY—At Salmon Bay, Queens Co., on the 27th inst., Sarah M., wife of Charles E. Bailey, aged 71 years, leaving a husband, three sons and five daughters to survive her. She was reconciled to God's will and died trusting in Jesus.

SPYERS—At Spicers Cove, Queens Co., on the 28th inst., of heart failure, induced by a broken limb, John Spicers, aged 57 years, leaving four brothers.

LIVINGSTONE—At Hillsboro, Albert Co., April 21st, Luella, relict of the late Hector Livingstone, aged 78 years. Our aged sister had been in failing health for some time, and being attacked with inflammation of the lungs, she soon succumbed to that disease. In her death a familiar figure is removed from this village, and she will be greatly missed. We have good reason to believe that she has joined the company of the glorified. She leaves one son and several grand-children to mourn her departure.

BERRY—At Moncton, April 25th, Humphrey P. Berry, aged 34 years. This dear brother had been for some years a consistent member of the First Moncton Baptist Church. He was greatly esteemed by his many friends, who feel that in his early death they have sustained a heavy loss. But for him to die was gain. His remains were brought from Moncton, and interred in the Salem burial ground, by the side of his wife, who had predeceased him two years ago. In life they were lovely and pleasant, and now in death they are not divided. Two children, a girl and boy survive them.

DROST—At Linton, Sunbury Co., on the 6th inst., of inflammation of the brain, Hazen Burns, infant son of James and Martha Drost, aged three months. Of such is the kingdom of God.

Married.

HARRITT-COWPERTHWITE—At Gibson, on the 25th ult., by Rev. J. B. Champion, Deacon T. E. Habbitt to Mrs. Mary E. Cowperthwaite, both of Gibson, York Co.

RANDALL-NELSON—In Amherst, May 2nd, by Rev. Welcome E. Bates, Elisha Randall and Almira Nelson, both of Sackville, N. B.

REID-LOCKHART—At the Baptist parsonage, Centreville, Carleton Co., April 12th, by Rev. E. P. Calder, Elmer S. Reid, of Digby, Carleton Co., to Mary M. Lockhart of Knoxford, Carleton Co.

RITTER-PRIOR—At the Baptist parsonage, Centreville, Carleton Co., on the 1st, by Rev. E. P. Calder, Frederick A. Ritter of Digby, Carleton Co., to Olive M. Prior of Good's Corner, Carleton Co.