

THE HOME MISSION JOURNAL

VOLUME IV, No. 6

ST. JOHN, N. H. APRIL 27, 1902.

WHOLE No. 88

The Miraculous Element in Christianity.

PROF. Charles W. Pearson's denial of the miraculous element in the Scriptures has been resented by the entire press of the Methodist church. His right to express and propagate his opinions is not questioned, only his right to do so while holding a professorship in a Methodist college.

A reader of *The Watchman* asks us why a denial of the miraculous element in the Scriptures should be treated as a matter of such grave concern. The answer to that is plain, namely, that in eliminating the miraculous from the Scriptures you are destroying an important evidence as to the supernatural character of Christianity itself. We do not say that it is impossible for a man to believe in supernatural religion if he denies miracles; for a miracle by itself is not sufficient proof of a doctrine. (Deut. 13:1-3). But the miracle that supports a doctrine which does not contradict the moral instincts of man or the trend of the rest of the revelation, authenticates that doctrine as nothing else can. The power that controls nature regulates the course of nature. The miracle shows conclusively that the course of nature and the doctrine in question spring from the same intelligence and will. One who denies miracles is not necessarily denying the supernatural character of the revelation with which they are associated, but he is weakening a most important evidence for it.

A curious feature of the historical discussion in regard to the miraculous is that those who are most persistent in denying that the miracles of the Bible have any evidential value whatever are unconsciously anxious to eliminate them from its pages. The inconsistency between their professed theory and their zeal awakens just suspicion that their appraisal of the probative force of miracles may not altogether accord with their real valuation of them. A man who declares that a piece of property is valueless and then makes the most extraordinary effort to acquire the title to it hardly vindicates his good faith in his original assertion. As a matter of fact the truthfulness of the miraculous element in the Scripture is so closely involved with the claim that Christianity is a supernatural religion, and not the mere product of historic forces, that with the great majority of men the two contentious stand or fall together. When the miraculous element in the Scripture is denied the evidence for the supernatural origin of the revelation is seriously if not fatally weakened. Here and there you may find a few intellectual and cultivated men who believe in a supernatural revelation without the evidence of miracles, but they are not mankind, and their type of mind is not one that influences mankind. The illustration Mr. Gladstone once employed is perfectly in point. He said:

As in wines, it is one question what mode of composition will produce a commodity drinkable in the country of origin, and what further provision may be requisite in order that the product may bear a sea voyage without turning into vinegar, so, in the matter of belief, select individuals may subsist on a poor, thin, sodden and attenuated diet, which would simply be death to the multitude.

Prof. Pearson's denials do not affect simply "the nature, force and purpose of single narratives" concerning which equally devout believers might differ, but they involve the entire miraculous element in the Scriptures, and though he does not explicitly mention the miraculous conception and resurrection of our Lord he is an exceedingly poor logician if he does not also discredit the truth of those narratives. It seems to us that the position of the Methodist press upon this matter is incontrovertibly sound.

"Nothing of worth or weight can be achieved with half a mind, with a faint heart or lame endeavor.

Conquering by Love.

By REV. WALTER B. VASSAR.

THAT love will achieve everything in a world where diverse motives govern men, and the cross-grained and perverse harks back to a long ancestry of evil, is too much to affirm. On the other hand, the belief in love's ability to conquer is far too feeble. And this is the mischief of it. He who said "Love your enemies," He who talked about heaping "coals of fire" on the head of the determined and ugly antagonist, believed in love. He came to tell us what His Father's love was and what it meant.

And conquering love, to which we turn as a last resort, might well be tried first. That there are a few to whom love can never be appealing, we are most of us inclined to believe, and then we take those few and make them stand for humanity in general. Never was there a greater mistake.

Of olden time it was said: Only an eye for an eye, the law holding men in check so that two eyes might not be taken for one. But Jesus saw that there was just as much the spirit of vindictiveness in this, the law's regulation, as there would be with no such restraint, and so He established the New Commandment. When will we ever learn its meaning?

We talk about love being the ruling passion; it is the ruling power. A Napoleon going everywhere with conquering armies, saw it, and he put Jesus highest in the world. Every man who does his conquering by love helps establish Jesus' estimate of its conquering force.

If we could govern ourselves and hold in restraint every other motive, then we would have the chance to see how love, which is the gospel, would have its free course and be glorified. It is not in what love has failed to do, but where we have failed, which makes love so little esteemed. It is under estimated in our practice however much we may praise it in our philosophy. An no philosophy about it amounts to a straw of help where the practice fails.

That there is to little love in reformatory institutions, is a secret of their great failures. Yet corporation cannot love; this is the individual's prerogative. Parents, brothers and sisters, neighbors and the people of our churches (not the churches) can love, and in loving, bless. Before a brother was turned forth as a heathen man and a publican, the early church, in so many matters near the heart of Christ, gave specific directions in the treatment of the offender. In our personal relations with men we often proceed with the most summary treatment.

No word need be spoken to make love felt, even as no utterance is required to harden the heart. Love is an attitude of the spirit; the ways of its expression are as subtle as the rarest perfume. It will go anywhere and everywhere, and if we can believe it, it will show a conquering power where we thought nothing save the rod would be effective. It will save a soul from perdition and hide a multitude of sins, where we in our un wisdom and haste thought only the thunder of Sinai fitting.

Hamilton, N. Y.

Doubt in the Scriptures.

ONE of the characteristics of the Bible is its ample and varied expression of human doubt and skepticism. Antecedently one might say that a revelation from God would be confined to the divine thought of human life, to a disclosure of the principles of the divine government, and to a proclamation of divine promises and grace. As a matter of fact, however, while the Scriptures are largely occupied

with a description of the reaction of the revelation upon the human soul. We have set before us in the most vivid fashion the behavior of men under the impact of God's disclosure of Himself. In the Gospel of John, for example, which is commonly regarded as the supreme book of the New Testament, we find a most detailed account of the processes of unbelief. In the Old Testament the Psalms are justly considered as the consummate expression of faith in God and satisfaction in Him. But we should remember that they are also the consummate expression of agonizing doubt and of a longing for an assurance as to spiritual realities. Take a single passage, as an example of many:

Save me, O God;

For the waters are come in into my soul.

I sink in deep mire,

Where there is no standing;

I am come into deep waters,

Where the floods overflow me.

I am weary with my crying; my throat is dried;

Mine eyes fail while I wait for my God.

Who has not felt in his hours of spiritual depression, doubt and skepticism that these words portray his own feeling? When our attention is exclusively fastened on such passages, the Bible seems to be a revelation of man's weakness and blindness quite as much as a revelation of the divine grace. Sometimes in our attempt to comfort those who are in great trouble we make a mistake in calling their attention to the glorious promises of the Scriptures. Passages like the 55th, the 60th; 79th and the 88th Psalms are more helpful. In them the man sees his own condition described with perfect insight and sympathy. The heart of David or of Asaph answers to his own. He feels at least that revelation comprehends him, and that its descriptions of human misery and doubt sound to the very depths of his own condition.

The Birth of Missions.

Like Jesus, modern missions were born as a child that is laid in a manger; and such a birth is always the sign of the world's of God. That the missions of the present did not spring from the palaces of kings or from princely merchantile societies, has gained for them a position of evangelical freedom, independent of the great one of the earth, which have enabled them to follow apostolic paths; and as their birth resembled the nativity, so also their growth has been under the cross. Missions in their youth were no darling of public favor. And this is the other sign of the works of God, that they bear His shame with Christ.—Gustav Warneck, in *Hist. of Protestant Missions*.

HINDRANCES TO ADVANCE.

"Often from my window on the seashore," says a writer, "I have observed a little boat at anchor. Day after day, month after month, it is seen at the same spot. The tides ebb and flow, yet it scarcely moves. While many a gallant vessel spreads its sails and, catching the favorable breeze, has reached the haven, this little bark moves not from its accustomed spot. True it is when the tide rises, and when it ebbs again it sinks, but advances not. Why is this? It is fastened to the earth by one slender cord. A cord, scarcely visible, enchains it, and will not let it go. So with many souls.

The Home Mission Journal.

A record of Missionary, Sunday-school and Temperance work, and a reporter of church and ministerial activities, and general religious literature. Published semi-monthly. All communications, except money remittances, are to be addressed to

THE HOME MISSION JOURNAL,
14 Canterbury Street, St. John, N. B.
All money letters should be addressed to
REV. J. H. HUGHES,
Carlton, St. John.

Terms, - - 50 Cents a Year

The Church and Its Goal.

BY D. W. HULBERT, WAUWATUSA, WIS.

PART IV.

Is not this the spirit of the Christ, the founder of the church? Did he not say, "It is more blessed to give than to receive? Creating a fund of imitation fees and dues and out of that fund contributing to the needs of the order is not giving, that is paying. Did not Christ say, "I came not to be ministered unto, but to minister and give my life a ransom for many?" Did he not tell us that when we see a beast of burden, belonging to our enemy, lying under his burden, we should help that beast of burden? Did he not tell us to love our enemies, bless them that curse us, do good to them that hate us. Mark that. Do good to them that hate you. That is what Christ, the founder of the church, did. That is what the church for nineteen hundred years has been doing, as is witnessed by the blood of the martyrs in every century. "Do good to them that hate you, and pray for them that spitefully use you and persecute you."

That is the business of the church. Did not Christ say, "If ye love them who love you, what reward have you; do not even the publicans the same? If you salute your brethren only, what do ye more than others? Do not even the publicans so?" More is expected of a Christian than of a publican. Did not Christ tell us of the good Samaritan? Who was he? He was a man who came upon a wounded man. And mark you, that man was not a member of his lodge, not a member of his church, not a member of his nation, but the Good Samaritan dislodged from his beast of burden, bound those wounds, put that man on his beast of burden, walked by his side, took him to the inn, cared for him, paid his bills and became security for future bills. That was benevolence. If Old Fellowship wishes to take the Good Samaritan as a symbol of its order, it should change its constitution and make the fundamental purpose of the order the caring for the needy outside of the order. That is what the Good Samaritan did.

If you would know the mission of the church, listen to the Founder of the church when he said: "I came, not to call the righteous, but sinners to repentance." If you would know the mission of the church, listen to Christ, the Founder, the night before the crucifixion, when in prayer to the Father, referring to the disciples, he said: "As thou hast sent me into the world, even so have I also sent them into the world." Not into the church, but into the world. Some people think the apostles were sent into the church, that missionaries and pastors are sent into the church. Not long since a local missionary reported 599 pastoral calls one year. He said he called on all the members of his church every week. I said: Was not that a waste of time? Why did you do that? "Well, he says, "half my members would not be in church services Sunday if I had not been in their home during the week." Do you want to know what has become of that church? It has dried up and blown away. That was the last pastor it ever had. Some people think that a pastor's business is to entertain and please his church; that the pastor is a king of society gentleman to call around once in so often, say sweet things to church members, pat them on the back, feed them sugar plums and give them taffy. Christ

sends the pastor and all his people into the world. Forget it not. Some people think a pastor's church is his field and he ought to cultivate it. Christ said: "The field is the world." A pastor's church is his working force to cultivate the world.

If you would know the mission of the church of Jesus Christ, listen to our Lord, after his resurrection, just before his ascension, when, in summing up his earthly ministry, he said: "All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations." Go into all the world and preach the gospel to every creature. O church of God, that is your mission, and when you have accomplished it you have attained your goal.

If you joined the church to get something then you did not join it for the purpose that Paul joined it. Paul on the way to Damascus heard a voice and said: "Who art thou Lord?" and the voice replied: "I am Jesus whom thou persecutest." What did Paul say? Did he say, Lord, if I join your church, what will you give me? Nay, verily, "Lord, what wilt thou have me to do?" What did the Lord tell him? "Paul, I am going to send you far hence to the Gentiles." Think of it. Paul at that time hated the very name Gentile, but he says he was not disobedient unto the heavenly vision, and the Lord sent him on those three magnificent missionary journeys; sent him to persecution, to whippings, to stonings, to perils by sea, perils by land, to shipwreck, to prison, and to a martyr's death.

If you joined the church to get something if you joined the church to be rocked in the cradle of society, and carried to heaven on flowery beds of ease, if your supreme thought is to build up your church, to get together a company of respectable people who shall constitute a mutual admiration society, let me tell you that, to say the least, you are down in the muck, the mire, the malaria of Christianity.

A man, a member of a certain Grace church, taught ten years in a mission school. Then he examined the records and found that there were only ten people in Grace church who came into the church through his mission work, and he said, "It does not pay," and he told his pastor that he was going to stop teaching in the mission, and told him why. It was not long until the pastor had discovered that many members of other churches had been converted in that mission, had never joined Grace church, but had joined other churches, and he went and told his discouraged mission worker, and the man was meditative for a time and then said: "I see, I see, all these years I have been laboring to build up Grace church, but now I will go back to the mission and labor for the salvation of the unsaved." Let me tell you, when that man got that view of Christianity he had risen many, many degrees in his conception of what it means to be a Christian.

I am not saying that we ought not to build beautiful, attractive church edifices; I am not saying that we ought not to be neat, refined, cultured. I am simply saying that this is not our supreme business. An army may come out occasionally on dress parade, but coming out on dress parade is not its supreme business. I am not saying that church members ought not to be "kindly affectioned one to another." I am not saying that we ought not to "bear one another's burdens and so fulfill the law of Christ." I am not saying that an army ought not to care for its wounded. I am simply saying that caring for the wounded is not the supreme business for which the army was created. It was created to fight the battle. No general calls the battle off to care for some one who has been hit. Fight the battle the army must, and care for its wounded and the wounded of the enemy if it can do so without interfering with the progress of the battle.

I am not saying that the pastor ought not to "feed the flock of God which he hath purchased with his own blood." But why does a shepherd feed his flock? Is it simply that he may produce a fine looking flock and keep it forever fine looking? Does a manly man live to eat or does he eat to live?

In a prayer meeting of a church which had enjoyed a blessed ingathering the previous year,

it was asked: "Do we expect another ingathering this year, but one thing I do know, and that is that in these prayer meetings we have blessed feasts." Very well, but is a feast an end in itself? Suppose a dozen persons in this community living at one place, who rise in the morning, eat their breakfast and go back to bed, and at noon come out on dress parade and enjoy a blessed feast and go back to bed then come out at night and sit down to a banquet. Every thing is all right. They are perfectly satisfied. They tell the cook that they enjoyed the feast and then go back to bed. Sleep and eat; eat and sleep! What would you think of such people? And yet, many churches are doing just that. Peter wanted to build three tabernacles and stay on the mount of transfiguration, but at the foot of the mountain there was an unusual case of demoniacal possession, and Christ and the disciples were needed down in the valley to cast the demon out.

Now, brethren, go to prayer meeting and enjoy a blessed feast. Go to the mount of transfiguration and get a new—a fresh view of Jesus Christ, then come down from the mountain into the valley, come out of the prayer meeting into the world; come in touch with needy humanity and help cast out the demon of sin. O church of God, that is your business. Are you attending to your business?

The church is not primarily an insurance company. It is an army; and its business is to conquer the world for Christ; an army to go forth with the sword of the Spirit, not to destroy, but to save; not to kill, but to make alive; an army to seek and to save the lost; an army to bring the blessed gospel of peace and salvation to a sin cursed, suffering, sorrowing world. That is our business.

IN LINE WITH CREATION.

The church, in fitting its goal outside of itself, is in line with everything else which God has created. Nothing which God has made legitimately finds the end of its existence in itself. The sun shines not for itself, but that through the ages it may send light, heat and energy to worlds millions of miles in the distance. The spear of grass exists not for itself, but for the ox. The ox exists not for himself, but for man. You may search creation from this world to the farthest star that twinkles at the midnight hour and you will not find a thing which God has made to exist for itself and the church in existing for a purpose outside of itself is simply in line with everything else which God has created. It is man-got-up institutions which are self-centered.

THE CHURCH WILL NEVER DIE.

In conclusion one thought. The church will never die. Christ said: "The gates of hades shall not prevail against it." Hades is the abode of the dead. The gates to hades are the gates to death. The church will never pass through those gates. Other institutions will rise, flourish, serve their purpose and go down through the dread gates of death, but the church never. Kings may legislate against her, warriors may slaughter her subjects. Foes without may persecute her; foes within may corrupt her, but she will overcome every difficulty and outlive every storm.

And when the last dollar has been given and the last sermon preached, the last Sunday school class taught and the last missionary sent, the last sinner invited, and the last soul gathered home, the last burden lifted, and the last tear wiped away—when the last moon has waxed and waned, when the earth has melted with fervent heat and the heavens have rolled together like a scroll, somewhere in God's universe the church of Jesus Christ will be radiant in glory.

THE END.

The Christian Register says that we have heard often about the Jukes family of degenerates which went on producing criminals and paupers until, in about 170 years, it had cost the community \$1,250,000. In the same number of generations, as Dr. Winship shows in the Christian Advocate, the family of Jonathan Edwards had sent out 285 college graduates, including more than 100 lawyers and 30 judges, 65 college professors, and 13 presidents colleges.



Re-living with Christ.

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CHAPTER IX.

Now, Joe had, when a boy, spent many pleasant weeks on Uncle Silas' small farm, which was really hardly more than a rough clearing in the woods, and was poorly tilled by the old man, who was little more than a cripple. But just at the present juncture Joe had very little money on hand, and could ill afford to pay his fare even to Orange Junction. Moreover, he much feared that if he were absent from the city for even a few days he might miss some good opportunity to obtain employment. Therefore it seemed no small trial, and might, Joe thought, involve in the end a great sacrifice, for him to take time to visit his lonely old uncle.

Yet he felt that it would be a real kindness to Uncle Silas to look in on him for a few days; and so off he started, the next morning, on the first train for Orange Junction. Too poor to hire a team, Joe was obliged to tramp on foot twelve miles across country, to the lonely clearing up among the hills where Uncle Silas lived.

Here, at the farm, a few days were passed quite pleasantly. They were days unmarked by any incident—unless it might be mentioned that Joe and his uncle became interested, on the morning of the day when the nephew was to return to Carter City, in watching the movements of a few horsemen, who passed by on a crossroad not far from the farmhouse.

"I've seen those fellows before!" exclaimed Uncle Silas. "I wonder what they are about? They've been hanging around this neighborhood for two days."

"What a big fellow that one in front is!" replied Joe. "He looks somewhat like a man my father used to know, who ran on the railroad with him."

Nothing more was thought at the time about this incident by either Uncle Silas or Joe, who soon fell to talking together of the character and career of John Benton, the martyred engineer.

Then, in the afternoon, Joe bade his uncle good-by, and started off on his homeward travels. This time, however, he thought that he would not take the road which led to Orange Junction, but would walk directly to the railroad, and then along a road which ran parallel with the track, six miles, to a place called Forestville. But, owing to his miscalculation of the distance, it was long after dark when Joe at last reached the railroad and turned up the rough road, which led along through dense woods for mile after mile. The section was a very lonely one. Uncanny tales had been told of certain happenings there in times past, of which Joe had heard, on winter nights in the caboose. Stranger tales yet might have been told of the locality, if dead lips could have spoken. Joe did not especially relish taking that route, but there was a chance that he might catch the way-train bound east at the small station called Forestville, and he was anxious to reach home that night.

For about two miles Joe tramped on with comparative unconcern; only disturbed now and then by the snapping of a twig under the cautious tread of some prowling animal, or by the whir of some bat sweeping past him. Meanwhile, his thoughts kept traveling back to the distant city

where stood the home once so full of brightness and cheer, but now occupied by strangers, where so often in former days his thoughtful mother had placed the lamp in the parlor window to guide him to welcome rest.

As he tramped along, Joe seemed to see again in dreamy vision that familiar home light—or was it some other light that he suddenly saw? At once he was all attention. Certainly he was not now dreaming; surely there was the gleam of a light on the road ahead—and then complete darkness once more. Joe rubbed his eyes. Had he fallen to sleep while still walking, as soldiers sometimes do on the march? With a resolute effort, he roused himself fully to the situation, becoming conscious meanwhile of his exposed position on that lonely country road. At first he thought the light might have been the gleaming of a brakeman's lantern. Perhaps a train had broken down. Yet, if so, why only a white light, and not a red one showing?

Joe's curiosity was now greatly excited, and he quickened his pace. As he drew softly nearer, he made out a figure or two dimly revealed by the faint glimmer of a small bonfire started among the bushes. The tree trunks and twigs showed weirdly in the red flickering firelight. "Tramps, not railroad men," Joe thought. Then he checked his speed, considering that it would be prudent to proceed more slowly, and to try cautiously to observe the situation for a little before he was himself discovered.

Slowly and cautiously Joe Benton felt his way forward along the dark woodland road, taking great care not to reveal his presence to the men who were by the fire in his immediate front. Soon he saw that the bonfire was not such as tramps would be likely to build; and the attitude and doings of the men conferring together around it suggested another explanation of the matter. Suddenly the neigh of a horse and then an answering whinny from the woods near by startled Joe with a new suggestion as to the purposes of the group of men near him—a suspicion immediately confirmed by the actions of one of the men, who quickly ran into the thicket where the horse was tethered. The whole situation was now in outline clearly revealed to Joe. The gang of ruffians before him were plotting coolly for the detention and perhaps the wrecking of some expected train, possibly the very way train that he had hoped to catch at Forestville. Of all places on the road which rascals might have chosen for their foul deed this was one of the worst, since there was a heavy grade at this point, where the road curved down through a group of hills, of similar formation to the "dug-outs" farther on.

Joe was simply confounded at this discovery. Do something he must to frustrate the plans of the desperadoes; but just what to do he hardly knew. No matter if the company had treated him shamefully! Such a consideration did not weigh a feather's weight under the circumstances of danger which threatened its property and the lives of so many trustful passengers. There was but one thing to do, and that was to give the alarm to the approaching train.

But first Joe thought it necessary to try to learn a few details of the robbers' plans, since otherwise he would not know in which direction to carry the alarm. So he crept down towards the track, and observed them at their dastardly work. As they laid a number of ties across the rails he could overhear portions of their cool heartless talk. Their depravity amazed Joe.

To be Continued.

Oftimes we call a man cold when he is only sad.

Sunshine in Darkness.

Dr. Isaac Watts says:

"Behind a frowning Providence, (God) shows a smiling face," to which some writers have taken exceptions. But my experience has often proved the correctness of that phrase of poet's statement. I might give many instances of this fact during my lifetime. I will mention one at the present time. Last October I was taken with a severe attack of asthma and bronchitis which has laid me up all winter, not being able to do anything except a little attention to "THE HOME MISSION JOURNAL." The prospect for the winter looked very dark as I had no means to provide for the cold season, except a little from the Annuity Society, and when that was all gone, and hills began to becloud the horizon the pastors of the churches in the city and Fairville in one of their Monday meetings resolved to ask their respective churches to make me a birthday donation, and accordingly a company met at our home and spent a social evening on the 12th of March, and left me \$70 better off for their coming. This amount tided me over my financial crisis. But my physical condition being no better, fears for the future began to darken my vision, and only as I could trust myself with the Lord, believing his word that says "I will never leave thee, nor forsake thee; and cast all my care upon Him who careth for me, could I see any gleam of light. And He has been as good as His word, for He has put it into the hearts of several of His dear people to send me very kind letters with greenbacks in them that have let in the sunshine of His love, so through the darkness I can see the light of His smiling countenance. May he amply reward those dear friends that have thought so kindly of me.

J. H. HUGHES.

Religious News.

On Lord's Day morning, MONCTON, N. B. March 30th, after preaching an Easter sermon, Pastor D. Hutchinson baptized four recent converts. One of the candidates was the Pastor Hutchinson's daughter, Grace Euid. Others are ready for the ordinance, while others again are inquiring.

Baptized Lord's Day morning DOAKTOWN, N. B. ing 18 willing followers of Jesus. Two others were received and will be baptized next Lord's Day, when we are trusting others to decide by that time to do likewise. The meetings will be continued through this week. Gave the hand of fellowship to 20 yesterday, 2 coming with us from the Free Baptist.

M. S. R.

March 31.

Seven were added to our ST. STEPHEN, number on Easter Sunday, N. B. five by baptism and two by letter. Others have given evidence of conversion and will shortly seek admission to the church. An offering of \$23.78 for denominational work was received on Sunday. On Tuesday evening of the present week \$25 were realized at the annual Mission Band concert. Last evening was the Easter meeting of the Womans Missionary Aid Society, when a collection of \$15 was taken. In all our work there is cause for gratitude and encouragement.

W. C. GOUCHER.

April 3rd, 1902.

Rev. H. F. Adams was with FIRST HARVEY, us March 30 and 31. On HARVEY, A. CO. Sunday morning he preached N. B. an interesting sermon from the text "And who is my neighbor." He also presented the matter of the Century Fund to our people. On Monday evening the W. M. A. S. held its annual meeting, at

which Mr. Adams was also present and delivered an inspiring address. Thus far about \$200 have been pledged. Both pastor and people enjoyed our brother's visit. We hope to raise the amount to at least \$200, and are striving to emulate our brethren of the First Elgin field, whom we congratulate on raising so far \$500. If all our churches would do what they ought to do and can do there would be no difficulty in raising \$50,000.

M. E. FLETCHER.

The special meetings closed CENTRAL VILLAGE, here four weeks ago. Since N. B. that they have carried on a weekly prayer-meeting and many of the friends have been attending the special meetings at Harper's Brook, 3 or 4 miles from here, notwithstanding the rain and mud. We were present at one prayer-meeting, where 3 spoke for Christ for the first time. At a Conference last Saturday afternoon, 35 took part, one new one, six more were received for Baptism. On Sunday Bro. Hurst baptized 5 of these in the presence of a large number of people. One sister, a head of a family is still waiting the ordinance on account of poor health, but she says "I expect to have company," and we have reason to believe that the Lord has yet further blessings in store for these dear people.

G. H. BEAMAN.

'Hard Nuts for Seventh Day'sts.'

1. Where is the proof that any man ever kept the seventh day, prior to the proclamation of the ten commandments at Mount Sinai?
2. If Christians are required to keep the seventh day, why do you depart from your dwelling on that day, seeing those to whom the law was given were plainly commanded not to do so? (Ex. xxv:20.)
3. If you keep one Sabbath—the seventh day—why not keep them all, the seventh year and the year of Jubilee? Who authorized you to make distinction in favor of the seventh day? (Lev. xxv:1-22.)
4. If Christians are required to keep the Sabbath, how are they to live in cold climates? (Ex. xxxv:1-3.)
5. Is it the duty of Christians to put to death those who desecrate the seventh day? (Num. xv: 32-36.) If yes, who will be the public executioner? If no, what will you do with the law? (Ex. xxxv:2.) If you say the penalties are abolished, I answer that the same passages that you use to prove this establish beyond a shadow of a doubt that the law, too, is abolished. If you admit that the penalties are still in force, and the proof that they are is unanswerable and invincible if the law is in force, there is not an Adventist on top of the green earth who can escape the vengeance of the broken law!
6. If Christians are under obligations to observe the seventh day why did Jesus declare that all law and prophecy hang on love instead of the Sabbath, seeing the command to keep it is the one on which you hang your everlasting all? (Matt. xxii: 34-40; Rom. xiii: 8-10.)
7. Why did Jesus not require the young ruler to keep the Sabbath when enumerating the commandments? (Matt. six: 16-20; Mark x: 17-22; Luke xviii: 18-24.)
8. If Christians are to keep the law of Moses—the Sabbath—why did the apostles and elders who met at Jerusalem leave it out of their address to the churches? (Acts xv: 1-20.) This case finds, in some respects, a parallel in your theorizing. Judaizing teachers had gone forth declaring to the brethren that unless they would submit to circumcision and keep the law of Moses they could not be saved. The apostles said, "We gave no such commandment."
9. If Christians are required to keep the Sabbath how are we to account for the open violation of the law by Jesus Christ, who is our example, unless by saying that the power that made the law can take it away, and that He did

- it? (Matt. xii: 1-18; John vii: 22-24.)
10. If you keep the Sabbath because, as you think, it was kept before the law of Moses, why do you not practice circumcision, seeing it is plainly commanded in these ages? (Gen. xvii: 1-14; Gal. v: 1-6.)
 11. When did patriarch, prophet, or apostle, or anybody else, command any Gentile to keep the law of Moses? No dodging here. Proof! Proof! Proof! ! !
 12. Paul says the ministration of death written and engraven in stone (Ex. xx: 1-17; xxxi: 18; xxxii: 15-16; xxxiv: 1-28) was done away (2 Cor. iii: 1-18). When, where, and by whom was it brought back into force? Name the day, the age, the authority, and give proof from the Book! If your doctrine is true the great apostle of the Gentiles stands convicted of a mistake!
 13. If the early Christians kept the Sabbath day why did they break bread on the first day of the week? (Acts xx: 7.)
 14. Can you demonstrate that the day you keep is really the seventh day or Sabbath coming down in regular succession from the day on which God rested? If not, your day is no better than any other day. Admitting, for argument's sake, that the law of Moses is still in force, and that the fourth commandment is binding on the whole human race, will you affirm that it is possible for all men to keep the same day? If so, how do you explain the fact that the traveller who starts out to go around the earth gains, say, if going east, one hour for every thousand miles traveled, or if going west loses an hour for every thousand miles traveled? How far would he go before he lost count? Do you not see how he would inevitably be behind or in advance? Further, how do you explain the fact that far away toward the extremes of the earth, traveling from the equator, there are periods of six months night and six months day from age to age? Do you not see that it is a geographical impossibility for all men to keep the same day, and that the Law was only intended for one people, one country and one age?
 15. Do you keep the Sabbath day? No dodging? Do you rest, or put in the day promulgating your doctrines? Do you not eat food on that day prepared by work on a fire kindled in violation of the Law? (Ex. xx: 8-11; xxxv: 1-5.) Do you offer the burnt offering required by law? (Num. xxviii: 3-10.) Do you remain in your house during the day? If you do not keep the day according to the Law you do not keep it at all. If you admit any part of the Law concerning the Sabbath is done away you are driven to the inevitable and irresistible conclusion that it is all done away, you condemn yourself, for you do not keep it. Which way will you take?—Anon.

Married.

- JEWETT HAINES.—In Queensbury, York county, N. B., March 31st, by El. W. Artemas Allen, Henry Oliver Jewett of Queensbury to Mrs. Teresa Annie Haines, both of York county, N. B.
- DEARMAN BROWN.—At the Baptist parsonage, Windsor, N. S., April 2nd, by Rev. G. O. Gates, W. Burpee Deaman of Scotch Rowton and Jessie M., daughter Mr. John Brown of Scotch Village, Hants Co., N. S.
- GILDART HOPPER.—At the residence of John C. Hopper, Parkdale, Albert Co., N. B., March 20th, by Pastor I. N. Thorne, John R. Gildart to Judith Hopper, all of Elgin.
- WILSON BAXTER.—At the Baptist parsonage, 2nd Elgin, N. B., March 26th, by Pastor I. N. Thorne, Angus L. Wilson of Little River and Maggie R. Baxter of Goshen, all of Elgin Albert County.
- PHILLIPS STUART.—At Cumberland Point, on the 2nd inst., by the Rev. J. Coombes, Rufus B. Phillips to Etta M. Stuart, both of Waterborough, Queens county, N. B.
- SMITH CARLE.—On the 9th inst., in the Baptist church, Florenceville, by Rev. Jos. A. Cabill, assisted by Rev. A. H. Hayward, S. M. Carle to Mrs. Jennie Smith.

Died.

- BARBOUR.—Deacon William Barbour, of Waterside, Albert Co., N. B., passed into rest April 2nd, aged 63 years.
- PERRY.—At Cambridge, Queens Co., on 20th Feb., Albert Perry, aged 86 years. A native of Yarmouth, N. S.
- DEWARE.—At Cambridge, Queens Co., on the 25th Feb., Edward Deware, aged 68 years, a member of First Cambridge Baptist church.
- ADAMS.—At Hartland, April 1st, Allan Adams, aged 50 years, leaving a widow, five sons and two daughters. He was a member of the church at Coldstream and died trusting in Jesus.
- STEWART.—At Cumberland Bay, N. B., on Friday, March 28th, Roy B., aged 7 years, 8 months, son of Brother and Sister James Stewart. Our little brother has suffered much, having been afflicted almost all his life, we therefore cannot grieve but rejoice that Our Father has said "Suffer little children to come unto me," and has taken him to Himself. The parents have our sympathy and prayers.

HELYEA.—At Coldstream, Carleton Co., March 31, Hannah King, beloved wife of Nevvers Helyea, aged 54 years. Sister Helyea was baptized 38 years ago by late Rev. Joseph Harvey and united with the Baptist church in this place. After six months of suffering she entered where "the wicked cease from troubling and the weary are at rest." A lonely husband, a devoted daughter, two brothers and a sister, with many acquaintances, feel her loss.

LOUNSBURY.—At his residence, Newcastle, (Mir), on Sunday, March 30, 4. S. Lounsbury, passed away into eternal rest in peace in the 47th year of his age. He was baptized at the Upper Queensbury church 15 years ago and about 4 years after our well-known and esteemed but removed to Newcastle, where he became identified with the church there. About four months ago he was laid by us supposed with a severe case of indigestion but a little later a further examination at the Royal Victoria Hospital, Montreal, it was pronounced an in curable case of cancer in the stomach, when brought home he lived two months of great suffering, but borne with great patience. He lived in the conscious fellowship of Jesus and died assured of his abundant entrance into the heavenly kingdom. A sorrowing wife, daughter and son survive him to mourn his departure. Their loss is his gain.

ALLAHEY.—At her home, Central Norton, Leoline A. Allahey, aged 26, fell asleep in Jesus. Baptized by the late pastor of the Hampton and Norton churches, Rev. N. A. McNeil. Our sister's Christian life was a short one. But though only a few years acquainted with Jesus as Saviour and Lord she had developed a strong love for her Master and an extraordinary confidence in his promises and seemed like one who daily walked with God and had been entrusted with some of his deepest secrets. Though illness cut short her most deeply cherished plans, yet she never murmured, exhorting her friends to meet their disappointments in complete resignation to the will of God. In life she performed every duty in the fear of God and met death with a martyrlike courage and faith, even expressing regret that it delayed its coming, when she expected it. Her early decease has called forth many expressions of sympathy from all classes far and wide, but all rejoice in her triumphant departure where study and service for Jesus are continued under a more congenial sky. The pastor was assisted in the funeral services by Rev. N. A. McNeil of Petitecodiac.

TURTLE CREEK.

I was influenced by Deacon S. Berry to spend a short time on this field here. I found Bro. Horseman hard at work. We began special meetings at Berryton, a section of the church. The Lord blessed our united efforts. Twenty-one were baptized, one had been received some weeks ago and there is one awaiting the ordinance, who expects to go forward next Lord's Day. Bro. H. will continue the meetings.

J. A. MARPLE.