

THE HOME MISSION JOURNAL

VOLUME IV, No 17

ST. JOHN, N. B., AUGUST 26, 1902.

WHOLE No. 96

Religious News.

It is with a good degree of pleasure that we report that all our hopes concerning repairs on the church building have been realized to the full. A stone foundation has been laid, new windows put in, two coats of paint applied to the inside and a coat of varnish where necessary, two coats of paint to the outside, and a new platform placed in the front. The ground around the building are yet to be graded and graveled, which will soon be done. We are able to state that not one dollar of debt will remain. There are but few in the town to support a minister, about six families and they are striving heroically, but it is a heavy burden for them to bear. A little aid from some of our Boards, even so little, would be much appreciated and very thankfully received. We cannot report additions, but we are encouraged on other lines. The Sabbath School is growing, prayer-meetings sustained, and the Sunday services filled with enthusiasm. The congregations at Bayside and Bocahec are much larger than they were last summer and there appears to be a greater seriousness than usual among them.

Aug. 7th.

CALVIN CURRIE.

More than a year ago we had the privilege of laboring with this people for a short time in special meetings, during which time the Lord graciously added 16 to their number. We have not forgotten the kindness, generosity and activity of the people then. Since that time we are pleased to know they have supported a pastor part of the time. During the work of the pastor, Bro. Horsman and Evangelist Marple 22 more united with the church. Notwithstanding all of this expense they have sent us a donation of \$15.50 in cash. It was a happy surprise indeed for which we wish to render our hearty thanks. May God bless and help this kind people is our earnest prayer. They are without a permanent pastor now but we hope God will send them a servant of his to help them.

GEO. H. BEAMAN.

I came to this field last December. The field had been without a pastor for some time; everything was at a very low ebb. During my stay the work has gone on and much improvement has been made. Early in the year a fund was raised to fence the graveyard at Yuille Creek has been lighted with gasoline and a fund is being raised to repair the old, or to build a new house of worship at Perryton. Other improvements about the churches have been made. The Lord has blessed us spiritually, for which we give thanks. During my stay thirty have been added to the church roll, twenty-five by baptism, two by letter, three by experience. The mid-week services are interesting and well attended. The people have an interest in things pertaining to the higher life. The field is in need of some one to carry on the work. I go in

a few weeks to continue my study.

A. C. HORSMAN.

In October of last year Rev. TABERNACLE H. H. Roach began his CHURCH, ST. JOHN, pastorate with us. Large congregations gathered to hear him from the first, and the interest was evidently on the increase. Soon after, however, the small-pox epidemic was among us, and our church had to be closed. Our pastor then entered upon the self-sacrificing work of ministering to the spiritual needs of small-pox patients, and burying those who died with that disease. When he was permitted to preach to us again he was heard with greater interest than ever, and by larger congregations. Our people have been benefited by his ministrations, though pastor and people regret that the spiritual results have not been greater. Brother Roach and his estimable wife are appreciated for their social qualities, and for the best of reasons, are dearly loved by the people. During the summer the morning services have not been largely attended, but in the evenings our congregations are large. Brother Roach has a short open-air meeting just before the regular service in the evening, and many gather to hear his short gospel address in "Nature's Cathedral." Our Endeavor prayer meeting, the regular mid-week prayer-meeting, the monthly Conference meeting and the Sunday school are all largely attended; and much more could be said of the latter did space permit. One new feature of the work, introduced by the pastor, is a nursery in the church parlors. The idea is to provide for the care of very small children while their mothers attended the Sunday morning service. It is, of course, for the children of mothers v. 20, but for it, would have to remain at home with their children. This is one form of practical Christianity. A Woman's M. A. Society has been lately organized, and promises to be a success. During the year we have raised for benevolent objects (outside of current expenses) about \$200. This year we had the honor of having the N. B. Southern Association meet with us, which was much appreciated. It is the conviction of pastor and people that "the prospect of aggressive work is now promising." A. H. W., Church Clerk.

Aug. 16.

Married.

BAKER CARR.—At Bloomfield, Carleton Co., N. B., July 6, by Rev. Z. L. Fash, M. A., William G. Baker and Melissa Carr, both of Bloomfield.

ESTY KNOX.—At Woodstock, N. B., Aug. 6, by Rev. Z. L. Fash, M. A., George F. Esty, Houlton, Me., and Delia C. Knox, Sheffield, N. B.

KIMBALL-DICKINSON.—At the residence of Mr. John Kimball, July 30, by Rev. J. D. Wetmore, Oron J. Kimball to Alice J. Dickinson, both of Carlisle, Carleton Co.

MURRAY SMITH.—At Harecourt, N. B., on 6th inst., by Rev. W. E. McIntyre, Isaac W. Murray of Chipman to Mary I. Smith of Harecourt.

VOUTT SCOTT.—At DeWolfe Corner, Charlotte county, on Wednesday, July 24, by the Rev. C. J. Steeves, Charles Voutt of St. Stephen to May Scott of DeWolfe.

STEWART-GARLAND.—At Elgin, N. B., Aug. 1, by Pastor H. H. Saunders, William A. Stewart and Fannie M. Garland, both of Elgin.

GELDARD-STEEVES.—At Pollett River, N. B., Aug. 6th, by Pastor H. H. Saunders, George C. Geldard and Edie Steeves.

MILLER-HOLMES.—At the Baptist parsonage Centreville, Carleton county, N. B., by Rev. B. Freeman, August 9th, Elisha A. Miller to Martha E. Holmes, both of Bridgewater, Me.

WHITE-LANDERS.—At the parsonage, Centreville, N. B., August 12th, Miles R. White and Ida Landers, both of Bridgewater, Me., were united in marriage by Rev. B. S. Freeman.

STEWART-CARLEE.—At Andover, N. B., July the fourth, by Rev. Charles Henderson, Earl S. Stewart to Grace M. Carter, both of the town of Mapleton, Maine, U. S.

GRAY-MCKELLER.—At Andover, N. B., August 11th, by Rev. Charles Henderson, Thomas Gray to Annie McKeller, both of Gordon, Victoria county.

Died.

DOWNING.—Mrs. Thomas Downing departed this life, July 28th, at Albert, N. B., after a long sickness, which she bore with Christian meekness and fortitude. She longed to go and rest with her Lord. In the absence of the pastor her funeral was conducted by Rev. M. E. Fletcher of Harvey. The pastor preached an appropriate sermon the following Sunday morning. She leaves a husband and a large family to mourn.

TROU—Mrs. Benjamin Trou of the "Albert House," N. B., died of heart trouble very suddenly on July 11th. She had been afflicted with heart trouble for some months but the end came very unexpectedly. Perhaps few were better known and more highly respected, than was she, in this county. She was a humble follower of our Lord, a true friend and a kind hostess. She will be greatly missed. A son and daughter are left to mourn.

BROWN.—At Fairview, near St. Martin's, N. B., on August 13th, after several months sickness at his patiently home, William E. Brown, aged 68 years. Our dear brother was baptized in 1855 by the Rev. James Austin Smith, and had thus been a member of the St. Martin's church for nearly half a century. During his severe suffering he manifested a beautiful spirit of Christian fortitude. He eagerly waited the great change, and often gave evidence that his hope was built alone on Christ. His funeral on Aug. 15th was largely attended. It was conducted by the Rev. C. W. Townsend who preached from I Cor. 15:58. Our departed brother leaves a widow, one son and three daughters, one of whom, Mrs. Dodge, is a highly respected member of the Germania street church.

SCOVIL.—At the home of his son, Gilbert of Beaufort, Carleton county, N. B., Aug. 14, Wm. J. Scovill, after a tedious and painful illness, borne with Christian fortitude, passed to his eternal home. The deceased, aged 70, was born in Kings Co. He, with some who were left homeless from the St. John fire, through the intercession of the late Beaufort Mills were given government grants in this part of our province. Our brother was a member of the Aversden Baptist church, in the burying ground of which his body was laid by the side of that of his wife who had preceded him in her passing by four years. The funeral services were conducted by Pastor Smith, F'ville. Five sons and two daughters manifestly devoted to their father are left to follow a few days later. May the God of grace not only sustain them in sorrow but lead them on to meet their father in that upper and better home.

HOME MISSIONS.

Blank Forms of application for aid have been forwarded to pastors, will they see that they are properly filled by church clerks and returned to me in time for meeting of Board on September 2nd.

N. B. NOBLES, Secy.' H. M. B. U.

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The Coming of Caroline.

BY MARY E. Q. BRURH.

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CHAPTER II.

THE little voice did not lack sweetness, though there was enough of the usual childish shrillness in it to have a carrying quality and to reach the ears of Mrs. Saltsby, and, though for the past fortnight she had not been on speaking terms with Miss Spooler owing to a report that the latter had called her a "dowdy," she swept away her resentment most magnanimously, and pattered over to her late critic to discuss the strange arrival and marked peculiarities of Mrs. Rossman's small visitor.

"Some one that's come to spend Christmas, most likely! According to the young one's looks, Mrs. Rossman's relations can't be so high-falutin' as she'd like to have folks think!"

Whereupon Miss Spooler (who had never been called on to do any sewing for Mrs. Rossman!) gave her head a scornful toss and remarked that she "she'd think as much!" Then the tongues of the two women, as if to make up for the time lost in the fortnight's estrangement, began to wag at a most astonishing rate, while their eyes lost not a single detail of what was going on across the road.

Meanwhile, having recovered her self-possession in some degree, Mrs. Rossman was firing a whole volley of questions at her small visitor, "Who are you, did you say? Where did you come from? Who sent you here? What do you want? How did you know my name and where I lived?"

All the innocent glee fled from the child's face. In its stead came a sober, perturbed look. Evidently she was disappointed; she had anticipated a more cordial welcome! This slender, pale-faced woman, attired in sombre, black gown, carrying herself rather haughtily and with a certain cold sternness in her countenance, was a different person from what she had expected to see.

The child looked down, much abashed. Her hands—they were mittenless and so small, thin and purple with cold that they looked like bird claws!—picked nervously at the folds of her faded frock. "My name is Caroline," she repeated, and her lips quivered as they formed the words. "There is no other part to it that I ever heard of. I come from a good many places—that is, we have moved around so often. The last place was New York. Nobody sent me here; it was Mag who brought me; she didn't say why. I couldn't talk to her much because she had been taking some stuff out of her black bottle, and when she does that she is cross and slaps me. Sometimes, though, the drink makes her sleepy. She slept almost all the while on the

cars. But she was wide awake when she left me here, and she was pleasanter than usual, only she was in a hurry to get away and she told me to ask her no questions. She said that I must sit right here until you came. I'm sorry, ma'am," very timidly, with a pleading upward glance. "I'm sorry if there has been a mistake and I ain't the little girl you've been expecting! I'm sure I hoped it was all right. It's a nice place here"—gazing admiringly at the clear windows draped with the freshly-ironed, white muslin curtains against which sprays of dark-green ivy and blossoming geraniums might be seen, and between which stood a mottled brown jar containing the pale-green leaves and tall spikes of white-petaled golden-hearted Chinese lilies.

"It's very nice here," the child repeated. "But"—this last slowly—"but I'll go away if you don't want me, only"—hesitating still more and swallowing hard to keep back a sob—"only, you see, ma'am—well, oh, where can I go?"—and this time the sob could not be choked back.

Mrs. Rossman glanced around nervously. Mrs. Saltsby and Miss Spooler were still across the road, staring fixedly at her and her visitor; the little tailor had not finished fumbling with the lobster, nor had Mrs. Barney and Mrs. Conroy yet filled their clothes baskets.

"No, you are not the little girl I expected," Mrs. Rossman began hurriedly. "I wasn't expecting anybody. There has been some dreadful mistake. But well we must manage to find out what it is and—we can't stay out here in the cold. You are nearly frozen already!" with a touch of pity as she noted the blue, pinched look on the child's face. "Oh, you mustn't stay out here. Come in and we'll talk this matter over where it is warm and comfortable—where everybody isn't staring at us," with a backward glance of scorn at the curious ones across the street. Hurrying the child before her, as one drives a stray little chick into its coop, she unlocked her front door and the two entered the tiny hall and passed into the cosy sitting-room. Caroline dropped timidly into the first seat she came to. It was a little cricket cushioned in soft green plush, like moss.

Mrs. Rossman's heart felt a sudden pang. "What possessed the child to take that seat!" she exclaimed to herself. For the cricket had been the favorite seat of little Lois, and the mother had forborne to use it even as a footrest since the death of her little daughter. She drew forth a rocking-chair, then pushed it back. Why should she disturb the child—she looked so small so cold and tired and the cricket was in the warm, cosy corner.

Caroline was feeling the genial influence; she was smiling a little, and the warmth was heating back the wan blue look on her face. She spread her two small hands in front of the glowing mica doors of the little parlor-stove, twisting and bending the fingers in a childish way, while her eyes wandered around the room in pleased surprise. "Nice place—nice place!" she crooned softly to herself.

It was not a grandly furnished room, but it bore the impress of taste and refinement. There was neat matting on the floor, brightened by a rug or two and a strip of moss-green carpet. The paper on the wall was buff with a tint of pink in it; it caught the sun and filled the room with a warm light. There was a couch in the corner, with apple-green cover and ruffled pillows of the same, together with one of creamy linen embroidered with wild-roses. There were a few good pictures on the wall; a little etching of a woodland scene; a delicate water-color or two

for the mistress had a pretty skill with pencil and brush—a couple of steel engravings presenting the faces of some of the earth's great ones, and, besides these, the sweet benignity of the *Sistine Madonna*.

Caroline's big, brown eyes wandered over all the pictures but came back again and again to the *Madonna*. Then they turned in a puzzled way toward the woman she claimed as hostess. "She looks like you," the little girl began shyly, pointing her small finger at the *Madonna*. "She looks like you, not quite. There's something different!"

She spoke very deliberately and thoughtfully.

Mrs. Rossman sat dumfounded. What a strange child this was! Unexpected, uninvited, unawakened, she had come like some queer little elf or fay. Those great brown eyes scanned the eyes of a judge, and the musical treble voice sounded as solemn as though pronouncing a sentence. The tiny presence seemed to possess a spell, a subtle influence strangely out of keeping with the small stature and general shabbiness. Mrs. Rossman felt very uncomfortable. She strove to arouse herself by returning again to her questioning.

"My dear," she said, not unkindly, "pray tell me more about yourself. Who is this Mag, as you call her, any way?"

"I lived with Mag. As I said, we didn't stay in any place very long. Mag sewed gloves in a factory. When we were in New York she was a lady—a saleslady in a store!" with an impressive air. "We had a little room up, oh, ever so many flights of stairs. It made you puff to go up there, but when you got there the sky seemed so near that you could almost touch it. Mag didn't drink quite so much and she was pretty kind to me; I think the Captain coaxed her to be."

"Was the Captain her husband?"

Caroline laughed merrily.

"Oh no! They weren't related and the Captain was a lady, you know! She lived on the flight just—below us."

Now Mrs. Rossman had never known a lady captain and she said so.

Whereupon, Caroline with an air of importance declared that she had been acquainted with several, but none so nice as the one mentioned.

It was she who coaxed Mag to be kinder to me. She had a long, long talk with Mag a few days before we went away, and Mag was real sober. She cried a little, Mag did, when she was doing up my clothes." Here Caroline touched the big blue bundle she had lugged in from the verandah.

"What is your last name, child?" Mrs. Rossman inquired.

"I don't know. Mag's was Smith. Sometimes folks called me the 'Smith young one,' but I wasn't Mag's daughter."

(To be Continued.)

Baptist Doctrines.

V.

The Simplicity and Efficiency of the Baptist Doctrine.

JOHN B. GOUGH FIDGE, D. D.

THE organization of the Baptist Church is marked by extreme simplicity. Each church is a perfect republic, independent of every other, and bestowing equal rights and privileges on all its members. Within this church, but not over it, are two different classes of officers, the pastors and the deacons, the first consisting of those who preach the Gospel, the others being the pastor's assist-

ants. As we look at the imposing and complicated organizations of most of the other denominations, we are irresistibly led to ask, Why the Baptists should limit themselves to so simple and apparently ineffective a constitution? Have we not lost in power and dignity? Have we not sacrificed our highest efficiency? Do we not have so simple an organization, resign all hope of occupying any great place in the religious development of the future? Is not such a loosely compacted body ill adapted to all times and circumstances, and must it not often suffer in competition with the more highly organized bodies of other denominations?

The reason why we have adopted such a form of church government is simply that we find it in the New Testament. We have not adopted it as the most desirable, or the most promising, humanly speaking, but we believe it has justified itself even in these particulars; but we have accepted it as the New Testament type of the church from which we have no right to deviate. We have not tried, as most of the other denominations have confessedly done, to develop the New Testament germ into a more perfect form, but have contented ourselves with trying to reproduce, as far as possible, the New Testament church itself. Other denominations, believing that the New Testament gives us only the embryo of a church, and not its final form, have gone on developing that embryo into their present organizations. Very few of those bodies would claim that the original church bore any closer resemblance to their present forms than the seed bears to the fully-expanded flower; but they would, most of them claim that the development is thoroughly natural and legitimate. Even the Roman Catholics, with their hierarchy rising tier upon tier—priests, bishops, cardinals, popes—would without doubt seek in the Bible (though hardly in the New Testament alone) the justification of their entire development.

But we do not so read the Scriptures. We do not discover in the New Testament a germ to be developed, but a model to be copied. Discovering no relation of mutual dependence of churches there, we have established none ourselves. We find, for instance, no relations between Rome and Antioch, or Corinth and Jerusalem, except those of friendly intercourse and co-operation. Also, perceiving in the New Testament simply two officers, and those confined entirely to a single church, with no authority over or relationship with any other, we have followed the Bible literally, and have only pastors and deacons.

But some of my readers will remind me that the New Testament seems to speak of more than two orders, deacons, elders and bishops. These three words certainly occur; but there are indisputable reasons for believing that two of these three names belong to one and the same office. A bishop in the New Testament is not the lofty personage he is in the modern world, a man far above his fellow Christians by virtue of his office, and exercising an authority over many subordinate ministers and churches. That has all been imported into the Word in later times. A bishop in the New Testament is simply a pastor, with no authority as far as we can discover, more than a simple Baptist pastor possesses today. An elder is the same man under a different name, as can be plainly seen by comparing Acts xx: 17, 28; Titus i: 5, 7. The name *bishop* is Greek, and designates the office on the side of its duties; the name *presbyter*, or *elder*, is Hebrew, borrowed from the synagogue, and designates the office on the side of its dignity. If *presbyter* and *bishop* had constituted two different offices, we have every reason to believe that when I Timothy, iii, Paul was enumerating the church officers and giving them advice, he would have enumerated both offices. He does not do so, however, but simply speaks of bishops, without mentioning elders at all, because they were precisely the same.

With that tendency of human nature to read our own views into the Scriptures, some of our good friends in other churches say they discover in the New Testament traces of the separation of the single office into two subsequently. We have not spectacles clear enough to discover any such

traces. Nay, more, we go down to a much later period than the New Testament, and still we find only bishops and deacons, and these chosen in much the same way that we believe they were chosen in New Testament times, and that we choose them now in our own churches. A passage in Clement's Epistle, about 100 A. D., is of great value on this point; Adolph Harnack, who is the leading authority in Germany today in his department, makes this comment upon it: "It is clearer than day that there were only two orders in the clergy at that time, bishops equivalent to presbyters and deacons."

The order of deacons probably originated with the seven appointed at the suggestions of the apostles, as related in Acts vi: 1-6, altho we must remember that these are never called deacons in the New Testament. Still, it would seem that the work of a deacon, or helper, was theirs, and so it is generally agreed that the order originated then. Very few allusions are made to this office in the New Testament. In Phil i: 2, they are named with the bishops, and constituted the officers of the church, whom Paul greets in the opening of his letter; and in 1 Tim. iii: 8-13 the qualifications of the deacon are given in connection with those of the bishop.

The objection which is sometimes urged against our literal interpretation of the command to baptize, that it is not practicable in all climates and conditions of men, is urged in much the same form against our literal imitation of the New Testament teachings upon the subject of church organization, that it is not adapted to all the varying circumstances of the church in the world. But this objection is practically answered by our history. We may have lost something in dignity and impressiveness, but nothing in real efficiency. We cannot hope to make that impression upon the senses of men that the Roman, the Greek and other churches make with their showy forms and richly robed officials; but it is a question whether they have not sacrificed by their showiness the real efficiency which we have preserved by our simplicity.

But it will be asked, Do we not lose efficiency by the lack of a central authority? Do we not suffer from irremediable conflicts between churches, and from scandals in the church which we are powerless to control? Without any supreme authority, are not the individual churches liable to great excesses in doctrine and in conduct? All these dangers would seem to threaten a denomination whose parts are so loosely joined together and over which there is no presiding head or authority. The simple fact is, however, that no denomination maintains better discipline over the conduct and teaching of its members, none is less afflicted by irremediable scandals, none less by false teaching. Our only power is that of brotherly admonition and rebuke; but it is all powerful. A church which teaches false doctrine is disfellowshipped, and few churches have been able to endure that reproach. Papal bulls and the edicts of other churches have no more power than the simple vote of one of our Associations to withhold its fellowship from a church in error. Such churches stand a little while like sulky children, but are soon bathed in tears of repentance or else disband and disappear. Altho we cannot discipline a minister for preaching false doctrine, no minister is able to stand long in our pulpits and teach contrary to the truths we hold dear. He does not need to be cut off; he cuts himself off from us and goes where he finds those with whom he can agree.

Instead of believing our simple organization ill adapted to cope with the varying circumstances of the present and of the future, we believe it is the least handicapped of any of the church organizations, and enters upon the future with the fullest adaptation to the spirit of the age and with the highest range of possibilities. That organization which seemed so little like the systems of government in the first century of the Christian era in which it originated, so little like the complex organization of the Roman Empire, and therefore so liable to be crushed under the heels of tyrannical power, was found to have more life than the great Empire itself, and has outlived its ruins. And now, in the nineteenth

century, this organization which sprung up nineteen centuries ago, seems to us to be adapted as no other is to the needs and spirit of the age. It is an age that has already largely discounted everything but real worth. We care not much for titles. A great commoner in England, Wm. E. Gladstone, possesses a dignity which no title of nobility could confer, and our own land refuses to recognize the value of any hereditary title whatsoever, and allows none of her citizens to wear one. In other churches little men may obtain a fictitious worth by titles and embroidered garments and may have rule over brethren far abler than themselves. In Baptist circles no man can have any power over another, and his only title must spring from the regard which his worth and abilities confer. If any brother possesses a pre-eminence in Baptist circles it must be simply because he is deemed worthy of it, for he can never have such pre-eminence thrust upon him unworthily by an imposing title. In an age that is advancing with rapid strides toward pure democratic principles, in an age that is discounting everything but real ability, that calls upon men, more and more, to stand for what they are and does not allow them to be labeled by some fictitious badge—in such an age what can better be adapted to a place of influence and power than this simple church polity which puts every man upon his own merits and makes every man's position in the councils of the church to be that, and only that, which his abilities and his piety entitle him to? If democratic principles are more and more to win the day, then this democratic church organization will be far less out of place in the future than those organizations which are built up with high-sounding titles, worn often by the least meritorious.

The Sunday School.

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AUGUST 24.

Report of Spies.

Numbers 13, 26 to 14: 4.

GOLDEN TEXT. Blessed is that man that maketh the Lord his trust. Psalm 40: 4.

Not long after the Israelites had taken up their march from Mount Sinai they came to Kadesh Barnea. From this point twelve chosen men were sent forward to spy out the land of Canaan and bring back a report to the people of Israel.

THE FRUITS OF THE PROMISED LAND.

There was no question concerning the excellence of the fruit to be found in the Promised Land. In Doré's striking picture is presented to our eyes a faithful representation of what the fruit of Canaan must have been, both from the Scriptural account of the return of the spies and from what travelers have told us of the fruitfulness of the vine in the valley of Eschol.

THE REPORT OF THE MAJORITY.

All the spies were agreed as to the fruitfulness of Canaan. When they came, however, to report upon the character of the inhabitants and to draw conclusions as to the probable result of the attempt of the Israelites to possess themselves of the land, there was a marked difference in their utterances. Ten of the spies reported that the people of Canaan were so strong physically and their cities so strongly fortified that it would be an impossible task for the people of Israel to overcome them.

A MINORITY REPORT.

Two of the spies, however, Caleb, and Joshua by name, rendered a more encouraging report. They admitted the strength of the Canaanite and the apparent impregnability of their cities, but mindful of the divine guidance vouchsafed to the people of Israel, and of the many occasions during their journey from Egypt when, by the interposition of God they had been marvelously protected and their wants amply provided for, Caleb and Joshua urged that they go up at once to possess the land, "for we are well able to overcome it," they said.

It is better to be in a minority with God than in a majority without God, and Caleb and Joshua had abundant cause in after years to rejoice that they had brought back a report showing that they were of good courage and full of confidence in the power of God against any human odds.

THE ATTITUDE OF THE PEOPLE.

The people, in this case as in so many other similar crises, allowed themselves to be swayed by this distrustful sentiment of the majority of the spies. They broke out into disgraceful and cowardly murmurings against Moses and Aaron, and even proposed to make a captain for themselves and to return into Egypt. And though they were not allowed to do this, yet because of their unbelief and distrust, God declared that none of the adult people of Israel should enter the land of Canaan save Caleb and Joshua only.

WHAT OF OUR OWN PROMISED LAND.

We stand aghast at the conduct of the children of Israel. Are we doing our very best to enter into the land promised for all the children of God, and are we faithfully trusting and obeying the Leader whom God has appointed for us? Let us watch and pray lest we too fail of entrance into the heavenly Canaan.

AUGUST 31.

The Brazen Serpent.

Numbers 21: 1-9.

GOLDEN TEXT. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whoso believeth in him should not perish, but have eternal life. John 3: 14-15.

THIRTY-EIGHT YEARS OF WILDERNESS LIFE

It was now about thirty-eight years since the Israelites, by their fear and cowardice had forfeited the opportunity of an early entrance into the land of Canaan. During this time their movements had centered around Kadesh-Barnea.

But few events are recorded as having taken place during these years of sojourn in the wilderness, and it seems altogether likely that they were devoid of any important occurrences save those that are recorded in the sacred narrative. Among these are included the revolt of Korah against Moses, the budding of Aaron's rod, the death of Miriam, the murmuring at Kadesh, the repulse from Edon, and the death of Aaron.

VICTORY AT HORMAH.

When the Israelites entered the domain of the King of Arad, on their way to Canaan, they were fiercely attacked and some of them were made prisoners. Then the people of Israel made a vow unto the Lord, and the Lord drove their enemies into their hands, and the name of the place was called "Hormah," which means "utter destruction."

DISTRUST AND ITS PENALTY.

Having once been repulsed from the land of Edon, the Israelites were forced to make a long circuitous journey around this country instead of marching straight through it as they would like to have done. This unwelcome delay once more aroused the discontent of the people, and as so often before they broke out into loud and rebellious complaints against Moses and against God.

The murmuring to the people brought down upon their heads a swift and condign punishment. Fiery serpents made their appearance in the camp and many people died from their bites.

The divine object in sending the fiery serpents among the people was soon attained. Their rebellious murmurings quickly gave place to expressions of repentance and humble petition for the removal of the fiery serpents. Repentance is the doorway leading to redemption, and as soon as the people of Israel manifested their sorrow for their sin the Lord opened a way of escape for them.

THE LOOK OF FAITH.

God, by a single word, might have healed all the people of their serpent bites. Instead of so doing, however, he chose a method which called for co-operation on the part of every one who complied with the divine requirements and looked upon the brazen serpent there came a complete cure.

The brazen serpent was the symbol and promise of a greater redemption that should come to the world through the Messiah. Most clearly does Jesus Christ apply to himself the suggestive teachings of this wonderful and striking incident in the history of the people of Israel.

The application of our lesson is found in the words of the Golden Text. Jesus is the atonement for the sins of humanity, and all who will look unto Him in faith shall find a full and free redemption.

SEPTEMBER 7.

The Prophet Like Moses.

Duet. 18: 9-19.

GOLDEN TEXT. This is of a truth that Prophet that should come unto the world.—John 6: 14.

INTRODUCTION.—After the incident of the Brazen serpent, the Israelites conquered Sihon and Og and camped in the country of Moab, opposite Jericho, where occurred the events connected with Balaam. To the tribes of Reuben, Gad, and half of Manasseh was assigned inheritance east of Jordan, and cities of refuge were ordered to be appointed. The book of Deuteronomy is, as its name—second law—indicates, a repetition of much contained in the three preceding books, and is a record of the last communication of Moses to the Israelites, the new generation that had grown up in the wilderness (2: 14). Knowing that he was not to take the people into the promised land, his instructions and charges were peculiarly tender and earnest, anticipating much of their experience in coming years. Immediately preceding our lesson, instructions are given in reference to a king (17: 14-20) as a ruler they would one day desire, and to priests and Levites (18: 1-8), who were to minister in the name of the Lord (ver. 5). As the surrounding nations had kings and priests and various kinds of prophets, God tells them his purpose in regard to prophets for them.

NOTES.

1. Abominations Denounced. Ver. 9-14. This journey had a definite end, quite different from mere roaming about for pasturage, as Israel had been doing for many years. Land . . . God giveth thee. Moses repeatedly reminds them that their new home, though to be conquered by vigorous efforts is peculiarly a token of divine favor, without which it would never have been theirs. Abominations would exist in the land they were to enter and they are warned not to learn any of them. Pass through the fire. Worship characteristic of Moloch, already forbidden (Lev. 18: 21; 20: 2-5). With this horrid ritual were connected various forms of sorcery, here enumerated in detail: useth divination . . . necromancer, all of them based on an impression, almost universal, that the will of the deity, as well as the events and influences which affect human interests, may be known through various natural agencies. When these impressions prevail, no worthy conception of God can control, and all divination was absolutely prohibited (Exod. 22: 18), because invariably associated with idolatry. God had shown his displeasure against all these forms of evil in that, because of them, he would drive them out from before his people (9: 5; Lev. 20: 23), devoting them to utter extermination (Lev. 18: 28, 29). In order to secure freedom from these corrupting influences, the duty is enjoined to be perfect with the Lord, upright and sincere in heart and in act, the absolute prohibition against every sort of divination being intended as a kindness. Not suffered thee to do so. Having by instruction and discipline kept them from falling into these abominations (Num. 25: 1-18).

This abomination was the same as modern spiritism. See Isa. 8: 19, where it is described, and forbidden; also Isa. 20: 4. It was the same art that the Magicians of Egypt used in trying to compete with Moses in working miracles. It is the same spirit of error and falsehood that has been at work all down the ages, antagonizing the truth as it is revealed by the spirit of God. It is a bewitching spirit, and is today drawing thousands away from the saving gospel of Christ. It is the leight of folly for us to go to the dead for information; the devil will make us believe that they talk with us when it is he himself. A male magician is a wizard; a female magician is a witch; a necromancer is a male or female enchanter. A modern spiritual medium is one that has a familiar spirit, and the Lord forbids us to consult them.

2. A great Prophet promised. Ver. 15-19. In order to counteract the temptation to practise divination and to supply the universal human need that occasioned it, Moses declares that for their benefit and in accordance with his own will, God will raise up . . . a prophet, a divine organ of communication suited to all their need from time to time. Midst of thee. Not one of an alien race, having no common interest or sympathy with them, but fully identified in every matter that concerned them and having similar experience to theirs. Like unto me. The experience of Moses had been strangely checkered: an outcast, yet nourished amid the riches of Egypt; a fugitive shepherd, yet humbling at his feet the proudest monarch—all to fit him to lead and teach the chosen people. According . . . desiredst. A gracious response to their own request in Horeb (Exod. 20: 18, 19). Well . . . they have spoken. This request contained more and reached farther than they at all comprehended, as it fell in with God's great mediatorial purpose. My words in his mouth. He is then a regularly constituted channel of divine influence for the people, the inspired declarer of the divine will, in God's purpose higher than either king or priest, both of whom were circumscribed within the limits of the revelation given by Moses (17: 18, 19; 18: 5). The Prophet promised is to speak . . . command him and thereby to enlarge and develop the teaching of Moses, being called of God to declare his ever widening purposes in developing the life of the chosen people. Not hearken . . . will require. To refuse application of the old truth or reception of the new will entail evil, even destruction. Stagnation, or a refusal to learn, may be as hurtful as heresy. This Prophet fulfilled in the Messiah, who summed up all that was found in the prophetic order (Acts 3: 20-24). That a succession of prophets was contemplated is implied in the method of deciding between true and false ones (ver. 20-22).

The promise of this prophet to Israel was fulfilled by the coming of Jesus Christ; and the ministration of the law and the prophets was superseded by his superior ministry. We are to hear him, and him only. See Mat. 17: 5, 8; Mark 9: 7; Luke 9: 35. Heb. 1: 1, 2.

The Baptist Institute will convene in Zion Baptist church, Yarnouth, N. S. on Friday, August 22 at 10 a. m. There will be three sessions. An excellent programme has been prepared.

B. N. NOBLES.

S. John, West, July 18, 1902.

The Albert County Quarterly Meeting will convene with the 2nd Hillsboro church (Dawson Settlement) on the first Tuesday in Sept. at 2 o'clock. Sermon by Rev. J. B. Ganong, alternate Rev. H. H. Saunders, paper by Rev. F. D. Davidson.

Officers will be elected for the ensuing year. Matters of unusual importance will be brought before us and a large delegation is earnestly solicited.