

THE HOME MISSION JOURNAL

VOLUME II, No. 1.

ST. JOHN, N. B., JANUARY 9, 1900.

WHOLE No. 27.

To Our Patrons.

We wish to say that we are very thankful for the financial help; and many kind words we have received during the past year. And now that we begin the New Year may we not bespeak your continued help and encouragement for the future.

We have endeavoured to make THE HOME MISSION JOURNAL an interesting and religiously helpful paper; allowing nothing to appear in its columns of a secular, political, or advertising character. It is the only paper we know of that is published in the Dominion of Canada that has no advertisements in it, and the only religious one, the pages of which are not pointed with patent medicine falsehoods. We believe that a religious paper should be religious, and therefore it should be careful not to admit of any thing in its pages that is not known to be strictly true, and reliable. But a paper of this kind can not be published as cheaply as one that admits of advertising matter, especially of medicinal advertisements; for they pay far better than any other kind. Then again a paper the reading matter of which has to be made up especially for each issue can not be published as cheaply as a paper that is made up of the contents of a daily paper, because the cost of the type setting, which is the principle cost of a paper is already paid for by the daily, before it is transferred to the weekly. It is therefore almost clear gain to the publisher who has a weekly paper to fill up with the news articles, and advertisements, and other items of his daily. So friends you must not think we are making money out of this little sheet because its price is somewhat higher than others of its size that come to you from large printing offices who issue a number of papers and make up the small ones out of some of the matter of the large ones, which is the case with most all non-denominational religious papers.

It will be our purpose to keep our readers informed of all the doings of our ministers and churches; to report the marriages, and deaths of our people in this province. And as in the past we shall endeavour to select from high priced religious papers the best articles they contain, giving you the ripest modern thoughts of men of scholarship, talent, and graces. We do not intend to canvass, nor run against any other religious paper; but hope to do as we wish others to do by us. We hope that all who have been on our subscription list last year will continue to favour us with their names for the year now opening upon us, and that any of them who have not yet paid in for the last year will soon remit the fifty cents, the price of the paper and trust that many of those to whom it has been sent as a sample will favour as with their subscription also. We have labeled the paper to all those whose subscription closed at the beginning of this year, and advise them to take care of the label as their receipt of payment. In the future we will label others as their time expires; so that every subscriber will know when their time of payment ended. If any mistake should be made on these labels, let us know and we will rectify it.

There have been many complaints come to us from subscribers that they do not get their papers regularly; we assure all such that their paper is mailed to them every time it is issued from the press, we have no scarcity of papers. There are always more struck off than there are subscriptions for them; and the surplus ones we have sent out as sample copies. We hope that in the future any subscriber who does not get the paper will let us know at once, and we will look after it.

All communications with money must be addressed to Rev. J. H. Hughes, St. John, West End, and all correspondence for insertion in the paper, and notices that the paper does not come, etc., must be addressed to The Home Mission Journal Office, 36 Dock Street, St. John, N. B. We hope for a prosperous New Year. Now

brethren send us all items of news that are of interest to our people, and send us as many new subscribers as possible, and help to make our little paper a welcome sheet wherever it goes.

* The Influence of the Church.

A church by upholding the Christian ideals of life exerts an influence that far transcends the borders of its own membership, but it will only succeed in profoundly affecting the life of the surrounding community when its precepts are exemplified in the lives of its members. We are all ready to apply this truth to individuals and say that the lives of Christians should conform to the principles they profess to accept. But a Christian church, though made of individuals, is distinct from them just as the State is distinct from its citizens. Not only is the individual Christian to seek to realize the divine ideal, but the church is to do so. It is a common saying that half a dozen high-minded gentlemen, acting as a society or corporation, will do things that no one of them would do in his separate capacity. Something of the same kind is true of churches. We have all known of churches, composed of excellent people, which did not as churches have a thoroughly wholesome influence. The corporate life and tone were not what they ought to be. Even the church at Sardis, which the Lord sternly condemned, had some members who had not defiled their garments, and were counted worthy of walking with the Lord in white.

It will surprise any one who has not given the matter special attention to discover how many precepts of the Gospels and the Epistles relate exclusively to this corporate life of the church. In the New Testament Christians are not thought of exclusively as isolated units, they are thought of as banded together in church relations. The members are to be kindly affectioned one toward another; they are not to go to law with each other; they are to have a care for each other's temporal and spiritual welfare; they are to make the church to which they belong a present illustration of a divine society. The Epistles were written to churches not to individuals. The messages of the Risen Lord recorded in the Revelation are to churches, not to individuals; the churches and not individuals are the body of Christ; it is churches and not individuals to whom the promise is given that the gates of hell shall not prevail against them; it is churches and not individuals who are to spread the gospel through the world.

The simple statement of this fact suggests a good many trains of reflection. For one thing it certainly shows the importance of being jealous for the good name and influence of the churches to which we belong. The sacrifices that we are to make for the church are not altogether those of time or money or effort. We are called upon to make sacrifices of our feelings, our preferences, our prejudices, and even to hold our convictions under the leash of love and forbearance lest we should injure the church. What a different record and a different influence many a church might have had, if this plain dictate of New Testament principles had been observed!

Then, too, it is useless for the church to be preaching to the world how human society should be reconstructed unless it illustrates its principles in the circle of its own membership. Most of the problems that are involved in bringing about the ideal relations of the members of a church to each other, let a church in its own circle give the world a practical example of how people should live together and help each other, and unite for the good of others, and that will be far more effective toward ushering in social reforms than the declaration from pulpits as to what a city or a State should be, when the church within its own circle does not do those things.

Many religious people are beginning to realize profoundly the need of a revival of religion. In

spite of what may be presented from statistics, and from the great congregations of a few churches, we all know that things are in a perilous state. The land, throughout its length and breadth, has seldom stood in greater need of a revival of religion. We do not know of any new way to promote a revival; but something more is needed than that individuals should feel this; churches must feel it, and the best work that pastors and individuals can do is to seek to awaken in the churches the hunger and thirst after God's power and blessing upon the institutions of religion. It is through the churches that the blessing will come.

A Touchstone of Sacramentalism.

A plain question is this. Is a holy life possible without priestly and sacramental aid? It is a test question, and those who hold to the sacraments as essential to salvation evade an honest answer. Romanists and High Churchmen are slow in acknowledging saintliness outside their sacerdotal fraternity. Not long ago one of them admitted that Protestants might attain to the natural virtues, but said that sanctity was the consequence of sacramental grace. In a general way it is admitted there are good people among the sects, but it is qualified and safeguarded lest the admission might tend to minimize the difference between them and others belonging to the true church. Now, it should be asked whether moral and spiritual character produced by a system of belief and order of worship, is not a safe criterion of their value. A sacerdotal clergyman has said, "Whatever the excellencies of Presbyterianism no one ever finds in it the peculiar note of sanctity." It might be readily admitted that a Presbyterian type of character is very different from that produced by ceremonial and priestly worship, but saintliness must not be judged by fictitious rules which ecclesiastics lay down. Who is a saint? Who is like Christ? Who follows in his steps? The same thing has been said of evangelical Christianity—it does not make saints. Not the saints of the cloister type, indeed. Not the saint who adores a crucifix, and stands in awe in the presence of the uplifted Host, but if by saint is meant a person who does the will of God in daily life, who keeps his heart tender and warm towards heavenly things and yields the fruit of righteousness and love, then we may challenge sacerdotalism on this ground. Does it excel evangelicalism in making saints? Is the Christianity of the so-called sects inferior to that of the "Church"? Are the evidences of the indwelling spirit more manifest among papal and ritualistic Christians than among others who worship God without mediating priest, and claim the privileges of God's children? The first Christians had no altar, no sacrifice, no priest, no ritual, no human absolution, no confessional, no sacramental customs, and yet they had fellowship with the Father through Jesus Christ, and possessed much joy in the Holy Ghost and were saints of the heavenly pattern.

The Inevitable Solution.

The problem that confronted the pious Jews in the days of Malachi was essentially the problem that underlies a portion of the book of Job, and that is fully outlined in the seventy-third Psalm. The Psalmist was confused and overwhelmed at the prosperity of the wicked: "There are no bands in their death, . . . their eyes stand out with fatness, they have more than heart could wish." It was not until Asaph "went into the sanctuary of God and considered their end" that his doubts were resolved. In the Book of Malachi the devout Jews are represented as saying that it has been "a vain thing to serve the Lord." The proud are deemed happy, and they that tempt

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God are delivered. And the doubt is resolved in the same way. The larger view relieves the difficulty. This life does not represent the whole career of human souls. God writes a book of remembrance for those who fear His. They are to be His when He makes up His jewels. A time is to come when it will be easy to discriminate between the righteous and the wicked. "For behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and gambol as calves of the stall."

But the strongest arguments for the reality of the future life is found in this Biblical solution of the apparent injustice of the providential ordering of the present world. Even Paul did not scruple to say that "if in this life only we have hoped in Christ we are of all men most miserable." If death ends all it is exceedingly difficult to show that the world is subject to a moral order except in the sense that righteousness may ultimately triumph over wickedness, and those who are living at that time will enter into its rewards. The deep sense of personality native to the human soul involves a future life and a judgment in which right shall be enthroned and wrong overwhelmed.

But the message of the prophet did not terminate with a vision of judgment. He teaches that the righteous may even now be conscious of a divine love and fellowship. God knows His own; He sets His love upon them; He prizes them as a woman prizes her jewels, or a man his son. It is just at this point that the Old Testament makes a prodigious advance upon the best pagan teaching. Plato and Plutarch apprehended the argument for a future life from the imperfect manifestations of moral order in the present world, as clearly as we do. What they did not see was that the righteous may have now the consciousness of a divine sympathy and fellowship. In the thought of Malachi it was not simply a mechanical relation of cause and effect that would repair the wrongs of the earth. He saw the rule of a divine Person, whose heart was instinct with care and affection for His own.

Careless seems the great Avenger; history's pages but record

One death grapple in the darkness, twist old systems and the Word;

Truth forever on the scaffold, Wrong forever on the throne.

Yet that scaffold sways the future, and behind the dim unknown

Standeth God within the shadow, keeping watch above His own.

No one can ever become quite solitary, quite poor, quite miserable, who can truly say, "Lord, if only I have thee." That is just the time when God makes his consolation most gratifying and abundant, when we through distress of body and soul have turned from all temporal things to him, and have learned that royal, over-shadowing "only thee."—*Theodore Christlieb.*

The Bible as Literature and Much More.

ROBERT STUART MACARTHUR.

XV

(Continued from last issue.)

The Circle of the Earth.

In Isaiah xli:22, we read: "It is He that sitteth upon the circle of the earth. . . . that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." These are instructive words of the rapt prophet Isaiah. How came he to speak of the circle of the earth? Let us look for a moment at his meaning and at the connection in which his words stand. We that in most oriental countries it is common to have courts within the houses; and we know that in those countries it is not uncommon for streets to be sheltered from the sun during the hottest hours of the day. A *velum* (veil or awning) is stretched across on ropes from wall to wall. This is the fact which probably Isaiah had in mind in the language which he uses in the latter part of this verse. The firmament above is thought of as stretched out expanded over our heads, as a curtain or veil, forming a sort of tent. A similar expression occurs in Psalm civ:2. God is here referred to as stretching out the heavens like a curtain. We know that the houses of most Orientals are constructed with a court in the centre. Houses so constructed may still be seen in Spain and in the countries which formerly were Spain's colonies, and in other lands. This court, or open square, has in it fountains and flowers. The fountains splash, giving an air of coolness and beauty; and the flowers fill the space with a perfumed atmosphere. Any one who has visited some of the best hotels or homes in Spain, and who has enjoyed a "siesta" in one of these courts, will readily recall the sweet picture, and will at once see the harmony between these memories and the suggestions of the passage from Isaiah. In the artificial coolness of these courts the family sit, and when the weather is very hot or rainy, an awning is drawn over this court area. So Isaiah thought of the heavens as extended like a tent; and here, in this beautiful pavilion, God had His dwelling place.

But special attention is now called to the first part of the verse. The Hebrew literally means "the sitter" or "he that sitteth on the circle of the earth." Perhaps the thought goes back to the twenty-first verse, as if Isaiah had said, "Have ye not known Him who sitteth on the circle of the earth?" The phrase beautifully sets forth the majesty and glory of God. God is represented as a mighty sovereign making the earth His august throne. It is of importance, then, in our inquiry that we should get a definite conception of what is meant by the words "the circle of the earth." The word translated *circle* properly means circle, sphere or arch." In Proverbs viii:27, and Job xxii:14, it is translated with that meaning. Perhaps the phrase is here used in the sense of the Latin term *orbis terrarum*, referring to the earth as an extended plain surrounded by mighty waters. It is not claimed in this discussion that Isaiah definitely meant to express his belief that the earth was a sphere. Perhaps he had no exact knowledge of the earth's sphericity. Perhaps he held the opinion of the majority of the men of this time, that the earth was a great plain. More than once he speaks of "the ends of the earth," meaning the earth itself, conceived of as a vast plain having well-defined boundaries. Probably this was the prevailing opinion among the ancients. It is, however, here affirmed that Isaiah used language in harmony with the idea of the sphericity of the earth, and thus anticipated the discoveries of a much later day; he thus used language not only not opposed to these discoveries, but language exactly in harmony with these discoveries. He used terms in which clearly lies the germ of all these scientific discoveries and conclusions. Suppose Isaiah had employed language which contradicted these discoveries. How all the little infidels and the puny agnostics would exclaim in their derision of his ignorance! Why, then, do they not honestly lift their strident voices in

acknowledgment of the accuracy of his phraseology? Why are they not manly enough to give him credit for his anticipations of modern discoveries? How came he to use language so accordant with the most advanced ideas of our time on these subjects, when the cosmogony of uninspired peoples excite only prolonged and well-nigh uncontrollable laughter? Whence did this glowing, rapt, seraphic Hebrew prophet derive this remarkable wisdom? Who gave him such understanding? How came he not only to be free from error in his use of language, but to employ terms which suggest the sublime truth of later scientific discovery? These again stand God.

The merit of having first formed the general notion of the Copernican system seems to be due to Pythagoras, but Copernicus really has the credit of having again drawn the attention of philosophers to it after the lapse of centuries, and of having increased the probability of its truth by his experiments and arguments. But the full glory of having matured its sublime truth belongs to Kepler, Galileo, and others, and especially to the immortal Newton. His discoveries connected with the law of gravitation demonstrated the truth of the broader laws of the Copernican system. Certainly Isaiah knew nothing of Copernicus and his great discoveries. The clergy in the days of Copernicus, and astronomers generally, rejected his theories. How came Isaiah to be wiser than the clergyman and astronomers of comparatively recent centuries? Certainly Isaiah knew nothing of the laws of gravitation as they have been formulated by Sir Isaac Newton. Newton showed that the same force which causes a stone to fall extends to the moon and holds her in her orbit. He showed that the planets tend to fall toward the sun, the satellites toward the planets, and the moon toward the earth, and that all these tendencies are in harmony with the law by which an apple falls to the ground. He did not, indeed, discover gravitation, for it was known from the earliest days; but he applied and formulated the law in harmony with these tendencies. He finally enunciated the greatest law of nature ever discovered. "Every body in nature attracts every other body with a force directly as its mass, and inversely as the square of its distance." These are sublime discoveries of comparatively modern days. We fully recognize their utility and rejoice in their sublimity.

Apart from the beautiful harmony between Isaiah's words and the latest conclusions of modern science, there is majesty in his words in their relation to God. The inhabitants of the earth, numerous and mighty as they are, he represents as nothing compared with the great God. The Eternal One is so exalted, so glorious, and so divine that from his lofty throne He looks down upon the inhabitants of the world, busy, excited creatures as they often are, looks down upon them as if they were interminable bands of locusts spread over the vast plains of the mysterious and majestic East. These are truly sublime descriptions of the greatness of God, and striking conceptions of the insignificance of man. We may well ask in the presence of such words, in the language of the Psalmist, "What is man that thou art mindful of him?" But we remember, also, in the words of the same psalm, that God has "made him a little lower than the angels, and has crowned him with glory and honor." Let all atheism be dumb in the presence of the great God! This mighty Being is our Father, our Friend, our Redeemer. With bowed head and uplifted heart let us give Him the homage that is His due, as Creator, Preserver, and Ruler of this great globe, as in august majesty He "sitteth upon the circle of the earth."

The flowers are God's beautiful thoughts, the mountains his majestic thoughts; the stars his brilliant thoughts.

Christ gives us a new start in life by giving us a new life to start with.

The infinite Father encircles his children in his everlasting arms.

Is the Sermon on the Mount Orthodox?

There is much being said and written of late by a certain school of semi-heterodox teachers about getting back to Christ; and taking his teaching as the sure and safe path to heaven. Hence, say they, the Sermon on the Mount gives us all we need to know, and tells what we need to do, in order to please God and be acceptable to him. They insinuate that the teachings of the Apostles is not in accord with those of Christ, and that orthodox teaching makes more of the apostles' teachings than of Christ's. This kind of preaching and teaching seems to savor somewhat of that teaching which ignores the depravity of the human heart, and the consequent need of regeneration. But if those teachers who prate so much about the Sermon on the Mount being the climax of Christocentric theology will only look carefully into characteristics commonly called the beatitudes they will see that they comprise all there is of grace or of spirituality, that makes the new man in Christ Jesus. Jesus had many ways of presenting the central truth that makes for righteousness in manhood—viz. a radical change of heart and life. To Nicodemus he said, "ye must be born again," and to the woman at the well he said, "he that drinketh of the water I shall give him shall never thirst." Both of these figures of speech signify the newly begun life of God in the human soul, and to the disciples who gathered around him on the mount he first described the characteristics of that divine and newly begun life, and emphasised the blessedness of those who possessed those qualities of mind and heart, and then he proceeded to show them the ethical, or practical side of this new life principle, which in its development, beautifies, and adorns his disciples above all other religionists. For his precepts as given in that Sermon are the highest code of morals ever given to man. And none but the renewed man can ever live them, because it requires so much self contradiction that none but those who have his spirit can possibly comply with his regime. Neither Christ, nor His Apostles, ever taught that men could initiate themselves into the favour of God, nor secure a title to heaven by works of their own. These thoughts have been our views of the Sermon on the Mount for many years; and we give them as an introduction to the following article written by Edward B. Pollard, Ph. D. which we commend to our readers.

Some one has recently raised the question, "Was Christ a Christian?" In the late Pan-Presbyterian Alliance a distinguished member stated that in the "Presbyterian and Reformed churches" the Sermon on the Mount had not had its due place, because "it has not seemed to come up to our standard of orthodoxy." Were the teachings of Jesus orthodox? They certainly were not, in the opinion of the Pharisee of the first century. What of to-day?

If we judge from many writings of recent date, the Sermon on the Mount is the only part of the Bible that is strictly orthodox.

For several centuries the Apostle Paul has largely held the key to Protestant theology, through the medium of Calvin, Luther, Augustine.

There are several reasons for the modern reaction from Paulinism. There is the very natural swinging of the pendulum sway from a too exclusive emphasis in some quarters upon theology and creed. The speculative gives way before the experimental and ethical. Both the Ritschlian theology of Germany and the "New England theology" have tended to accelerate this revulsion. This age is characteristically experimental and practical. Besides all this, the modern Biblical critics have, in the opinion of many, so far succeeded in taking away the earlier feeling of security in "proof-texts," that many have been led to seek certainty in the person and teachings of Jesus. Hence the cry "Back to Christ." The modern doctrine of evolution has also been doing its work. The writings of Paul and of the other Apostles have been set forth, not as final, but as a step in the evolution of Christian thought and doctrine.

Thus men seek for solid ground turning to Jesus Christ. But, remember, it is not "the Christ of the Epistles," not even "the Christ of the Gospels," with many it is only the Christ of the Sermon on the Mount.

For our part, we have never seen any good reason why there should be any putting of Paul over against Christ, or Christ against Paul. This supposed antagonism is not new. From the time when the Apostle started out upon his career of conquest till the present day, there have been those who would claim that the Apostle to the Gentiles had never seen the Lord, and so had misinterpreted the Christian message. More than a century ago, "Gameliel Smith, Esq." supposed to be Jeremy Bentham, published a somewhat savage book by the name of "Not Paul but Jesus," in which Christ is used to break Paul's head; and one feels as he reads that it was written not that the author loves Jesus more, but Paul less.

There seems to lack the semblance of fairness to put over against the Christ one whose whole life was so thoroughly Christo-centric; one who verily travailed in pain till Christ should be formed in those to whom he ministered; one who looked upon his own life as not his own, but Christ's, who lived in him; one whose life indeed was a continuous fulfilment of his primal inquiry on the Damascan road, "What wilt Thou have me to do, Lord?"

Christ, thoroughly understood, does not nullify the teachings of Paul, properly studied. With Christ, doctrine and doing were not antagonistic, but necessary to each other. "Greater things than these shall ye do," implies "greater things than these shall ye teach"—"for He that willeth to do His will, shall know of the doctrines." Nor does Paul warrant the setting up of a Pauline orthodoxy against a Christic orthodoxy. Belief and life with him were one and inseparable.

For modern exaggeration of systematic theology, therefore, the Apostle is by no means responsible; nor is he responsible for its late disparagement! The orthodox systematic theology of the future is to be not less systematic, but more truly theological.

The truth is, every age has its special points of view from which that age best sees the divine teaching; each age has its special needs. This demands difference of emphasis, but not antagonism between divine teachings and teachers.

The generation that needs Christ as seen by Paul will find Him; the age which needs a more ethical gospel will not be slow to find the Sermon on the Mount.

What is true of epochs is true of individuals. Augustine—his life being what it was—not unaturally turned to Paul as furnishing that which best accorded with his own suffering and yearnings, and that which his own experience could best expound. So, too, Luther, standing in his generation by the will of God and battling for individualism and a justification which is of faith, found in Paul his chief support; regarding James but an "epistle of straw," and Galatians his very wife and companion.

Luther did not err in loving the theological Paul, but in ridiculing the practical James. So to-day, they do not go astray who praise the Sermon on the Mount, but they who praise only that. By some Paul is enthroned and Christ rejected; by others Christ is exalted and Paul becomes a cast-away. Paul preached "Christ and Him crucified," as the gospel for his day, and it is never a worn-out gospel. Jesus Christ and Him moralized cannot be a whole gospel at any time.

Is the Sermon on the Mount orthodox? The true orthodoxy of any particular age will always be the truth which that age most needs. But unfortunately, we are so limited in our appreciation of truth that in our practical emphasis upon one of its poles, the other is obscured and even denied. And more unfortunately still, the past too often leaves the present a legacy of its form of orthodoxy, when it has denied the power thereof.

Get from behind the bush. Show your colors. Don't you know that everyone—friend or foe—despises a foe.

Religious News.

SUSSEX, N. B. We have been holding special services at Penobscus. Three has been received for baptism. I expect to baptize on the last Sunday in this month. Yesterday we had Rev. Mr. Snell with us all day. He preached a very fine sermon in the evening on Prayer. After the sermon I baptized in the presence of a very large congregation, two candidates, James Friars and Leander Palmer. The last named is a boy of fifteen years, son of Mr. Samuel Palmer, and grandson of Deacon Palmer of Dorchester. Mr. Samuel Palmer and family came to our town last summer. He and wife joined our church and went to work for Christ. Their hearts were made happy yesterday when they saw their only son, a boy of beautiful Christian life, follow his Saviour. Our work here is very encouraging. W. CAMP.

BEAVER HARBOR, N. B. We have been favored of late with special gatherings in our church at the Harbor.

The first was the Charlotte County Conference, which met with us on the 21st of last month. The Oak Bay and St. Stephen pastors did the preaching, which was highly appreciated by all. The Secretary of the Conference, Pastor Lavers, of St. George, was also present and added much interest to the sessions by his fatherly appearance and kind addresses. The next gathering was that of the parish Sunday School Association. The field secretary, Rev. Mr. Lucas, was present and gave us a good deal to think about and remember. Pastor Lavers, of St. George, was also present and invited to a seat in the Association and to participate in the work, which he did. We enjoyed a good season in both of these meetings and hope that good was done. As a church we are succeeding fairly well. Our congregations are fine and attentive. The Sunday School is prospering under the able management of its superintendent, Elias Bates. We are practically remembering the benevolent claims of the denomination. The Pennfield church stands about the same in the matters of benevolent work and prayers. A collection will be taken for the Ministers' Annuity Association in both of these churches Christmas evening.

T. M. MUNRO.

TEKKALI, INDIA. Eight were baptized at this station last week. Seven of them were Savaras. Four of the Savaras were baptized at sunset in a little pond amid the Savara hills. It was an impressive scene. Gopolpur is now a Christian village indeed, all in it are Christians but two. A separate church for the Savara Christians located in their midst is now talked of. These are a lovable and most interesting people. May they soon have a missionary, and may the Word of the Lord have free course and be glorified among them. W. V. H.

November 29th.

I have just returned from a NEW CUMBERLAND, week's campaign with Pastor Blakeney in this section of this church. The Holy Spirit opened the hearts of the people. A number turned to the Lord and there are many seeking. It was a great joy to preach the word publicly and from house to house. It reminded one of some of the blessed seasons I spent with Evangelist Wallace when God opened the windows of heaven and poured out a blessing. It is easy to work when God works too. The Home Mission did an excellent thing when they secured Bro. Blakeney for that part of the country. He is in reputation as a great preacher, a good man and full of the Holy Ghost. He is beloved by old and young and is accomplishing much for the cause. The pastors of Lunenburg County generally are co-operating in special work throughout the winter. A good way for all pastors, it strikes me, unless the churches can afford to get a general missionary to help.

Chester, Dec. 21st.

W. H. JENKINS.
—M. and V.

The special evangelistic services which commenced CHURCH, ST. JOHN, on October 27th, still continue and with good results. Have received eight more into the church since the last report. We have baptized every Sunday but once since the 5th of November. We have baptized Roman Catholics, Free Baptists and Plymouth Brethren. About one half of those received into the Church have come from other denominations. Fifty-three have been added to our membership in the last nine weeks and we expect to baptize again Sunday. We shall probably discontinue our meetings during the week of prayer. At the close of the evening service on December 24th, Deacon A. Patterson on behalf of the church presented the Pastor with an address and a sum of money amounting to \$32.00. The many acts of kindness and warm appreciation words which have been received since I came to the church have been a great incentive to my words.

P. J. Stackhouse.

I Was in the Spirit on the Lord's Day—
Rev. 1:10.

There is a fine picture "The Tuning of the Bell." The workman stands with his hammer, waiting on some one with a musical instrument who is looking upward as he touches the strings, as if he would bring the melody out of the very heavens. The great heavy mass, and the man who has moulded it, have to wait on the eager, searching spirit of the tone-master, or the work when it is done will be out of tune and harsh. Each day of the week is a bell. The Lord's day is the tuning-larp of the tone-master, and as the workman works the fine harmonies into the metal, even so we who are in the spirit on the Lord's day can work the fine harmonies of the Lord's day in the toils and avocations of each week-day. An honored and beautiful Lord's day means an honored and beautiful week of days.

A Topic for Doubters.

A pastor was staying once in a village when he went to visit a dying woman. He went to her and found her a Christian, ready and willing to die, but for one thing. She was anxious about her little children, and she begged the minister to pray that they might be provided for when she was gone.

Together the mother and minister prayed for that one thing, though they knew not how their prayer could be answered in that little village where none were rich enough to take upon themselves the expense of caring for three orphans. The woman died, and at her funeral the minister spoke of his visit, and of her dying prayer.

Among those at the funeral were two strangers, a man and his wife, who were passing through the village; and by chance—as they supposed—they happened to enter the church at that hour. They were wealthy and childless, and their hearts were touched by the sight of the lonely little orphans. They took them to their hearts and home; and so that mother's prayer was answered.

A yet more striking instance of answered prayer was one that came to a poor woman in India. She had become a Christian, accepting God with simple and absolute faith.

Some time after her conversion her child fell sick—so sick that its recovery seemed doubtful. Ice was needed for the little sufferer, but none was to be had.

"I'm going to ask God to send us ice," the mother said to the missionary.

"O, but you can't expect that he will do that," was the quick reply of the missionary.

"Why not?" asked the woman. "He has all power, and He loves us. I shall ask him, and I believe he will send it."

She did ask Him, with a faith that never faltered, and God honored her faith. That very day there was a heavy thunder storm, and the woman, running out, with a glad heart gathered

a great bowlful of hailstones. So was answered the prayer of this mother also.—*Christian Evangelist World.*

New Brunswick Convention Receipts.

Please correct the following in my last report of October 17th, 1899, which reads: First Springfield Church by Mrs. S. Bates, Home Missions \$2.50, North-west \$2.50, Foreign Missions \$1.00, which is a mistake and should read: First Springfield Church for Grand Ligne Mission \$2.50, North-west \$2.50; and Second Springfield Church by Mrs. S. Bates for Foreign Missions \$1.00.

Third Canterbury Church,	H. M.	\$ 1.35
Mrs. J. Plummer,	"	2.00
Second Grand Lake Church,	"	3.00
Duncan McIntyre,	"	1.00
Norton Sunday School,	"	2.65
M. S. Hall,	"	5.00
Young's Cove, for Church edifice fund,	F. M.	7.30
Mrs. Isaac Fairweather,	"	1.00
Oak Bay Sunday School,	"	1.60
G. W. Titus,	"	10.00
G. W. Titus,	North-west	10.00
G. W. Titus,	H. M.	20.00
Norton Church,	"	4.27
Oak Bay,	"	2.40
Third Hillsboro Church,	"	3.00
Treasurer of Maritime H. M. Board,	"	\$01.37
T. H. Hall,	"	5.00
W. E. Nobles,	"	6.00
Collected by Rev. F. W. Patterson,	"	3.00
Second Chipman Ch. S. S. for Grand Ligne,	"	2 15
Collected by Rev. F. W. Patterson for		
Newfoundland Mission,		7.00
Upper Newcastle Church,	F. M.	5.00
First Springfield,	H. M.	4.00
Second Springfield Church,	"	4.00
Kars Church,	"	2.00
Richmond Church,	"	4.00
Charles Secord,	"	5.00
Maple Grove Church,	"	1.60
Rothsay Church,	"	4.21
Second Grand Lake Church,	"	6.74

Before Reported,

225.74

St. Martin's, N. B.,

December 26th, 1899.

\$661.36

J. S. Titus, Treasurer.

Married.

EGERS-CADY—At Northfield, Sanbury Co., on December 25th inst. by Rev. W. E. McIntyre, Robert M. Eggers to Esther J., youngest daughter of William Cady, Esq., all of Northfield.

BRIGGS-ORCHARD—At Chipman Station, Queens Co., N. B., on December 26th, by Rev. W. E. McIntyre, Herbert O. Briggs to Dora A. Orchard, both of Chipman.

HENDERSON-BROWN—At Chipman Station, on December 25th, by Rev. W. E. McIntyre, James W. Henderson to Matilda J. Brown, both of Chipman.

McKURD-PARKER—At Doaktown, on December 20th, by Pastor M. P. King, Thomas McKurd, of Campbellton, to Lizzie Parker of Blissfield.

ACKERMAN-HARRINGTON—At the residence of the bride's father, on December 25th, by the Rev. A. T. Dykman, William N. Ackerman of Fairville, N. B., to Annie Harrington, of Kingsville, St. John Co., N. B.

LEE-SHERWOOD—At Centreville, N. B., on December 27th, by Rev. Joseph A. Cahill, assisted by Rev. J. E. Flewelling, Mr. LeRoy Lee to Miss Lena Sherwood.

Died.

KEITH—Mrs. Beverly W. Keith fell peacefully asleep at her residence, 42 Spring Street, on the 2nd of January, aged 29 years, leaving a sorrowing husband and five small children. She was a lovely Christian woman. Her illness was brief, but very severe, but she bore it with Christian fortitude; and although choosing life for the sake of her family she was

reconciled to the will of her Heavenly Father. Much sympathy is felt for Bro. Keith in this sore affliction. May grace be given him for his sore trial. Services were conducted at the house on Wednesday by Revs. N. A. McNeil and J. H. Hughes, after which the remains were taken to Havelock.

STRAIGHT—A very sad accident occurred at the Narrows, Saturday Evening, December 23rd. Mr. and Mrs. W. E. Straight of Cambridge started to cross the lake at that place, and both of them fell through the ice where it was weak, having been worn away by the strong current at that point. They cried out for help but were only heard by very few. Two young men went to their assistance, but when they reached the place they only found Mr. Straight clinging to the ice in an unconscious state. Mrs. Straight had sunk to the bottom and could not be found. Mr. Straight was cared for at the home of Mr. Phillip White until consciousness was restored. The sad accident has cast a gloom over the entire community. A family of four little children are left without a mother to care for them, one only four months old. Fortunately the parents of Mrs. Straight are alive. They live in St. John, and have taken three of the children home with them. Mrs. Straight was a pure minded Christian, loved by all who knew her; and she will be very much missed in the neighborhood and the church, as well as in her once happy but now desolate home.

NODDIN—Mrs. Michael Noddin, of St. John, N. B., passed peacefully to the spirit world on Dec. 5th, in the 65th year of her age. She was born at Thornetown, Queens Co., N. B., and was baptized in 1859 by Rev. W. Troop. Her life was adorned by the Christian virtues, and the severe suffering of her last illness was endured with resignation and strong faith in God. A husband and six children are left to mourn their loss.

MACFARLANE—Suddenly on Dec. 14th, 1899, at his residence, Sydney Street, St. John, Foster MacFarlane, M. D., aged 65 years. Dr. MacFarlane was born at Studholm, Kings Co., N. B., his father being Matthew MacFarlane who came from Ireland to this Province when a boy. The MacFarlanes are of an old Scottish family and are able to trace their genealogy back through many generations. Dr. MacFarlane had followed his profession in St. John and its vicinity for many years. His practice was extensive and the circle of his acquaintance very large. Few citizens of St. John had more friends and probably none had fewer enemies! A faithful and skilful physician, endeavoring to keep himself abreast of the advancing medical science of his time. Dr. MacFarlane was a humble and sincere Christian, kindly of heart and courteous in speech, a man who strove to be faithful in all the relations of his life, and his sudden taking away is a sad bereavement, not only to his own family, but also to German Street Church, of which he was a highly valued member, and to a very large circle of warm personal friends. Dr. MacFarlane was a constant and liberal supporter of the Baptist cause, and though the rigorous demands of his profession left him little time to devote to denominational work, he was always deeply interested in the undertakings of the body, especially in the cause of education. Dr. MacFarlane was twice married. His first wife, who died in 1876, was Miss Elizabeth A. Babutt; his second wife, who survives him, was Miss Vanhorne of St. Martins. He leaves five children, two married daughters, Mrs. W. F. Barbour, of Fredericton, and Mrs. W. S. Rennie of St. John, two unmarried daughters, and Mr. W. G. MacFarlane, M. A., who for the past year or two has been pursuing post-graduate studies at Harvard and Columbia Universities, and is now engaged in journalistic work in St. John. The bereaved family in their sorrow have the sincere sympathy of many friends.—*M. and F.*

SUTHERLAND—At his home in Blissfield, Northumberland County, on December 8th, James Sutherland, aged 76 years.

HEUSTIS—At Jemseg, on the 9th inst, Ada Heustis, wife of Harry Heustis, in the 49th year of her age. The deceased had not made a confession of her faith in Christ, yet she had expressed a hope in the Savior to some of her friends some time before her death. She has left a sorrowing husband, eight children, and a number of near relatives. May God comfort the mourning ones. Her funeral was conducted by her late pastor, W. J. Blakeney.

LOCKHART—On the 22nd of November, Charles K., aged 17 years, eldest son of A. F. Lockhart, was drowned in the flume of his father's grist and carding mill, Hartford, N. B. A few moments previous he pressed the oar to relieve his father then below, in the effort to remove a plank in order to have more water power on the wheel. The two exchanged places. An unexpected rush of water caught his feet in the screen gate as it quickly closed resisting all efforts of the frantic father to pull the body upward. When both bodies were covered by the rapidly rising element the two were separated, and one was not, for God had taken him. To look upon this young man in life was to love him. Funeral possession, headed by Foresters and Orangemen, was over half a mile long. Five clergymen, including the pastor, participated in the services at the Baptist church, Jacksonville.

We have three unchangeables to balance against all changes. An unchangeable God, an unchangeable covenant, an unchangeable heaven.

The occasional Christian is the type that keeps the church apologizing to the world.