

THE HOME MISSION JOURNAL.

VOLUME I.

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The Home Mission Journal.

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REV. J. H. HUGHES,
Carleton, St. John.

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A Study of Human Nature.

The story of Peter's denial comes like a shock in the development of the New Testament narrative. We have not been prepared for it. Peter's loyalty has been of the outspoken, aggressive type, and our Lord Himself had characterized him as "a man of rock." But swiftly upon his boldest protestations of friendship, and in strict accord with the insight of Jesus, Peter thrice denies that he "knew the man."

The story is a mirror in which is reflected some of the tragic features of human nature. Dr. van Dyke has lately written: "The Bridge-Builders in Rudyard Kipling's story would have been fools if they had tried to accomplish their work by ignoring the steady downward thrust of gravitation, or shutting their eyes to the destructive rage of the Ganges-flood. No less foolish is the man who tries to build a life, or a theory of a life, in forgetfulness of the steady downward thrust of human nature, or in denial of the reality and universality of the evil that is in the world." This tremendous and persistently acting force of evil is not obliterated from the lives of the best men. Even when it is counteracted and overcome, it is always present, and if it were not counteracted and overcome it would drag down the noblest life to the meanest level. We ought not to be surprised at the occasional dominance of evil in the lives of good men. The Bible itself contains the record of but one perfect character, and He was more than man.

This fact, upon which we are dwelling, may be so stated as to be an excuse or defence of the sins of good men. But that is a perversion of the truth. Good men fall into sin, but they do not remain there. Other forces are at work in their souls than the steady downward thrust of an evil gravitation. They reveal the inherent soundness of their moral natures by their resistance and conquest of evil in their own hearts. If we look at the Bible broadly we shall see that it is the account of redemptive forces brought to bear upon human life, counteracting and overcoming the evil tendency, and the proof that a man is within this redemptive system, that is, a good man, and in the process of becoming a better man, is not found in the fact that he has never fallen, but that he rises, and manifests increasing success in maintaining himself. No one saw these two forces and their workings with greater clearness than the Apostle Paul. We do not know their precise experience that so deeply impressed their existence and workings upon his mind. But his description of the operation of "the law of the flesh" and "the law of the spirit" is profoundly verified in the experience of those who have had the deepest acquaintance with human life.

The difference between such a man as Peter and Judas is indicated by their conduct after the temptation has spent its force and they find themselves fallen. In Judas there is no resilient force that carries his soul by a mighty rebound away from his degradation. We feel somehow that he is outside the circle of counteractive and redemptive influences. He has never responded to them in such a way that they have any real hold over him. He is like a planet that has not only been diverted from its course by some alien attraction, but has been swept beyond the sway of normal influences, and cannot be brought back to its orbit. Peter, on the other hand, has swerved from his course, but the dominant influence in his life at once reasserts itself.

It is from such a point of view that we see clearly the vast significance to a soul that has been really and vitally brought within the circle of the redemptive influences of the gospel. In our hours of quietness we little understand what those forces mean to us. Their strength is hidden, but when the hour of stress and temptation comes, whether it means our final overthrow or not, principally depends upon whether or not the forces which Christ represents have found anchorage in our hearts, to hold us and keep us.

The Bible as Literature and Much More.

ROBERT STUART MACARTHUR.

I

The Divine Revelation of the Bible.

It is confidently affirmed in many quarters that the church is losing its hold upon large classes in the community, that the Bible has ceased to command the reverence and even the respect of the people, and that religion itself is no longer the potent factor which once it was in human thought and life. It is doubtless true, in the case of many who make these assertions, that the wish is father to the thought; and it is also true that similar assertions often have been made which were proved untrue by subsequent events. It must be admitted, however, that the Sabbath is no longer regarded with the sanctity which characterized it in former generations. The early part of the day is well nigh smothered by the blanket-sheet newspaper; later portions of the day are rolled in the dust by the bicycle, and many professedly Christian people join with the acknowledged people of the world in spending what remains of the day in social festivities. The Continental Sunday has made grievous inroads on the American Sabbath; the holy day has largely become simply a holiday.

It is not difficult to account for the indifference and irreverence which characterize Sunday and its services in recent times. For this deplorable result the unwise, and really unscholarly, destructive criticism of the Bible is largely responsible. In former times the enemies of divine revelation were called infidels; now they are called churchmen of various creeds. Formerly they stood outside the temple of truth which they wished to destroy; now they stand in its holy places, wearing its honors and titles, while they are undermining its foundations. The time has come for some metropolitan pulpit to speak clearly and strongly, loyally and lovingly in affirmation of the faith and in defence of the old Bible. It is believed that in all our churches there are many men and women who are utterly weary of the indefiniteness of much of the pulpit teaching of the last few years. The pulpit often has spoken hesitantly, vaguely and apologetically; the time has come for some pulpit to speak strongly, affirmatively and authoritatively. With the hope of contributing somewhat to this method of pulpit instruction, a series of Sunday evening discourses is now contemplated. Its general title is: "The Bible as Literature and Much More;" and the special title of this discourse is, "The Divine Revelation of the Bible."

Revelation is the act or process of revealing or disclosing what before was unknown. The word itself is profoundly suggestive. It comes from the Latin *revelo*, which is made up of *re*, back, and *velum*, a veil. In revelation God draws back the veil which concealed Him from men. Our deepest needs cry out for light from God. Except help come from God, other than that which we derive from the light of nature, we shall sink into moral inanition. We joyously recognize the fact that Nature is a revelation so far as it goes. This truth is beautifully illustrated in the nineteenth psalm. The first six verses of that psalm give us a statement of natural religion; beginning at the seventh verse and going to the end of the thirteenth, we have an illustration of the character and effect of revealed religion; and in

the last verse of the psalm, we have an expression of experimental religion. We thus have creation, revelation and regeneration in the psalm. There is no contradiction whatever between these three forms of communicating the mind of God. Nature is an unwritten Bible, as the Scriptures are a written Bible. Young, in his "Night Thoughts," has well said of nature,

"'Tis e'er Scripture, writ by God's own hand."

Scripture authentic; uncorrupt by man."

And Sir Thomas Browne, as quoted by Dr. George Dana Broadman in his pamphlet, "The Two Bibles" has expressed quaintly and forcibly a similar thought when he says: "There are two books from which I collect my divinity: besides that written one of God, another of his servant Nature—that universal and public manuscript that lies expanded unto the eyes of all." We err when we unduly depreciate the light of nature. We have sometimes supposed that we honored the God of the Word by imperfectly appreciating the God of the world. It is possible for us in this way to imagine that we are specially religious toward God's written Bible, when we are simply irreverent toward God's unwritten Bible.

But there are great questions which the light of nature can never answer; and these questions are to us of the utmost importance. If they be not answered, our moral nature is dwarfed, shrivelled, truncated; and even our intellectual powers are restrained and warped. How can men be just with God? Is there forgiveness for sin? Is there power anywhere to enable us to triumph over evil? Is there a God in the universe? If so, is He compassionate, forgiving, loving, or the reverse? Natural religion cannot fully answer these profound questions. Even in the case of the questions which it does answer, we require fuller confirmation than Nature herself can give. Greece in all the glory of her art and song, was helpless at heart to overcome the moral evil which was destroying her life. Rome, in her varied majesty and martial splendor, was unable to stem the awful tide of corruption which swept over all classes alike. The highest knowledge possible apart from a divine revelation is painfully imperfect, if it be not grossly corrupt. Every heathen altar in ancient days and in modern times tells of man's need of a divine revelation. There is nothing at once more pathetic and inspiring than the Apostle Paul's reference, in his sermon on Mars' Hill, to the altar dedicated "to the unknown god." The Greeks had lords many, but they did not satisfy the aspirations of their cultured minds and the longings of their aching hearts. In Japan to day may be seen an idolatry as gross, superstitious, and repulsive as that among the nations which reputedly are far below the Japanese in intelligence and even in morality. Every heathen form of worship is a testimony at once to man's need of divine help, to his extreme moral depravity, and to the possibility of his rendering worship to the true God. There is evermore in the heart of man a longing after God, perverted though it often becomes. Even among degraded peoples there are remnants of the nobility of their nature and of their varied aspirations after God. God's image, though defaced, is not effaced. Eut the most advanced heathen nations, in their idolatrous practices, confess their ignorance regarding the profoundest questions of time and eternity.

REVELATION IS TO BE EXPECTED.

May we expect help, light and life from God? Has God given us this deep longing after Himself, and will He fail to reveal Himself? Will He mock us by continued disappointment? Are our nobler natures false to themselves and to Himself? Are not our aspirations God's inspirations? May we expect God to draw aside the veil and reveal Himself as a loving Father to His wandering and often sorrowful children? From what we know of Him by nature, may we not expect that He will meet the deep needs of our intellectual and moral natures by their appropriate supply? We rejoice in the fact that God has made Himself partially

known in nature. Of this truth, as we have already seen, the Psalmist of Israel sings in the nineteenth psalm. He recognized the fact that the heavens declare the glory of God. He virtually affirmed that "an undevout astronomer is mad." The heavens are far more eloquent to us to-day, with all our discoveries regarding astronomical bodies, than they could possibly have been to the Psalmist. Surely God who has spoken in nature will speak in some higher form. By a marvellous system of ingenious contrivances he has arranged for the supply of our physical needs. Many of these arrangements long anticipate their actual use by us. If God has thus met the wants of our lower natures, surely he will supply the deep necessities of our higher, sublimer and diviner natures. The wide realm of nature abounds in illustrations which aid us in cherishing this hope. There are in the vegetable world wonderful remedial agents for the ills of life. There are in plant and flower a recuperative, restorative, curative element. The bristly plant seeks its normal condition; the broken bone puts forth remarkable energy to recover its former strength; lacerated flesh evokes forces and adopts processes which elicit our admiration, in the effort to recover from its wounded experience. By analogy we reason from the needs and helps of the body to the higher needs of our souls, and to the source of their providential supply. There is reason thus to hope for a restorative element, a reparative process, a spiritual medicament somewhere in the pharmacy of nature, somewhere in the laboratory of God. The thought of forbearance, of mercy, of pardon on the part of God, is anticipated in the creeds even of enlightened heathen philosophers. Hope strives to inspire life even in the saddest hearts. Without such hope, it is doubtful whether heathen faiths could escape from utter collapse. Reason and hope thus suggest deliverance to come from God. Hope thus struggles against doubt, love against fear and light against darkness. In due time God comes with the voice of mercy, singing the song of redemption, and filling earthly life with heavenly hope and joy.

(To be continued in our next)

Infants in The Church.

There are at the same time too many and too few, says *Zion's Herald*. We are not speaking of the blessed little ones whose presence at the services is always to be welcomed, provided they can be kept still enough not to disturb the worshippers and destroy the effect of the word. We refer rather to adults who are at the same time babes. There are either too many or too few, according as the word is taken in a depreciatory or appreciatory sense. Paul generally uses the term in the former. Jesus in the latter, meaning. The apostle has in his mind the weakness, ignorance, and general immaturity of the babe, and so applies the appellation by way of reproof and warning to Christians having these characteristics. The Saviour looks at the little child on its more lovely side, and docility, simplicity, and trustfulness, commends it to His disciples for imitation.

Of the latter kinds of babes we have certainly too few in our churches—to few of those whose mouths are open wide for food, who are not too big to beg for blessings, nor too proud to take what the Lord longs to give; too few of those who trust themselves as completely to the care of the heavenly Father as the serene, smiling infant does to its mother's superior intelligence and abounding love! But there are far too many who are still children in their knowledge of the way, their impatience under control, in their fitfulness and caprice. It is not of much use to bring young converts into the church when the cradles are all full of those who have been twenty or thirty years under training. There is no room for additions in that case, nor is there much likelihood of there being any. More childlikeness, but less childishness, is a crying need.

"My Father's House."

The Father's House has many rooms,
And each is fair;
And some are reached through gathered glooms

By silent stair;
But He keeps house, and makes it home
Whichever way the children come.
Plenty and peace are everywhere
His house within,
The rooms are eloquent with prayer,
The songs begin,
And dear hearts, filled with love, are glad,
Forgetting that they once were sad,
The Father's House is surely thine,
Therefore, why wait?
His lights of love through darkness shine,
The hour grows late.
Push back the curtain of thy doubt,
And enter—none will cast thee out!

As to Denominational Lines.

The London Baptists have been discussing the question of Open Membership Churches. It is common among churches of a section of the denomination to receive unbaptized persons into membership. The question has been raised as to the utility of the practice. Does the custom help or hinder Baptist progress? From an American standpoint everyone would naturally say that a mixed church would lessen, if not destroy, the effect of Baptist testimony to the New Testament principles of church life and order. Over in England the opinion is divided. Some thinking it weakens denominational loyalty and takes the virility out of Baptist convictions, while others believe it aids the cause of truth and piety, especially in villages where the population is too small to support more than one nonconformist church. It is easy to see that when unbaptized members are numerous in the Church the pulpit would speak with hesitation if it speaks at all on the question. A pronounced and aggressive Baptist minister would be likely to forfeit the good opinion of those disagreeing with him on the subject. The village question presents more difficulties than the town and city one. The Church of England is all powerful among village populations and only by union can the free churches hold their own against the influence of Farnon and Squire and the social life which centres in them. The discussion referred to did not bring out the statistical side of the matter. Whether the proportion of pedo-baptists in Baptist churches is small or large is not stated. We incline to think it somewhat small. We once heard the late Charles Vince, of Eirmingham, say that open membership in his church was advantageous to Baptist views, as most of those who united with it unbaptized soon became convinced of Baptist views and were baptized. Whether this is a common experience we cannot tell. The strangest thing over in England in matters of this sort is the large number of Baptists found in Congregational churches, and many of them holding official positions. And this is the case in towns where Baptist churches are within reasonable distance. Frequently a mere preference for a preacher or some social advantage determines church membership. The two denominations are united by their church government and the evangelical and political beliefs they hold in common, so members intermingle with much more freedom than in this country. It must not be supposed, however, that the Baptists in America always abide in the Baptist fold. In our suburbs especially the tendency is strong to pass over to other denominations, especially when Baptists have little presence and when the pulpit is inferior to that of other churches. Many losses to our ranks are due to the mismanagement of our churches and to the contentions that arise among them. Our free and independent government is a doubtful good when it falls into the hands of persons of little knowledge and narrow spirit: But we must accept the evil with the good and make the best of things that are discouraging. The surest way to keep our members in Baptist churches is to sow and foster the principles we stand for.—*The Commonwealth*.

Franklin is authority for, "God helps those who help themselves."

The Jews

"A Judicial Murder" is the verdict pronounced by a committee of influential Russian Jews on the crucifixion of Jesus of Nazareth. They have been carefully reviewing the character and claims of Jesus, and have come to the conclusion that He was the "Lord's Anointed," and that their forefathers made a mistake in His condemnation. This remarkable decision is but one of the many indications of a movement of the Jewish people towards the acceptance of Jesus as the Messiah. Their hopes of his coming have been so long deferred and the power of Jesus as the Christ has become so manifest in the world, that intelligent Jews are more and more impressed with the thought that the ruler at Jerusalem may have been in error, and that Jesus should have been recognized by their people as the Messiah foretold by the prophets. The wide circulation of Hebrew New Testaments, the Gospel tracts of Rabinowitz, and the labors of Rabbi Lichtenstein are having a powerful influence in this direction. Nearly one-half of the ten or twelve million Jews in the world are in Russia. It is necessary to remember that Jews who accept Jesus as the Messiah do not thereby become members of any existing branch of the Christian Church. We watch with absorbing interest to see in what lines the religious life and thought of these Jews who are passing from the old to the new dispensation will run. It takes us back to the beginning of the Christian era, and suggests the question: "Suppose the Jews had accepted Jesus as the Messiah. What would have been the religious history of the world, and what would be its condition to-day?"—*Baptist Missionary Magazine*.

The Grace of Thankfulness.

We are accustomed to go back to the past for perfect specimens of almost everything, says Edward Pell in the *Woman's Companion*. I hope that I may be able to call attention to this grace as it was developed in our mothers without exciting any of those feelings which are said to be excited when a man discourses upon the merits of his mother's pies. For with our mothers thanksgiving was an art, and with many of us I am afraid it is only a lost art. The more one studies the American girl of a generation ago, the more one is impressed with this wonderful, quiet talent which she so highly prized and so constantly used. I think that to us men it seemed the chief secret of her charm. It is hard to forget the girl who never left unpaid a debt of gratitude. It is hard to forget the girl who thanked you so sweetly for the seat you gave up in the car that all the men got up at once to taste its sweetness. It is hard to forget the girl who ever once abused your ears or your kindness with a "Thanks—awfully!" Our mothers were taught that it is thankfulness that gives the charm to thanksgiving, and they did not make the mistake of trying to be charming from the lips outward. That is why their thanksgiving was both reasonable and duly proportioned. The girl who has cultivated the spirit of thankfulness does not gush over at the gift of a daisy, and snap an indifferent "Thanks!" at the man who has lost a day from the office to gratify her little whim. Of course, those mothers of ours had their whim and exercised the priceless privileges of thoughtlessness and snapping now and then, as girls and other than girls, have always done; but I think it cannot be denied that the girl of a generation ago had a conscience on the subject of debts of gratitude such as few have had since her day.

There are very few of us who do not at some time envy the lot of others, but we do not know where their shoes pinch.

We do not always realize what a privilege it is to be able to work—just to have the strength and vitality to take up our tasks day after day.

There are a few days at this season when certain seeds must be planted in order to secure the best results. Delay the planting for a week, and the opportunity of the season is gone. This fact affords a fine parallel with some moral and spiritual experiences.

Notices.

The New Brunswick Western Baptist Association will hold its annual sessions with the Mar-naquac Baptist Church, York County, on Friday, June 23rd, at 2.30 p. m. The churches are requested to send their letters accompanied by an offering on or before June 12th to enable the clerk to prepare a digest according to the resolution of 1898.

C. N. BARTON, *Clerk*,
Benton, Carleton Co., May 11th.

The W. M. A. S. of the New Brunswick Western Association will be held at Macnaquac, Saturday, June 24th, at 3 p. m. We hope to see a large delegation of "Aid" sisters. If nothing prevents Mrs. Churchill will be there with the Master's message from "far away India." Let every society be represented. Dear sisters, come all who can, come praying that the Master Christ may be glorified.

M. S. COX.

The New Brunswick Southern Baptist Association will meet with the Sussex Baptist Church on Saturday, July 8th, at 10 a. m. Will all the clerks of the different churches in the Association kindly see that their letters, with as full reports as possible, are sent in to the clerk at Fairville, N. B., not later than July 1st. Also, will the chairmen of the various committees as named on page 163 of the year Book see to it that their reports are ready in time so that our meetings shall be a success. In case the chairman of any committee has left the Association will the second one named on that committee kindly act in his stead.

J. F. BLACK, *Clerk of Association*,
Fairville, St. John, N. B.

The New Brunswick Eastern Association convenes with the First Elgin Church on July 15th and 16th. Delegates and pastors are requested to forward their names to Pastor Davidson as soon as possible. At the session of this Association held last year a special committee was appointed to report on the spiritual growth of the churches in this Association. In order for them to make their report the church letters should be in the hands of the clerk at an early date. Will the clerks and pastors of the several churches have their Associational letters in my hands not later than the 20th of this month and thereby aid said committee.

F. W. EMERSON, *Clerk*,
Sackville, N. P., June 2nd.

A general conference of pastors and Christian workers will be held at Hillsdale, Kings Co., N. B., beginning on Monday, June 26th, and continuing through the following Sunday. There will be a course of Bible study as well as addresses, lectures, discussions on the different branches of our denominational work, and evangelistic services, concluding, on Saturday afternoon and Sunday, with a grand Sunday-school Convention. Arrangements have been made for the conveyance and entertainment of visitors, of which notice will appear later. It is hoped that through the aid of the Holy Spirit we will have a reason of refreshing and upbuilding, and that it will enable us all to do more effective work for the Master. All are cordially invited to attend. The place chosen for the meeting is quiet and pleasant and in every way favorable for recreation and study, and those who attend will be refreshed physically as well as spiritually. All who intend to be present are requested to notify Rev. R. M. Bynon, Hillsdale, Hamrold, Kings Co., N. B. L. H. CRANDALL, *Sec'y for Com.*,
Chipman, Queens Co., N. B.

Will all pastors, superintendents, Sunday-school and other Christian workers who purpose attending the Sunday-school Convention, Baptist Normal Study and Pastor's Conference, to be held at Hillsdale, from June 26th to July 3rd, please forward their names at once. Thirty to forty cents per day, and a willingness to study will insure anyone a welcome. We have arranged to camp out during the week. Board will be served at cost. Teams will meet the friends at Upham, Norton or Sussex and return free. Stations are eight, twelve and sixteen miles from the place of gathering. You will therefore be particular to state the day and hour you wish to be met. Camp will break Saturday afternoon. All will then be provided for in the homes for

Sunday. Those not provided for Saturday evening will not be provided for Sunday. All who are interested in Baptist Normal Sunday-school work should attend. Many have already written they will be with us. Here is an extract from a letter written by one of our most popular pastors, expressing briefly the sentiment of all heard from:

"The idea is most excellent. I shall be glad to avail myself of such an opportunity for combining healthy recreation, happy fellowship and helpful conference. I will gladly lend any aid towards promoting the success of such an undertaking."

R. M. BYNON,
Hillsdale, Kings Co., N. B.

Missionary Meeting

The annual meeting of the Second Chipman W. M. A. Society was held in the hall at Chipman Station on Wednesday evening, May 31st. Mrs. W. E. McIntyre, president of the society, conducted the exercises which consisted of readings, addresses and a variety of musical pieces by members of the Mission Band and the choir of the place.

Rev. D. M. Clark (Presbyterian) being present, gave an address on "Consecration." Pastor F. W. Patterson of Waterborough spoke of "The Need of More Liberal and Systematic Giving to Missionary Objects, etc." while Pastor McIntyre had for his theme, "The Influence of Foreign Missions on Our Churches at Home." The collection of the evening amounted to \$20.

District Sunday-School Convention.

The Baptist Sunday-school Convention of District No. 1, Queens County convened with the Lower Newcastle Church on Friday, May 20th. The first meeting opened at 2.30 p. m. with a devotional service led by Bro. W. M. McVicar. At its close a number expressed a desire to become children of God.

The reports from the delegates showed the schools to be in a prosperous condition. Several new schools had also been organized. Others which before had been kept open during the summer months only were now open all the year. A change is also noticeable in the attitude of our schools towards our Baptist literature. More and more are the denominational helps taking the place of undenominational and pedo-baptist ones. A large number of the schools desire also good libraries which shall be of permanent worth.

The lesson was taught by Pastor F. W. Patterson from 1 Peter 1:1-12. The large congregation gathered at 3.30 p. m. evinced the deep interest taken in the Sunday-school work, and the hold our convention is gaining in the hearts of the people.

Excellent remarks were offered by the chairman, J. P. Yeamans, Esq., after which Pastor Patterson explained "How We May Increase The Efficiency of Our Sunday-schools." Miss Iza Yeamans read a thoughtful and well written paper on "The Relation of the Parent to the Sunday-school." Pastor McIntyre of Chipman concluded with an address on "The Character and Uses of the Sunday-school Library." The choir furnished appropriate music which greatly enlivened the exercises of the Convention, and made the occasion not only profitable to all but enjoyable as well.

Queens County Quarterly Meeting.

The regular session was held at Hardwood Ridge, a branch of Upper Newcastle Church, opening on Saturday the 3rd inst., at 10 a. m. An interesting conference of the delegates was held at 2 p. m., and in the evening in place of the usual Temperance Meeting Rev. W. E. McIntyre spoke from the subject, "Belshazzar's Feast."

The Sabbath morning and evening services were also held in the same house. The afternoon service was held at the new house, Upper Salmon Creek, where a very large congregation crowded the building to its utmost capacity. Rev. N. P. Gross, the present pastor of Newcastle, preached, and at the close he and Mrs. Gross sang two

Danish hymns. A good spirit prevailed in all the meetings, and all left feeling they had been edified by the exercises in which they had taken part.

The Home Mission Board.

The monthly meeting was held in Brussels Street Church on the 6th inst. Letters and reports were presented from Bros. I. N. Thorne, C. Currie, R. Barry Smith, W. E. Carpenter, W. H. McLod, W. J. Gordon, H. V. Davies, M. P. King and others.

The question of resuming the work of a general missionary having been brought up it was on motion of Bro. E. L. Strange, seconded by Bro. H. S. Cosman, resolved that Rev. F. W. Patterson be appointed our general missionary.

Bro. Patterson has for some weeks been conducting evangelistic services at Salmon Bay, Copeland's Corner, Hardwood Ridge and Upper Newcastle, where a goodly number have come out and professed faith in Christ. The Board is encouraged to take hold of this young and earnest brother who gives much promise of doing good. We commend him with prayers and sympathies of all our brethren.

A resolution expressing the deep sympathy of the Board with the family of the late Dr. Carey was unanimously passed. All the brethren present felt that a near and dear friend had departed from among us. Several applicants from students and Licentiates were brought before the Board, and some of the needy fields pointed out may it be hoped be supplied by them.

W. E. McIntyre, *Sec'y*.

P. S. Any fields wishing the help of the general missionary would do well to write to the secretary at an early date.

He Whipped The Wrong Cow

BY ALEXANDER BLACKBURN, D. D.

A gentleman drove his horse and new sleigh in front of the village store and hitched it there. Soon he heard a commotion and rushing out saw two cows with horns locked fighting with all their might. The weaker one, contesting every inch, was slowly but surely pushed back toward his new sleigh. Seeing the danger to his property the owner snatched his whip and laid it lustily on the back of the cow nearest him, but to no avail. Back she came, and was thrown upon the sleigh, to the utter demoralization of that vehicle. The owner was in a towering rage, and uttered anathemas against all cattle in general and that cow in particular.

A philosophical traveler who was looking on snuvelly remarked: "My friend, the whole trouble is this—you were whipping the wrong cow." This story set me thinking and I wonder if some of us have not been engaged in the same business.

That pet sermon adorned equal to an upholstered cutter was spoiled by a small congregation on a stormy Sunday, and how we belabored the few who were there—we were "whipping the wrong cow." The collections ran low and we took a whole prayer-meeting, laying it on hard with a rod against covetousness, but not a stingy soul heard us. "The wrong cow" again. I have heard temperance reformers, as with wordy whips they cut the air and made the flesh quiver. Yet not a rum seller or political saloon-coward within a mile of the place. Again "the wrong cow." We have a class of political preachers who have built themselves a beautiful sleigh of sociological reform timber, and somehow the church crushes it, then how they whip the church. The special lash for the monopolist, or the trust, or the usurer, or the cruel oppressor is let loose on people who are like our cow pushed to the ground by the stronger power—"the wrong cow." Brethren, is it not about time to cease belaboring those who cannot help themselves, and get in a few good licks on the stiff-necked brutes that with heads down and tails up are forcing the weaker ones backward even upon our beautiful creations?

Hit, hit hard, and with a good whip, but hit the right cow.

News of The Churches.

ST. MARVS,
YORK CO.

Encouraging results are following the ministrations of the Word. Cœcagne is now taken under pastoral care. At the recent ordination service held at Little River a fine spiritual feast was provided by the visiting pastors. The summer weather is now upon us; the roads are dry, and we can get around much better. In the strength of the Lord we shall try to make a successful assault upon the powers of darkness.

Much good has been experienced in the series of meetings conducted in this place by Bros. Patterson and McVicar. Nine have been baptized and several others awakened to their soul's eternal interests. The Church has called Bro. N. P. Gross and he has removed his family from Grand Falls. The outlook is hopeful.

HARCOURT
STATION.

We hope as soon as the roads are in good condition to hold some special services on the mission field. We shall not get discouraged with our scattered flock when we look on others right among us who have had far greater opportunities and yet their church is almost asleep.

I pray God that the flood gates of his divine love may be opened on the Baptist cause as it is His cause, and may we believe that He is able to take care of that we have committed to His charge.
I. N. THORNE.

BLISSFIELD,
NORTH CO.

Bro. King the pastor writes hopefully of the Master's cause in these parts. Special services have been held at Ludlow and Doaktown with good results and several have professed faith in Christ. Meetings are now being conducted in the New Salem house of worship and the church is earnestly at work. We are looking for a blessing soon to follow.

CHIPMAN
STATION.

The new house of worship is nearing completion here. An excellent Sabbath school flourishes at this Station and has long wanted increased accommodation. The new building has several rooms attached to the main edifice which will prove very helpful in separating the classes while in the study of the Word.

FOREST GLEN,
ALBERT CO.

Paster F. D. Davidson had the pleasure of baptizing a young sister here on Sunday 14th, of May, and received her into the church. There is a prospect of others coming forward soon for participation in the same sacred ordinance.

FAIRVILLE.

The revival spirit has not yet died out in this church which was so much enjoyed during the last winter and spring. Pastor A. T. Dykeman baptized three young men at the close of the services Sunday evening May 28th, after the congregation had enjoyed an excellent sermon preached by Rev. George Baker. There are more soon to follow.

JACKSONVILLE.

Pastor F. N. Atkinson is advised to take a seaside rest for the summer. The interest on this field is brightening. Sunday-schools are active and hopeful. Wakefield Church has come under the pastorage of this group.

In Bro. J. W. S. Young's article in our last issue the types made him say that he had labored in Knoxford and Pine Settlement—it should read at Knoxford a fine settlement. It was his cousin Mrs. Walter Hatfield who was among those baptized by him at Canterbury, not Bro. Walter Hatfield as we stated.

Ordination.

An Ecclesiastical Council called by the Buctouche Baptist Church to consider the setting

aside of Bro. R. Barry Smith of that church to the work of the Christian ministry convened at the Baptist church in Little River, Kent Co., at 3 o'clock p. m., of Thursday the 25th inst. Council was organized by choosing Deacon A. E. Wall of Moncton moderator and F. W. Emmerson of Sackville clerk. The following churches were represented by the following brethren; First Moncton, Deacons A. E. Wall and James Doyle; Second Moncton, Deacon Styles, Bros. I. N. Thorne and John Wilbur; Salisbury, Pastor J. E. Tiner; Dorchester, Pastor C. C. Burgess; Sackville, Pastor E. E. Daley and F. W. Emmerson; Buctouche, Deacons Ayer and Ward and Bro. C. Hicks; St. Mary's (McLaughlin's Road,) Bros. William Geddes and Ephraim Hicks; Hillsboro, Pastor C. W. Townsend.

Rev. J. G. A. Belyea was invited to a seat in the Council. After prayers by Revs. E. E. Daley and C. C. Burgess the records of the Buctouche church relating to the calling of the Council were read by the clerk, Bro. Deacon Ward. Upon request Bro. Smith gave a very impressive account of his Christian experience and call to the ministry after which he read a very carefully prepared statement of his religious beliefs, upon which he was subsequently cross-examined by the Rev. Bros. Burgess, Daley, Belyea, Tiner and other members of the Council. His statement and replies to the questions of the moderator and members of the Council were considered highly satisfactory by all. Bros. Burgess and Tiner in moving and seconding the motion of recommending the ordination of Bro. Smith spoke in very flattering terms of the manner in which he had acquitted himself during the examination and expressed the hope and belief that Bro. Smith would prove a useful and earnest minister of the gospel. Pastor Daley and Moderator Wall spoke along the same lines after which the motion was unanimously carried.

The ordination services were held in the evening and were attended by a large congregation, the building being completely filled. Bro. I. N. Thorne read a portion of the 63rd Psalm and Rev. C. W. Townsend preached the ordination sermon in his usual eloquent manner, taking as his text the words "Jesus only." (Matthew 17:8.) from which he drew many valuable teachings for the benefit of the candidate, the church and the unconverted. Rev. J. G. A. Belyea made the ordination prayer while Pastor Burgess, moderator of the N. B. Eastern Association, extended the hand of fellowship to Bro. Smith. Pastor Tiner delivered the charge to the church and Pastor Daley that to the candidate. The addresses of both were much appreciated by all present. It seemed to many that all those who took part in the evening service were the right men in the right place. Many expressed the opinion that it was the best ordination service they ever had attended. The service was brought to a close by the Rev. R. Barry Smith pronouncing the benediction.

F. W. EMMERSON, Clerk.
Sackville, May 26th.

—Messenger and Visitor.

There are some things in this world that cannot be done, and it is simply the part of wisdom to stop trying to do them.

Is the family neglected by the church? In many places we fear that the ideal of family life receives scant attention from the pulpit, and the sacredness of marriage, the reciprocal duties of parents and children, and the responsibility of the parents for religious instruction and training, are only cursorily mentioned.

Dr. John Hall said of this own preaching: "If I have any success in the work of the ministry it is because I have endeavored all through to hold forth the Word of Life. I have no skill, genius or ingenuity for a new way of putting things, no art in delivery, no sensational themes, and if I had to depend upon flowers round about the pulpit and flowers in the sermon to draw the people, I should abandon the pulpit."

A strange custom is followed by Mexican farmers. They use oxen of one color in the morning and another in the afternoon. They do not know why, but they know it must be the right thing to do, because their forefathers did it.

Peter followed and fell; it is bad to fall, worse not to follow.

To be Christ's is not never to fall, but to rise every time you fall.

Only he who never climbed never fell; no danger of Annas falling!

Died.

STEVENS.—Mr. George Stevens of Harvey, Albert Co., died very suddenly on April 17th, aged 37 years. He was taken ill with a disease that rendered him unconscious from the first, but we trust he was ready for the change. The scriptural warning "Be ye also ready" is loudly repeated in this unexpected call to quit the mortal life. May the Father in heaven comfort the mourning ones from whom our friend has so hastily departed.

TOMS.—At Long Settlement, Carleton Co., on April 22nd, Elizabeth, widow of the late Thomas G. Toms, in the 71st year of her age. The departed professed religion twenty-eight years ago, and was baptized by Elder T. M. Munro, uniting with the Centreville church. Her Christian character is still held in high esteem among her brethren.

COGSWELL.—Bertha, beloved wife of Samuel Cogswell, died at Centreville, Carleton County, April 28th, aged 27 years. The deceased professed religion some five years since, and was baptized by Pastor Cahill of Centreville, uniting with the church at that place. After a brief year of married life she has been suddenly taken away while yet in the midst of life. May our Heavenly Father comfort the mourning husband and near friends.

O'DELL.—In this city, after a lingering illness, on the 22nd inst., Phoebe, widow of the late Daniel O'dell, in her 80th year. Our departed sister lived formerly with her family in Springfield, where for many years she was one of the most active and devoted members of the First Church at Hatfield's Point. Her last years have been spent in fellowship with the Main Street Church, St. John. The next day after her burial her earthly home was destroyed by the fire which swept away a large and important part of Indiantown. Her Heavenly Father gave her a home on earth as long as it was useful and then took her to His own heavenly home, destroying the owe left behind, which she no longer needed. How touching a picture of that which might befall all our earthly possessions ere long. May we like her have the place prepared in the home of many mansions.

WILSON.—At Salmon Creek, Chipman, Queens Co., on the 26th inst., after much suffering borne with Christian resignation, Matilda J., widow of the late W. James Wilson, aged 74 years. Our sister was an esteemed and faithful member of the Second Chipman Church. She leaves a son and two daughters to revere her memory, besides a large circle of near and dear friends.

TITUS.—At Gibson, May 21st, Jennie Titus, aged 22 years. While yet in early life and with much promise of usefulness before her our sister has been called to her eternal home. Her life bore ample testimony to her faith in Christ and her devotion to the Master.

HOBEN.—At Fredericton, Minnie, beloved wife of E. G. Hoben and daughter of the late Stephen Watson of Burton, Sunbury Co., aged 38 years. She leaves besides her husband two small children and a large circle of friends. She professed a hope in Christ some years since during the pastorage of the late Elder B. N. Hughes at Upper Gagetown. May God comfort those left in sorrow.

VAUGHAN.—At St. Martins, May 24th, Mrs. David Vaughan, highly esteemed for her Christian sympathy and helpfulness to the cause of God. She leaves a husband and four children in mourning. In her death the Baptist cause in St. Martins has lost a valuable supporter. May the kind and gracious Father bind up the broken in heart.

CURRIE.—At Fredericton, March 12th, Brother George W. Currie, formerly of Upper Gagetown. He early experienced religion and was baptized in 1829, uniting with the Canning Church. He leaves a strong testimony of unclouded faith in God. He was 85 years of age.

GILMOUR.—At St. George, May 23rd, Alfred Gilmour Esq., aged 88 years. He was baptized by the late Elder Samuel Rollinson and united with the St. George Church when 19 years of age. His memory is held in high esteem by his brethren.

Married.

HUGHES-TRINDER.—At the residence of the bride's parents, 212 Pleasant Street, Worcester, Mass., on the 31st of May, by Rev. J. H. Hughes, Mr. Welcome Henry Hughes, son of the officiating minister, and Miss Gertrude Alice Trinder, daughter of Mr. and Mrs. Henry Trinder of Worcester.

ANDERSON-AYER.—At Fawcett Hill, Westmoreland Co., on May 17th, by Rev. M. Addison, W. C. Anderson of Waterside, Albert Co., and Hettie A. Ayer, daughter of Grafton Ayer Esq.

MACLASKEY-MANSFIELD.—At the residence of George Berryman, Germantown, Albert Co., N. B., by Rev. I. Bishop, John MacLaskey and Eleanor Mansfield.

SMITH-GOULD.—At the Surrey Baptist parsonage, by Rev. J. Miles, on May 24th, Mr. Howard Smith and Maud E. Gould, both of Ee Mosselle Creek, Albert Co., N. B.